

Daniel 9: 24-27 (based largely on *NET Bible*)

24 "Seventy weeks¹ have been determined concerning your people and **your holy city**

[negatively:-]

to put an end to (=finish) rebellion,

to bring sin to completion (i.e., Israel's tally of sin cannot be added to)

to atone (Heb. root *'kippur'* atonement) for iniquity²,

[positively:-]

to bring in perpetual ('everlasting') righteousness³,

to seal up⁴ the prophetic vision (lit., 'vision and prophecy'),

and to anoint a (or 'the' NASB) most holy place.⁵

25 So know and understand:

From the issuing of the command ('word' ESV; 'decree', NASB, NIV) to restore and rebuild Jerusalem⁶ until an Anointed One,⁷ a Prince [arrives],

there will be a period of seven weeks⁸ and sixty-two weeks⁹.

It will again be built, with plaza¹⁰ and trench¹¹, but in distressful times.

26 Now after the sixty-two weeks¹², an Anointed One will be cut off¹³ and have nothing.¹⁴

As for the city and the sanctuary, the people¹⁵ of the coming prince¹⁶ will destroy them.

Its end¹⁷ shall come with a flood¹⁸, and to the end there shall be war¹⁹.

27 He²⁰ will confirm a [make a firm] covenant with many for one week.²¹

But in the middle of that week he will bring sacrifices and offerings to a halt²².

On the wing²³ of abominations [will come] one who destroys (or, makes desolate),

until the decreed end²⁴ is poured out on the one who destroys (or, the desolator, RV²⁵)."

¹ 'Sevens', Gen. 29. 27-28; Exod. 34.22; Lev. 12. 5. 70 x 7 = 490 years. Note that v. 24 functions as an overview of this prophecy.

² Christ died to atone for sin at Calvary, once and for all. But we must understand that Daniel 9 is all about *Jerusalem and her people*. Israel in unbelief rejects Christ's atonement. Thus the fulfilment of Dan. 9. 24 awaits the day when the nation will look in awe and penitence upon the One they pierced returning in the glory of His advent, Zech. 12. 10; 13. 1.

³ Isa. 32. 1; Jer. 23. 5-6.

⁴ =authentication (by fulfilment?). Both the prophet *and* the prophecy will be vindicated. See 1 Kgs. 21. 8; Jer. 32. 10, 11, 44.

⁵The word always refers to places, objects, not people. The future millennial temple is consecrated by God's presence, Isa. 60. 7; Ezek. 43. 1-5. Compare 'putting right' the sanctuary after Antiochus' pollutions, 8. 14.

⁶ BC 445. (Neh. 2), probably. Others date from 457 BC, Ezra 7. 13 (E. Sauer, Auberlen).

⁷ = Messiah Jesus. 'Prince' points to His royalty and to the fact that He was presented to Israel at the triumphal entry and (and crucified) as 'King'. He alone combines priesthood and kingship, cp. Zech. 6. 13.

⁸ The significance of these 7x7 = 49 years is unclear. Options include: (1) the period for the rebuilding of the city under Nehemiah; (2) the cessation of the canonical prophets with Malachi; (3) the resumption of the Jubilee year (and Sabbath year) cycle, which, for failure to keep the Jews were exiled from their land, 2 Chr. 36. 21; Lev. 26. 34.

⁹ Massoretic pointing problematic for traditional messianic interpretation, RV, ESV, NRSV.

¹⁰ City centre, place for markets etc.

¹¹ I.e., water-channel, conduit. (so Alan Millard, NIBC)

¹² It should be carefully noted that scripture does *not* say 'during the 70th week', but simply 'after the 62 weeks'. The reason is clear: the 70th week corresponds to the End-time and is still future.

¹³ Jer. 11. 19.

¹⁴ So RV, ESV, JND. = Nothing in comparison to the inheritance that *should have been His* in the chosen nation, John 1. 11. 'Not for Himself' KJV, NKJV, is not a valid translation.

¹⁵ The Romans, in the Jewish war AD 66-70, culminating in the destruction of Jerusalem and the temple. Luke 19. 41-44; 21. 20.

¹⁶ = Antichrist, seen as arising out of the future phase of the fourth (Roman) world empire (Dan. 2, 7). It cannot be accidental that the same word for 'prince' is used as of Messiah v. 25.

¹⁷ I.e., = the end of Jerusalem at the hands of the Roman armies (?)

¹⁸ v. 26c = ESV. Flood = metaphor of sudden and overwhelming destruction, Jer. 47. 2.

¹⁹ No lasting peace to be expected for Jerusalem throughout this age, as Christ Himself asserts, see Luke 21. 24. 'Till the end there shall be wars, desolations are determined', see RV, JND, NASB, NIV, ESV.

²⁰ Who exactly? Answer: the 'coming prince', v. 26, = Antichrist.

²¹ = final period of seven years. Israel in unbelief enters into a covenant with Antichrist, seeking military and political support, just as apostate Jews were favourable to Antiochus IV Epiphanes BC 170-164, Dan. 8. 12.

²² Just as Ant. IV Epiphanes did, Dan. 8. 11-12. 'Sacrifices and offerings' = *blood* and *non-blood* offerings, i.e., the whole worship of Israel. Signals the start of the 3.5 years of intense persecution (= 1260 days of 'the great tribulation').

²³ What 'wing' refers to is unclear. Perhaps a wing of the Jerusalem temple (cp. Matt. 4. 5). Here described as the 'wing of abomination', as the temple has now been desecrated by the worship of Antichrist. Alternatively, a slight textual emendation would yield 'and *in its place* (cp. Dan. 11: 31; 12. 11) shall be *the abomination that maketh desolate*', which gives a good sense, cp. Matt. 24. 15.

²⁴ Divine sovereignty in earth's darkest hour. For 'determined', cp. Isa. 10. 23; 28. 22.

²⁵ Read 'desolator' to get the correct sense, so RV, NKJV mg., ESV, NEWBERRY. This finally spells *hope* for Jerusalem, ending the prophecy on a positive note. Not as KJV, NKJV.