

DANIEL 9:24-27

Daniel 9:24 **"Seventy weeks-** Almost all commentators are in agreement that this phrase refers to "weeks of years". The word that is used here is the Hebrew "HEPTAD", which means simply "SEVEN". The LXX version uses the word "εβδομαδες" which means "weeks". Christian scholars, beginning in the second century A.D., began to understand these weeks as years. **are determined upon thy people-** The people that are spoken of in the context of this passage must be the nation of the Jew. The passage is dealing with Daniel's people, not with any other people group. **and upon thy holy city-** The Holy City that is referred to here is Jerusalem. This passage then, deals with two things that are relevant to the prophet Daniel: 1) Daniel's people, the Jew and, 2) Daniel's City from which he was exiled some 70 years earlier, (see Dan.9:1-2). **to finish the transgression-** This makes reference to the rebellion against the LORD which got them into the exile in the first place. **and to make an end of sins-** This refers to the finish of sins. Do not misunderstand this to mean that sins will be somehow "spiritually" ended. This refers to making an end of sin (singular), which indicates a time when sin shall be no more. The context suggests that sin will not be found in "thy people" and "thy holy city". This can only indicate a time yet future, for there is presently not only great sin in the city and amongst the people, but even a type of the "Abomination of Desolation" in Jerusalem, (viz. the Mosque of Omar which stands on the ground where the Temple once stood. **and to make reconciliation for iniquity-** This reconciliation is to be found in Christ today. The Jews unfortunately did not allow for the "end of sins, and to make reconciliation for iniquity" at the time of the Lord's advent. This was a possibility had they accepted it (see Luke 19:42ff), but because they didn't, they were set aside for a time, (see Rom. 11:25-31). **and to bring in everlasting righteousness-** Even though the righteousness that you have in Christ is everlasting and that righteousness is available to "whosoever will", we cannot see that this clause ends its fulfillment at that. Where is the everlasting righteousness of Jerusalem? As the rest of this passage unfolds, it becomes evident that any hermeneutic that excludes Jerusalem's future exaltation fails to do scripture justice. The unfortunate truth is that ever since the brilliant theologian Augustine, the method of Allegorical Extension to the Old Testament (and even to the New Testament) has taken its toll on Biblical exegesis. Even though a good majority of the earliest Christians were Chilaists (an early term for pre-millennial), Augustine's allegorical interpretation of eschatology and its relation to history (as found in his book "The City of God") was soon seen as the correct method of interpreting scripture,

especially as it dealt with eschatology and the pre-eminence of the Holy Roman Empire. **and to seal up the vision and prophecy**- The definite article "the" is not found in the original and this should read "...seal up vision and prophecy...". This tells us that another result of the consummation of these seventy sevens will be that all vision and prophecy will be sealed, (LXX trans. σφραγισθη cf. Rev. 5:1). If we are to see the advent of Jesus Christ as the fulfillment of this passage, then there is no possibility of prophecy or vision after these seventy sevens. All prophecy will be done. All vision will, too, be done. The New Testament would be a sham. To address this problem, some have taken the first sixty nine of these sevens and have seen them as literal years. they then take the next half of a seven and see the earthly ministry of the Lord in that time period. They then take the last half of that seventieth seven and extend it indefinitely till the return of the Lord. This seems like taking the best of both worlds to justify a faulty theology. More about this view will be discussed in later commentary. **and to anoint the most Holy.**- Some have understood this to indicate the "anointing" of the Holy of Holies in the temple at Jerusalem. If that be the case, it will happen during the Millennium when Christ Himself shall rule from there. Others have retranslated this verse to read "...and to Christ the Holiest of Holies...", (cf. Theodotus' trans. of LXX "του χριστου αγιου αγιων). The latter saw this as an Old Testament reference to the anointing or "Christ"-ing of the Holiest of Holies (ie. Jesus who is called the Christ). This interpretation is very early and was generally accepted among the church "fathers".

Daniel 9:25 "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem- Here Daniel is given something that fixes the time which we are to start counting these seventy sevens. But when did this decree go forth? There have been four possible suggestions given by most historians and Bible Commentators. The first is the Decree which Daniel himself heard from Cyrus in 539 B.C. Although some argue that this is the most logical one, it is held because they feel that Daniel is not a prophetic book but a poetic book which was written to give hope to the Jew during the Maccabean up-rise in 167 B.C. They feel that the book of Daniel is full of historical blunders and that is why the years don't add up.

A second possibility is the decree made by Darius I in 512 B.C. and was a confirmation of the first decree. A third possibility is the decree of Artaxerxes Longimanus in 457 B.C. (see Ezra 7:11-26) which pertained to the finance of the temple sacrifices and its cultus. None of the aforementioned decrees fits the criterion set up in the remainder of this verse (ie. the street and the wall). The last possibility, and the most plausible, is the Decree that is

mentioned in Nehemiah 2: 5-8, which was for the expressed purpose of restoring the city and its wall. **unto the Messiah the Prince-** from the time of the decree to build the wall in Nehemiah's day till the Lord Jesus Christ **shall be seven weeks, and threescore and two weeks:** There will be 2 periods of time, the first consisting of seven sevens (or 49 years), the second consisting of 62 sevens (or 434 years). These two periods of time add up to 483 years. Some feel that the first 49 years were spent in rebuilding the city and that period ended about 396 B.C. **the street shall be built again, and the wall, even in troublous times."** The rebuilding of the city, and particularly of the wall (see Neh. 3-6) was done in troublous times. This prophecy then comes to the place where Jesus had His Triumphal Entry. The Decree to rebuild Jerusalem and its streets and wall was given by Artaxerxes on March 14, 445 B.C. (this is the date that Encyclopedia Britannica sets it at, who has no interest in Biblical Eschatology). Using the Hebrew calendar, if you take the date of March 14, 445 B.C. and begin to count forward in time, you arrive at April 6, 32 A.D. This is the very day of Jesus' Triumphal Entry and the day that the Pharisees plotted to kill Jesus (see Luke 19:42-47). It is also the day that the Lord set aside Israel and the glorification and reconciliation of Jerusalem (see Luke 19:42 in particular).

Daniel 9:26 "And after threescore and two weeks- Notice how this prophecy indicates that it will be **after** the second period transpires (ie. after His Triumphal Entry) **shall Messiah be cut off-** This indicates His death. **but not for himself:-** This shows that His "cutting off" (His death) was not for His own doing or by His own actions. Some also translate here "and have nothing", which is also a possible translation. The LXX translates "καὶ οὐκ εἶσθαι" or "and have nothing". This could indicate (if correct) that his death left Him with nothing (see Isa. 53:7-9). This then tells us that after His Triumphal Entry, Jesus will be Crucified and be left with seemingly nothing. His death will be for the sins of the world. **and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."**- This indicates a different prince than Messiah. The reason being that the prince is spoken of as one who will come after the Messiah who was cut off. Also, the people of God wouldn't be involved in destroying the City. Many have interpreted this as the destruction of Jerusalem by Titus in 70 B.C. It is more probable that this speaks of Anti-Christ given the successive details. The Lord said in Luke 21:24 that "Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles be fulfilled". The Revelation in verse 11:2 tells us that the Outer Court of the Temple will be "trampled underfoot for 42 months". This similarity of thought is indicative of parallel

events. The "times of the Gentiles will not end till the Lord returns. It is quite possible (in my opinion, probable) that the prophecy is typological and can have multiple fulfillments throughout the ages, but have its ultimate fulfillment in the latter part of the Great Tribulation. The way that Jesus interprets this verse is in its ultimate sense (see Matt. 24:1-31).

Daniel 9:27 "And he shall confirm the covenant with many for one week: Who is this "he"? The context suggests that we are still speaking of "the prince who is to come" (v.26b), or the Anti-Christ. The Anti-Christ is the one who will confirm (or make a firm covenant) with many for a week. There is no historical event that anyone can point to that shows Jesus making any kind of confirmation of any kind of covenant with anybody at all. Some have supposed this to be Jesus but the facts simply do not fit. For an extended study on the times spoken of see Dan. 7:25, 12:11, Rev. 11:2-3, 12:6, 13:5. The language used here also suggests that it will be an act- not a symbolic covenant but a strong covenant. **and in the midst of the week he shall cause the sacrifice and the oblation to cease-** In the middle of the firm covenant that he has made, he will stop the "sacrifice and oblation", which indicates that these things must have been taking place during the first part of that covenant. This language is used of the Temple cultus. The point is that Anti-Christ will re-establish the Temple cultus but after 3 1/2 years he will stop it and break the "deal" he has made with those who he has made it with. The only one who would be interested in a deal to re-establish the Temple cultus is the Jew. **and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."**- This is that which Paul spoke of in II Thes. 2:4,9. See also Dan. 8:13; 11:31; 12:11; Matt. 24:15. The Anti-Christ will set himself up as God and command that he be worshipped in the rebuilt Temple during the Tribulation. This will happen until "the consummation" (ie. the end of the age), "and that determined" (ie. all that is in store for him) shall be poured upon the desolate (ie. the Anti-Christ). This will continue until the end of the Tribulation, when what God has in store for him (the Lake of Fire) will be given to him.