

DANIEL 9:25-27

Study by Glenn Palmer

Introduction: Dr. Edward J. Young: "*The passage is Messianic through and through.* Well will it be for us, if we too, in our study of this supremely important prophecy, place our emphasis, not upon dates and mathematical calculations, but upon that central Figure who was both anointed and a prince, who by being cut off has made reconciliation for iniquity and brought in the only righteousness for iniquity that is acceptable with God, even His own eternal righteousness."

Daniel 9:25: "Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens' and sixty-two 'sevens.'"

1. Seven 'sevens'
 - a. Pre-millennialists believe in a literal 49 years
 - b. Problems abound. By interpreting the 70 'sevens' (vs. 24) as a literal 490 years, the 7 'sevens' (vs. 25) must be a literal 49 years. But a literal 49 years does not match history. There are three possible starting points for the decree.
 - 1.) Cyrus's decree (Ezra 1:1-4) in 537 B.C.. This is the most natural reading of Daniel 9:25 as Cyrus, and only Cyrus, issued the decree to restore and rebuild Jerusalem. The start point of 537 B.C. - 49 = 488 B.C., which is before Ezra and Nehemiah. So a literal 49 years does not match with the most obvious decree.
 - 2.) King Artaxerxes letter to Ezra (Ezra 7:8) in 457 B.C.. (This theory is favored by Boice.) Ezra is sent to assist in the worship. But the command is NOT to restore and rebuild Jerusalem. The start point of 457 B.C. - 49 = 408 B.C., but nothing noteworthy happened in 408 BC. It was after Nehemiah had rebuilt the city wall in 445 B.C.. So a literal 49 years does not match with the historical record.
 - 3.) King Artaxerxes letter to Nehemiah in 445 B.C.. This was NOT a decree to rebuild the walls and the temple. If it was, when Sanballat and Tobiah countered Nehemiah, Nehemiah would have presented the letter to them and say "See. I have the emperor's permission to rebuild the wall and city." But he does not. This is considered the start point of those who use the prophetic year. The start point of 445 B.C. - 49 prophetic years - 398 (??) B.C. and once again nothing happened in that year.

CAUTION: It is fascinating to see how many scholars and interpreters and commentators go to great lengths to discover the 69 'sevens' and the 70th 'seven', but very few talk about the seven 'sevens.'

- c. Symbolic 49 years.
 - 1.) Jesus told Peter to forgive seventy-seven times. All commentators say that we should keep on forgiving and not take it as a literal number. If this is true for Jesus, how much more should a symbolic number be used in a vision!!!!
 - 2.) The idea is that Jerusalem would be restored. And what better way to appeal to the year of Jubilee that happened after 7 'sevens'! After the seventh year, debts were cancelled (Deuteronomy 15:1, Leviticus 25:1-7). But after the 49th year, there was the year of Jubilee and liberty would be proclaimed "throughout all the land to all its

- inhabitants.” This is what is written on the Liberty Bell. So the 7 ‘sevens’ point to proclamation of liberty and the cancelling of debts. The people “would restore and rebuild Jerusalem.” The important point is that it would be done.
2. Sixty-two sevens: a specified time. No specific time but it is needed for the 70 ‘sevens’
 3. The Anointed One (Hebrew: Messiah; Greek: Christ)
 - a. Christ as our priest. Aaron was anointed:
 - 1.) Leviticus 8:10-12:
 - a.) Note the number of times “anointing” or “anointed” is mentioned.
 - b.) Note the number seven - symbol of completeness. While the number is real in Leviticus, it represents a completeness of the covenant.
 - c.) Note that consecrating was by sprinkling and pouring, not immersion.
 - b. Christ as the ruler (or prince). Kings were also anointed:
 - 1.) Saul: I Samuel 10:1
 - 2.) David:
 - a.) I Samuel 16:12-13
 - b.) II Samuel 2:4
 - 3.) Solomon:
 - a.) I Kings 1:39
 - b.) I Kings 5:1, etc.
 - c. Only Christ is Priest and King
 - a.) When Uzziah tried to be both priest and king he was struck with leprosy (II Chronicles 26:16-23)
 - b.) No other person in history is both the priest and king. Moses had Aaron as a priest.

Daniel 9:25: It will be rebuilt with streets and a trench (KJV: wall), but in the times of trouble.

4. Streets have been rebuilt, but no one knows how to interpret the trench or why that is important. Some think that trench or moat really means wall because it is used for fortifications.
5. Times of trouble: Ezra and Nehemiah record all the troubles the Jews experienced.

Daniel 9:26: After the 62 ‘sevens,’ the Anointed One will be cut off and will have nothing.

6. Isaiah 53:8
7. Psalm 37:9
8. This was fulfilled on the Cross:
 - a. “My God, my God, why hast Thou forsaken me.”
 - b. “Crucify Him! . . . We have no king but Caesar.”
 - c. Christ certainly had nothing on the cross.

Daniel 9:26: The people of the ruler who will come will destroy the city and the sanctuary.

9. This has already occurred in 70 A.D. by the Roman armies led by Titus.
10. Alternative is to make this the anti-Christ, but more on that later.

Daniel 9:26: The end will come like a flood.

11. Flood is devastating. No one can resist.

12. Genesis 6: Noah
13. Exodus 14:27 Pharaoh's army
14. Nahum 1:8

Daniel 9:26 War will continue until the end, and desolations have been decreed.

15. There is no escaping the war - the end will be desolation - the city will be sacked.

Daniel 9:27 He will confirm a covenant with many for one 'seven'

16. Note that KJV and the NIV correctly translate it as "confirm the covenant." This is the only place in the Bible where a covenant is confirmed. The ESV and the Living Bible have incorrectly translated as make a strong covenant or treaty and most pre-millennialists will discuss a covenant as being made.
 - a. The Hebrew has two expressions. One is to literally "cut the covenant," i.e., make a covenant. This is what happened with God and Abraham where animals were cut in two.
 - b. The second is to "confirm a covenant" (NIV/KJV). This is what occurs here. To confirm a covenant is to fulfill the covenant and this can only be done by Christ. He is the only one who has fulfilled the covenant.
17. "With many" anticipates the inclusion of Jews and Gentiles. It is no longer just the Jews but all types of people will be saved.

Daniel 9:27 but in the middle of that 'seven' he will put an end to sacrifice and offering.

18. Pre-millennialist interpretation
 - a. The gap theory. After the 7 'sevens' and after the 62 'sevens' there is a gap or a parenthesis that lasts for a couple of thousand years. Then there will be a seven year period of tribulation, and in the middle of that tribulation, the Anti-Christ will put an end to sacrifice and offering.
 - b. Problems:
 - 1.) Since there is no gap between the first 7 'sevens' and the 62 'sevens,' why should there be a gap between the 69 'sevens' and the 70th 'seven'? No where else in the Biblical prophecy are there gaps when specific numbers are used. For example, in Genesis 15:13 God tells Abraham that they will be enslaved for 400 years. There is no gap here. Joseph predicted that there would be seven good years followed by seven bad years. There was no gap between the years. In Numbers 14:34 where God curses the people for 40 years, there is no gap. And when Jeremiah predicted captivity for 70 years there was no gap in the 70 years. So adding a gap in the 70 'sevens' is unprecedented.
 - 2.) According to the pre-millennialists there are 483 literal years between the issuing of the decree and Christ's coming. Then for the last 'seven' to occur has to wait 2,000 years. It is very interesting that the first 69 'sevens' happens literally and then there is a gap that is four times longer than the totality of the original prophecy.
 - 3.) For the anti-Christ to put an end to sacrifice and offerings means that the sacrifices and offerings need to restart. Therefore, there needs to be a physical temple rebuilt in Jerusalem. That has not happened, nor is there any indication that it will happen due to the Muslims owning the land where the temple is. But more importantly, what would be the purpose of resuming the sacrifices of bulls and goats? Christ has paid

the price, once for all. Hebrews shows us that we have a BETTER WAY. Christ is not a priest due to genealogical reasons, but due to His being on the order of Melchizedek. Christ has already offered Himself as the one sacrifice - He did it once for all. Why would you need to go back to the old way?

19. Reformed interpretation. This prophecy is about Jesus Christ stopping the sacrifice and the offering because He has confirmed (fulfilled) the covenant. When He fulfilled the covenant, He ended the requirement to offer a daily sacrifice. Because He was cut off from the land of the living, Christ has paid the penalty for our sins. Therefore, Christ has put an end to the requirement for sacrifice (the bloody sacrifices) and offerings (wave, grain offerings, etc.). This is not a threat of a future event by an evil person, but a joyous proclamation that Jesus Christ has paid the penalty. The veil in the temple has been ripped. The sacrifices and offerings are no longer required. Read the Book of Hebrews. Note that the exact interpretation of "in the middle of that seven" is unclear, but let not that one detail upset the primary theme - Christ has accomplished the one sacrifice and thus abolished the need for other sacrifices.

Daniel 9:27 And one who causes desolation will place abominations on a wing [of the temple] until the end that is decreed is poured out on him.

20. Young: "The language of this passage is extremely difficult." Calvin: "The passage is obscure and may be rendered in a variety of ways, and consequently interpretations differ much from each other."
21. "Wing" - singular - "the pinnacle of the temple which has become so desecrated that it no longer can be regarded as the temple of the Lord, but as an idol temple" (Young, 218) Because the Jews did not accept the Lord and His Resurrection, the temple has become an abomination, even to its highest point (the pinnacle or wing).
22. The temple is now desecrated by Titus after the Jews have rejected Jesus.

Summary

23. **THIS PASSAGE IS ABOUT JESUS CHRIST:**

- a. Daniel 9:24: 70 'sevens' are decreed for your people and holy city to
 - 1.) Against sin:
 - a.) Finish transgressions
 - b.) To put an end to sin
 - c.) To atone for wickedness
 - 2.) Positively:
 - a.) To bring in everlasting righteousness
 - b.) To seal up vision and prophecy (no more prophecy is required because of the NT)
 - c.) To anoint the Most Holy.
- b. ONLY JESUS CHRIST DID THESE so the prophecy must be complete with Christ's work
- c. To say that the events in vs. 27 will happen later during the tribulation means that the 70 'sevens' done by Christ are now suspended. The desolation occurs after Christ.

Therefore this entire passage must be accomplished at Christ's death (or shortly thereafter)

24. **THIS PASSAGE IS A VISION SO NUMBERS SHOULD BE TAKEN SYMBOLICALLY**

- a. 7 'sevens' is about the year of Jubilee.
- b. 70 'sevens' is about the completeness of the covenant.