

# Antichrist or Jesus Christ?

Interpreting Daniel 9:24-27

<sup>24</sup> Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.

<sup>25</sup> Know therefore and understand that from the going out of the word to restore and **build Jerusalem** to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks **it shall be built again** with squares and moat, but in a troubled time.

<sup>26</sup> And after the sixty-two weeks, **an anointed one** shall be cut off and shall have nothing. And the people of **the prince who is to come** shall **destroy the city and the sanctuary**. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

<sup>27</sup> And **he** shall make a strong covenant with many for one week, and for half of the week **he** shall put an end to **sacrifice and offering**. And on the wing of abominations shall come **one who makes desolate**, until the decreed end is poured out on **the desolator**.

(Daniel 9:24-27)

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## Antichrist and Pop-Eschatology in Daniel 9

In 1995, the late **Tim LaHaye** and his friend **Jerry Jenkins** began a most ambitious journey. They set out to write what

would become the most successful Christian fiction books of all time. Consisting of 16 volumes that were written between 1995-2007, somewhere between 65,000,000 – 80,000,000 copies were sold of the *Left Behind* series, a collection of books dealing with the End Times from a Dispensational point of view.

In those books, the chief villain is **Nicolae Jetty Carpathia**, and this is his story as summarized by the Wikipedia article.<sup>i</sup>

Carpathia was born in Cluj County, Romania, the product of genetic engineering and artificial insemination. His mother, Marilena, was unwittingly convinced by a group of Luciferians, whose group she joins, to become the mother of a child who, they assured her, would change the face of the world. Marilena stayed with her husband, Sorin, until the baby was born...

Through his parents, Carpathia possessed a unique bloodline dating back to Ancient Rome, so he could actually claim to be a Roman descendant. This references both the early Christian belief that the Antichrist would come in the form of a Roman emperor, as well as the current Pre-Millennialist Christian view that the Antichrist will emerge from a “New Roman Empire.”

As a young child, Carpathia showed remarkable intelligence and athletic ability, and also proved to be extraordinarily manipulative, able to bend others to his will with relative ease. His handlers arranged for his mother to be eliminated, and Nicolae himself eventually demanded the dispatch of his “father,” a key to

his rise to power. With his advisers and counselors, Carpathia formed a successful import-export business which quickly made him a millionaire. After he became a millionaire, he is then taken by a demon to a desert, probably the Judaeen Desert, where he is forced to live without food and water for 40 days. In contrast to Jesus's temptation, Nicolae falls for all three temptations, thus fully confirming that he will soon be the Antichrist ...

Shortly after the chaos following the Rapture, Carpathia was appointed United Nations Secretary-General. From this office, he converted the U.N. into the Global Community, appointing himself as that government's Supreme Potentate.

After **three and a half years** in power, Carpathia was assassinated by Chaim Rosenzweig, an Israeli botanist and statesman. He was killed by a lethal head wound from a sword which Rosenzweig had concealed. His demise was short-lived, however, as after three days of lying dead, Carpathia's body was indwelt by Satan himself, thus making Carpathia appear to rise from the dead and further cement his power. He had 4,000,000 people at his funeral.

To complete his quest for world domination, Carpathia created the One World Unity Army, composed of all G.C. military presence on the planet. Their mission was to destroy the remnant stronghold of Petra and take over the city of Jerusalem as the world's new capital, following the supernatural destruction of New Babylon. He also gathered the armies of the world at the valley of Armageddon for the battle with Jesus Christ and His army.

It's worth giving you this partial biography of a fictional character for the following reason. The premise for an **Antichrist** reigning over the world for seven years where at the beginning he makes a covenant of peace with the nation of Israel but half-way through dies, is "resurrected," and then immediately turns on the Jewish people to bring about horrible persecution until he is finally destroyed by Jesus in the Battle of Armageddon which ushers in 1,000 years of millennial bliss is a mishmash collection of prophecies and interpretations that come mostly from portions of Revelation and, especially, **Daniel 9:24-27**. In fact, Dispensationalists have called these four verses, "the most important revelation, in many ways, made in the Scriptures,"<sup>ii</sup> and "the key" to prophecy and "one of the most important prophecies of the Bible."<sup>iii</sup> One has said, "No single prophetic utterance is more crucial."<sup>iv</sup> Given the influence of this popular eschatology and the self-proclaimed importance of Daniel 9 to it, one simply cannot look at this amazing prophecy in our day and ignore what they say.

## A Look at the Text

Before trying to understand what the passage means, we need to look at what it says again and try to understand its **context** and **composition**? Here is a translation:

<sup>24</sup> Seventy weeks are decreed about your people and your holy city, to finish the transgression, and to put an end to sin, and to atone for iniquity, and to bring in everlasting righteousness, and to seal both vision and prophet, and to anoint a most holy place.

<sup>25</sup> Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

<sup>26</sup> And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.

<sup>27</sup> And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.

We can break these four verses into three parts:

1. The Purpose (vs. 24)
2. The Time (vs. 25a)
3. The Result (vs. 25b-27)

The purpose seems to break down into two parallel segments: “**your people**” and “**your holy city.**” These curiously create **two sets of four**, the first set being composed of two words, the second set of three words.<sup>v</sup>

A Totality of 70 Weeks is Separated	
Concerning your people	Concerning your holy city
<i>ʿa, l- ʿamməkā</i> 2 words	<i>wəʿal- ʿīr qodšékā</i> 3 words
<b>(1) To finish the transgression</b> <i>ləkallēʾ happéšaʿ</i> 2 words	<b>(1) To bring in everlasting righteousness</b> <i>ûləhābîʾ šedeq ʿō, lāmîm</i> 3 words
<b>(2) To seal (htm) sins</b> <i>ûləhātēm ḥattāʾôt</i> 2 words	<b>(2) To seal (htm) both vision and prophet</b> <i>wəlaḥtôm ḥāzôn wənābîʾ</i> 3 words
<b>(3) To atone for iniquity</b> <i>ûləkappēr ʿāwōn</i> 2 words	<b>(3) To anoint holy of holies</b> <i>wəlimšōʾḥ qōdes</i> <i>qo, dāšîm</i> 3 words

As we saw last time, this can also be visualized chiastically:

- A. To finish the transgression (people)
- B. To put an end to sin (people)
- C. To atone for iniquity (people)**
- C<sup>1</sup>. To bring in everlasting righteousness (city)**
- B<sup>1</sup>. To seal both vision and prophet (city)
- A<sup>1</sup>. To anoint a most holy place (city)

**Vv. 25-27** then works out this people/city parallel in a beautiful symmetry where the things done in the vs. 24 a parallel to the things done these last three verses.

- A. Seventy Weeks (24a)
  - B. Decreed about your people (24b)
    - C. and your holy city (24c) ...
      - C<sup>1</sup>. ... Restore and build Jerusalem (25)
  - B<sup>1</sup>. The coming of a (second) Messiah (26)
- A<sup>1</sup>. The Seventieth Week (27)<sup>vi</sup>

Thus, as far as trying to outline the passage, it is fairly straightforward. But I wanted to reinforce for you the essential unity and integrity of the whole passage, because doing this helps us see that the focus is on the singular work of whoever it is that helps the people and the city (vs. 24). What comes after vs. 24 is simply an explanation in more detail. Believe me when I tell you that this matters a great deal to our interpretation.

## **History of Interpretation of Daniel 9:24-27**

### *“The Dismal Swamp”*

So just how should we interpret all this? Remember that a moment ago I told you about how important Dispensationalists say that this passage is to their system. It is impossible to overstate the case that for them it is all important. That said, these verses have curiously been among

the most hotly debated in all of Bible prophecy.<sup>vii</sup> One commentator says, “The interpretations which have been offered are almost legion.”<sup>viii</sup> Another calls the exegesis of this prophecy, “The Dismal Swamp of Old Testament criticism” with a “trackless wilderness of assumptions and theories”<sup>ix</sup> of “infinitely varied interpretations,” and basically concludes that we can’t possibly come to any kind of definite prophetic chronology.

This is nothing new. Calvin said, “This passage has been variously treated, and so distracted, and almost torn to pieces by the various opinions of interpreters, that it might be considered nearly useless on account of its obscurity.”<sup>x</sup> 170 years ago, one fellow who wrote a magisterial collection on important prophecies of Christ in the OT, spends more space on these four verses than any other prophecy (127 pages in one edition).<sup>xi</sup> Given this history of interpretation, it seems to me that it isn’t very wise to base your entire system of eschatology on something so contested. Because what if you’re wrong? As Kim Riddlebarger, I think rightly says, “Take away their interpretation of Daniel 9:24-27, and dispensationalism collapses.”<sup>xii</sup>

## *Messianic Consensus*

As we begin thinking about all this, there is at least **some good news** that I can give you up front. Even though Bible scholars and prophecy pundits have various interpretations of many of the specific details of fulfillments that range from Antiochus Epiphanes IV<sup>xiii</sup> to 34 A.D.<sup>xiv</sup> to 70 A.D.<sup>xv</sup> to many dates after this,<sup>xvi</sup> all the way up to a future Great Tribulation and the Second Coming,<sup>xvii</sup> true Christians have been **virtually agreed** that this prophecy is Messianic and is fulfilled by Jesus Christ, at least in part. The NT does not speak *directly* to this, but it does *indirectly* for sure. So whatever else I will say, you have to keep in mind that while we may disagree, the root is still strong enough so that wrong interpretations are not fatal. It is extremely rare to find anyone denying that Jesus has anything at all to do with this prophecy given by Gabriel to Daniel, and what they all agree on is the most important part.

## *Jews Before Christ*

To reinforce this, I want to look at a little bit of **specific history of the interpretation** of this passage before I give you my take. First, consider **the Jews** before Christ. Scholars have demonstrated that many Jews were looking to very specific time periods for the coming of Messiah, and they looked

especially at this passage to unveil those clues. As Beckwith has said,

There is strong evidence to show that the Essenes, the Pharisees, and the Zealots all thought that they could date, at least approximately, the time when the Son of David would come, and that in each case their calculations were based upon Daniel's prophecy of the 70 weeks (Dan. 9, 24-27), understood as 70 weeks of years. The later attempts of the Christians Fathers to show that this prophecy was fulfilled by the coming of Christ, and accords with the time at which He came, had therefore a considerable tradition behind them."<sup>xviii</sup>

While some were speculating that it would happen with the events surrounding **Antiochus** (therefore ch. 8 parallels ch. 9), most, at least after that didn't happen, began looking for the Messiah in **the first century**, anywhere between 10 B.C. onward. Curiously, the Essenes were looking for the Messiah to appear between **3-2 B.C.**, the very time Jesus was born! We will see later, that another group of Jews was looking between the years **27-34 A.D.** Meanwhile, after they rejected their Messiah and their entire religion was virtually destroyed in 70 A.D., from **Josephus** onward, the destruction of Jerusalem ended up becoming a *non-messianic* Jewish interpretation after that event.<sup>xix</sup> I point that out because the

term “messiah” (“anointed one;” *mashiach*) is literally used of a person who is also called “a prince” who fits the exact time frame(s) they were looking at, yet they found a way to deny the obvious. The point is, Christian interpretation that this refers to Jesus grew out of very fertile soil.

One of the more interesting in this regard, to me, is a fascinating prophecy made in the book of 1 Enoch. Written down long before Jesus came, it talks about the **judgment of the pre-flood watchers** (see **1Pe 3:19; 2Pe 2:4; Jude 6**; cf. **Matt 25:41**) using Daniel 9 language. Though not directly related to Messiah, it is indirectly related, since he is the one who will do the judging (in Enoch, it is Michael who carries out the judgment). The verse says, “**And when they and all their children have battled with each other, and when they have seen the destruction of their beloved ones, bind them [Michael] for seventy generations underneath the rocks of the ground until the day of their judgment and of their consummation, until the eternal judgment is concluded**” (**1En 10:12**). Dr. Hess says of this passage, “Other sources for references connected to Dan 9:24–27 are those involving the numbers associated with seventy sevens. These appear as references to time, particularly times of judgment before the climactic end and the restoration. While 7 and even 70 are

common in Jewish and Christian literature as ideal numbers of perfection and completion, the use of 70 as a reference to contemporary and future time is more limited.”<sup>xx</sup>

How is this relevant to Christ? **Luke 3:23-38** gives us a genealogy of Jesus. In it, he lists **77 names** from Jesus to Adam. Curiously, who is the “**seventh from Adam**” (**Jude 14**)? Enoch, the one whose name is on the book we are speaking about. In other words, Luke’s genealogy puts **Jesus as the 70<sup>th</sup> from Enoch**, thus making his First Coming the generation that would see the end of the pre-flood watchers in a passage directly related to Daniel 9.<sup>xxi</sup> What we find with the many various Jewish interpretations and speculations about Daniel 9, including especially throughout 1 Enoch, is that, “**A consistent pattern emerges ... Often at the end of this period, there is the expectation of the overthrow of evil rulers and the coming of God’s chosen one, a Messianic figure.**”<sup>xxii</sup>

### *Early Christ Interpretation*

In the early church, nearly **all the Father viewed this passage as being fulfilled by Jesus** (the only known exception was Hilarianus who viewed it as an Antiochus fulfilment).<sup>xxiii</sup> Most took the view that the entire prophecy was fulfilled in the first century. Many thought the sixty-nine weeks ended

with [the birth of Christ](#) (Clement, Julius, Tertullian, Hippolytus). Few discuss the relationship of the 69<sup>th</sup> week to the 70<sup>th</sup> week. Several read the final week as [symbolic](#), i.e. not exactly 7 years. For example, Clement (*Stromata* 1.21) linked the final events to 70 A.D. Some looked at especially later parts in the prophecy being fulfilled still in their own future. For example, Irenaeus and Hippolytus talk about a fulfilment in the future with [the Antichrist](#). Hippolytus and Apollinaris were expecting it to happen around [500 A.D.](#) This means that those who see a future fulfilment even for us have Fathers of the Church to lean upon; it isn't novel to do that. Overall, we can see that the Christians understood on the whole that Jesus Christ is the fulfilment of this prophecy.

During the Reformation and with its successors, Calvin and Luther, Isaac Newton, the Geneva Bible, John Gill, Matthew Henry, and many more saw the fulfilment as taking place solely in the days of Jesus. This is the view I'm going to now explore, as it makes the most sense to me.<sup>xxiv</sup>

## Coming to My Interpretation

### *The Key is Covenant*

As we begin our dive into the passage, the first thing I want to point out is [the language of “covenant.”](#) [Vs. 27](#) says,

“And he shall make a strong *covenant* with many for one week.” This is a part that many have seen as being fulfilled by an Antichrist, but is vital to remember that this last verse of the chapter comes ... *in the context of an entire chapter*. Recall that Daniel’s long prayer has been saturated with Scripture. Specifically, Daniel has had in mind Israel’s breaking of the law and God’s own covenant promises (both of curses and blessings) as he has been thinking about their failure to obey and God’s justice in judging them according to the terms of the covenant.

I pointed out in the prayer that he specifically had in mind language from [Leviticus 26](#) and the covenant curses as well as [Deuteronomy](#) and the language of God’s wonderful nature. Both are inextricably related to the covenant. Basically speaking Deuteronomy 7 back to God, Daniel prayed, “O Lord (Adonai), the great and awesome God (El),<sup>xxv</sup> who keeps covenant and steadfast love with those who love him and keep his commandments...” (4b).

Daniel 9:4	Deuteronomy 7:21, 9
<p>“O Lord, the great and awesome God,  who keeps covenant and steadfast love with those who love him and keep his commandments...”</p>	<p>The LORD your God is in your midst, a great and awesome God ... [the] faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations.”</p>

This “keeping covenant” language comes straight out of the Ten Commandments, which are called the “covenant” (Ex 34:28; Dt 4:13). The end of the Second Commandment says, “But showing steadfast love to thousands of those who love me and keep my commandments” (Dt 5:10).

Furthermore, Daniel repeatedly discusses the prophets (Dan 9:6, 10) and Moses (9:11, 13), whose job it was to administer the covenant and to bring covenant lawsuits against the people for breaking it. In fact, he has been reading Jeremiah and his prophecy of the seventy years of exile as punishment for just this thing (9:2). The result of this is that God had carried out his threats of covenant curses against the people, especially the threats of bringing open shame (Dan 9:7) upon the people as found in Leviticus 26:29-40.<sup>xxvi</sup> As Kenneth Gentry concludes, “The recognition of the covenantal framework of the Seventy Weeks is important to its proper interpretation. It virtually demands the focus be on the fulfillment of redemption in the ministry of Christ.”<sup>xxvii</sup> I would add, it also means that the “strong covenant” of Dan 9:27 must be related to all this. But why would this be?

There are a couple of reasons. The shorter reason is simple. Who gave the covenant to Moses? The pre-incarnate

Christ—The LORD. When Israel broke covenant, with whom did they break it? Christ. What has to be done to rectify this situation? Something has to be done about their sin, and the one who has offended must be involved. Otherwise, mercy cannot flow from the throne, only judgment.

### *Sevens and the Jubilee*

The longer explanation takes us first to the number seven. Remember that way back in Genesis 1, seven is the number of days that gives us a week. “Seven” in Hebrew is *sheba*. Curiously, the word “week” is *shabua* and it literally means “sevened.” This entire chapter comes right at the end of Jeremiah’s *seventy years* of captivity. Is there any specific reason attached to Jeremiah’s prophecy of seventy years of captivity that might relate to this? Indeed, there is.

2 Chronicles 36:21 says it was, “To fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.” This in turn goes back to Leviticus 25, the chapter immediately preceding the covenant curses of Leviticus 26. There we read, “In the seventh year there shall be a Sabbath of solemn rest for the

land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard” (Lev 25:4). Then, in ch. 26 as part of the covenant curses, God says that he will punish them so that, “The land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies’ land; then the land shall rest, and enjoy its Sabbaths. As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it ... because they spurned my rules and their soul abhorred my statutes” (Lev 26:34-35, 43). Interesting. It gets even more so.

God gave Israel 70 years of exile in order that the land would be able to enjoy all of the sabbath years that Israel had violated. 70 years of exile means they had been violating this law for 490 years or  $70 \times 7$ . As we will see in a moment, this is precisely the length of time we see prophesied in Daniel 9 for the future. The point of this here is that we are right back in the heart of the covenant again. The very *length of captivity*—seventy years—is *covenantal* in nature.

How does this relate to our interpretation? It is because what God is revealing to Daniel through Gabriel is that a new period of seventy is about to commence. This time it is “seventy weeks” (Dan 9:24). This “seventy weeks” is

broken into three phases: Seven weeks (25), sixty-two weeks (25, 26), and one week (27).

The first is “seven weeks” or seven “sevens” (25). On the surface, though the text never says it specifically, this appears to be a period of approx. 49 years, which happens to be the length of time that immediately precedes the Jubilee year (the 50<sup>th</sup>) in **Leviticus 25:8ff**. It was every seven years that the land was to lay fallow. This would go for a period of seven sevens and then on the next year, the Jubilee, all would return to its original owner. You can see that this prophecy of seventy-sevens has never retreated from having Leviticus 25-26 and the covenant in view.

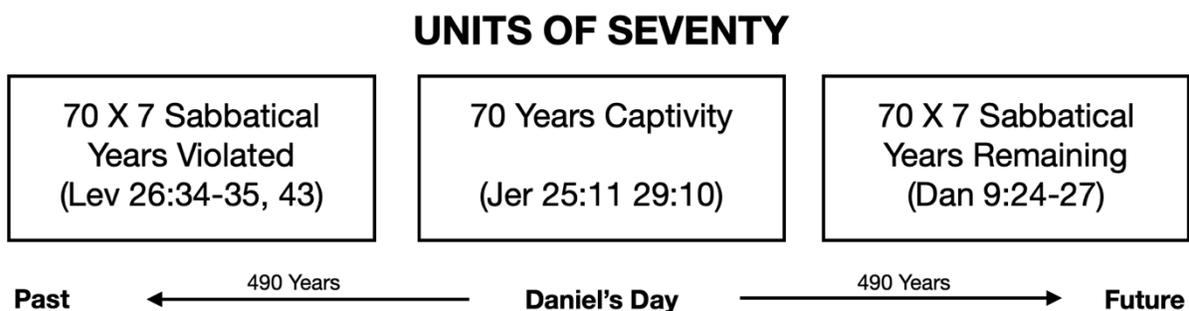
The second period is **sixty-two weeks**. Again, it appears on the surface that this would be 62 x 7 or **434** years. Add this to 49 years and you get **483** years so far. The third period is “**one week**.” This would appear to be a simple seven years, and this is where Dispensationalists get the idea of a seven year “Great Tribulation” in our future. Add these all together and you have a total of **490** years, though, I want to be clear, that the text itself never says this. It is an interpretation and an assumption on our part that each period of time has to be the same amount of consistent years

and many good commentators do not agree with that assumption.

Before moving on, **two more things** about this are important to clarify. When we look at all three together, we **end up back in Leviticus yet again**. Here's how.  $7 + 62 + 1 = 70$ .  $70 \times 7$  (weeks) = 490 years. That's easy enough. But you can arrive at this important number another way. 70 equals  $7 \times 10$ . Both are significant in biblical numerology. In this case, each "7" weeks or 49 years happens ten times before the end.  $49 \times 10 = 490$ . It's the same thing put a different way.

$$(7 + 62 + 1) \times 7 = 490 \quad 70 \times 7 = 490 \quad 49 \text{ (or } 7 \times 7) \times 10 = 490$$

Why would this matter? Two ways. First, if a week of years is taken to be 7 years, then we have an exact parallel with Leviticus 25.<sup>xxviii</sup>



Second, it **highlights the Jubilee**. This gives us 10 Jubilees, and 10 is a number of completion (for instance, the

total number of digits on our hands). Thus, this number equals a symbol of perfect completion.

There are **two really interesting things** to point out about this. **First**, the Rabbis concluded that from the time of the issuing of the decree to of Artaxerxes I to rebuild Jerusalem in 458-57 (**Neh 2:1**; cf. **Ezra 7:11ff**), when you count off seventy weeks, you arrive at the date beginning date of this period to be 27-28 AD.<sup>xxix</sup> This is why I said that some Rabbis were literally looking for the Messiah to arrive at this time—because of **Daniel 9:24-27**.

**Second**, Jesus says something at the opening of his ministry, when he walks into the synagogue and begins reading from the prophet Isaiah, sometime in the year 27 or 28 AD. “**The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord’s favor**” (**Lk 4:18-19**; cf. **Isa 61:1-2**). What are Jesus and Isaiah referring to? The year of Jubilee. “**And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you**” (**Lev 25:10**). In other words, Jesus himself is telling us, directly through Isaiah and indirectly

through Leviticus, that Daniel 9 is about to be fulfilled. You see how if we know our Bibles, we can be learn how to interpret prophecy.

The second thing to clarify has to do with the fact that **Gabriel's three time periods** can be **added to Jeremiah's seventy years** to create a **fourth** time period in the chapter. Each of these are related to the number seven (seventy years, seven sevens, sixty-two sevens, one seven).

What's so interesting about this is that in our Leviticus 26 passage of covenant curses, which we have seen Daniel is praying about because Israel has sinned and God is even now unleashing them, it says **four separate times**, **"I will discipline you sevenfold for your sins"** (**Lev 26:18, 21, 24, 28**). It would seem, then, that the entire chapter, from beginning to end, is rooted in the covenant curses of God along with the promises to restore them one day in a great Jubilee.<sup>xxx</sup>

Lev 26 4x "sevenfold for your sins" = 70 (Jeremiah) + 7 + 62 + 1 (Daniel)

If you keep Leviticus 25-26, the covenant God made with Israel, their breaking of this covenant, its need for fixing, the seemingly identical time lengths, the ideas in Daniel that someone is coming who is directly related to covenant,

Jubilee, sabbath resting, and the fact that all of these numbers are integrally related and inseparably in mind, I think the interpretation of an Antichrist making a covenant in our future for one week becomes very difficult to maintain.

### *Seventy Weeks Broken Down*

Let's now try to understand the interpretation beginning in vs. 25 (we will look at 24 later). Again, as we have seen, we begin with seven weeks or a period of "seven sevens" (25). There is information attached to this date. It talks about "from the going out of the word to restore and build Jerusalem." Clearly, it has some date in mind. A lot of people want to fix this date to the decree of Cyrus in 538 BC (2 Ch 36:22-23; Ezra 1:1-4; etc.), just a year after Daniel receives this prophecy from Gabriel. This makes sense because it would come immediately on the heels of the seventy years fulfillment with no gap between. Also, Cyrus did in fact decree that the temple (Ezra 1:3) and the city (Isa 44:28) be rebuilt (this decree was in the days of Zerubbabel; Ezra 1-6).

This is all the more tempting because in the ESV it seems that a person at this time will be called "an anointed one, a prince." Anointed one is the word "messiah." The ESV reads as if there is an anointed prince *who comes at the end of the 49*

years, in which case, we shouldn't capitalize this messiah. Cyrus is called by Isaiah the anointed one (“Thus says the LORD to his anointed, to Cyrus...”; Isa 45:1). God obviously used Cyrus in amazing ways to bring Israel back from captivity. And, in fact, there are a number of striking parallels between Cyrus as a little messiah and Jesus as The Messiah if you take this view.<sup>xxxix</sup>

Cyrus	Christ
Cyrus was a liberator; his policies liberated Jews from the oppression of Babylon	Christ liberates his followers from sin and death
Cyrus was anointed	Christ is also anointed
Cyrus is called a shepherd	Christ is called a shepherd
His reign ended the 70 years of exile for Jews	Christ's coming ends the 70 weeks, and the domination of the saints by the little horn
Cyrus (or Darius) was 62 years old when he began to reign in Babylon	Christ's ministry followed 7 times of 62 years
Cyrus was a king of the Gentiles as well as the Jews	Christ is a king of the Gentiles as well as the Jews
Cyrus gave the word to build the temple	Christ is the one who builds the true temple of God

There are a couple of problems however. First, it took a long time for that work to begin. The rebuilding wouldn't be completed for over 120 years. If you take this view, you can't read this period as a strict period of 49 years if you do that. Along with the Fathers, plenty of Reformed commentators are comfortable with that, because numbers are often symbolic, and clearly “sevens” and “tens” are symbolic kinds of numbers.<sup>xxxix</sup> More important to me is that this translations

says that this messiah comes *at the end* of the 49 years, not the beginning of it. Cyrus doesn't fit that.<sup>xxxiii</sup>

Importantly, however, you don't have to put a period after "seven weeks" like the ESV does. For example, the NAS says this Messiah won't come until "**there will be seven weeks and sixty-two weeks.**" To put that another way, if you look at the next verse, this would be the same Messiah that we see in vs. 26, not a different messiah. In other words, there's only one Messiah, not two. The ESV is in the minority on its translation here. That means, Cyrus' decree could still be the starting point of the prophecy, since he doesn't have to come as a messiah at the end of 49 years. But you have to be comfortable with seven sevens being something like 120+ years.

If you are prone to a more literal reading of the numbers, Daniel doesn't merely speak of the decree, but also that the actual work "**to restore and build**" Jerusalem would occur. God had told his people through Jeremiah, "**I will cause the captives of Judah and the captives of Israel to return, and will rebuild those places as at the first**" (**Jer 33:7**). And Daniel says, "**It shall be built again with squares and moat, but in a troubled time**" (**Dan 9:25**). We know that this work finally began with **Artaxerxes'** decree as recorded by Nehemiah and

Ezra, some 80 years after Cyrus' initial decree in a second wave of Jews that came back to the Promised Land. Despite all the trouble they endured, as Nehemiah records and Gabriel predicted, the conclusion of the 49 years, fittingly, saw the completion of the full restoration of the temple and the city.

Summarizing, the two options as I see it are that we **begin with Cyrus** and the end of the first seven "weeks" is approximately 133 years later. Or, you can take the decree of Artaxerxes and see a literal 49 year fulfillment. I don't have a problem with either view.

It is clear that nothing worthy of note *for this prophecy* happens after the temple and city are rebuilt. Yes, we have the prophecy of Antiochus from ch. 8 that takes place during this time, and this causes a lot of people to think that Dan 9 must also have this end in mind, because it was such an important event. But Daniel 9 isn't Daniel 8. It is a different prophecy focused on a different historical person and situation. It is so important, remember, that this is the central portion of the Hebrew part of Daniel's book.

It is at the end of the sixty-two weeks, the second of the three time periods, that **things pick up again**. "And after the sixty-two weeks, an anointed one shall be cut off and shall

have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed” (26). It is important to notice here that the time frame is simply sometime “after the sixty-two weeks” (or the 69<sup>th</sup> week total).

It doesn't say precisely when this will all take place. That's where vs. 27 (and 24) helps us out (we will get to that soon enough). But I need to point out a translation difference here. The ESV translates it as “its” end. The KJV on the other hand has simply “the end.” Dispensationalists like Scofield say this “has already lasted nearly 2000 years.”<sup>xxxiv</sup> Most others, however, say this end refers to the temple in 70 A.D.

Let's look at what kinds of things will happen at this time. There is “an anointed one,” a messiah. I take this to be the same Messiah as vs. 25. It says that he is “cut off.” This is interesting covenantal language. When you make a covenant, you “cut” a covenant. This is pictured in the flood when the people were “cut off” from the earth in the covenant they broke (Gen 9:11). This is pictured in circumcision when the foreskin is “cut off” of the male child as the covenant is pictured (Gen 17:14). Here, being cut off

refers to death. In a passage that is highly relevant to all this, the famous Isaiah 53 says of the **Suffering Servant**, “**He was cut off out of the land of the living, stricken for the transgression of my people**” (Isa 53:8).

There is a “**prince to come.**” Reading this Messiah as the same from vs. 25, then this **Prince** to come would also be the same person, since it is the same person (the anointed one, a prince” in vs. 25). They are **not different people**. It is the same person spoke of three different ways. He is “an Anointed One, a Prince.” He is “an Anointed One.” And he is “the Prince who is to come.”

Dispensationalists, following apparently Fathers like Irenaeus, see the “prince to come” not as the Messiah, the Anointed One, but as the Antichrist. Why? They say that *he and his people* “destroy the city and the sanctuary.” Look at the next verse.

It begins, “**He shall make a strong covenant with many for one week.**” Dispensationalists read this “he” as referring to the prince who is to come. Therefore, “he” is the Antichrist. What is he doing? He is making a covenant, in our future, for one week. With whom? With God’s people, that is, with **the Jews**. They read the entire prophecy as being about the Jews, not about the church. This is very important

to their interpretation. “Seventy weeks are decreed *for your people...*” (24). This is Daniel’s people, the Jews. So, Antichrist comes and makes a covenant with the Jews at the very beginning of this seventieth week in our future.

But, in the middle of this week, or three and a half years into the Great Tribulation, he “*puts an end to sacrifice and offering*” (27). Instead of seeing this as referring to the death of Jesus Christ on the cross, they see the Antichrist offering a sacrifice of abomination that makes the temple desolate. This is how they read, “*for half of the week he shall put an end to sacrifice and offering.*” This lasts another three years until the end of the week when “*the decreed end is poured out on the desolator*” (27), that is, until he is killed by Jesus and thrown into the Lake of Fire at the beginning of the Millennium.

Here’s *MacArthur’s Study Bible*. “‘He’ is the last-mentioned prince (v. 26), leader of the Roman sphere (cf. chs. 2 and 7), the Antichrist who comes in the latter days. The time is in the future tribulation period of ‘one week,’ i.e., the final seven years of 9:24. He confirms (lit., causes to prevail) a seven-year covenant, his own pact with Israel for what will turn out actually to be for a shorter time. The leader in this covenant is the “little horn” of 7:7–8, 20–21,

24–26, and the evil leader of NT prophecy (Mark 13:14; 2 Thess. 2:3–10; Rev. 13:1–10).”<sup>xxxv</sup>

It is important to point out a couple of things here. First, you must see that this interpretation, while taking very literally the 483 year chronology of the first 69 weeks, **inserts a gap of at least 2,000 years** between the 69<sup>th</sup> and 70<sup>th</sup> week. I get that people have not read the weeks as strict 7 year periods, but everyone else has seen them as consecutive. **Where is that gap to be found in the text?** And how is that reading the Scripture “literally?” This is where it begins to be important to tether our interpretation to Leviticus. We are dealing here with four periods of time mentioned in Leviticus 26 and tied directly to the Jubilee. Wouldn’t a gap of 2,000 years be a *fifth* period of time?

Let me give you a very different take on these verses. Going back to **vs. 26**, after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. All agree that this refers to **the death of Jesus** at the end of his 3 ½ year earthly ministry which began at his baptism, probably in the year 27 A.D. Remember, this part of the prophecy is not tethered here to any specific time period, yet. It is simply sometime **“after the sixty-two weeks.”** That’s true. It is actually 3 ½

years after the 62 weeks have ended, in other words, right in the middle of the seventieth weeks, just as it says.

Next, **the people of the prince** who is to come shall **destroy the city and the sanctuary**. This prince is the same person as the anointed one. In other words, he is Jesus, the Messiah. The verse is saying that *his people will destroy the city* (Jerusalem) and the temple in it. Again, this is also sometime after the 62 weeks, in this case it is 40 years after Jesus dies, which again is fine because there is no fixed time to this prophecy except that it is “after” the 62 weeks.

But it is the idea that Messiah’s people would destroy the temple that seems too astonishing to possibly be the case. Yet, this is precisely what Josephus tells us happened, if you are reading carefully that is. There are two senses in which something can be “**destroyed**” (*shachath*; vs. 26). It can be **obliterated**, which is what the *Romans* ended up doing when they tore down every stone of the temple. Or, it can be **ruined, desecrated, polluted**. This is what *the Jews* did, and this is how **vs. 27** further interprets **vs. 26**. Together they read, “**The people of the prince who is to come shall destroy the city and the sanctuary ... desolations are decreed ... on the wing of abominations shall come one who makes desolate.**” The making desolate of the temple in ch. 8 was

because of the sacrifice of an unclean animal. It was not the total obliteration of the temple, but the vacating of the temple by God. Listen to what [Josephus](#), a Jew, says about the ultimate cause of the final devastation of the temple and city by the Romans.

“[A band of roving murdering transvestite Jews] did roll themselves up and down the city, as in a brothel-house, and defiled it entirely with their impure actions” (Wars 4.9.10). “The temple itself is become the receptacle of all, and this Divine place is polluted by the hands of those of our own country” (Wars 5.9.4). “For by their madness it was that all the people came to be destroyed” (Wars 5.13.6). “I venture to affirm that the sedition destroyed the city, and the Romans destroyed the sedition” (Wars 5.6.1).

He said that God did not use the Romans to destroy the city, but to purge it. “Are not both the city and the entire temple now full of the dead bodies of your countrymen? It is God, therefore, it is God himself who is bringing on this fire, to purge that city and temple by means of the Romans” (Wars 6.2.1). He says that Titus himself said: “I do not force you to defile this your sanctuary; and if you will but change the place whereon you will fight, no Roman shall either come near your sanctuary, or offer any affront to it” (Wars

6.2.4) and, “Like madmen [you Jews] after a violent and inconsiderate manner, made such attempts, as have brought your people, your city, and your holy house to destruction ... and have set fire to your holy house with your own hand” (Wars 6.6.2).<sup>xxxvi</sup>

All this started because the Jews rejected their Messiah, continued offering sacrifices after his death once-for-all, destroyed the physical temple of its purpose. What we need to finally see here is how “the events involving the destruction of the city and the sanctuary with war and desolation (vv. 26b, 27b) are the consequences of the cutting off of the Messiah and do not necessarily occur in the Seventy Weeks’ time frame. They are an *addendum* to the fulfillment of the focus of the prophecy, which is stated in verse 24.”<sup>xxxvii</sup>

So let’s finally go back to **vs. 24**. Remember, it says that these seventy weeks are given to bring about **a final solution to six things**. While it is possible to read these in different ways, these six are still directly parallel to what we’ve just seen in vv. 25-27. They are not totally different things.

One way divides the six into **two sets of three** according to **Christ’s active and passive obedience**. For his passive obedience Riddlebarger says, **finishing transgressions** breaks

sin's power over God's people (**Rom 6:1-2, 14**), putting an end to sin takes away sin's condemnation (**5:12-19, 6:23**), and atoning for iniquity atones "for wickedness" (**3:21-26**). "Through these acts, Jesus Christ will take away all of the consequences of the curse."

His active obedience is seen in the second set. He brings in everlasting righteousness through his perfect obedience as the final priest (**Rom 6:19**). He seals up vision and prophecy in his prophetic office as Jesus is the Greater Moses (**Dt 18:15-16; Acts 3:22**). And anoints the most holy refers to his anointing as the Messiah, our King at his baptism (**Isa 61:6; Matt 3:16-17**).<sup>xxxviii</sup>

They could also have in mind something a bit different. These ideas seem to fit more closely to the overall integrity of the four verses. The weeks finish transgression by completing Israel's transgression against God in the ministry of Christ, whom they rejected and crucified (**Matt 21:37-38; 21:33-45; acts 7:51-52**). This seals up their sins by reserving them for punishment in the final, conclusive destruction of the temple (**Matt 24:2, 34**). As Jesus said, "Your house is left to you desolate" (**Mat 23:3**). His atoning for iniquity clearly refers to his death on the cross.

Through this, **everlasting righteousness** is affected for those who trust in the Messiah. His actions are an objective truth and are appropriated subjectively through faith (Rom 3:21-22). **Sealing up the prophecy and vision** means that Christ finalizes prophecy. There is no more need. Finally, **anointing the Most Holy** is, again, his baptismal anointing.<sup>xxxix</sup> “**The Spirit of the LORD is upon me, because he has anointed me to preach good tidings to the poor, to heal the brokenhearted, to proclaim liberty to the captives...**” Where have we heard that today already?

Comparing Dispensationalism to this Christ in his First Coming interpretation, I’m struck by something Riddlebarger says. It is hard to imagine something more serious than **confusing Christ with the Antichrist**.<sup>xl</sup> I think he overstates the case, because I don’t think Dispies are *ultimately* confusing the two, so much as they are not understanding the integrity of the entire chapter.

There’s simply no reason to see gaps here. There’s only one prince. There is every reason to see God **fulfilling his curses and jubilee blessings through the Messiah** through the entirety of the chapter, because it is all one integrated whole. While I believe other passages do most likely talk about an Antichrist, I just don’t think there is exegetical reason to see

it here. The Dispensationalist scheme is extremely difficult to manage here, and they are resting their whole project upon a passage that is one of the most difficult to interpret in the entire Bible.

For me, I'm not only confident that this whole chapter concludes in the work of Jesus Christ, I'm not only confident that [these last verses are the very center of the entire Hebrew part of Daniel](#), I'm so thankful that my God has chosen to tell me so much about his First Coming that once it occurred, Christians for 2,000 years have understood and believed it.

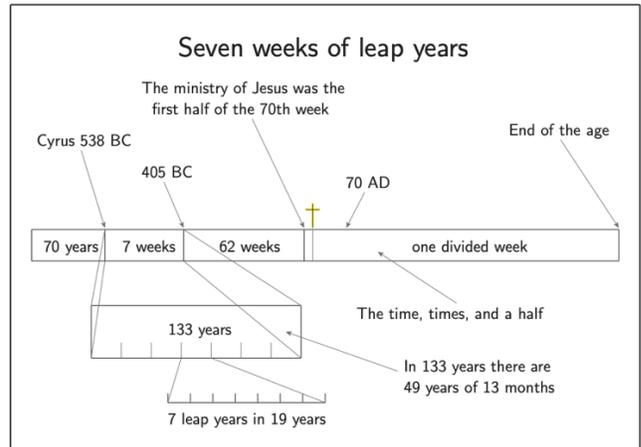
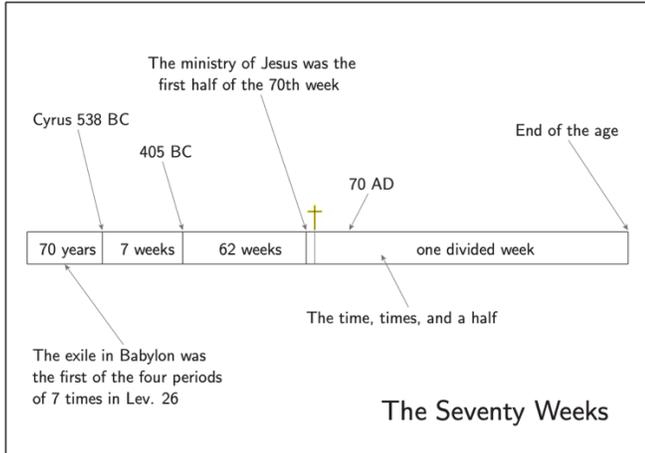
As I've said before in Daniel, it is the First Coming that we dare not miss, because through it and it alone, we have salvation from our sins. If a passage clearly talks about this and we are moved for whatever reasons to go to the Second Coming, we need to be very careful that we are not in fact confusing the two, especially in such a way that Jesus Christ is confused with Antichrist. While it isn't fatal, because all Christians do see Jesus's work on the cross in this prophecy, we do much better, I believe, to see that this entire chapter is an organic whole which, like the rest of the book, is absolutely fixated on telling the Jews about their coming Messiah. That Messiah has already come and his name was

Jesus Christ. But your faith in him today, because he has fulfilled these words. Don't miss him, like so many of them did, lest you find yourself perishing in darkness with no hope for forgiveness of your own sins. Heed the words of George Whitefield in his sermon on this passage:

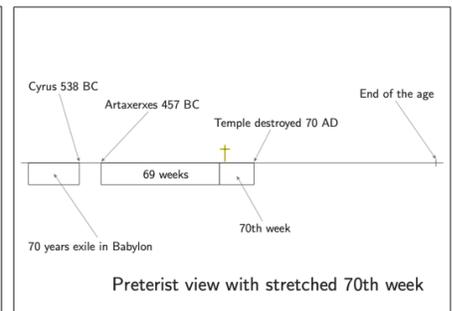
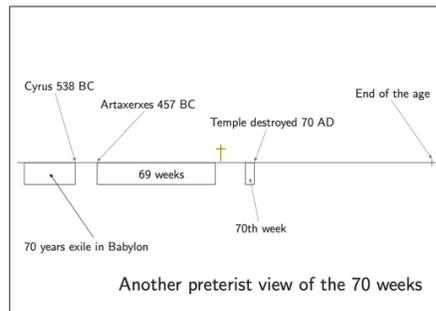
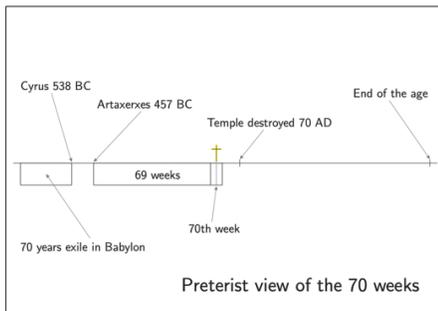
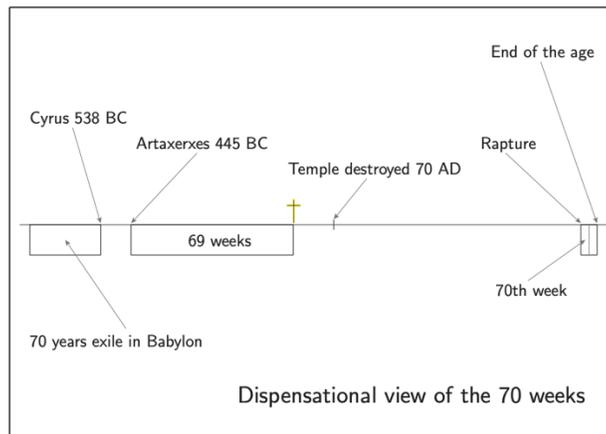
Are any of you depending upon a righteousness of your own? Do any of you here, think to save yourselves by your own doings? ... Poor miserable creatures! What is there in your tears? What in your prayers? What in your performances, to appease the wrath of an angry God? Away from the trees of the garden; come, ye guilty wretches, come as poor, lost, undone, and wretched creatures, and accept of a better righteousness than your own. As I said before, so I tell you again, the righteousness of Jesus Christ is an everlasting righteousness: it is wrought out for the very chief of sinners. Ho, every one that thirsteth, let him come and drink of this water of life freely. Are any of you wounded by sin? Do any of you feel you have no righteousness of your own? Are any of you perishing for hunger? Are any of you afraid ye will perish forever? Come, dear souls, in all your rags; come, thou poor man; come, thou poor, distressed woman; you, who think God will never forgive you, and that your sins are too great to be forgiven; come, thou doubting creature, who art afraid thou wilt never get comfort; arise, take comfort, the Lord Jesus Christ, the Lord of life, the Lord of glory, calls for thee: through his righteousness there is hope for the chief of sinners, for the worst of creatures.

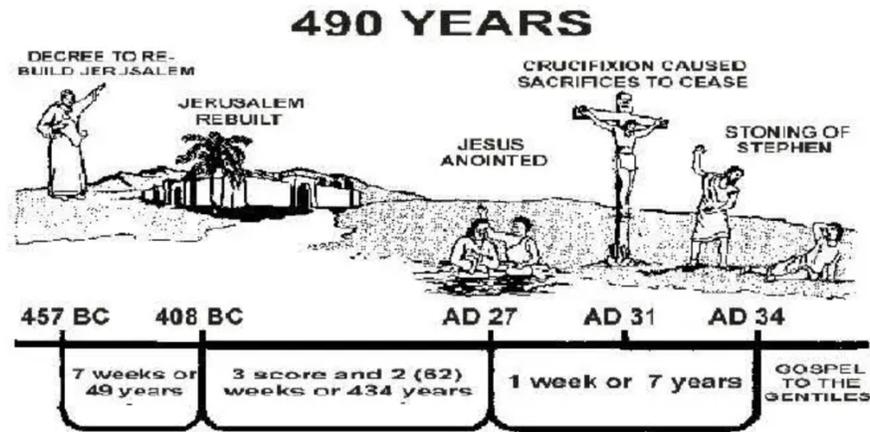
# APPENDIX: Different Interpretations of Daniel 9:24-27

(Found in Cox and Woodbridge)



A Reformed Amillennial View





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<sup>iii</sup> **John F. Walvoord**, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody, 1971), pp. 201, 216.

<sup>iv</sup> **Alva J. McClain**, *Daniel's Prophecy of the 70 Weeks* (Grand Rapids: Zondervan, 1940), 9.

<sup>v</sup> The following chart is in **Jacques Doukhan**, “The Seventy Weeks of Dan 9: An Exegetical Study,” *Andrews University Faculty Publications* (Jan 1979), 10. <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=1078&context=old-testament-pubs>.

<sup>vi</sup> Doukhan has a fascinating chiasm for vv. 25-27 on pp. 13-14. Waters has a more intricate chiasm than mine (going through “f/f1” which connects 24 to 25-27). **Benjamin Victor Waters**, “The Two Eschatological Perspectives of the Book of Daniel,” *Scandinavian Journal of the Old Testament* 30.1 (April 2016): 98, [https://papers.ssrn.com/sol3/Delivery.cfm/SSRN\\_ID2771478\\_code2324673.pdf?abstractid=2520655&mirid=1](https://papers.ssrn.com/sol3/Delivery.cfm/SSRN_ID2771478_code2324673.pdf?abstractid=2520655&mirid=1).

vii The amount of recent literature on this is simply astounding. For a small bibliography up through 2001 see **Roberto Ouro**, “Daniel 9:27a: A Key for Understanding the Law’s End in the New Testament,” *Journal of the Adventist Theological Society* 12/2 (Autumn 2001): 180-198. <https://digitalcommons.andrews.edu/jats/vol12/iss2/13/>. You will also see just from my own bibliography, which is miniscule, how overwhelming this is.

viii **E. J. Young**, *The Prophecy of Daniel* (Grand Rapids: Eerdmans, 1949, 1977), 191.

ix **J. A. Montgomery**, *A Critical and Exegetical Commentary on the Book of Daniel* (*International Critical Commentary*) (New York: Scribner's, 1927), p. 400.

x **John Calvin**, *A Commentary on Daniel*, trans. By the Calvin Translation Society; 1852 Edition (London: Banner of Truth, 1966), 195.

xi **E. W. Hengstenberg**, *The Christology of the Old Testament* (McLean, VA: McDonald, rep. n.d. [trans. 1854]), 2:803-930.

xii **Kim Riddlebarger**, *A Case for Amillennialism: Understanding the End Times* (Grand Rapids, MI: Baker Books, 2003), 150.

xiii Most critical scholars, unsurprisingly, opt for this view since they are Liberal and do not believe Daniel was actually writing prophecy. For an Evangelical pro-Antiochus take which is more concerned about the “little messiah” in the passage (i.e. in this case Nehemiah who comes along 69 years after Cyrus’ decree) see **Leslie McFall**, “Do the Sixty-Nine Weeks of Daniel Date the Messianic Mission of Nehemiah or Jesus?” *JETS* 52:4 (Dec 2009): 673-718. <https://www.etsjets.org/files/JETS-PDFs/52/52-4/JETS%2052-4%20673-718%20McFall.pdf>. For a critique see **J. Paul Tanner**, “Is Daniel’s Seventy-Weeks Prophecy Messianic? Part 2,” *Bibliotheca Sacra* 166 (July-Sept 2009): 319-35, <http://paultanner.org/English%20HTML/Publ%20Articles/Daniel's%2070th%20Wk%20-%20BibSac%20Article%202%20-%20Dr%20Tanner.pdf>.

xiv An example is **Noel Woodbridge**, “Daniel’s Prophecy of the Seventy Weeks: A Historical-Messianic Interpretation,” *Academia*, [https://www.academia.edu/37610571/Daniels\\_Prophecy\\_of\\_the\\_Seventy\\_Weeks\\_A\\_Historical\\_Messianic\\_interpretation](https://www.academia.edu/37610571/Daniels_Prophecy_of_the_Seventy_Weeks_A_Historical_Messianic_interpretation).

xv An example is “Evidence of the Divine: The Miraculous Fulfillment of Daniel 9!” *Preterist Bible Commentary*, RevelationRevolution.org, <https://www.revelationrevolution.org/daniel-9-24-27-commentary-daniel-9-miraculously-fulfilled/>.

xvi See the list in **Douglas E. Cox**, *Understanding Daniel’s 70 Weeks*, 49-55, <https://creationconcept.info/dload/D70.pdf>.

xvii In very different ways, Dispensationalists and Amillennialists see the finishing of the seventieth week taking place at the Second Coming. We’ve seen some Dispensationalists already. For the Amillennialists, see especially **Meredith G. Kline**, “The Covenant of the Seventieth Week,” in *The Law and the Prophets: Old Testament Studies in Honor of Oswald T. Allis*, ed. J.H. Skilton (Nutley, NJ: Presbyterian and Reformed, 1974): 452-469. <https://www.monergism.com/thethreshold/sdg/Kline,%20Meredith%20-%20The%20Covenant%20of%20the%20Seventieth%20W.pdf>.

xviii **Roger T. Beckwith**, “Daniel 9 and the Date of Messiah’s Coming in Essene, Hellenistic, Pharisaic, Zealot and Early Christian Computation,” *Revue de Qumrân* 40 (1981): 521-42. [https://www.jstor.org/stable/24607004?read-now=1&seq=1#page\\_scan\\_tab\\_contents](https://www.jstor.org/stable/24607004?read-now=1&seq=1#page_scan_tab_contents).

xix **J. Paul Tanner**, “Is Daniel’s Seventy-Weeks Prophecy Messianic? Part 1,” *Bibliotheca Sacra* 166 (April-June 2009): 183-85, [https://www.academia.edu/24822317/IS\\_DANIELS\\_SEVENTY\\_WEEKS\\_PROPHECY\\_MESSIANIC\\_PART\\_1](https://www.academia.edu/24822317/IS_DANIELS_SEVENTY_WEEKS_PROPHECY_MESSIANIC_PART_1).

xx **Richard S. Hess**, “The Seventy Sevens of Daniel 9: A Timetable for the Future?,” *Bulletin for Biblical Research* 21, no. 1–4 (2011): 319.

xxi See the fascinating discussion in **Jona Lendering**, “Luke’s Seventy-Seven Generations,” *Livius.org* (April 21, 2020), <https://www.livius.org/sources/content/bible/luke-seventy-seven-generations/>.

xxii **Hess**, 320. See also **Roger Beckwith**, “Early Traces of the Book of Daniel,” *TynBul* 53 (2002): 75–82,

[https://legacy.tyndalehouse.com/tynbul/Library/TynBull\\_2002\\_53\\_1\\_04\\_Beckwith\\_EarlyDaniel.pdf](https://legacy.tyndalehouse.com/tynbul/Library/TynBull_2002_53_1_04_Beckwith_EarlyDaniel.pdf); **Dean R. Ulrich**, “How Early Judaism Read Daniel 9:24-27,” *OTE* 27/3 (2014): 1062-1083, <http://www.scielo.org.za/pdf/ote/v27n3/16.pdf>.

xxiii See **Tanner**, “Part 1,” 181-200,

[https://www.academia.edu/24822317/IS\\_DANIELS\\_SEVENTY\\_WEEKS\\_PROPHECY\\_MESSIANIC\\_PART\\_1](https://www.academia.edu/24822317/IS_DANIELS_SEVENTY_WEEKS_PROPHECY_MESSIANIC_PART_1); also **Louis E. Knowles**, “The Interpretation of the Seventy Weeks of Daniel in the Early Fathers,” *Westminster Theological Journal* 7 (May 1945): 136-60; **W. Adler**, “The Apocalyptic Survey of History Adopted by Christians: Daniel’s Prophecy of 70 Weeks” in *The Jewish Apocalyptic Heritage in Early Christianity*, ed. J. C. VanderKam and W. Adler (Minneapolis: Fortress: 1996): 201-38; **Sophia**, “Daniel’s Seventy Weeks,” *Christian.net* (Nov 8, 2019), <https://christian.net/resources/danielis-seventy-weeks/>.

xxiv For much of this discussion, I’m going to be following **Kenneth L. Gentry, Jr.**, “Daniel’s Seventy Weeks,” PT551, Covenant Media Foundation (no date), [http://www.cmfnow.com/articles/pt551.htm#\\_ftn10](http://www.cmfnow.com/articles/pt551.htm#_ftn10). A shorter, different version is “Daniel’s Seventy Weeks and Biblical Prophecy,” *Chalcedon* (June 13, 2005), <https://chalcedon.edu/resources/articles/daniels-seventy-weeks-and-biblical-prophecy>.

xxv El means “mighty” or “strong,” so it is the most appropriate title to accompany these adjectives.

xxvi See especially **Kline**, “The Covenant of the Seventieth Week.”

xxvii See **Gentry** in note 24 (above).

xxviii This figure is in **Thomas Ice**, “The Seventy weeks of Daniel Part I,” *according2prophecy* (6-13-2018), <http://www.according2prophecy.org/seventy-weeks-pt1.html>. I found it in Woodbridge.

xxix **Peter J. Gentry**, “Daniel’s Seventy Weeks and the New Exodus,” ed. Stephen J. Wellum, *Southern Baptist Journal of Theology Volume 14* 14, no. 1 (2010): 36-37. He cites two studies. 28-35 A.D. = **Ben Zion Wacholder**, “The Calendar of Sabbatical Cycles During the Second Temple and the Early Rabbinic Period,” *Hebrew Union College Annual* 44 (1973): 153–96, <https://nakedbiblepodcast.com/wp-content/uploads/2016/01/Wacholder-Chronomessianism-The-Timing-of-Messianic-Movements-and-Calendar-of-Sabbatical-Cycles.pdf>. And 27-34 A.D. = **Benedict Zuckermann**, *Über Sabbathjahrcyclus und Jubelperiode* (Breslau: W. G. Korn, 1866).

xxx For a fascinating expansion of Kline see Douglas E. Cox, “Understanding Daniel’s 70 Weeks,” chart on p. 24, <https://creationconcept.info/dload/D70.pdf>.

xxxi This chart is in Cox, 9.

xxxii This is Kline’s view. Also Cox.

xxxiii See **Brempong Owusu-Antwi**, “An Investigation of the Chronology of Daniel 9:24-27” (1993). Dissertations. 120. <https://www.unasp.br/ec/sites/centrowhite/wp-content/uploads/2013/03/AND049.pdf>.

xxxiv The entire Scofield note reads, “The second event is the destruction of the city, fulfilled A.D. 70. Then, “unto the end,” a period not fixed, but which has already lasted nearly 2000

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years. To Daniel was revealed only that wars and desolations should continue (cf. Matthew 24:6-14). The N.T. reveals, that which was hidden from the O.T. prophets; Matthew 13:11-17; Ephesians 3:1-10 that during this period should be accomplished the mysteries of the kingdom of Heaven Matthew 13:1-50 and the out-calling of the Church; Matthew 16:18; Romans 11:25. When the Church- age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfilment. Daniel 9:27 deals with the last week. The 'he' of Daniel 9:27 is the 'prince that shall come' of Daniel 9:26, whose people (Rome) destroyed the temple, A.D. 70. He is the same with the 'little horn' of chapter 7. He will covenant with the Jews to restore their temple sacrifices for one week (seven years), but in the middle of that time he will break the covenant and fulfil; Daniel 12:11; 2 Thessalonians 2:3-4. Between the sixty-ninth week, after which Messiah was cut off, and the seventieth week, within which the 'little horn' of Dan. 7. will run his awful course, intervenes this entire Church-age. Daniel 9:27 deals with the last three and a half years of the seven, which are identical with the "great tribulation." Matthew 24:15-28 'time of trouble' Daniel 12:1 hour of temptation" Revelation 3:10. (see "Tribulation,;" Psalms 2:5; Revelation 7:14). (See Scofield "Psalms 2:5"). See the note at <https://www.biblestudytools.com/commentaries/scofield-reference-notes/daniel/daniel-9.html>.

<sup>xxxv</sup> John MacArthur, "Note on Dan 9:27," *ESV MacArthur Study Bible* (Crossway, 2019).

<sup>xxxvi</sup> This and much more is in a fascinating paper, Larry Wishon, "The People of the Prince to Come," *Academia* (2019), [https://www.academia.edu/41512444/The\\_People\\_of\\_the\\_Prince\\_to\\_Come](https://www.academia.edu/41512444/The_People_of_the_Prince_to_Come).

<sup>xxxvii</sup> Gentry, <https://chalcedon.edu/resources/articles/daniels-seventy-weeks-and-biblical-prophecy>.

<sup>xxxviii</sup> See Riddlebarger, 154.

<sup>xxxix</sup> These are in Gentry.

<sup>xl</sup> Riddlebarger, 153.