

Daniel Chapter 9

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9:24 “Seventy weeks are determined

For your people and for your holy city,

- 1) To finish the transgression,*
- 2) To make an end of sins,*
- 3) To make reconciliation for iniquity,*
- 4) To bring in everlasting righteousness,*
- 5) To seal up vision and prophecy,*
- 6) And to anoint the Most Holy.*

The Seven Weeks (9:25) – The Restoration of Jerusalem

9:25 “Know therefore and understand,

That from the going forth of the command [word]

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.

The Sixty-Two Weeks (9:26) – The Destruction of the City

9:26 “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.

The One Week (9:27) – He Shall Bring an End of Sacrifice

9:27 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 Chapter 9

Introduction (9:1-3)

The vision takes place somewhere within the time frame of chapter 6. The year is 539 B.C.

9:1 *In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—*

This is the Darius the Mede that we read about in chapter 5.

“And Darius the Mede received the kingdom, being about sixty-two years old.”
(Daniel 5:31, NKJV)

“Darius’s first year as king of Babylon would have coincided with the first year of Cyrus as the great king of the Persian empire—**also the year, therefore, that witnessed the decree to allow some Judeans to return to their homeland.**”¹

We read in Ezra that in Cyrus’ first year as king, he made a proclamation that allowed Israel to return to their land (Ezra 1:2-5).

*“Now in the first year of **Cyrus** king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying,”* (Ezra 1:1, NKJV)

Long ago, God had identified Cyrus by name as his instrument in reestablishing his Temple.

*“Who says of Cyrus, ‘He is My shepherd,
And he shall perform all My pleasure,
Saying to Jerusalem, “You shall be built,”
And to the temple, “Your foundation shall be laid.” ’”*
(Isaiah 44:28, NKJV)

Also:

*“I have raised him up in righteousness,
And I will direct all his ways;
He shall build My city
And let My exiles go free,
Not for price nor reward,”
Says the Lord of hosts.”* (Isaiah 45:13, NKJV)

In this chapter, Daniel is in prayer over **this upcoming event.**

¹ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 221.

9:2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

understood by the books or scrolls.... In this case, the Book of Jeremiah.

*“And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. ‘Then it will come to pass, when seventy years are completed, that **I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,**’ says the Lord; ‘and I will make it a perpetual desolation.” (Jeremiah 25:11–12, NKJV)*

“For thus says the Lord: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.” (Jeremiah 29:10, NKJV)

There were three invasions and deportations of Israel by Nebuchadnezzar to Babylon. The first was in 605 B.C. when Daniel was taken; the second was in 597 B.C. when 10,000 captives were deported to Babylon. The last was in 587/586 when the city and the Temple were destroyed.

“Jeremiah’s first prophecy of this seventy-year exile was delivered in 605 B.C. (cf. Jer 25:11–12 with 25:1) when Daniel was a young teenage boy. ... Cyrus issued the decree releasing the captives in 538/537 B.C., and the exiles returned shortly thereafter.”² Within two years after the decree, in 535 B.C., some of the captives made the trip back to Jerusalem. At this point, the total period of exile would be precisely 70 years. However, there were several returns from Babylon to Israel, and 527 B.C. and 517 B.C. are also 70-year dates that correspond to the 597 B.C. and 587 B.C. dates of the deportations. So, in addition to the first date, 605 B.C., it is possible that these other returns marked a 70-year captivity as well.

One of the more interesting passages addressing this seventy years captivity is found in Second Chronicles.

“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, 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. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying,” (2 Chronicles 36:20–22, NKJV)

“The Chronicler draws an interesting connection to the Sabbath rests of the land. Leviticus 25:1–7 and 26:31–35, 43 command the Israelites to allow their land to rest every seven years, which apparently they rarely, if ever, did. He then interprets the Exile as a divinely imposed period **to make up for the seventy missed sabbatical years.**”³

² Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 241–242.

³ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 222.

A Sabbatical year occurred every 7 years, and Israel had failed to keep the Sabbatical year 70 times. This was 490 years since Israel had kept this divinely ordained year. Daniel 9:24 will address this very period. So, there is not simply one period of which Daniel will be instructed, but two. First, the period of the **70-year captivity** and, second, **the period of 490 missed Sabbatical years**.

the word of the Lord through Jeremiah the prophet.... “Although the book of **Jeremiah** was completed only a generation before the events described in Dn 9, Daniel already recognized it [the Book of Jeremiah] as **Scripture**.”⁴ “The writer of Daniel believed that the sacred Scriptures, in this case, the prophecies of Jeremiah, were the very words of God delivered to the world through a human instrument.”⁵

We read that Daniel read Jeremiah and drew the conclusion that it was ***the word of the Lord***. “But according to the critics, Daniel is a fake book written by someone several centuries later. This entire statement about reading Jeremiah is a flat lie, according to the brayings of these “scholars.””⁶

9:3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

supplications.... “The verb ... depicts a heartfelt response by someone who has something to give to one who has a need.”⁷

fasting, sackcloth, and ashes. These words are descriptive of the great grief Daniel is experiencing and seriousness to which he embarks on this period of prayer.

Daniel’s Prayer and Confession (9:4-19)

God’s Faithfulness and Our Sin (9:4-6)

9:4 And I prayed to the Lord my God, and made confession, and said, “O Lord, great and awesome God, who keeps His covenant and mercy with those who love Him, and with those who keep His commandments,

This is a prayer of repentance for Israel’s past sinfulness; Israel broke His covenant.

and made confession.... There was an ancient promise found in the Book of Leviticus.

“But if they confess their iniquity and the iniquity of their fathers, with their unfaithfulness in which they were unfaithful to Me, and that they also have walked contrary to Me,

⁴ Michael Rydelnik, “Daniel,” in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1341.

⁵ Stephen R. Miller, *Daniel*, vol. 18, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 241.

⁶ James B. Jordan, *The Handwriting on the Wall: A Commentary on the Book of Daniel* (Powder Springs, GA: American Vision, 2007), 451.

⁷ *supplications* Edwin Yamauchi, “694 יָדָה,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 302.

*and that I also have walked contrary to them and have brought them into the land of their enemies;
if their uncircumcised hearts are humbled, and they accept their guilt—
then I will remember My covenant with Jacob, and My covenant with Isaac and My covenant with Abraham I will remember;
I will remember the land." (Leviticus 26:40–42, NKJV)*

who keeps His covenant.... The term **covenant** had its origin in the ancient near east and was commonly used to describe treaties. So a covenant was a peace treaty, and this one was between God and Israel. Although man fails to keep his covenants, God never fails. Essential to a covenant are its *stipulations* and *sanctions*. If God's people obey the stipulations, blessings will follow; if they fail to obey, then the curses or sanctions will result. The particular curses addressed here are found in Deuteronomy 28.

"Then the Lord will scatter you among all peoples, from one end of the earth to the other....." (Deuteronomy 28:64, NKJV)

Centuries after the writing of Deuteronomy, Israel suffered for having broken the covenant, and they were now experiencing the curses of the covenant by having been sent into exile.

But God promises to remember his covenant.

"But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.' " (Leviticus 26:45, NKJV)

God is now fulfilling this promise to remember his covenant.

mercy.... To fear, be afraid or revere.⁸ Or loyal love.

9:5 we have sinned and committed iniquity, we have done wickedly and rebelled, even by departing from Your precepts and Your judgments.

Daniel is very specific, **it is the precepts and judgments of God that have been ignored that is at the root of God's displeasure**. That should also give us pause, I am afraid that the Church is also inclined to ignore God's precepts and judgments. "After all," as it is so often said, "we are not under law but under grace." Which is another way of saying we care little about his **precepts** and **judgments**.

9:6 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.

To the failure of heeding the precepts and judgments of God has now added the failure of heeding the prophets. In other words, the word of God and the preachers of that word have been of little importance to them; are they to us?

⁸ יָרֵא (yārē) I, *fear, be afraid, revere*. Andrew Bowling, "907 יָרֵא," ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 399.

God's Righteousness and our Sin (9:7-8)

9:7 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, because of the unfaithfulness which they have committed against You.

righteousness.... “This root basically connotes conformity to an ethical or moral standard.”⁹ This standard God possesses, man does not.

shame of face.... “Israel’s shame was a result of their sins. This “shame” was the disgrace of the captivity and the destruction of the land of Israel.”¹⁰

9:8 “O Lord, to us belongs shame of face, to our kings, our princes, and our fathers, because we have sinned against You.

“What made their disgrace even more shameful was their flagrant ingratitude toward their compassionate, forgiving God (v.9), whose pardon and mercy they ridiculed and rejected (vv.10–11a).”¹¹

God's Mercies and Our Sin (9:9-11a)

9:9 To the Lord our God belong mercy and forgiveness, though we have rebelled against Him.

mercy and forgiveness.... “Only if the Lord’s *mercy and forgiveness* prevail can the relationship be restored between him and his people, *because we have rebelled against him*. The thought is that Israel is in no position to mend the relationship and **her only possible plea is the character of God**.”¹²

9:10 We have not obeyed the voice of the Lord our God, to walk in His laws, which He set before us by His servants the prophets.

“Daniel confessed that Israel had departed from the Word of God, had disregarded the prophets of God, and had despised the Lord Himself.”¹³

to walk.... The daily behavior of a person.

God's Inspection and Our Failure (9:11b-14)

⁹ *righteousness* נְדָרָה (*šēdāqâ*) *justice, righteousness*. Harold G. Stigers, “1879 נְדָרָה.” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 752.

¹⁰ Stephen R. Miller, *Daniel*, vol. 18, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 246.

¹¹ Gleason L. Archer Jr., “Daniel,” in *The Expositor’s Bible Commentary: Daniel and the Minor Prophets*, ed. Frank E. Gaebelain, vol. 7 (Grand Rapids, MI: Zondervan Publishing House, 1986), 109–110.

¹² Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, *Tyndale Old Testament Commentaries* (Downers Grove, IL: InterVarsity Press, 1978), 185.

¹³ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 9:4–14.

9:11 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.*

“Daniel draws a direct connection between the sin of the people and their present suffering.”¹⁴

departed.... Turned aside from God and his Law.

the curse.... “Covenant documents typically contained statements concerning the penalties for covenant violation. In **the Law of Moses**, such sanctions are found particularly in Lev. 26:3–45; Deut. 27; 28. In both passages, the most feared and devastating curse of all—deportation from the land of promise—is emphasized (see Lev. 26:33–39; Deut. 28:36–68). Daniel pointed out that the curse had come to pass.”¹⁵

9:12 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.

He has confirmed His words.... “As opposed to Israel, God has proven faithful to the covenant.”¹⁶

9:13 “As it is written in the Law of Moses, all this disaster has come upon us; yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.

As it is written.... “implies that the experience of judgment had confirmed the authority of the Mosaic writings because their words had come to pass. The destruction of Jerusalem was in a category apart from the destruction of any other city, because in no other had the Lord deigned to dwell (verse 19; cf. Ps. 9:11), yet despite this, there had been no decisive move on his people’s part to seek his forgiveness. Such apathy was in itself blameworthy.”¹⁷

yet we have not made our prayer before the Lord our God, that we might turn from our iniquities and understand Your truth.

*“For the people do not turn to Him who strikes them,
Nor do they seek the Lord of hosts.” (Isaiah 9:13, NKJV)*

9:14 Therefore the Lord has kept the disaster in mind, and brought it upon us; for the Lord our God is righteous in all the works which He does, though we have not obeyed His voice.

¹⁴ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 224.

¹⁵ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 9:11–15.

¹⁶ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 9:12.

¹⁷ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 185.

“The destruction of Jerusalem and the Exile of Judah were not acts of an arbitrary God, but rather the consequences of the sinful attitudes and actions of God’s people, about which they were repeatedly warned.”¹⁸

God’s Deliverances and Our Sin (9:15)

9:15 *And now, O Lord our God, who brought Your people out of the land of Egypt with a mighty hand, and made Yourself a name, as it is this day—we have sinned, we have done wickedly!*

And now.... “marks Daniel’s next theme, an appeal to the Lord to act in accordance with the deliverance he achieved for Israel from Egypt, which had gained him renown (cf. Jer. 32:20). The way is being prepared for the **appeal to the Lord’s reputation**, in verses 16–19.”¹⁹

we have sinned, we have done wickedly! There is no basis for mercy in the behavior of Israel.

God’s Righteousness and Our Need (9:16)

9:16 *“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 the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us.*

“...the captivity of Judah and the non-existence of the Jerusalem sanctuary were interpreted by the nations to mean that Judah’s God was either powerless or a delusion.”²⁰

God’s Vindication of Himself by Saving His People (9:17-19)

9:17 *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.*

for the Lord’s sake.... Because God’s sanctuary, name, city, and people are reproached, it is for the Lord’s sake that Daniel asks for God to act.

9:18 *O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.*

not...because of our righteous deeds, but because of Your great mercies.

“Despite God’s justice in sending Israel into exile, Daniel appealed to God not on the

¹⁸ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 225.

¹⁹ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 185.

²⁰ Joyce G. Baldwin, *Daniel: An Introduction and Commentary*, vol. 23, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1978), 186.

basis of Israel's **righteous acts** but on God's **abundant compassion**. God's forgiveness was an act of grace."²¹

9:19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

"Daniel's appeal is ultimately based not on the people's plight but on **the reputation of God himself**."²²

God Answers Daniel's Prayer (9:20-23)

9:20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God,

9:21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

the man Gabriel.... Daniel had seen Gabriel previously in the Third Vision in 553 B.C.

about the time of the evening offering. "The Israelite day ended at sundown, about 6:00 P.M. The evening sacrifice took place in the late afternoon, around 4:00 P.M. Ezra made his prayer of confession at this time (Ezra 9:4–5)."²³

9:22 And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand.

skill.... "have insight, get wisdom, gain understanding, be prudent, be skilled...."²⁴ It is not uncommon in the Bible to translate wisdom as "skill." It generally takes decided effort over a long period to develop the skill to do difficult things.

to understand.... "understanding, insight, discernment, i.e., a good sense or wisdom to respond properly to the Lord and his Torah...."²⁵

Without the wisdom of God, there is no understanding of the things of God.

²¹ Michael Rydelnik, "Daniel," in *CSB Study Bible: Notes*, ed. Edwin A. Blum and Trevin Wax (Nashville, TN: Holman Bible Publishers, 2017), 1342.

²² Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 225.

²³ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 558.

²⁴ *skill....* שָׂכַל (śā·kāl): v.; (hif) "have insight, get wisdom, gain understanding, be prudent, be skilled, i.e., have a capacity for understanding, implying this state is a result of proper teaching." James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

²⁵ *to understand....* בִּינָה "understanding, insight, discernment, i.e., a good sense or wisdom to respond properly to the Lord and his Torah." James Swanson, *Dictionary of Biblical Languages with Semantic Domains: Hebrew (Old Testament)* (Oak Harbor: Logos Research Systems, Inc., 1997).

9:23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:

“Gabriel’s answer to Daniel’s prayer is an interpretation of the seventy years in a way that seems to **extend its purview**. Gabriel apparently suggests that the end of the seventy-year exile begins a process, one that will last for seventy “sevens,” or weeks of years—usually understood as 490 years.”²⁶

The Vision of the Seventy Weeks (9:24-27)

The deportation which started in 605 B.C. and the restoration of some of the Jews **70 years** later in 535 B.C. is not to be confused with the **seventy weeks** spoken of here, which are **490 years**.

In the previous section [9:1-23], Daniel prays for the end of God’s judgment on Israel and a restoration of His people **based on the 70 years of Jeremiah’s prophecy**.

“O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies.”
(Daniel 9:18, NKJV)

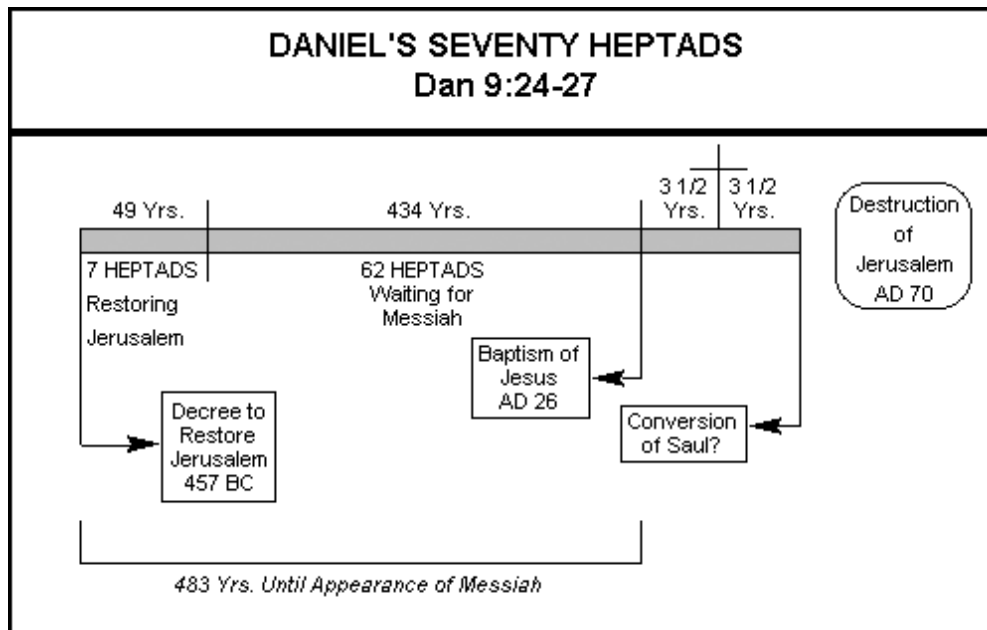
However, although God does restore the people and the city along with the construction of a new Temple, **what follows does not address that restoration**. **Instead, this material of the seventy weeks telescopes ahead 490 years and outlines coming events in Jewish history, which culminate in God’s ultimate gift to his people, the redemptive work of His Messiah.**

The discontinuity of the two time-periods, **1) 70 years** of captivity, and **2) 490 years** culminating in the announcement of eternal redemption, can confuse the reader. Although related, they are separate in fulfillment.

Seventy Weeks (9:24)

What does God intend to accomplish during these 490 years? He spells it out in 9:24.

²⁶ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 226.



**9:24 “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.**

Seventy weeks are determined.... We are dealing with 70 weeks of years and not merely 70 years.

In Hebrew, the word seventy is similar to our word *dozen*, which refers to 12 of something, but we are not told 12 of what or, in this case, 70 of what. It turns out that it is 70 weeks of years. “When Gabriel speaks of seventy weeks, he is clearly not suggesting periods of seven days, but seven years per week, or **490 years**.”²⁷

Leviticus 25:8 speaks of “**seven sabbaths of years**”; also, Lev. 26:18, 21. This passage “implies that Israel’s punishment would be multiplied sevenfold. Therefore, a seventy “week” exile would be expected to last for seven times seventy years. Second Chronicles 36:21 suggests that the captivity was to last long enough to make up for seventy omissions of the sabbatical year, which occurred every seven years. This would amount to 490 years before God’s people would experience perfect reconciliation with their God.”²⁸

“*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.*” (Leviticus 25:8, NKJV)

²⁷ René Péter-Contesse and John Ellington, *A Handbook on the Book of Daniel* (UBS Handbook Series; New York: United Bible Societies, 1994), 252.

²⁸ Earl D. Radmacher, Ronald Barclay Allen, and H. Wayne House, *The Nelson Study Bible: New King James Version* (Nashville: T. Nelson Publishers, 1997), Da 9:24.

are determined.... “....the meaning is clearly “to decide” or “resolve.” It is God who has decreed or decided the time period in question.”²⁹ Daniel 9:24 is a list of things that were decreed or determined for these 490 years.

“The six consecutive infinitives describe what will take place by the end of the 70 weeks.”³⁰ “God’s purpose in the events of the “seventy sevens” is the subject of the verse.”³¹

For your people and for your holy city.... “Daniel’s people were the Jews, and his holy city was Jerusalem.”³² And it is for them that these things were determined.

So, what was determined for Daniel’s people and his holy city?

- 1) **to finish³³ the transgression³⁴ [to bring the rebellion to an end, CSB]....** To put an end to the rebellion of the human heart. “The sin, which has hitherto lain naked and open before the eyes of the righteous God, will now be shut in, sealed up and hidden by the God of mercy, so that it may be regarded as no longer existing; a biblical mode of describing the forgiveness of sins, analogous to the phrases, ‘hiding the face from sin’ ‘putting away sin.’ ”³⁵
- 2) **To make an end³⁶ of sins [to put a stop to sin. CSB].... To make an end** means “to seal up.” This is understood in union with point one, “to finish and seal up.” The last great sin of Israel was the murder of their Messiah. In that sin, the transgressions of the nation as a nation are finished. And in the Messiah, they are sealed up, finished. Without the sacrifice of the Messiah, they are not sealed up, their sins are not paid for. And for those whose sins are sealed for the day of judgment, then the destruction of Israel in A.D. 70, as well as eternal damnation, is their end.

²⁹ René Péter-Contesse and John Ellington, *A Handbook on the Book of Daniel* (UBS Handbook Series; New York: United Bible Societies, 1994), 252.

³⁰ John D. Barry et al., *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Da 9:24.

³¹ Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 259.

³² Stephen R. Miller, *Daniel*, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 258.

³³ finish כָּלָה (*kālā*) “accomplish, cease, consume, determine, end, fail, finish.” John N. Oswalt, “982 כָּלָה.” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 439.

³⁴ transgression פְּשָׁע (*peša*) “rebellion, revolt, transgression.” G. Herbert Livingston, “1846 פְּשָׁע.” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 741.

³⁵ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 198.

³⁶ end חָתַם (*hātām*) “affix a seal, seal up” Jack P. Lewis, “780 חָתַם.” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 334.

3) **To make reconciliation³⁷ [to cover] for iniquity³⁸ [guilt]....** “The third action, “to atone for wickedness,” emphasizes the theme of the first two, the eradication of sin. But whereas the first two simply describe the cessation of sinful activity, this third action implies that God removes the consequences of already committed sinful behavior.”³⁹ The thought seems to be that the necessary propitiatory sacrifice will be offered and sin thereby is pardoned or forgiven.

Sin is here pictured as transgression or iniquity. “The first stated purpose of the decreeing of the period of 70 sevens is to abolish this curse.”⁴⁰

4) **to bring in everlasting righteousness⁴¹ [or eternal justice]....** “More specifically, it is that state of rightness or right relationship with God, which comes to the sinner through faith in Jesus Christ. It is the blessed condition of “being right” with God.”⁴²

5) **To seal up [raify or confirm] vision and prophecy [or prophet]....** “This speaks of Christ’s fulfilling—and thereby confirming—prophecy.”⁴³ As well as “a mark of approval, an authentication of the prophetic word.”⁴⁴

vision and prophecy.... “Vision was a technical name for revelation given to the OT prophets (cf. Isa. 1:1, Amos 1:1, etc.) The *prophet* was the one through whom this vision was revealed to the people. The two words, vision and prophet, therefore, serve to designate the prophetic revelation of the OT period. This revelation was of a temporary, preparatory, typical nature. It pointed forward to the coming of Him who was the great Prophet (Deut. 18:15). When Christ came, there was no further need of prophetic revelation in the OT sense. ... When sin is brought to an end by the appearance of the Messiah, so prophecy, which had predicted His coming and His saving work, is no longer needed. It has fulfilled its task and is therefore sealed up.”⁴⁵

³⁷ *reconciliation* כָּפַר (*kāpar*) “make an atonement, make reconciliation, purge.” R. Laird Harris, “1023 כָּפַר,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 452.

³⁸ *iniquity* עוֹן (*‘āwōn*) “iniquity, guilt, punishment.” Carl Schultz, “1577 עוֹן,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 650.

³⁹ Tremper Longman III, *Daniel* (The NIV Application Commentary; Grand Rapids, MI: Zondervan Publishing House, 1999), 226.

⁴⁰ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 199.

⁴¹ *righteousness* שְׂדֵדָה (*šedeq*) *justice, rightness*. Harold G. Stigers, “1879 שְׂדֵדָה,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 752.

⁴² Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 200.

⁴³ Kenneth L. Gentry, Jr., *Perilous Times* (Texarkana, AR: Covenant Media Press, 1999), 21.

⁴⁴ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 226.

⁴⁵ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 200.

6) **And to anoint⁴⁶ the Most Holy [person, place or thing].** This anointing speaks of Jesus baptism.

“The six items presented in this verse are all Messianic. This fact settles *terminus ad quem*,⁴⁷ the aim or terminal point, of the prophecy.

“These six actions take place during the entire period of seventy “sevens.””⁴⁸

Note that these six actions take place on the last day of the 69 ½ weeks of this 70-week prophecy. This is the day of Jesus’ crucifixion.

The Seven Weeks (9:25)

Verse 24 gives us an overview of the divine plan for the next 490 years. That period will now be broken down into three units, seven weeks, 62 weeks, and 1 week.

**9:25 “Know therefore and understand,
That from the going forth of the command [word]
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.**

Know therefore and understand.... “Such expressions indicate that the message is difficult and requires a mind that is well acquainted in understanding spiritual truths.”⁴⁹

That from the going forth of the command.... “When, therefore, do we find the people beginning to return and build Jerusalem? What, in other words, is the *terminus a quo*,⁵⁰ of this prophecy?”⁵¹

So, now we come to the question: “**When did the “seventy weeks” of years of Daniel 9:24 actually begin?**” We had the same issue when we discussed the 70 years of Israel's deportation and restoration. We concluded that it started in 605 B.C., the year Daniel went into exile and concluded in 535 B.C. soon after Cyrus’s decree in 537 B.C.

However, **there were actually four “decrees” issued that, in some way, could address this 490 year period.** The following dates are often proposed as candidates to meet the description found in Daniel 9:24-26:

⁴⁶ *anoint* נָשַׁח (*māšah*) *anoint, spread a liquid.* Victor P. Hamilton, “1255 נָשַׁח,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 530.

⁴⁷ *terminus ad quem* “the aim or terminal point” www.dictionary.com/browse/terminus-ad-quem

⁴⁸ Tremper Longman III, *Daniel*, The NIV Application Commentary (Grand Rapids, MI: Zondervan Publishing House, 1999), 227.

⁴⁹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 201.

⁵⁰ *terminus a quo* “

⁵¹ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 202.

1. **The decree from Cyrus in 537-535 B.C.** in which the Temple foundations were laid (Ezra 1:1-4). This date is popular with many, as it is the same year for the return after the 70-year captivity.
2. **The decree from Darius the Great of Persia in 521-520 B.C.** in which the Temple was to be completed and dedicated (Ezra 5:3-7). But this is but a reiteration of the first point above.
3. **The decree from Artaxerxes to Ezra in 458-457 B.C.**, when by his commandment Ezra, began the work of completing the restoration of the Temple and rebuilding the city of Jerusalem. At this time, the Temple was to be refurbished with enough gold and silver to replace the furniture and instruments that the Babylonians had taken (Ezra 7:11-16). Upon the completion of this work, the sacrifices were reinstated according to all the requirements of the Law of Moses.
4. **The decree from Artaxerxes to Nehemiah in 445-444 B.C.**, when the streets were finally cleared of debris, and the wall of Jerusalem rebuilt. Nehemiah took only a few months in that year to finish the job Ezra began (Nehemiah 2:1-8).⁵² But this was again but a reiteration of point 3 above.

From these possibilities, we need to determine which is the starting point.

As we indicated, various suggestions have been made regarding the identification of this “decree” [or word]. Cyrus’s decree recorded in Ezra 1:1–4 (537-535 B.C.), Darius’s decree recorded in Ezra 6:1–12 (521-520 B.C.), Artaxerxes’ decree recorded in Ezra 7:12–26 (457-458), or Artaxerxes’ warrant given to Nehemiah in Nehemiah 2:7–8 (445-444 B.C.).”

It appears that this period probably begins “From the seventh year of King Artaxerxes, in 457 B.C., when by his commandment Ezra began the work of completing the restoration of the Temple and the city of Jerusalem (Ezra 7).”⁵³

To restore and build Jerusalem.... “Evidently, something significant was due to occur seven sevens (forty-nine years) after the sevens began. If the decree was given in 458 B.C., the date of this event would be 409 B.C. Since the restoration of the city under Nehemiah and Ezra is specifically alluded to in the latter part of v. 25, the completion of their rebuilding projects apparently marked the end of the first seven sevens or forty-nine years.”⁵⁴

Until Messiah the Prince.... “These words set forth the *terminus ad quem*,⁵⁵ the aim or terminal point, of the 7 and 62 sevens.”⁵⁶ Or, the total of the two, the 69 weeks.

There shall be seven weeks.... This initial period is, therefore 49 years.

What happens during the first 49 years or seven weeks? As we will read in a moment:

The street shall be built again, and the wall,

⁵² Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 107-108.

⁵³ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 64.

⁵⁴ Stephen R. Miller, *Daniel*, vol. 18, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1994), 266.

⁵⁵ *terminus ad quem* “the aim or terminal point” www.dictionary.com/browse/terminus-ad-quem

⁵⁶ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 203.

Even in troublesome times.” (Daniel 9:25, NKJV)

and sixty-two weeks.... This next group, sixty-two weeks, is for 434 years. Adding 49 years and 434 years, a total of 7 weeks and 62 weeks we get 483 years. This leaves us one week or 7 years yet to be addressed.

“From the time of 457 B.C., according to the best chronology, there were just 69 weeks of years (483 years) to **the baptism of Jesus Christ, in AD 27**, when he first began to preach and execute the office of the Messiah.”⁵⁷

The street shall be built again, and the wall Street: “the Hebrew equivalent of the first of these two words usually designates a “plaza” or space just inside the city gate, used as a forum, a market, and place for deciding court cases.”⁵⁸

“The second word, rendered **wall** or **moat** ... is literally the word for “cut” and refers to a trench cut into the rock on the exterior walls of a city in order to make the wall a more difficult obstacle for those who would attempt to attack from the outside.”⁵⁹

So, in summary: “The word translated “**streets**” refers to the public squares where people met to do the commercial and civic business of the city. The “trench” [**wall**] refers to a dry moat that was often part of a city’s defenses.”⁶⁰

Even in troublesome times.... “This refers to the difficulties, obstacles, and delays that the Jews met in building the city of Jerusalem until they finally rebuilt the wall in the time of Nehemiah.”⁶¹ “This was well illustrated by the oppression and opposition which God’s people suffered during the times of Ezra and Nehemiah....”⁶²

The Sixty-Two Weeks (9:26)

The seven weeks are now followed by the sixty-two weeks. Interestingly, *nothing in these sixty-two weeks is now mentioned*. Instead, verse 26 begins saying, “And **after** the sixty-two weeks.” So, what follows is in the period **after** the sixty-two weeks, or in the 70th week.

**9:26 “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.**

⁵⁷ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 64.

⁵⁸ René Péter-Contesse and John Ellington, *A Handbook on the Book of Daniel* (UBS Handbook Series; New York: United Bible Societies, 1994), 255.

⁵⁹ René Péter-Contesse and John Ellington, *A Handbook on the Book of Daniel* (UBS Handbook Series; New York: United Bible Societies, 1994), 255.

⁶⁰ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 559.

⁶¹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 64.

⁶² Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 206.

And after the sixty-two weeks.... Seven weeks have passed, and now we are after the sixty-two weeks that followed them. So, sixty-nine weeks have passed, and we are now in the seventh week. So far, the goals of 9:24 have not been achieved. They all must be accomplished during this last week of seven years.

Messiah shall be cut off⁶³.... The stated achievements of 9:24 take place in the phrase, “Messiah shall be cut off.” In 9:26 and in many other places, “**cut off**” means “be put to death” or “be destroyed.” “The word is used of the death penalty, Lev. 7:20; and refers to a violent death....”⁶⁴

*“By oppression and judgment he was taken away; and as for his generation, who considered that **he was cut off out of the land of the living**, stricken for the transgression of my people?” (Isaiah 53:8, ESV)*

“When was the Messiah “cut off”? The only year between AD 27 and 34 when the Passover Feast, or the 14th of Nisan, fell on a Thursday was in AD 30. This was the date of the Last Supper, which occurred during the feast of the paschal lamb. Therefore, Jesus was crucified the next day on Friday in AD 30. He was in the grave for two days and rose from the dead on Sunday morning, the third day.”⁶⁵

After two days will he revive us: in the third day he will raise us up, and we shall live in his sight (Hosea 6:2).

For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures (1 Corinthians 15:3,4).

“If Jesus was baptized at the age of 30 in the latter part of AD 27, and we allow for the three Passovers mentioned in the Gospels, this would place His crucifixion on Passover on Friday, April 7th, AD 30. This harmonizes the time anchor we are given – when “Jesus Himself began *His ministry at* about thirty years of age” (Luke 3:23) – with the account of Matthew 2:19, which has Jesus’ birth taking place some months prior to Herod’s death in the spring of 4 B.C. This would place Jesus’ birth in 5 or early 4 B.C. (again subtracting the year 0).

The vast consensus of scholars is that the crucifixion of Jesus occurred on Passover in AD 30. The only question here is how to reconcile “the fifteenth year of the reign of Tiberius Caesar” (Luke 3:1) as AD 27. Tiberius’ “regal year” began on September 18th, AD 14 when he acceded to the throne. This is only 13 years. Therefore, other scholars have advocated AD 29 for the beginning of the ministry of Jesus and AD 33 as the date of His crucifixion. However, there are two ways of counting 15 years that makes the date of AD 27 possible.”⁶⁶

⁶³ *cut off* כָּרַת (*kārat*) *cut off a part of the body, e.g. head, hand, foreskin; cut down trees, idols; cut out, eliminate, kill....* Elmer B. Smick, “1048 כָּרַת,” ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago: Moody Press, 1999), 456.

⁶⁴ Edward J. Young, *The Prophecy of Daniel: A Commentary* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 206.

⁶⁵ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 108-109.

⁶⁶ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 108-109.

but not for Himself.... Christ was not cut off for himself, but as an offering to the Jews who rejected him. In addition, after 40 years (Matthew 24:34) of hearing the Gospel preached by Jesus and His witnesses, the Jewish nation was “cut off” from God together with the Temple offerings. The word for “cut off” here relates that the Messiah’s death cut off their relationship to God. Paul uses this same language in Romans 11 to describe both the Gentiles and Jews in their relationship with Christ as the “olive tree.”⁶⁷

and shall have nothing. This seems “to indicate that all which should properly belong to the Messiah, He does not have when He dies. This is a very forceful way of setting forth His utter rejection, both by God and man.”⁶⁸

And the people of the prince who is to come.... “...in this context the word translated people refers to “troops” or “soldiers””⁶⁹ “it seems most likely that the “**people**” are the Romans, and the **prince** who is to come is Titus Vespasianus.”⁷⁰

shall destroy the city and the sanctuary. “Gabriel had already revealed to Daniel that Jerusalem would be rebuilt after the Babylonian destruction, but now he informed the prophet that sometime in the future Jerusalem and the temple would again be destroyed.”⁷¹ Vespasian and his son Titus will destroy Jerusalem and its Temple in A.D. 70.

Its end shall come with a flood.... Or, the end of the city and the sanctuary.

“In this context, “the end” alludes to the end of the city, that is, its destruction. “Flood” is a figure emphasizing the magnitude of the devastation (cf. Isa 8:7–8; 28:2; Dan 11:10, 22, 26, 40). The Roman destruction of Jerusalem in a.d. 70 did indeed come like a great “flood” that swept over the city and destroyed it.”⁷²

And till the end of the war desolations are determined. It is determined by God that these desolations of Jerusalem will continue until the city and sanctuary are destroyed. “This war will be “decreed” by the Lord as a judgment upon Israel. Jerusalem will experience a period of conflict that will include a series of desolations. This war and the desolations brought about by it will continue until the end, that is, until the city is completely destroyed.”⁷³

Jesus spoke of this two days before his death in the Olivet Discourse.

⁶⁷ Jay Rogers, In the Days of These Kings, (Clermont, FL: Media House International, 2017), 64-65.

⁶⁸ Edward J. Young, The Prophecy of Daniel: A Commentary (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 207.

⁶⁹ René Péter-Contesse and John Ellington, A Handbook on the Book of Daniel (UBS Handbook Series; New York: United Bible Societies, 1994), 256.

⁷⁰ Edward J. Young, The Prophecy of Daniel: A Commentary (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1980), 207.

⁷¹ Stephen R. Miller, Daniel, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 268.

⁷² Stephen R. Miller, Daniel, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 268.

⁷³ Stephen R. Miller, Daniel, vol. 18, The New American Commentary (Nashville: Broadman & Holman Publishers, 1994), 269.

“Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. And Jesus said to them, “Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.”” (Matthew 24:1–2, NKJV)

The One Week (9:27)

This last week began to be discussed at 9:26. It now continues focusing on Jesus’ baptism in 27 A.D.

**9:27 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.”**

he shall confirm a covenant He is the Messiah, Jesus Christ. “The final verse (v.27) of this chapter sums up the essentials of Gabriel’s presentation of God’s plan for His City and people.

What is missed by many commentators, and hence by many preachers and teachers, is the continuity of personal subject, from verse 26 into 27. The three grammatical subjects in verse 26 are Messiah, people, and (its) end. Which would you choose as the subject of verse 27—which says, “thus he ...will **confirm a covenant** with the many for one heptad”—the final one. Messiah is, after all, the most significant and preeminent Person in the whole of this revelation to Daniel.”⁷⁴

with many.... The many are his elect.

“Who are “the many” with whom He *confirms His covenant*? Jesus spoke the following words at His last supper with His disciples:

“And He said to them, “This is My blood of the new covenant, which is shed for many.” (Mark 14:24, NKJV)

It takes no stretch of the imagination to say that our Lord had this Daniel passage in mind when He so spoke. The last heptad, beginning with His anointing by baptism for His earthly ministry, is cut short (“in the middle) by His untimely death, humanly speaking, on Calvary’s cross.”⁷⁵

for one week.... Seven years.

But in the middle of the week He shall bring an end to sacrifice and offering. “Christ preached for three-and-a-half years and then by His sacrifice on the cross He fulfilled the sacrificial requirements of the Law.”⁷⁶

⁷⁴ Jay E. Adams and Milton C. Fisher, *The Time of the End* (Woodruff, SC; Timeless Text, 2000), 87-88.

⁷⁵ Jay E. Adams and Milton C. Fisher, *The Time of the End* (Woodruff, SC; Timeless Text, 2000), 87-88.

⁷⁶ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 117

he shall put an end to sacrifice and offering. “The term translated sacrifice involves the killing of animals in the worship of God, while the word for offering relates to giving of such things as grain, wine, and oil.”⁷⁷

“...but now, once at the end of the ages, He has appeared to put away sin by the sacrifice of Himself.” (Hebrews 9:26, NKJV)

And on the wing of abominations shall be one who makes desolate.... “Antiochus Epiphanes of the Seleucids profaned the Temple that had been rebuilt in the time of Darius I the Great. Titus, the Roman destroyer of Herod’s Temple, profaned this obsolete building in AD 70. This destruction manifested the prior profanation of the Temple by the Jews who rejected the Messiah. This made God’s justice visible to the whole world.”⁷⁸

“Antiochus IV dedicated the Jerusalem temple to this god (2 Macc. 6:2).”⁷⁹

“Forces from him shall appear and profane the temple and fortress, and shall take away the regular burnt offering. And they shall set up the abomination that makes desolate.” (Daniel 11:31, ESV)

“And from the time that the regular burnt offering is taken away and the abomination that makes desolate is set up, there shall be 1,290 days.” (Daniel 12:11, ESV)

“So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),” (Matthew 24:15, ESV)

Even until the consummation, which is determined.... “This refers to the actual cessation of the sacrifices caused by the destruction of the Temple.”⁸⁰

until the decreed end is poured out on the desolator. “This refers to the declaration of Jesus in Matthew 24:34 that “this generation shall not pass, till all these things be fulfilled.” The Temple would be destroyed before “this generation” should pass away. A period of 40 years, or a biblical generation, was determined until the wrath of God was to be poured out upon the Temple at Jerusalem, causing the sacrifices to become “desolate” in visible reality.”⁸¹

Addressing Daniel 9:24–27, “The Epistle of Barnabas [A.D. 70 to A.D. 132] (ch. 16) observes that this passage was fulfilled when the temple (**the sanctuary**, v. 26) was destroyed by the Romans in A.D. 70.”⁸² So, this is not a new way of looking at this passage but as early as the first century A.D.

⁷⁷ René Péter-Contesse and John Ellington, *A Handbook on the Book of Daniel* (UBS Handbook Series; New York: United Bible Societies, 1994), 257.

⁷⁸ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 66.

⁷⁹ John H Walton, *Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel*, vol. 4 (Grand Rapids, MI: Zondervan, 2009), 559.

⁸⁰ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 118.

⁸¹ Jay Rogers, *In the Days of These Kings*, (Clermont, FL: Media House International, 2017), 119.

⁸² Jack Norman Sparks, *The Orthodox Study Bible: Notes* (Thomas Nelson, 2008), 1255–1256.

Dispensationalism

This explanation of these verses in Daniel is somewhat different in the Dispensational eschatology common today. They believe that the 70th week of discussed in 9:27 has not yet occurred. For them, there is an unmentioned **gap** between the 69th and 70th week, and the 70th week will be fulfilled sometime in the distant future.

For the dispensationalist, “Probably no single prophetic utterance is more crucial in the fields of Biblical Interpretation, Apologetics, and Eschatology” than the seventy-weeks prophecy of Daniel 9:24–27. If the gap theory cannot be proved from a study of this messianic prophecy, then there is no validity to dispensationalism, and the entire end-time system called dispensationalism must be rejected. Because dispensationalists understand this, they must devise a way to create a gap between the sixty-ninth and seventieth weeks.”⁸³

To understand this theology, you must understand the order of events as they teach them. This begins with a rapture of the Church, and the Church is thereby removed from the earth.

We then come to Daniel 9:27, where “**He will make a firm covenant**” refers to the (unmentioned) anti-christ who, after the rapture of the Church, makes a treaty with the newly established state of Israel with its rebuilt Temple. However, in the middle of this **70th week**, the antichrist breaks that treaty and attacks Israel. It is then that the Great Tribulation occurs. At that time, the abomination of desolation desecrates the Temple. Soon thereafter, Jesus returns with the raptured Church and sets up the Millennium.

If Daniel 9:27 and the Olivet Discourse is correctly understood, then these events were prophesied by Daniel and later by Jesus to occur in the coming destruction of Israel and its Temple in A.D. 70. In other words, these events have already occurred, just as they are here prophesied in Daniel 9 and again later in the Olivet Discourse of Matthew 24-25.

I’ve studied the Book of Daniel, I’ve studied the Olivet Discourse, I’ve studied the Book of Revelation—I can find nothing in them that justifies this understanding of eschatology as described by Dispensationalism.

A Summary of Daniels Fourth Vision in 539 B.C.

Daniel’s fourth vision was in the first year of Darius, king of the Medes.

“The angel Gabriel appears to Daniel while he was fasting and inquiring of God the meaning of Jeremiah’s “seventy years.” Later the Messiah, the “Son of Man,” appears. The vision describes the 483 year time period from the seventh year of King Artaxerxes, in 457 B.C., when by his commandment Ezra began the work of completing the restoration of the Temple at Jerusalem (Ezra 7) – to the baptism of Jesus Christ in AD 27 when He first began to preach and execute the office of the Messiah.

Medo-Persian Empire from 457 B.C.
Roman Empire to AD 27
Equals 483 years

⁸³ Gary DeMar, *Last Days Madness: Obsession of the Modern Church* (Fourth revised edition.; Powder Springs, GA: American Vision, 1999), 329.

