

# DANIEL'S 70 WEEKS: AN INTRODUCTION

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## I. INTRODUCTION

1. After Daniel had committed himself to prayer, fasting, and studying God's word (Jeremiah's prophecy concerning a 70 year time period of exile), the Lord revealed to him yet another future 490 year period until full redemption would come.
2. Daniel 9:24-27 contain the details of this incredibly important prophecy.

## II. DANIEL'S PROPHECY OF 70 WEEKS (DAN. 9:24-27)

(NASB) 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.*

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."

*"Only four verses, but what verses!" (Geoffrey R. King, Daniel)*

1. The prophecy of 70 weeks is one of the most critically important eschatological passages in the Bible.
2. The last days Church must properly understand this passage.
3. Jesus' Olivet Discourse (Matthew 24, Mark 13, Luke 21) is largely an exposition and expansion of Daniel's prophecy, or which the prophecy of the 70 weeks features prominently. The two passages are integrally connected.

*"It is... 'the framework of the future', and virtually everything, more or less directly depends on the right interpretation of Dan 9:24-27." (Reggie Kelly)*

3. Believers must also be able to correct the various misinterpretations of this passage that steal from its intended message and the dramatic implications of this passage.
4. The prophecy of 70 weeks establishes the following realities:

- A.** The coming and even the death of the Messiah in the first century.
  - B.** A divinely appointed, future, literal, and definable seven year period preceding the return of Jesus and the establishment of His Kingdom.
  - C.** Either the making of a covenant, or the confirmation of the covenant as an important sign event.
  - D.** A literal rebuilt Temple of some kind in Jerusalem.
  - E.** A defining event (The Abomination that Causes Desolation) whereby the Antichrist will desecrate and desolate the Temple at the mid-point of the seven years.
  - F.** Which will result in offerings to cease within the Temple.
- 2.** The future desecration of the Temple (Abomination of Desolation) is the single greatest time marker within all prophecy concerning the final period of the last days. At that time:
  - A.** The Antichrist will be “revealed” (2 Thess. 2:4).
  - B.** The 3.5 year “time of Jacob’s trouble” (Jer. 30:7) or “the great tribulation” (Mat. 24:21) begins.
- 3.** Though this sign-event is more pronounced and definitive than the beginning of the 7 years, the commencing sign of the renewal or strengthening of the covenant is also an important sign-event that should not be minimized or disregarded.
- 4.** The prophecy is integrally tied to the literal Jewish people and the literal city of Jerusalem.
- 5.** A proper understanding of this passage holistically within the context of the Old Testament prophets, the whole Book of Daniel, the Olivet Discourse, 1 & 2 Thessalonians and Revelation establishes the traditional premillennialist view and refutes the following views:
  - A.** Preterism
  - B.** Amillennialism
  - C.** Post-millennialism
- 6.** Several critical issues are at stake in the proper interpretation of this passage.
  - A.** At stake is the recognition of the present-tense, ongoing election and calling of the Jewish people.
  - B.** At stake is the Church’s readiness for the final future period of tribulation as necessary to accomplish all of the following specifically on behalf of Israel:
    - i.** “To finish the transgression”

- ii. "To make an end of sin"
- iii. "To make atonement for iniquity"
- iv. "To bring in everlasting righteousness"
- v. "To seal up vision and prophecy"
- vi. "To anoint the most holy place"

C. At stake is the Church's recognition of the defining timing markers given to us by the Holy Spirit in Daniel and by Jesus personally.

D. At stake is a proper understanding of the very nature of the Kingdom of God.

### **III. OUR CHALLENGE:**

A. Daniel 9:24-27 is a deeply controversial passage with a wide-variety of historical interpretations.

*"The seventy-weeks prophecy in Daniel 9:24-27 has been one of the most notorious interpretive problem passages in Old Testament studies."* (Paul J. Tanner)

*"The history of the exegesis of the 70 Weeks is the Dismal Swamp of O.T. criticism."* (James Montgomery)

B. The difficulties of the passage however are greatly overstated by non-premillennialists.

E. While the passage does pose some interpretive challenges, *the majority* of difficulties and confusion result from the efforts of non-premillennialists to force the meaning of the passage into their erroneous theological systems.

### **IV. THE PRIMARY INTERPRETATIONS:**

**A. The Jewish Interpretation** held by:

1. "Messiah the Prince" is interpreted as not referring to the Messiah.
2. The conclusion of the 70 weeks is AD 70.
3. The "anointed prince," the subject of verse 27 is Vespasian the Roman Caesar, or his son Titus.
4. Espoused by:
  - a. Theodotian
  - b. Josephus
  - c. Schema Yitzachi (Rashi)
  - d. Maimonides

e. Japheth Ben Ha-Levi

### C. The Preterist Interpretation

1. "Messiah the Prince" is interpreted as the Messiah.
2. The conclusion of the 70 weeks is AD 70.
3. The subject of verse 27 is either Jesus, Vespasian, or Titus.
4. Espoused by:
  - a. Philip Mauro
  - b. James Jordan
  - c. John Evans (a Preterist whose work only addresses Daniel 2)
  - d. R.D. Smith
  - e. Dr. Kelly Nelson Birks

### D. The Amillennial Interpretation

1. The term "Messiah the Prince" is interpreted as referring to the Messiah.
2. The 70 weeks are viewed as symbolic.
3. The end of the 70 weeks is either AD 70, or the return of Jesus.
4. The subject of verse 27 is either Christ or Titus.
  - a. Clement of Alexandria
  - b. Origen
  - c. Augustine:

*"All of the prophecy of the Seventy Weeks was fulfilled at Christ's first advent; therefore, it is not to be expected that the events will occur again at the second advent."* (Augustine)

d. John Calvin:

*"Without the slightest doubt, this prophecy was fulfilled when the city was captured and overthrown, and the temple utterly destroyed by Titus the son of Vespasian."* (John Calvin)

- e. C.F. Keil
- f. H.C. Leupold
- f. Edward J. Young
- g. Joyce Baldwin

### E. Premillennial View

1. The term "Messiah the Prince" is interpreted as referring to the Messiah.

2. The conclusion of the 70 weeks will take place when Jesus returns.

3. The subject of verse 27 is Antichrist.

- a. Irenaeus
- b. Hippolytus
- c. Gleason Archer Jr.
- d. Steven R. Miller
- e. Leon Wood
- f. John Walvoord

#### **IV. THE REVELATION OF THE PROPHECY OF 70 WEEKS (DANIEL 9:1-23)**

NASB 1 *In the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans—2 in the first year of his reign, I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years. 3 So I gave my attention to the Lord God to seek Him by prayer and supplications, with fasting, sackcloth and ashes. 4 I prayed to the LORD my God and confessed and said, “Alas, O Lord, the great and awesome God, who keeps His covenant and lovingkindness for those who love Him and keep His commandments, 5 we have sinned, committed iniquity, acted wickedly and rebelled, even turning aside from Your commandments and ordinances. 6 “Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers and all the people of the land...*

*20 Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, 21 while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. 22 He gave me instruction and talked with me and said, “O Daniel, I have now come forth to give you insight with understanding.*

A. Today much of the charismatic movement greatly emphasizes *the gift of prophecy*, but almost entirely neglects *the testimony of Biblical Prophecy*.

B. The early apostolic Church was thoroughly futurist, and thoroughly premillennial, but they were also thoroughly engaged.

D. It is absolutely imperative that the Charismatic movement today embrace the Danielic model:

1. Return to and reclaim Apostolic Premillennialism.
2. Diligently studying the testimony of the Biblical prophets.
3. Seeking the Lord in prayer and fasting.
4. Receive personal revelation.

E. The “gift of prophecy” today must be thoroughly grounded in a proper understanding of the testimony of the Prophets! The two (personal prophecy and biblical prophecy) must function together as one symbiotic, synergistic model.

F. The last days Church is called to be a corporate intercessory / prophetic / Daniel in the earth.

## **V. THE 70 WEEKS ARE 490 LITERAL YEARS (DANIEL 9:24)**

*“Seventy weeks have been decreed for your people and your holy city.”* (Daniel 9:24a)

A. The term for "weeks" is the Hebrew word *shāvu'im*, which basically means a “unit of seven.”

B. In this context, it clearly means a period of seven years.

C. Are these years literal or symbolic?

D. Gen. 29:27-28 uses the same term to refer to seven years.

26 *But Laban said, “It is not the practice in our place to marry off the younger before the firstborn.*  
27 *“Complete the week of this one, and we will give you the other also for the service which you shall serve with me for another seven years.”* 28 *Jacob did so and completed her week, and he gave him his daughter Rachel as his wife. (Ge 29:26–28)*

E. Daniel’s initial prayer concerned seventy literal years of captivity (Jer 25:11; 29:10), but God revealed to him a message about seventy time seven more years (i.e., a total of 490 years).

F. The last half of the seven years is repeatedly described throughout Scripture in many different ways:

1. “Forty-two months” (Rev. 11:2, 13:5).
2. “1260 days” (Rev 11:3).
3. “one thousand, two hundred and sixty days” (Rev. 12:6)
4. “A time, times, and half a time” (Dan 12:7).

G. How could the Lord have made it more clear that He is speaking of a very literal period of time?!

*“Many understand these ‘seventy sevens’ to be a literal period of 490 years. Since seven and seventy are both numbers that speak of completeness in the Bible, others understand the figures... as representing the ultimate in completeness.”* (Iain M. Duguid, *Daniel A Reformed Expository Commentary*)

*“The seventy sevens more likely represents and indefinite complete fullness of time, perhaps symbolic of the seventy year captivity.”* (Stanley Paher, *Matthew 24: First Century Fulfillment or End Time Expectation*)

H. The first fatal flaw of all non-premillennialist interpretations are that they must understand the very literal numbers of this prophecy to be interpreted symbolically.

- I. All non-premillennialist interpretations espouse some form of spiritualizing, stretching or fudging of the numbers in a non-literal way to force it to fit their model. Because of this, they tend to be as vague as impossible when actually stating their position concerning the actual numbers and dates, etc.

*“The angel himself gives a literal explanation and it would be nonsensical to insist on giving a symbolical interpretation of a literal explanation. If the exegetes had always obeyed the angel’s interpretation as is evident from practically every word he speaks, then this text would never have been so obscured by all kinds of human conjectures and imagined “deep” insights.” (Harry Bultema, Commentary on Daniel)*

## **VI. THE SUBJECT OF THE 70 WEEKS IS BOTH THE JEWISH PEOPLE AND THE CITY OF JERUSALEM. (DANIEL 9:24)**

*“Seventy weeks have been decreed **for your people and your holy city.**” (Daniel 9:24a)*

- A. The word *chatak* means to cut off or divide.

*“The thought is that God had **cut off** these 490 years from the rest of history through which to accomplish the deliverances needed for Israel.” (Leon Wood, A Commentary on Daniel)*

*“Decreed means divided or severed off from the whole period of world-empire in the hands of the Gentiles, as to which Daniel was already well informed. It points to a fixed and limited period, of definite duration, forming part of a longer period the duration of which is not fixed, or at least not declared.” (G. H. Lang, The Histories and Prophecies of Daniel The Prophecy is Climactic)*

- B. Because the subject matter of the prophecy is both Daniel’s people (the Jewish people) and “*your holy city*” (Jerusalem) the amillennialist and post-millennialist interpretations, which do not see any future relevance to the Jewish people or the city of Jerusalem, are forced to place the conclusion of the prophecy in AD 70.
- C. The premillennialist view both maintains and trumpets the fact that the climax of redemptive history will conclude specifically in the city of Jerusalem and the land of Israel, with the Jewish people.
- D. Because the redemption of all creation is actually the outworking of God’s covenant promises, the Abrahamic Covenant, by necessity, it must conclude in the specific land that was covenanted.
- E. The second fatal flaw of all non-premillennial interpretations are that they interpret this passage as concerning the Church and global salvation as opposed to the Jewish people and the city of Jerusalem.
- F. Examples:

*“Here, as so often in prophecy, terms like God’s “people” and God’s “holy city” broaden out to the point where they assume a breadth of meaning like that found in the New Testament (cf. Gal. 6:16).” (H. C. Leupold, Exposition of Daniel)*

*"It is true that the primary reference is to Israel after the flesh, and the historical Jerusalem, but since this very verse describes the Messianic work, it also refers to the true people of God, those who will benefit because of the things herein described." (Edward J. Young, A Commentary on Daniel)*

G. Premillennialist responses:

*"[A]llegorizers appeal to reasons that are outside of the text. They just believe that it refers to individuals beyond Israel because that's what they believe. Therefore, the text must have in mind something beyond what it actually does say. This is a clear example of reading meaning into the text from one's own belief system" (Dr. Thomas Ice, Daniel's Seventy Weeks)*

*"The endeavour to apply this prophecy, in general or in detail, to others than Daniel's people, Israel, and Daniel's city, Jerusalem, is an outrage upon exegesis, being forbidden in advance by the express terms used." (G.H. Lang, The Histories and Prophecies of Daniel)*

*"Let the postmillennial and amillennial commentators look long and steadily at this fact. This prophecy is a prophecy for Daniel's people and Daniel's city. No alchemy of Origenistic spiritualizing interpretation can change that." (Robert Culver, Daniel and the Latter Days)*

## **VII. THE PROPHECY IS CLIMACTIC & CONCLUSIVE (FOR THE JEWISH PEOPLE AND JERUSALEM) (DANIEL 9:24)**

**24b 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.**

A. Six purposes are specified:

1. to finish the transgression,
2. to make an end of sin,
3. to make atonement for iniquity,
4. to bring in everlasting righteousness,
5. to seal up vision and prophecy
6. to anoint the most holy place.

B. The negative judicial purposes of the desolation of the temple and the destruction of the city and these six positive redemptive-salvific purposes are symbiotic and integrally connected. The Scriptures declare that redemption will not come to national Israel without the aforementioned crushing, breaking and death.

C. While these purposes were provided for at the cross, they have not yet been realized or effected in Israel and the Jewish people. This will not take place until after they have been broken, repented, and acknowledge Jesus as the true Messiah.

***"[A]s soon as they finish shattering the power of the holy people, all these events will be completed." (Daniel 12:7)***

***"I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace***



**and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)**

D. Non-premillennialist views that claim the fulfillment of these events in the past or that seek to apply the purpose of this week to anyone and anything other than the Jewish people and the city of Jerusalem, rob from the very glory and vindication of God!

E. Ezekiel 36 tells us these things are yet to come, when the Lord says:

***“I will vindicate the holiness of My great name... when I prove Myself holy among you in their sight. For I will take you from the nations, gather you from all the lands and bring you into your own land. Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God. (Ezekiel 36:23-38)***

F. Paul also tells us these things are yet to come:

***“For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel **until the fullness of the Gentiles has come in**; and so **all Israel will be saved**; just as it is written, ‘THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB.’ ‘THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS.’” (Romans 11:25-27)***

G. Non-premillennialist interpretations seek to argue that through the cross, not only have these six purposes been provided for, but actually fulfilled historically.

H. Because the Jewish people are not now 100% corporately serving Messiah and fully holy as a people, and because Jerusalem is not now the Messianic capital of the globe, it is impossible to say that these six purposes have already been fulfilled or have been fully realized in the cross.

***“The fifth result [to seal up vision and prophecy] . . . has to do with the ministry of Christ on earth, which is introduced at His baptism: He comes ‘to seal up vision and prophecy.’ By this is meant that Christ fulfills (and thereby confirms) the prophecy.” (Kenneth L. Gentry, Jr., He Shall Have Dominion: A Postmillennial Eschatology)***

I. Despite being an amillennialist, C.F. Keil acknowledges what should be obvious:

***“From the contents of these six statements it thus appears that the termination of the seventy weeks **coincides with the end of the present course of the world.**” (C. F. Keil, Commentary on the Old Testament: Daniel)***

***“Read in the light of the various predictions of the prophets, is obviously a forecast of the***

*establishment of the kingdom of God upon earth in all its glory.” (David Cooper, Messiah: His First Coming Scheduled)*

*“After considering the statement of results which are to follow God disciplinary dealings, we cannot but conclude that the close of the Seventy Sevens must coincide with the end of the present order of things and the beginning of the Coming or Millennial Age.” (G.H. Lang, The Histories and Prophecies of Daniel)*

#### **VIII. THE PROPHECY IS MESSIANIC (DANIEL 9:25)**

*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.*

- A. Only the Messiah could effect and accomplish the six previously stated effects.
- B. Any effort to interpret vv 25 and 26a in a non-Messianic manner is an exercise in the deliberate denial of the obvious.

#### **IX. THE PROPHECY TESTIFIES SPECIFICALLY TO JESUS AS THE MESSIAH (DANIEL 9:26)**

*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.*

- A. The Messiah was indeed “cut off” prior to the destruction of the city and the sanctuary.
- C. As such, this is among the most powerful and relevant passages for the purpose of revealing the truth concerning the Jesus as the Messiah to the Jewish people.

#### **X. WHAT DECREE? (DAN. 9:25)**

**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.*

- A. There are several decrees that have been suggested.

King	Date	Passage	Decree
Decree of Cyrus	538	2 Chron. 36:22-23; Ezra 1:1-4;5:13	Rebuild the Temple
Darius I	512	Ezra 6:1,6-12	Rebuild the Temple
Ahasuerus (Artaxerxes I)	482	Ezra 4:1-21	Stop building the City
Artaxerxes Longimanus	457	Ezra 7:11-26	Rebuild the Temple
Artaxerxes Longimanus	444	Nehemiah 2:1-8,17-18	Rebuild the City
Decree of YHVH		Haggai 1, Zechariah 1	Rebuild the Temple

B. Only one decree matches or fulfills the Scriptural criterion of a decree issued specifically to rebuild the city. The decree of Artaxerxes as recorded in Nehemiah 2:1-18 in 444 BC.

C. From 44 BC, 483 (69 X 7) years were fulfilled to the day on March 30, A.D. 33, the date of Christ's triumphal entry into Jerusalem. (This is 476 years according to the Julian Calendar). Jesus was crucified four days later on April 3, A.D. 33.

D. The best explanation of the literal chronology seems to be by Harold W. Hoehner, *Chronological Aspects of the Life of Christ*, who generally sticks to the chronology given by Sir Robert Anderson, but makes several corrections and modification of Anderson's system.

## **XI. THERE IS A GAP BETWEEN THE 69TH AND 70TH WEEK (DAN. 9:26)**

**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.*

A. At the close of the 69th week, "Messiah the prince" comes to Jerusalem. At the Triumphal Entry, Jesus came as Messiah riding on a donkey and received to jubilant shouts of "Hosanna!"

B. But "after the close of the 69 weeks, the Messiah is "cut off" and will "have nothing". After His entry into Jerusalem, four days later, Jesus was crucified and died.

*"If the cutting off of the Messiah occurred in the middle of the seventieth week, it is very strange that the cutting off is said to be "after" the sixty-nine weeks. Much more naturally the text would have read "during" or "in the midst of the seventieth week, as it does in verse twenty-seven concerning the stoppage of the sacrifices. The only adequate explanation for this unusual turn of expression is that the seventieth week did not follow on the heels of the sixty-ninth, but that an interval separates the two. The crucifixion then comes "after" the sixty-ninth but not within the seventieth because of the intervening gap. The possibility of a gap between the sixty-ninth and the seventieth weeks is*

*established by the well-accepted OT phenomenon of prophetic perspective, in which gaps such as that between the first and second advents were not perceived.” (Robert Gundry, *The Church and the Tribulation*)*

- C. Amillennialists mock the roughly 2000 gap between the close of the 69th week and the final 70th week. Yet these same non-premillennialists who see AD 70 as the fulfillment of the prophecy also must insert a gap. Either that or they must interpret the numbers in an extremely non-literal manner. Those are the only two choices.

*“[T]here was no doubt in the minds of those who read and understood Jesus’ words in Matthew 24:15 that the abomination of desolation prophecy was fulfilled in events leading up to the temple’s destruction in A.D. 70.” (Gary Demar, *Last Days Madness*)*

- D. But according to the prophecy, the coming of the Messiah to Jerusalem and his subsequent death (cutting off) marks the end of the first 69 weeks. Only one week remains after the coming and death of the Messiah. Yet Demar somehow manages to stretch the final seven years into forty years! Either that, or he must insert a gap in between the 69th and 70th week. We are not told. In order for Demar’s position to work, he must render the Bible’s use of very straightforward, simple, literal numbers in a fluid and vague manner whereby they come to essentially mean nothing. Such is the result of the non-premillennial interpretation of this passage.

## **XII. THE PREMILLENNIAL VERSUS NON-PREMILLENNIAL INTERPRETATION (DANIEL 9:27)**

- A. Premillennial interpretation:

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

- B. The non-Premillennial interpretation:

*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 (**Antiochus, Titus, or Antichrist**) 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 (Christ) will make a firm covenant with the many for one week, but in the middle of the week he (Christ) will put a stop to sacrifice and grain offering; and on the wing of abominations will come one (Titus) who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one (Titus) who makes desolate.”*

- C. The premillennialist view adheres to the proper rules of grammar here while the non-Premillennial view violates the normal rules of Hebrew grammar to impose its view onto the text.

### **XIII. PROOF #1: THE ABOMINATION THAT CAUSES DESOLATION (DANIEL 9:27)**

- A. By considering the greater context of the various references to “the abomination that causes desolation” in Daniel and the Olivet Discourse, it becomes clear that the subject of Daniel 9:27 is the Antichrist.

*9 Out of one of them came forth a rather **small horn** which grew exceedingly great toward the south, toward the east, and toward the Beautiful Land. 10 It grew up to the host of heaven **and caused some of the host and some of the stars to fall to the earth**, and it trampled them down. 11 It even magnified itself to be equal with the Commander of the host; and **it removed the regular sacrifice from Him, and the place of His sanctuary was thrown down**. 12 And on account of transgression **the host will be given over to the horn along with the regular sacrifice; and it will fling truth to the ground and perform its will and prosper**. 13 Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the vision about the regular sacrifice apply, while **the transgression causes horror**, so as to allow both the holy place and the host to be trampled?” 14 He said to me, “For 2,300 evenings and mornings; then the holy place will be properly restored.” (Daniel 8:9-12 NASB)*

*“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.” (Daniel 9:27 NASB)*

*“Forces from him will arise, **desecrate the sanctuary fortress, and do away with the regular sacrifice. And they will set up the abomination of desolation.** (Daniel 11:31 NASB)*

*“From the time that **the regular sacrifice is abolished and the abomination of desolation is set up**, there will be 1,290 days. (Daniel 12:11 NASB)*

- B. Each passage features two elements:

1. The abomination, desecration, or “throwing down” of the sanctuary / temple by the Antichrist.

2. The ceasing of offerings and sacrifice.

C. The amillennial view see these two elements being carried out by the Antichrist in three of these four passages, and by Christ in one (Dan. 9:27).

D. The premillennial view consistently sees these two elements being carried out in all four passages by the Antichrist.

**E. Premillennialist View:**

Verse (NIV)	Abomination or Horror	Ceasing of offerings	Responsible Party
Daniel 8:9-14	“transgression causes horror”	“removed the regular sacrifice”	Antiochus / Antichrist
Daniel 9:27	“the overspreading of abomination”	“put a stop to sacrifice and grain offering”	Antichrist
Daniel 11:31	“the abomination of desolation”	“do away with the regular sacrifice”	Antiochus / Antichrist
Daniel 12:11	“the abominations of desolation”	“the regular sacrifice is abolished”	Antichrist

**F. Non-Premillennialist Views:**

Verse (NIV)	Abomination or Horror	Ceasing of offerings	Responsible Party
Daniel 8:9-14	“transgression causes horror”	“removed the regular sacrifice”	Antiochus / Antichrist
Daniel 9:27	“the overspreading of abominations”	“put a stop to sacrifice and grain offering”	Christ
Daniel 11:31	“the abomination of desolation”	“do away with the regular sacrifice”	Antiochus / Antichrist
Daniel 12:11	“the abominations of desolation”	“the regular sacrifice is abolished”	Antichrist

G. The premillennial view is consistent. The non-premillennial view ignores the other Abomination of Desolation references in Daniel.

H. Jesus directly quotes the phrase “The Abomination that Causes Desolation” as it is used in the Septuagint Dan. 9:27 and 12:11.

Verse	English (NIV)	Greek (NT or LXX)
Daniel 9:27	He will confirm a covenant with many for one ‘seven.’ In the middle of the ‘seven’ he will <b><u>put an end to sacrifice and offering</u></b> . And at the temple he will set up <b><u>an abomination that causes desolation</u></b> , until the end that is decreed is poured out on him.”	βδέλυγμα - <i>bdelygma</i> - abomination έρημώσεως - <i>erēmōsis</i> - of desolation
Daniel 11:31	His armed forces will rise up to desecrate the temple fortress and will <b><u>abolish the daily sacrifice</u></b> . Then they will set up <b><u>the abomination that causes desolation</u></b> .	βδέλυγμα - <i>bdelygma</i> - abomination ηφανισμένον - <i>aphanizō</i> - an obliterating
Daniel 12:11	From the time that <b><u>the daily sacrifice is abolished</u></b> and <b><u>the abomination that causes desolation</u></b> is set up, there will be 1,290 days.	βδέλυγμα - <i>bdelygma</i> - abomination έρημώσεως - <i>erēmōsis</i> - of desolation
Matthew 24:15	“So when you see standing in the holy place <b><u>the abomination that causes desolation</u></b> ,’a spoken of through the prophet Daniel—let the reader understand”	βδέλυγμα - <i>bdelygma</i> - abomination έρημώσεως - <i>erēmōsis</i> - of desolation

I. Jesus directly quoted Daniel 9:27 and placed its fulfillment in the future as integrally connected to the “great Tribulation” rules out any suggestion that Daniel 9:27 (the abominating of the Temple and the subsequent ceasing of offerings) was fulfilled by Jesus.

#### **XIV. ARGUMENT #2: THE RESURRECTION, THE BEGINNING OF BIRTH PAINS, AND THREE AND A HALF WEEKS (DANIEL 9:27)**

A. Isaiah used the motif of labor pains to speak of the sufferings that would immediately precede the resurrection of the dead:

*“As a pregnant woman about to give birth writhes and cries out in her pain, so were we in your presence, LORD. We were with child, we writhed in labor, but we gave birth to wind. We have not brought salvation to the earth, and the people of the world have not come to life. But your dead will live, LORD; their bodies will rise— let those who dwell in the dust wake up and shout for joy— your dew is like the dew of the morning; the earth will give birth to her dead.” (Isaiah 26:17-19)*

B. Gabriel actually cites Isaiah’s words in connection with the great tribulation:

*“Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. **And there will be a time of distress such as never occurred since there was a nation until that time**; and at that time your people, everyone who is found written in the book, will be rescued. **Many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt.** (Daniel 12:1-2)*

C. The great tribulation is repeatedly referred to as half of seven years:

*“it would be for **a time, times, and half a time**; and as soon as they finish shattering the power of the holy people, all these events will be completed. (Daniel 12:7)*

*“and they will tread under foot the holy city for **forty-two months**”. (Revelation 11:2)*

*“they will prophesy for **twelve hundred and sixty days**, clothed in sackcloth.” (Revelation 11:3)*

*Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for **one thousand two hundred and sixty days**. (Revelation 12:6)*

*There was given to him a mouth speaking arrogant words and blasphemies, and authority to act for **forty-two months** was given to him. (Revelation 13:5)*

D. Jesus divided up the last days into two periods: “The beginning of birth pains” and “the great tribulation” which would be divided by “the Abomination of Desolation”.

*“But all these things are **merely the beginning of birth pangs**.” (Matthew 24:8)*



*“Therefore when you see **the Abomination of Desolation which was spoken of through Daniel the prophet**, standing in the holy place (let the reader understand), then those who are in Judea must flee to the mountains. (Matthew 24:15-16)*

*“For then there will be a **great tribulation, such as has not occurred since the beginning of the world until now, nor ever will.** (Matthew 24:21)*

E. Jesus obviously interpreted Daniel 9:27 as speaking of a final seven year period. The first half is defined by “the beginning of birth pains.” This period is followed by the sign of “the Abomination of Desolation” that begins “the Great Tribulation”, or to use Isaiah’s language, the actual labor pains.

D. Paul also makes the same connection:

*“While they are saying, “Peace and safety!” then destruction will come upon them suddenly **like labor pains upon a woman with child**, and they will not escape. But you, brethren, are not in darkness, that the day would overtake you like a thief. (1 Thessalonians 5:3-4)*

E. By recognizing and identifying the various references made by Isaiah, Gabriel (in Daniel), Jesus, and Paul we may properly interpret and understand the prophecy of 70 weeks. We will recognize the signs and be ready. Therefore, we will not be overtaken as by a thief in the night.

F. The non-premillennial view misses the forest for the trees. It seeks to interpret Daniel 9 in isolation, while ignoring the rich mosaic of interrelated passages and even the expansion of this prophecy by Jesus and Paul.

G. Because the non-premillennialist interpretation of Daniel 9:27 fails to recognize the signs given to us, it potentially sets up its adherents to be those who are deceived by the false “peace and safety” of the Antichrist.

## **XV. ARGUMENT #3: THE COVENANT WITH DECEPTION AND DEATH**

A. Some claim that the notion of a covenant with the Antichrist is only mentioned or alluded to in this one verse (Daniel 9:27) and nowhere else. Such claims are false.

B. The notion of Israel entering into a deceptive covenant with the Antichrist in the last days is also referred to by Isaiah:

*Therefore, hear the word of the LORD, O scoffers, who rule this people who are in Jerusalem, because you have said, “**We have made a covenant with death, and with Sheol we have made a pact. The overwhelming scourge will not reach us when it passes by, for we have made falsehood our refuge and we have concealed ourselves with deception.** Therefore thus says the Lord GOD, ‘Behold, I am laying in Zion a stone, a tested stone,*

*A costly cornerstone for the foundation, firmly placed. He who believes in it will not be disturbed.' ... **Your covenant with death will be canceled, and your pact with Sheol will not stand; When the overwhelming scourge passes through, then you become its trampling place.*** (Isaiah 28:14-16, 18)

C. The “covenant of death,” “Pact with Sheol”:

1. Made by the rulers of Israel.
2. Made with “death”.
3. Instead of trusting in the Jesus, the “tested stone” they instead rely on the covenant.
4. They enter into the covenant for the purpose of avoiding “the overwhelming (flooding) scourge”.
5. However, the covenant with “will be cancelled” or broken.
6. Instead of providing them with deliverance from the flooding scourge, they will be scourged by the flood.

D. After being scourged however, the misplaced trust of Israel will be rectified. No longer will they trust or rely on the Antichrist (Assyrian) for a false sense of security. INstead they will rely on the Lord:

*Now in that day the remnant of Israel, and those of the house of Jacob who have escaped, **will never again rely on the one who struck them, but will truly rely on the LORD, the Holy One of Israel.*** (Isaiah 10:20)

D. Revelation also alludes to the scourging flood of Satan / the Antichrist:

*And the serpent poured water like a river out of his mouth after the woman, so that he might cause her to be swept away with **the flood.*** (Revelation 12:15)

E. The angel Gabriel also alludes to the scourging flood of Isaiah 28 when he describes the destruction of Jerusalem by the prince to come:

*“[T]he 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.”* (Daniel 9:26b-c)

F. Paul refers to the misplaced trust Israel will place in the covenant with the Antichrist just before the time of Jacob’s Trouble (labor pains):

*While they are saying, “**Peace and safety!**” then destruction will come upon them suddenly like labor pains upon a woman with child, and they will not escape.* (1 Thessalonians 5:3)

G. Elsewhere, Daniel also speaks of the Antichrist’s use of deceptive peace promises to attain power:

*“And through his shrewdness **he will cause deceit to succeed by his influence; and he will magnify himself in his heart, and he will destroy many while they are at ease (or feel secure).** (Daniel 8:25)*

H. Daniel even specifically mentions the deceptive alliance of the Antichrist:

*“**After an alliance is made with him he will practice deception, and he will go up and gain power with a small force of people.** (Daniel 11:23)*

## **XVI. CONCLUSION**

- A. Despite some variations in opinion concerning the beginning of the prophecy (the decree), the traditional premillennialist / futurist interpretation of Daniel’s 70 weeks, and most particularly the final week and its eschatological conclusion is best supported by the grammar and context of the passage.
- B. All non-premillennialist interpretations utilize an inconsistent method, ignoring the context of Daniel’s other references to “Abomination of Desolations” as well as Jesus’ commentary on this issue.
- C. The non-premillennialist interpretation also ignores and distorts the clear meaning of Jesus’ allusions to the “beginning of birth pangs” and “the great tribulation” that precedes the resurrection of the righteous.
- D. Only the premillennialist view offers a reasonable interpretation and satisfactorily explains the meaning of the prophecy.
- E. While the prophecy as a whole is Messianic, we should understand the Antichrist to be the subject of v. 27.
- F. There yet remains a literal seven year period, a false covenant including the false promise of peace and security, a literal Temple, and the Abominating Desolation of that Temple.

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