

“THE BACKBONE OF PROPHECY: PART 2”

Daniel 9:24-27

This is a key prophetic passage. Let’s look at it together. . .

Daniel 9:24–27... “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy *place*. **25** “So you are to know and discern *that* from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince *there will be* seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. **26** “Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined. **27** “And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.”

Here's an interesting note you might want to file away. This is the only Old Testament passage which refers to the “*Messiah*.” Elsewhere He is called. . .

- “Shiloh” (Genesis 49:10)
- The “Root of Jesse” (Isaiah 11:10)
- The “Righteous Branch” (Jeremiah 23:5)
- The “Prince of Peace” (Isaiah 9:6), etc.
- “Emmanuel” (Isaiah 9:6)

Exactly what is meant by “*seventy weeks*”? Daniel’s prayer in 9:3–19 refers to the fulfillment of a specific seventy-year period, the seventy years of the Babylonian captivity (Jeremiah 29:10-14). Daniel received the 70 weeks

prophecy in response to this prayer. The “weeks” are 70 sets of 7 years, 490 years. At the time this prophecy was given, Jerusalem still lay in ruins. According to the prophecy, from the decree to rebuild Jerusalem. . .

There would be 7 x 7 year periods (49 years)—This is the time it took to rebuild the city.

There would be 62 x 7 year periods (434 years)—This extends up to the introduction of the Messiah to the nation Israel. This period concluded on the day of the Triumphal Entry just before Christ was cut off, that is, crucified. In His Triumphal Entry, Christ fulfilled of Zechariah 9:9.

Zechariah 9:9... Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey.

Daniel 9:25... “So you are to know and discern *that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.*”

The first two segments of this significant time period—the 7 sevens (49 years) and the 62 sevens (434 years)—ran consecutively with no time between them. They totaled 483 years and extended from March 5, 444 B.C to March 30, A.D. 33.¹

The city and walls would be rebuilt, but troubles would accompany the rebuilding every step of the way—especially during the first forty-nine years as the book of Nehemiah makes clear.²

¹ J. Dwight Pentecost, “[Daniel](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1363.

² Daniel L. Akin, [Exalting Jesus in Daniel](#) (Nashville, TN: Holman Reference, 2017), 123.

Daniel 9:26a... “Then after the sixty-two weeks the Messiah will be cut off and have nothing....

According to this verse, the Anointed One was not “cut off” in the 70th week; He was cut off after the 69 “sevens” had run their course. **This means that there is an interval between the 69th and 70th “weeks.”** Dr. Harold Hoehner, professor at Dallas Theological Seminary, came to the following the conclusion:

The “70 weeks of years” began on March 5, 444 BC. After you make the appropriate adjustments for moving from a Persian calendar to a Jewish lunar calendar to the Julian calendar we use today, the end result is that the 69th week does in fact end precisely on March 30, AD 33, the day of the Triumphal Entry. Jesus was crucified four days later, which is “after” the 69th week, just as the angel predicted.

This interval was anticipated by Christ when He prophesied the establishing of the church (Matt. 16:18). This necessitated the setting aside of the nation Israel for a season in order that His new program for the church might be instituted. Christ predicted the setting aside of the nation (Matt. 21:42–43).

When the Anointed One would be cut off, Daniel was told, He would have nothing. The word translated “cut off” is used of executing the death penalty on a criminal. So, the prophecy clearly points to the crucifixion of Christ. At His crucifixion He would “have nothing” in the sense that Israel had rejected Him and the kingdom could not be instituted at that time. Therefore, He did not then receive the royal glory as the King on David’s throne over Israel. ³

John 1:11... He came to His own, and those who were His own did not receive Him.

³ J. Dwight Pentecost, “[Daniel](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1364.

Luke 19:41–42... When He approached *Jerusalem*, He saw the city and wept over it, **42** saying, “If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes.

The Messiah was rejected by the Jewish people. He was crucified, buried, resurrected, and ascended to His heavenly throne.

Daniel 9:26b... “and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come with a flood; even to the end there will be war; desolations are determined.*”

God’s judgment follows from what Gabriel calls “*the people of the coming ruler.*” I believe this is a reference to the Romans and General Titus who swept through Israel like a flood in 70 AD. The city of Jerusalem was demolished. The temple was destroyed and desecrated. It was a tragic and horrible war with enormous Jewish casualties. Indeed, “*even to the end there will be war; desolations are determined.*” But this is not the end. Don’t miss the fact that there is a prophetic gap between the 69th and 70th week.

Daniel 9:27... “And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.*”

This verse deals with the 70th week including the manifestation of the antichrist along with his evil covenant and the desolation he unleashes on the Jewish people and the world. We’re talking here about the last seven years of human history prior to the coming of the Lord Jesus Christ and the consummation of His eternal kingdom.

This is the antichrist, the little horn of **Daniel 7:8**. He is a deceiver and persecutor of God’s people. The antichrist is the coming ruler who makes a “*firm covenant*” with many. This is probably a reference to the Jewish people

At the midpoint of the 7 year tribulation time period, he apparently breaks the covenant and puts an end to sacrifice and offering. Worship of the true God, or anyone other than him, is outlawed and forbidden (**Rev 13; 2 Thess. 2:3-4**).⁴ Stephen Miller's comments are helpful here. . .

“One who makes desolate” refers to antichrist, who will forbid worship and thereby make the temple area desolate (empty). Rather than being an object that desolates in this context, it appears to be the Antichrist himself who desolates. This person's terrible atrocities (“abominations”) and the fact he causes the temple to be desolate (because of religious persecution) results in the judgment announced in the latter part of the verse.

This will be a terrible period in the world's history, but the Lord has “decreed” that these atrocities will not continue forever. Antichrist's wickedness will last “even until a complete destruction, one that is decreed is poured out on the one who makes desolate. “Poured out” picturesquely describes the flood of judgment that will overtake the Antichrist (Daniel 7:9–11, 26; 2 Thess. 2:8; Rev. 19:19–21). “On him” is literally “on the desolating one”—a reference to antichrist, which will cause the temple to become desolate. (*Daniel*, 273)⁵

Dale Davis succinctly adds. . .

A final ruler then exalts himself, imposes his authority, forbids true worship, instigates idolatrous worship and runs into the meat-grinder of God's decree. Predetermined. On target. Certain. (*The Message of Daniel*, 137–38)⁶

⁴ Daniel L. Akin, [*Exalting Jesus in Daniel*](#) (Nashville, TN: Holman Reference, 2017), 124.

⁵ Daniel L. Akin, [*Exalting Jesus in Daniel*](#) (Nashville, TN: Holman Reference, 2017), 124–125.

⁶ Daniel L. Akin, [*Exalting Jesus in Daniel*](#) (Nashville, TN: Holman Reference, 2017), 125.

Okay, why does Daniel 9:24-27 matter for those of us who are living in the 21st century? Here are a few reasons. . .

1. The Lord's purposes for Israel remain incomplete.

Since the 70th week of Daniel has not yet happened, it signifies that the Lord is not finished with them. He has a purpose and a plan for the Jewish nation. His redemptive purposes for Jewish people and Jerusalem remain incomplete based on the words of Daniel 9:24. . .

Daniel 9:24... “Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.

These six accomplishments summarize God's whole program to bring the nation Israel the blessings He promised through His covenants (Gen. 15:18–21; 2 Sam. 7:16; Jer. 31:31–34).⁷ This includes the millennial reign of Christ!

2. Modern-day Israel fulfills Bible prophecy.

In order for the 70th week of Daniel to start, Israel must exist as an established nation and because of threats to its future, be willing to agree to the future covenant of peace offered by the antichrist. The nation must also possess the city of Jerusalem and have both the means and passion to build the third temple. Could this be a part of the “*peace agreement*” that the antichrist provides for Israel?

⁷ J. Dwight Pentecost, “[Daniel](#),” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1362.

3. There must be a seven-year Tribulation.

Since Daniel's seventieth week awaits a future fulfillment, there must be a future seven-year period of turmoil on the earth when the Lord will turn His attention to Israel and bring a remnant of His people to repentance. Jeremiah famously referred to it as the time of "Jacob's trouble" (**Jeremiah 30:7**).

4. It is a witness to the truth of divine revelation.

These words, given by Gabriel to Daniel in 538 BC, describe in detail certain events that would not happen for hundreds of years. These events include the death of Christ and the sacking of Jerusalem by the armies of Rome. What is remarkable is that in these verses God ties himself to a definite chronology regarding the future of Israel. According to some scholars, this passage pinpoints the exact moment in history when the Messiah would present himself to the Jewish people, and it does so over five hundred years before the event took place.