

PFRS Commentary

Daniel 9:24-27

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24 “ Seventy weeks are determined
For your people and for your holy city,
To finish the transgression,
To make an end of sins,
To make reconciliation for iniquity,
To bring in everlasting righteousness,
To seal up vision and prophecy,
And to anoint the Most Holy.

25 “ Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.

26 “ And after the sixty-two weeks Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come Shall destroy the city and the sanctuary.
The end of it shall be with a flood,
And till the end of the war desolations are determined.

27 Then he shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate.”

Daniel 9:24-27 is one of the most important passages in Bible prophecy. It is referenced by Christ in the Olivet Discourse, by Paul in his epistles and by John in the Revelation. It contains, in summary form, the totality of God's purposes for Israel and the nations and the consummation of all Bible prophecy.

Seventy weeks are determined...

The Hebrew of verse 24 literally says, “seventy sevens are determined.” The time unit must be ascertained from the context. It could be days, weeks, months or years. But given the content of the prophecy, there can be no serious doubt that the reference is to years. If the prophecy is to have a literal fulfillment, the time reference must be to years, and thus, the prophecy concerns 490 (seventy times seven) years that are “determined.”

The word “determined” means “decreed, ordained.” That is, the events described in this prophecy are determined by God, irrevocable and certain. Like all of prophecy, these things will certainly come to pass exactly as foretold.

For your people and for your holy city...

This prophecy follows immediately upon Daniel's prayer of confession in verses 1-23. In fact, God gives this prophecy in direct response to Daniel's prayer. From the context we learn who is meant by “your people” and “your holy city.” These are the people of Israel and the city of Jerusalem. Here are a few excerpts from the context that make this plain.

*“...that He would accomplish seventy years in the desolations of **Jerusalem.**”* verse 2

*“Neither have we heeded Your servants the prophets, who spoke in Your name to our kings and our princes, to our fathers **and all the people of the land.** O Lord, righteousness belongs to You, but to us shame of face, as it is this day – **to the men of Judah, to the inhabitants of Jerusalem and all Israel,** those near and those far off in all the countries to which You have driven them...”* verses 6-7

*“Yes, **all Israel** has transgressed Your law, and has departed so as not to obey Your voice; therefore the curse and the oath written in the Law of Moses the servant of God have been poured out on us, because we have sinned against Him. And He has confirmed His words, which He spoke against us and against our judges who judged us, by bringing upon us a great disaster; for under the whole heaven such has never been done as what has been done to **Jerusalem.**”* verses 11-12

*“And now, O Lord our God, who brought Your people out of the land of Egypt with a might hand, and made Yourself a name, as it is this day – we have sinned, we have done wickedly! O Lord, according to all Your righteousness, I pray, let Your anger and Your fury be turned away from **Your city Jerusalem, Your holy mountain;** because for our sins, and for this iniquities of our fathers, **Jerusalem and Your people** are a reproach to all those around us. Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on **Your sanctuary,** which is desolate. O my God, incline Your ear and hear; open Your eyes and see our desolations, and **the city which is called by Your name...**”* verses 15-18

As we can see, the context provides the necessary explanation for who and

what is meant. **Six specific purposes** are now enumerated that will be accomplished with respect to these 490 years. In determining what is meant by each of these six purposes, we are guided by the following principles.

1. This is a major prophecy as shown by the solemnity with which it is pronounced.
2. Accordingly, we should expect the fulfillment of each of these six things to be a major event in redemptive history.
3. The mention of the Messiah indicates that the fulfillment will involve the Person and work of Christ.
4. Jesus made reference to, and explained, a major component of this prophecy in the Olivet Discourse.
5. This explanation is taken up and expanded by Paul.

At the outset, we will state part of our conclusion first, that the first three of these purposes find fulfillment around the **first** advent of the Messiah and the last three find fulfillment at His **second** advent. With that as an introduction, we will now deal with the prophetic details.

“To finish the transgression...”

The word “finish” (lechaleh) is the piel infinitive construct of chalah. The piel denotes the bringing about of a state and the word itself means “to complete, finish.” **It is used in the sense of bringing an activity to completion with an implied resulting state.** “Transgression” means “rebellion, revolt.” The presence of the definite article means that this refers to some specific and identifiable rebellion or revolt. We believe Walvoord has missed the force of the piel when he writes,

“The expression to finish is derived from the piel verb form of the root kala meaning “to finish” in the sense of bringing to an end. The most obvious meaning is that Israel’s course of apostasy and sin and wandering over the face of the earth will be brought to completion within the seventy sevens. The restoration of Israel which Daniel sought in his prayer will ultimately have its fulfillment in this concept.” [Walvoord, Commentary on Daniel]

We believe that the sense is not to bring the rebellion to an end in the sense stated by Walvoord, but rather that **the transgression reaches its full measure or completion with an implied resulting state.** For comparison, this word is used in the piel in the following three passages.

Genesis 2:2

*And on the seventh day **God ended his work** which he had made; and he rested on the seventh day from all his work which he had made.*

Note: That God “ended” his work does not mean that He obliterated the work of creation. It means He brought it to completion with an ongoing result.

Genesis 6:16

*A window shalt thou make to the ark, and **in a cubit shalt thou finish** it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.*

Note: Noah was not commanded to destroy the ark, but to finish building it with an ongoing result.

Exodus 5:13

*And the taskmasters hasted them, saying, **Fulfill your works**, your daily tasks, as when there was straw.*

Note: This is not a command to stop working. It is a command to finish the assigned work with a designated outcome.

Scores of other examples could be offered. We believe therefore that the fulfillment of this purpose must be identified with some ultimate act (or series of acts) of rebellion in Israel’s history, in connection with the Messiah, that has an ongoing result. With that as a framework, the fulfillment of this prophecy becomes easy to recognize. It is the rejection of the Messiah and the delivering of Him up to death. This was the ultimate act of rebellion and revolt and it is described as such in the New Testament. It was the final outcome of a pattern of rebellion over many generations. The generation that rejected and crucified the Messiah is identified in the New Testament as an exceedingly wicked generation that was marked out for wrath. This is a consistent theme in the New Testament authors.

Matthew 23

29 “Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, 30 and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets.

*32 **Fill up, then, the measure of your fathers’ guilt.***

33 Serpents, brood of vipers! How can you escape the condemnation of hell?

34 Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city,

35 **that on you may come all the righteous blood shed on the earth**, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar.

36 **Assuredly, I say to you, all these things will come upon this generation.**

This ultimate act of rebellion produced an ongoing result.

Matthew 23

37 "O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!

38 **See! Your house is left to you desolate;**

39 **for I say to you, you shall see Me no more till you say, 'Blessed is He who comes in the name of the LORD!'"**

To make an end of sins...

This second in the series of six purpose is a little more difficult to identify because in the translation it sounds virtually identical to the preceding one. The word for "make an end" (Heb ulhatem) is the hiphil of tamam. Whereas the piel signifies to bring about a state, the hiphil signifies to cause an event. Thus, whereas we were able to identify the first purpose as the completion of a pattern of transgression that brought about an ongoing state, we should look for the fulfillment of this second purpose in a major event in the history of Israel. To do that, we need more information about the precise meaning of the word "make an end." The Hebrew word has a range of meanings including the following: "to make something ready; to finish; to remove; or to make blameless."

Fortunately, the word occurs in a parallel passage, Ezekiel 22:15, and this will greatly facilitate our understanding. But this time, the word is translated "remove."

*I will scatter you among the nations, disperse you throughout the countries, and **remove** your filthiness completely from you.*

At first glance, this seems very difficult to understand. It appears to be an address to the people of Israel in which God warns that He will bring judgment against them, scattering them among the nations. Of course, this literally happened in 70 AD. But if so, what could it mean when He adds, "... and remove your filthiness completely from you"? Is there some sense in which Israel's filthiness was removed when they were scattered among the nations? Is this an obscure reference to the removal of sins via the sacrifice of Christ? No, not at all. The difficulty is removed when we realize that in the context, this

address is **to the city of Jerusalem**. The inhabitants of the city are spoken of in the third person and the city is addressed in the second person.

- 1 Moreover the word of the LORD came to me, saying,
- 2 "Now, son of man, will you judge, will you judge **the bloody city**? Yes, show her all her abominations!
- 3 Then say, 'Thus says the Lord GOD: "**The city sheds blood** in her own midst, that her time may come; and she makes idols within herself to defile herself...
- 6 "Look, the princes of Israel: each one has used his power to shed blood **in you**.
- 7 **In you** they have made light of father and mother; **in your midst** they have oppressed the stranger; **in you** they have mistreated the fatherless and the widow.
- 8 **You** have despised My holy things and profaned My Sabbaths.
- 9 **In you** are men who slander to cause bloodshed; **in you** are those who eat on the mountains; **in your midst** they commit lewdness.
- 10 **In you** men uncover their fathers' nakedness; **in you** they violate women who are set apart during their impurity.
- 11 One commits abomination with his neighbor's wife; another lewdly defiles his daughter-in-law; and another **in you** violates his sister, his father's daughter.
- 12 **In you** they take bribes to shed blood; **you** take usury and increase; **you** have made profit from your neighbors by extortion, and have forgotten Me," says the Lord GOD.
- 13 "Behold, therefore, I beat My fists at the dishonest profit which you have made, and at the bloodshed which has been **in your midst**.
- 14 Can your heart endure, or can your hands remain strong, in the days when I shall deal with you? I, the LORD, have spoken, and will do it.
- 15 **I will scatter you among the nations, disperse you throughout the countries, and remove your filthiness completely from you.**"

We understand that the city is personified in this address and it is the inhabitants who are clearly in view, nevertheless, when He says "I will remove your filthiness completely from you," the meaning is that **when the people are dispersed among the nations, their filthiness and their iniquity will be removed from the city of Jerusalem**. This is the sense in Ezekiel 22:15 **and we believe that this is also the sense in Daniel 9:24**. In other words, rather than translating Daniel 9:24 with "...to make an end of sins" as it is in the NKJV, we would translate it as it is done in Ezekiel 22:25 as "**to remove sins**." With this in view, the specific historical event to which this points again becomes quite obvious. It is the destruction of Jerusalem in 70 A.D by the Roman army which destroyed the house of God, burned the city, enslaved or killed many of the people and scattered the remaining

inhabitants among the nations. This interpretation is further strengthened by the mention of this same event two verses later (verse 26).

To make reconciliation for iniquity...

The word “make reconciliation” is the piel of ‘kaper.’ It means “to cover, to provide reconciliation or atonement.” And because it is in the piel, the emphasis is on the bringing about of a finished state. The fulfillment of this purpose is clearly the sacrificial death of the Messiah, the Lamb of God. This event is also mentioned in verse 26. Reconciliation is now a finished work of God who brought about this state.

2 Corinthians 5

18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Thus far, the first three purposes of verse 24 find their fulfillment in events surrounding the first advent of Christ. They all have to do with sin. And they are all completely and literally fulfilled prophecies.

The second group of three purposes have NOT yet been fulfilled. The fact that the first three have been fulfilled assures us that the last three will be fulfilled the same way, completely and literally. These last three have nothing to do with sin and will be fulfilled at the Messiah's second advent when “He will appear a second time, **apart from sin**, for salvation to those who eagerly wait for Him” (Hebrews 9:28).

To bring in everlasting righteousness...

At His second advent, the Messiah will bring in everlasting righteousness, and there are scores of parallel passages to which we could refer. The single most prophesied event in all of Scripture is the second coming of Christ and the Scriptures consistently tell us that at His second advent, He will establish His kingdom and bring in everlasting peace, justice and righteousness. He will bring back the remnant of Jacob's descendents, who will be spiritually converted, and will reestablish them in their promised land. The redeemed Gentiles, who have been grafted into the vine, will also enjoy the blessings of His kingdom and an inheritance in the renewed earth. We will resist the temptation however to

list “scores of passages” and confine ourselves to two, one from the Old Testament and one from the New.

Isaiah 24-26 speaks of the second coming of Christ. For proof that this is the event that is in view, note verses 24:23 and 25:8-9 which are quoted in the New Testament and interpreted by the apostles as referring to the second coming. With that stated, let’s look at a few excerpts from this passage.

Isaiah

24:23 Then the moon will be disgraced

And the sun ashamed;

For the LORD of hosts will reign

On Mount Zion and in Jerusalem

And before His elders, gloriously...

25:6 And in this mountain

*The LORD of hosts will make **for all people***

A feast of choice pieces,

A feast of wines on the lees,

Of fat things full of marrow,

Of well-refined wines on the lees.

7 And He will destroy on this mountain

The surface of the covering cast over all people,

And the veil that is spread over all nations.

8 He will swallow up death forever,

And the Lord GOD will wipe away tears from all faces;

The rebuke of His people

He will take away from all the earth;

For the LORD has spoken.

9 And it will be said in that day:

“ Behold, this is our God;

We have waited for Him, and He will save us.

This is the LORD;

We have waited for Him;

We will be glad and rejoice in His salvation...”

26:1 In that day this song will be sung in the land of Judah:

“We have a strong city;

God will appoint salvation for walls and bulwarks.

2 Open the gates,

That the righteous nation which keeps the truth may enter in.

3 You will keep him in perfect peace,

Whose mind is stayed on You,

Because he trusts in You.

4 Trust in the LORD forever,
For in YAH, the LORD, is everlasting strength.
5 For He brings down those who dwell on high,
The lofty city;
He lays it low,
He lays it low to the ground,
He brings it down to the dust.
6 The foot shall tread it down—
The feet of the poor
And the steps of the needy.”
7 The way of the just is uprightness;
O Most Upright,
You weigh the path of the just.
8 Yes, in the way of Your judgments,
O LORD, we have waited for You;
The desire of our soul is for Your name
And for the remembrance of You.
9 With my soul I have desired You in the night,
Yes, by my spirit within me I will seek You early;
**For when Your judgments are in the earth,
The inhabitants of the world will learn righteousness.**
And this one from the New Testament.

2 Peter 3:13

13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

To seal up vision and prophecy...

This expression is used three times in Daniel, here and also in 12:4 and 12:9 where the sense seems to be that of concealing the meaning of the words until the latter days. But this type of sealing (12:4 and 12:9) took place immediately upon the Book's writing and it was left until the latter days for it to be unsealed. Thus, some other sense must be meant in 9:24. The word also frequently means “to stop the flow,” as of a fountain. For examples of this sense compare Leviticus 15:3 and Song of Songs 4:12. Thus, in this context, we believe it has the sense of **stopping the flow of, or bringing an end to, prophetic revelation.**

The actual phrase in Daniel 9:24 is not “vision and prophecy” but rather “vision and prophet.” With this in view, the sense appears to be the termination of both the work of prophetic revelation (vision) and the person of prophetic revelation (prophet) at the same time. In the entire course of human history, God's primary means of communicating with His people has been through prophets and prophecy. According to this passage, this will come to an abrupt halt in connection with these 70 weeks. Logically, the cessation of prophetic

revelation must cease when the last prophet either dies or ceases to prophesy. With that as a backdrop, the precise event which marks the cessation of prophetic revelation again becomes easy to identify. We find it's fulfillment described in Revelation.

Revelation 11

1 Then I was given a reed like a measuring rod. And the angel stood, saying, "Rise and measure the temple of God, the altar, and those who worship there.

2 But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months.

*3 And I will give power to **my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth.**"*

Note that the 42 months of verse 2 and the 1,260 days of verse 3 are the same period of time referred to in Daniel 7:25 as "time, times and the dividing of time," in Daniel 12:7 as "time, times and half a time," in Revelation 12:6 as "1,260 days," in Revelation 12:14 as "time, times and half a time," and again in Revelation 13:5 as "forty-two months." **That God would repeat this precise measure of time in at least six different places and in at least four different ways, in both testaments, underscores the precision of divine revelation and should provide sufficient caution to anyone who would attempt to allegorize its meaning.**

Note also the location of the ministry of these two prophets. They will prophesy in the city of Jerusalem, during the last half of Daniel's 70th week. The fact that both the duration and location of the prophecy coincides with Daniel's prophecy is strong evidence that this is the fulfillment of the phrase, "to seal up vision and prophet." Let us continue reading Revelation 11 to see how prophetic revelation is brought to an abrupt halt.

Revelation 11

4 These are the two olive trees and the two lampstands standing before the God of the earth.

5 And if anyone wants to harm them, fire proceeds from their mouth and devours their enemies. And if anyone wants to harm them, he must be killed in this manner.

*6 These have power to shut heaven, so that no rain falls **in the days of their prophecy**; and they have power over waters to turn them to blood, and to strike the earth with all plagues, as often as they desire.*

*7 **When they finish their testimony**, the beast that ascends out of the bottomless pit will make war against them, overcome them, and kill them.*

8 And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 Then those from the peoples, tribes, tongues, and nations will see their dead bodies three-and-a-half days, and not allow their dead bodies to be put into graves.

10 And those who dwell on the earth will rejoice over them, make merry, and send gifts to one another, because these two prophets tormented those who dwell on the earth.

11 Now after the three-and-a-half days the breath of life from God entered them, and they stood on their feet, and great fear fell on those who saw them. 12 And they heard a loud voice from heaven saying to them, "Come up here." And they ascended to heaven in a cloud, and their enemies saw them.

13 In the same hour there was a great earthquake, and a tenth of the city fell. In the earthquake seven thousand people were killed, and the rest were afraid and gave glory to the God of heaven.

And to anoint the most holy...

The Hebrew expression "the most holy" is 'kodesh kadashim,' that is, "the holy of holies" or "the most holy place." This expression is always used in Scripture to refer to the inner sanctuary of the house of God, the holy of holies. The first time it occurs is in Exodus 26:33.

33 And you shall hang the veil from the clasps. Then you shall bring the ark of the Testimony in there, behind the veil. The veil shall be a divider for you between the holy place and **the Most Holy**.

34 You shall put the mercy seat upon the ark of the Testimony in **the Most Holy**.

Thus the "most holy place" is the inner sanctuary of the house of God that will be in Jerusalem in the Kingdom of the Messiah. But in this millennial temple, the inner sanctuary will be different than formerly. Instead of in inner sanctuary which is closed and inaccessible, hidden behind a veil, there will be the throne room of the Lord Himself. This will be anointed when the King of Kings takes His place upon His throne at His second coming. This is the uniform testimony of the prophetic Scriptures.

Ezekiel 37

24 "David My servant shall be king over them, and they shall all have one shepherd; they shall also walk in My judgments and observe My statutes, and do them.

25 Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever.

26 Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, **and I will set My sanctuary in their midst forevermore.**

27 My tabernacle also shall be with them; indeed I will be their God, and they shall be My people.

28 The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.”

Verse 25

“ Know therefore and understand,
That from the going forth of the command
To restore and build Jerusalem
Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall,
Even in troublesome times.

This verse obviously identifies the starting point for the 490 years. However, there are at least four decrees recorded in Scripture that concern the rebuilding of Jerusalem as follows.

- 538 B.C. The decree of Cyrus (2 Chronicles 36:22-23; Ezra 1:1-4; 6:1-5),
- 519 B.C. The decree of Darius (Ezra 6:6-12),
- 457 B.C. The decree of Artaxerxes (Ezra 7:11-26),
- 445 B.C. The decree of Artaxerxes (Nehemiah 2:1-8).

Interpreters have built cases for considering all of these as the starting point for the 490 years. In addition, some interpreters have suggested that the starting point is not any command by a human sovereign but rather the command of God given in this passage. Many discussions and commentaries have been produced on this subject. But when all is said and written, **only the decree of Artaxerxes in 445 B.C. specifically contains a command to restore and build Jerusalem**, and more importantly, **any starting point earlier than this date brings the close of the sixty-nine weeks in the middle of the 1st century B.C.**, thus precluding any real fulfillment of the prophecy.

In any case, the important prophecy of this verse is that the first 483 years would terminate in the days of **the Messiah**. The title “Messiah” means the **anointed King of Israel** (1 Samuel 16:6 and 24:6). (In the New Testament, it is “Christ” because the Greek word “christos” also means “anointed.”) This title was used to refer to all of the kings of Judah in the Davidic royal line. “The Prince” means a “ruler” or “captain.” This term also referred to the anointed kings of Judah (see 1 Samuel 9:16; 10:1 and 13:14). Historical studies have been made based on the Jewish lunar calendar that place the start of the 70 weeks on the first of

Nissan (March 14) in the year 445 B.C. This places the end of the 69th week on the tenth of Nissan (April 6) in the year A.D. 32. This is the day of Christ's triumphal entry into Jerusalem, four days before He was crucified (on the 14th of Nissan).

The question arises why the text divides the 70 weeks (490 years) into three segments. The three segments are 7 weeks (49 years), 62 weeks (434 years), and 1 week (7 years). Why this division? God commanded Israel, in Leviticus 25, to observe every seventh year as "a Sabbath of solemn rest for the land." During this year, they were forbidden the normal cycles of sowing, pruning and reaping. God promised them that if they were faithful to do this, He will give them triple the harvest in the sixth year, so that enough produce would be harvested that year for the sixth, seventh and eighth years. He also warned them that if they did not obey this command while they were dwelling in the land, that He would driven them out of the land so that the land could "enjoy its Sabbaths."

33 I will scatter you among the nations and draw out a sword after you; your land shall be desolate and your cities waste.

34 Then the land shall enjoy its sabbaths as long as it lies desolate and you are in your enemies' land;

then the land shall rest and enjoy its sabbaths.

35 As long as it lies desolate it shall rest— for the time it did not rest on your sabbaths when you dwelt in it.

This was literally fulfilled. Israel dwelt in the land for 490 years. During this entire time, the command to observe a Sabbath rest for the land every seventh year was ignored. When God drove them out of the land and sent them away captive to Babylon, it was revealed to Jeremiah the prophet that they would be there 70 years, one year for each of the 70 Sabbath years that had been ignored.

2 Chronicles 36

20 And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.

Thus, there is a clear connection between the 490 years that Israel dwelt in the land and the 70 years of captivity, and this connection is found in Leviticus 25. But there is more! The command in Leviticus 25 regarding the Sabbaths of the land contains an addition command. Every seventh Sabbath of the land, that is every 49 years, begins the year of redemption and restoration. This is the

Year of Jubilee. It begins on the tenth day of the seventh month (Tishrei) – the Day of Atonement.

8 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

*9 **Then you shall cause the trumpet of the Jubilee to sound** on the tenth day of the seventh month; **on the Day of Atonement you shall make the trumpet to sound** throughout all your land.*

10 And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

This was to be repeated every 49 years. Thus in a span of 490 years, there would be ten Jubilees. The fact that Daniel's prophecy of 490 years begins by mentioning 49 years tells us exactly when the Jubilee cycle begins and ends in relation to this prophecy. The cycle begins with the first year of the 70 weeks and at the end of the 490 years will be the tenth Jubilee.

What is the prophetic significance of the Year of Jubilee? It is the restoration of all things, the proclamation of liberty, the setting free of slaves and captives. It is the Kingdom of Christ! It is heralded by the sounding of a trumpet throughout all the land. What does this signify? Just as Christ was crucified on the 14th of Nisan in literal fulfillment of the feast of Passover, so He will return on the 10th of Tishrei in the last year of Daniel's prophecy, in literal fulfillment of the Day of Atonement and the Year of Jubilee! This will commence the true and everlasting Jubilee!

Verse 26

"And after the sixty-two weeks Messiah shall be cut off, but not for Himself"

The prophecy here means that Messiah would be cut off immediately after the end of the first 69 weeks. The term "cut off" means "to be cut down, extinguished, blotted out, destroyed, removed" and implies a sudden, violent death. This was literally fulfilled on the 14th of Nisan (Passover) when the anointed king of Israel, Messiah the Prince, was crucified. The expression "but not for Himself" is commonly interpreted as a reference to the substitutionary character of Messiah's death. While His death was most definitely substitutionary, this is not in view in this expression. It is best translation, "and He shall have nothing," referring to the utter humiliation of the death on the cross (cf Isaiah 53; Phil 2:5-8).

**“And the people of the prince who is to come
Shall destroy the city and the sanctuary.”**

“The prince who is to come” is not the same as “Messiah the Prince” in the preceding verse. Nor is this prince either the Roman emperor or general who literally fulfilled this prophecy by destroying Jerusalem and the temple in 70 A.D. The Romans, including emperor Vespasian and General Titus whom he sent, are included in the designation “the people of the prince who is to come,” but neither of them are that prince. The prince who is to come has not yet come. He is aptly named “the prince who is to come” because he is first and foremost an imposter and usurper of Messiah the Prince. He is none other than the antichrist and all those who oppose the Messiah and the people of God are his people.

“The end of it shall be with a flood...”

The antecedent of the pronoun “it” is the sanctuary, not the city. The term “flood” is found six times in Scripture and is used both literally for a flood of waters and metaphorically for the overwhelming force of an invading army. It is this metaphorical sense that is to be understood here.

“And till the end of the war desolations are determined.”

Word for word, the clause reads, “and until the end war (fem singular noun) determine (fem singular participle) desolations (fem plural participle). As I interpret this clause, the first participle, determine, is being used verbally to govern the feminine singular noun war, that is, “a war is determined.” The second participle, desolations, is being used as an adjective to describe the nature of the war. That is, it will be “a war **of desolations**.” What we have then is simply, “And until the end, a war of desolations is determined.”

“The end” refers to the end of the prophecy, which is also the end of the present age. It is no happenstance that the history of Jerusalem and of the Jewish people for the last 2000 years has been the history of persecution, war, suffering and desolation. This has been decreed.

Then he shall confirm a covenant with many for one week...

The “he” in this verse refers to “the prince who is to come” of the previous verse, that is, the antichrist. Those who would make this a reference to Jesus Christ must ignore the inspired interpretation of this verse given by Jesus in Matthew 24:15 and by Paul in 2 Thessalonians 2:3-4.

Non-literal interpreters revile premillennialists for placing a gap (of 2000 years) between the 69th and the 70th week. The gap is placed there, not by premillennialists, but by the text itself. The text places all of the following events AFTER the close of the 69th week and BEFORE the beginning of the 70th week: the cutting off of the Messiah, the destruction of the city of Jerusalem and the

temple, and a war of desolations that would continue “until the end.” Also, if the intent of the prophecy were for the 490 years to continue without interruption, then there would be no need for the text to tell us how the 70th week commences.

The commencement of the 70th week (that is, the last seven years of the prophecy), begins with a “covenant” that the antichrist will “confirm” with “many.” This logically implies that the antichrist must be on the scene prior to the commencement of the 70th week.

The term “confirm” is a warfare term. It means “cause to prevail” and strongly implies force or coercion. This suggests that at the time this covenant is “confirmed,” the antichrist will already have become a powerful political and military ruler. The term “covenant” is the normal word used in the Hebrew Scriptures for all covenants.

Who are the “many” of this verse? Most premillennial interpreters confine it to Israel. However, I see no reason why it cannot include Israel and her enemies as well. It seems logical that any covenant that includes Israel and permits the temple worship described in the rest of the verse, would likely include Israel’s enemies as parties. In any case, the terms of this covenant are not clearly spelled out. For this reason, it may not be obvious to us when it is actually “confirmed.”

“But in the middle of the week

He shall bring an end to sacrifice and offering.

And on the wing of abominations shall be one who makes desolate...”

This is one of the most significant events in the prophetic Scriptures. It is the Abomination of Desolation. In contrast to the “confirmation of the covenant” in the first clause of this verse, this prophecy is **very specific and will be unmistakable**. It was this prophecy that Jesus (Matthew 24:15) and Paul (2 Thessalonians 2:3-4) both told the church to watch for and that would signal the final countdown to the Day of the Lord. Three prophecies are dated from this event, one each concerning a period of 1,260 days, 1,290 days, and 1,335 days. Within this period of time, the antichrist and his armies will be destroyed at the Battle of Armageddon, Babylon will be destroyed, Christ will return, the judgment seat of Christ will take place, the Kingdom will be inaugurated, and we will receive our allotted inheritance and reward in the restored earth.

The first component to the Abomination of Desolation is that he will “bring an end to sacrifice and offering.” It is obvious that the fulfillment of this prophecy requires that the temple be rebuilt and that sacrifices be offered there.

The next clause can be translated “and upon a wing shall be abominations of

[or from] one who makes desolate.” This is in closer agreement with the LXX translation which is quoted by the Lord in Matthew 24 and Mark 13.

The question is, what is meant by “wing”? The LXX translates this word as “temple.” If we keep in mind that this is an act of desecration of the holy of holies, then we might possibly understand the reference to “a wing” as designating the mercy seat over which the cherubim spread their wings according to Exodus 25:20 and 37:9. In any case, in comparison with Jesus and Paul, the nature of the event itself becomes clear.

Jesus said, “When you see of the abomination of desolation, spoken of by Daniel the prophet, **standing in the holy place...**” In Daniel 11:31, this appears to be some type of object placed in the holy place by the Antichrist. It could possibly be the image of the Beast of Revelation 13. In 2 Thessalonians 2, Paul says this,

“Let no one deceive you by any means; for that Day will not come unless the falling away comes first, and the man of sin is revealed, the son of perdition, who opposes and exalts himself above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God.”

In this passage, Paul clearly indicates that the antichrist will enter the temple of God, sit on a throne in the holy place and declare himself to be God. This is Paul’s inspired interpretation of the Abomination of Desolation.

The antichrist is called here, “the one who makes desolate,” or “the desolator.” The word means, “destroyer, devastator, one who causes horror, shuddering and astonishment.” This antichrist figures prominently in the prophetic Scriptures. Many persons have foreshadowed him, and according to John, the demonic spirit that impels him has been active for centuries (1 John 4:1-3). All of these things will find their climax and fulfillment in the man of sin who comes on the scene in the last seven years of this present age, before the Lord’s return. He is mentioned in Isaiah 11:4, “...And with the breath of His lips, He [Messiah] shall slay **the wicked...**” He is again referred to extensively in Isaiah 11:3-21 where he is called “the king of Babylon,” “the wicked,” and “Lucifer.” He is “the terrible one,” and “the scornful one” in Isaiah 29:20. He is “the king” of Isaiah 32:33. He is “the enemy” of Psalm 9:6. He is “the wicked and the evil man” of Psalm 10:17. He is also the “one who comes in his own name” whom the Jews will mistakenly receive in place of the true Messiah (John 5:43). He is “the man of sin, the son of perdition,” in 2 Thessalonians 2:4. And he is “the beast” of Revelation 13 where we learn that he as aptly named, “the one who causes horror, shuddering and astonishment.”

According to Revelation 13, he will be characterized by a blasphemous mouth. He receives power and great authority from Satan. The entire world will worship and follow him and the devil who gave him his power. His military strength will be considered beyond compare. He will blaspheme God, His tabernacle and even the saints in heaven. And he will be given the ability to persecute and overcome the saints of God during the time of his reign. He will be accompanied by a false prophet who works power, signs and lying wonders. And finally, Revelation 13 gives us the means of identifying him – by calculating the number of his name. The only reason the Scripture would give this information is so that we might be able to recognize him early.

Clearly, Daniel, Jesus, and Paul were all speaking of the same event. And we know from Dan. 9:27; 12:11; and Revelation 13 that this event will occur in the middle of the 70th week, that is, 1,260 days, or 42 months, or 3 ½ years before the second coming of Christ. It is not insignificant that the duration of the antichrist's reign will be roughly the same as our Lord's earthly ministry. He is in all respects, a blasphemer and a usurper.

**“Even until the consummation, which is determined,
Is poured out on the desolate.”**

The last clause in this verse begins with a statement concerning the duration of the antichrist's reign. The word “desolate” is the same word as in the previous part of this verse. It is “the desolator.” The destruction and horror that he causes will continue “until the consummation, which is determined, is poured out on the desolator.” As already mentioned, the Scriptures have a great deal to say about the antichrist, and it should be noted that in most of the passages where he appears, his ultimate judgment at the hands of Christ being spoken of. This is the end or “consummation” which is “determined” or “decreed.” This decreed judgment will be poured out on antichrist the desolator, but not only on him. It is coming upon all those who follow him and take his mark. Several passages of Scripture speak of this decreed consummation.

Isaiah 10:20-23

20 And it shall come to pass in that day

That the remnant of Israel,

And such as have escaped of the house of Jacob,

Will never again depend on him who defeated them [or struck them, i.e. the antichrist],

But will depend on the LORD, the Holy One of Israel, in truth.

21 The remnant will return, the remnant of Jacob,

To the Mighty God.

22 For though your people, O Israel, be as the sand of the sea,

A remnant of them will return;

The destruction decreed shall overflow with righteousness.

**23 For the Lord GOD of hosts
Will make a determined end
In the midst of all the land.**

Isaiah 28:22

*Now therefore, do not be mockers,
Lest your bonds be made strong;
For I have heard from the Lord GOD of hosts,
A destruction determined even upon the whole earth.*