

Commentary on Daniel 9:24-27
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Introduction

The following list of questions must be considered in order to formulate a right understanding of Daniel 9:24-29 in relation to the debate between the preteristic (or, partial-preteristic) understanding and the futuristic understanding of the passage.

1. Toward whom is this prophetic utterance focused in its fulfillment?
2. What specific measurement of time do the “*seventy weeks*” represent?
3. Are the six-fold purpose statements for these “*seventy weeks*,” as presented in verse 24, to be fulfilled immediately upon the completion of these “*seventy weeks*,” or not?
4. What are the meanings for each of these six-fold purpose statements?
5. What specific event in Jesus Christ’s earthly ministry is intended to be referenced by the phrase, “*unto the Messiah the Prince*,” as presented in verse 25?
6. What is the specific timing for the events of verse 26 – (1) immediately at the close of the 69th “week,” (2) after the 69th “week,” but before the start of the 70th “week” (that is – between the 69th “week” and 70th “week,” creating a separation of time between the 69th “week” and 70th “week”), (3) during the 70th “week,” or (4) during and/or after the 70th “week”?
7. Who specifically are the *people* of the prince that shall come?
8. Who specifically is the *prince* that shall come?
9. Who specifically is the “*he*” of verse 27?
10. What specifically is “*the covenant*” that the “*he*” of verse 27 confirms the “*many*”?
11. Who specifically are the “*many*” of verse 27, with whom the “*he*” of the verse will confirm this covenant?
12. What does the phrase “*for one week*” mean in relation to the confirming of this covenant that the “*he*” of the verse makes with the “*many*” of the verse?
13. What does it mean for the “*he*” of the verse to “*cause the sacrifice and oblation to cease*”?
14. What is the meaning of the phrase in verse 27, “*for the overspreading of abominations*”?
15. To what does the phrase in verse 27, “*the consummation*,” refer?

Daniel 9:24

As the context of Daniel 9 reveals, this prophetic utterance was delivered unto Daniel, who had been confessing the sins of his people Israel and praying for the Lord's mercy upon his people Israel and upon his holy city Jerusalem. Grammatically, Daniel 9:24 presents a main statement of four words, and then a series of modifiers to that main statement.

1. *The main statement* – “*Seventy weeks are determined . . .*”

The subject of this main statement provides us with an established period of time for the prophetic utterance. This established period of time is “*seventy weeks*” (or, seventy “sevens”), which means 70 times 7 years (or, 490 years). (See Addendum #1) The verb for this main statement also indicates that this established period of time (490 years) is “*determined*” by the authority of the Lord God Himself, such that nothing can alter its flow and fulfillment.

2. *The first modifying phrase* – “. . . *upon thy people and upon thy holy city . . .*”

This modifying phrase actually encompasses two prepositional phrases that modify the verb “*are determined.*” These two prepositional phrases are joined by the coordinating conjunction “*and,*” which indicates that grammatically they stand on equal ground as modifiers for the verb. Even so, the first of these two prepositional phrases indicates that the 490 year period of time was determined by the Lord's authority to be administered specifically “*upon [Daniel's] people.*” (Note: The context of verses 21-23 clearly reveals that the angel Gabriel was speaking to Daniel in delivering this prophetic utterance from the Lord.) Now, in Daniel 9:20 Daniel himself defined the people for whom he had prayed as “*my people Israel;*” and in Daniel 9:7 he defined the people for whom he was praying as “the men of Judah” and “the inhabitants of Jerusalem” and “all Israel” that were near and that were afar off. Thus this modifying phrase indicates that Daniel's people, the children of Israel as a body of people, would be a focal point for the events of this 490 year period, such that each of the events of this 490 year period, as revealed in this prophetic utterance, would be administered “*upon*” them.

In addition, the second of the two modifying prepositional phrases indicates that this 490 year period was also determined by the Lord's authority to occur specifically “*upon [Daniel's] holy city.*” Now Daniel's “*holy city*” would certainly be the city of Jerusalem. Thus this modifying phrase indicates, not only that the children of Israel, but also that the city of Jerusalem would be a focal point for the events of this 490 year period. Indeed, the events of this 490 year period, as revealed in this prophetic utterance, would be administered “*upon*” the children of Israel and “*upon*” the city of Jerusalem. As such, any understanding for the prophetic utterance of Daniel 9:24-27 that does not maintain the children of Israel and the city of Jerusalem as a focal point for the events of this prophetic utterance misses the revealed and determined purpose of the Lord our God for this prophetic utterance concerning this 490 year period.

3. *The second modifying phrase* – “. . . *to finish the transgression . . .*”

This second modifying phrase is the first of six infinitive phrases that also modify the verb “*are determined.*” As such, each of these six infinitive phrases reveals either the intended purpose or the consequential result for the 490 year period that the Lord God had determined to administer

upon the children of Israel and the city of Jerusalem. Now, at this point a question must be considered concerning these six purpose or result statements (the six infinitive phrases). Are these phrases indicating that these six purposes or results will be brought to complete fulfillment at the end of this 490 year period, through the events of this 490 year period? Or, are these phrases indicating that this 490 year period and the events of this period are simply a part of the process by which these six purposes or results will be carried forward unto their fulfillment, such that other “parts of the process of fulfillment” will follow this “490 year process”? Is this 490 year period itself the means to the fulfillment for these six purposes or results; or is this 490 year period just a necessary part of the process for their fulfillment, to which other parts must be added thereafter? I myself would contend that the grammatical flow of thought more naturally lends itself to the first of these understandings. Even so, I would also contend that any understanding for the prophetic utterance of Daniel 9:24-27 that does not end with the complete fulfillment of these six purposes or results is not accurate to this more natural flow of the thought.

So then, what does this first purpose or result statement mean? Grammatically, this first infinitive clause includes two parts – first, the infinitive itself (“*to finish*”) and second, the direct object of that infinitive (“*the transgression*”). The infinitive itself indicates that this first purpose or result for the 490 year period is “*to finish*” (or, to bring about the completion) of something. The direct object reveals that the “something” that is to be finished (or, to be brought unto completion) is “*the transgression*.” So then, what does it mean for a transgression to be finished, to be brought unto a completion? It means that the given transgression is stopped, such that it does not continue forward after the stopping point.

Yet what “*transgression*” and/or whose “*transgression*” is to be finished (is to be brought to completion) through and at the end of this 490 year period? Is there anything in the context of Daniel 9 that might direct us unto an answer for this question? I myself would contend that there is a contextual answer to be found in Daniel 9:5-11, wherein Daniel confessed the transgression of his people, the children of Israel, saying, “*We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws, which he set before us by his servants the prophets. Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him.*”

Even so, I myself would contend that “*the transgression*” (notice that the definite article “*the*” is presented to indicate that a definite “*transgression*” is in mind) that this 490 year period will bring to a finish (to a completion) is “*the transgression*” of “*the men of Judah,*” and “*the inhabitants of Jerusalem,*” and the children of “*all Israel*” wherein they have departed from and rebelled against the authority of the Lord their God. Furthermore, we also take notice that herein

the word “*transgression*” is singular, indicating that it refers unto the entire rebellion of the children of Israel against the Lord their God as a single unit of sinful fault. Indeed, the Hebrew word that is translated by the English word “transgression” indicates a “breaking away” (or, departure) from a relationship or a covenant with another. Thus these “*seventy weeks*” are determined by the Lord God in order to bring about a completion to the sinful departure of the Israelites away from Him. As such, we can expect that after these “*seventy weeks*” are concluded, the children of Israel will never again depart from the Lord.

4. *The third modifying phrase* – “. . . and to make an end of sins . . .”

This third modifying phrase is the second infinite clause that modifies the verb “*are determined*” and that reveals the intended purpose or consequential result for the 490 year period that the Lord God had determined upon the children of Israel and the city of Jerusalem. Grammatically, this second infinitive clause also includes two parts – first, the infinitive and its accompanying object (“*to make an end*”) and second, a modifying preposition phrase (“*of sins*”). As in the previous infinite clause, this infinitive clause also indicates that something will be brought to a point of completion. Indeed, this infinite clause indicates that this second purpose or result for the 490 year period is “*to make an end*” of something. Then the modifying prepositional phrase reveals the “something” of which the 490 year period is to bring about the completion. It is to bring about the completion “*of sins*.”

Even so, again we are brought to the question – What “*sins*” and/or whose “*sins*” are to be made to end through and at the end of this 490 year period? And again I myself would contend, from the context of Daniel 9:5-11, that it is the “*sins*” of the children of Israel. Indeed, this infinitive clause presents a parallel truth to that of the previous infinitive clause. The one significant difference between the two clauses is that the word “*transgression*” in the first clause is delivered in the singular, whereas the word “*sins*” in the second clause is delivered in the plural. This appears to indicate that the first infinitive clause concerns the overall spirit and transgression of departure and rebellion that the children Israel committed against the Lord, whereas the second infinitive clause concerns the multitude of individual sins that the children of Israel committed against the Lord within their spirit of rebellion. Thus these “*seventy weeks*” are determined by the Lord God in order to bring about a completion to the sinful activities of the Israelites against Him. As such, we can expect that after these “*seventy weeks*” are concluded, the children of Israel will never again commit sins against the Lord their God.

5. *The fourth modifying phrase* – “. . . and to make reconciliation for iniquity . . .”

This fourth modifying phrase is the third infinite clause that modifies the verb “*are determined*” and that reveals the intended purpose or consequential result for the 490 year period that the Lord God had determined upon the children of Israel and the city of Jerusalem. Grammatically, this third infinitive clause also includes two parts – first, the infinitive and its accompanying object (“*to make reconciliation*”) and second, a modifying preposition phrase (“*for iniquity*”). The infinitive and its accompanying object indicate that this third purpose or result for the 490 year period is to bring about a “*reconciliation*” between two parties. Herein the Hebrew word that is translated by the English word “reconciliation” indicates some form of atonement for an offending party, that provides that offending party with forgiveness of the offense and thereby provides for a reconciliation between the offending party and the offended party. In addition,

this infinitive clause further indicates that this “*reconciliation*” is made “*for iniquity*.” I myself would contend that this “*iniquity*” refers to the guiltiness of the offense that was created by “*the transgression*” and the “*sins*” which were mentioned in the previous two infinitive clauses.

Furthermore, I myself would contend that by this we begin to see a progression of thought emerging through the order of these infinitive clauses of purpose or result. In the first infinitive clause, we encounter “the transgression,” that is – the spirit of departure and rebellion against the Lord. Then in the second infinitive clause, we encounter the “sins,” that is – the multitude of sinful activities that occur upon the ground of this spirit of departure and rebellion. Then in the third infinitive clause, we encounter the “iniquity,” that is – the guiltiness that is created by this spirit of departure and rebellion and by the multitude of sins that this rebellious spirit produces. Even so, the first infinitive clause speaks concerning the finishing of this rebellious spirit. Then upon the ground of this finishing, the second infinitive clause speaks concerning the end of the sinful activities. Then upon the ground of this finishing and this ending, the third infinitive clause speaks concerning the reconciliation whereby the rebellious spirit, the sinful activities, and the resulting guiltiness are all removed, such that the offending party and the offended party will be brought back into a right relationship with one another. Finally, I would contend that according to the full context of Daniel 9, the offending party for this clause is the children of Israel; and the offended party is the Lord their God. Thus these “*seventy weeks*” are determined by the Lord God in order to bring about His forgiveness upon the children of Israel for their sinful departure from Him and for their sinful activities against Him, and to bring about thereby the reconciliation of the children of Israel unto Himself and unto His blessed fellowship.

6. *The fifth modifying phrase* – “. . . and to bring in everlasting righteousness . . .”

This fifth modifying phrase is the fourth infinite clause that modifies the verb “*are determined*” and that reveals the intended purpose or consequential result for the 490 year period that the Lord God had determined upon the children of Israel and the city of Jerusalem. Grammatically, this fourth infinitive clause also includes two parts – first, the infinitive and its accompanying adverb (“*to bring in*”) and second, the direct object of that infinitive (“*everlasting righteousness*”). The infinitive and its accompanying adverb indicate that this fourth purpose or result for the 490 year period is “*to bring in*” a circumstantial condition that had not previously been present. (See Addendum #2) Then the direct object reveals that the circumstantial condition which is to be brought in is “*everlasting righteousness*.”

The phrase “*everlasting righteousness*” would refer to a spiritual condition of righteousness that never at any moment whatsoever into the future ceases to be in existence. Even so, whatever group of individuals unto whom this purpose or result statement is intended to apply shall experience a condition of righteousness, such that there will be righteousness only, with not even a movement back-and-forth between righteousness and unrighteousness. So then, unto what group of individuals does this purpose or result statement apply? I myself would contend that it contextually applies unto the same group as is intended for the first three infinitive phrases of purpose or result. Even so, I myself would contend that this purpose or result statement refers unto a spiritual condition of “*everlasting righteousness*” for the children of Israel, such as is referenced in Isaiah 1:24-27; Jeremiah 3:15-19; 31:31-37; 32:36-42; Ezekiel 36:24-38; 37:21-28; and Romans 11:26-27. This is the spiritual condition of “*everlasting righteousness*” into which the Lord God intends to bring the children of Israel through His work of reconciliation – not into

a condition of righteousness from which they might again fall, but into a condition of righteousness from which they will never fall again. Indeed, this is the spiritual condition of “*everlasting righteousness*” into which the Lord God will bring the children of Israel at the completion of these “*seventy weeks*.”

7. *The sixth modifying phrase* – “. . . and to seal up the vision and prophecy . . .”

This sixth modifying phrase is the fifth infinite clause that modifies the verb “*are determined*” and that reveals the intended purpose or consequential result for the 490 year period that the Lord God had determined upon the children of Israel and the city of Jerusalem. Grammatically, this fifth infinitive clause also includes two parts – first, the infinitive and its accompanying adverb (“*to seal up*”) and second, the compound direct object of that infinitive (“*the vision and prophecy*”). The infinitive and its accompanying adverb indicate that this fifth purpose or result for the 490 year period is “*to seal up*” something. This phrase appears to be employed as a figure of speech to indicate the conclusion of a particular matter. Then the compound direct object of the infinitive reveals that the matter which is to be sealed up and concluded is “*the vision and prophecy*.” Since this compound direct object is encompassed under a single definite article, it appears that we are to view this compound direct object, not as two separate entities, but as a single unit that encompasses two different aspects. (I myself would contend that the two different aspects are prophetic revelations that were delivered through both visual means and verbal means.) In addition, since the two nouns of this compound direct object are both presented in the singular, it appears that we are to understand that this compound direct object refers, not to the visual and verbal prophetic utterances in the multitude of their individual deliverances, but to all of the visual and verbal prophetic utterances as a single unit of divinely revealed truth concerning the future.

So then, what particular matter of prophetic utterance is to be understood by this reference in this context. I myself would contend that the matter of prophetic utterance about which this compound direct object speaks concerns the same group of individuals about which the previous infinitive phrases were speaking. Even so, I myself would contend that this compound direct object refers to the matter of all prophetic utterances that concern the children of Israel. As such, I would contend that this 490 year period is intended by the Lord our God to bring about the conclusion of His prophetic utterances concerning the children of Israel. Furthermore, I would contend that this conclusion of the prophetic utterances concerning the children of Israel will be founded upon the progression of the previous four statements of purpose or result. First, there will be a finishing of their rebellious spirit against the Lord. Then upon the ground of this finishing, there will be an end of their sinful activities against the Lord. Then upon the ground of this finishing and this ending, there will be a reconciliation whereby their spirit of rebellion, their activities of sin, and the resulting guiltiness upon them are all removed, such that the offending party and the offended party will be brought back into a right relationship with one another. Then upon the ground of this finishing, this ending, and this reconciling, there will be a bringing in of a spiritual condition of everlasting righteousness. Then through the fulfillment of this finishing, this ending, this reconciling, and this bringing of everlasting righteousness, there will be a completion concerning the matter of prophetic utterance through the completion of these “*seventy weeks*.” Finally, this completion of prophetic utterance ***will climax*** with the final statement of purpose or result – the anointing “*of the most Holy*.”

8. *The seventh and final modifying phrase – “. . . to anoint the most Holy.”*

This seventh and final modifying phrase is the sixth and final infinite clause that modifies the verb “*are determined*” and that reveals the intended purpose or consequential result for the 490 year period that the Lord God had determined upon the children of Israel and the city of Jerusalem. Grammatically, this sixth infinitive clause also includes two parts – first, the infinitive itself (“*to anoint*”) and second, the direct object of that infinitive (“*the most Holy*”). The infinitive itself indicates that this sixth and final purpose or result for the 490 year period is “*to anoint*” someone or something. The direct object reveals that the someone or something that is to be anointed is “*the most Holy.*” At this time, I myself would contend that this phrase, “*the most Holy,*” is a reference unto “*the Messiah the Prince,*” our Lord Jesus the Christ. (See Addendum #3)

Yet the question remains – What is the event of our Lord Jesus Christ’s anointing? Throughout God’s Word two events appear to present themselves as “anointing events” for our Lord Jesus Christ, wherein God the Father anointed Him for a particular role. The first of these is the event of our Lord’s baptism, wherein He was anointed with the Holy Spirit for His earthly ministry of preaching, teaching, healing, and doing good as referenced in Isaiah 61:1-3, which our Lord Jesus Christ applied unto Himself in Luke 4:17-21, and as referenced by the apostle Peter in Acts 10:34-38. (Note: Acts 4:27 might also be a reference to this “anointing event” of Christ’s baptism.) The second of these “anointing events” for our Lord Jesus Christ appears to be the event of our Lord’s ascension and exaltation to sit in full sovereignty at the right hand of God the Father, as referenced in Psalm 2:2-9, wherein the Lord God’s Anointed is revealed to be God the Son, and as referenced Psalm 45:1-8, which is applied unto our Lord Jesus Christ in Hebrews 1:8-9.

Now, of these two “anointing events” for our Lord Jesus Christ, I would contend that Daniel 9:24 is referring to the “anointing event” wherein He was anointed as King of kings and Lord of lords. I would contend for this on the ground that the “anointing event” of Daniel 9:24 is mentioned at the end of the progression of purpose or result statements as presented in Daniel 9:24. As such, I would contend that by the contextual flow of thought in this progression, the “anointing event” of Daniel 9:24 is presented as THE concluding purpose or result that brings the other purposes or results unto their point of climax. Even so, I would contend that the anointing of our Lord’s baptism was an event of beginning for His earthly ministry, not an event of conclusion and climax. On the other hand, I would further contend that the anointing of our Lord’s exaltation was an event of conclusion and climax to His earthly ministry and saving work. Finally, I would contend that the anointing of our Lord’s exaltation will have its full acknowledgement by and application to the children of Israel and to all the inhabitants of the world at our Lord’s Second Coming as King of kings and Lord of lords to rule physically and literally over all.

Addendum #1 – The “Seventy Weeks”

The Hebrew word that is translated by the English word "weeks" in Daniel 9:24 is the Hebrew word for "seven." Thus a literal rendering of the phrase would be "seventy sevens." Now, within a context that concerns the matter of time sequence, the most natural grouping of sevens is that of the seven days which make up a week. However, the Hebrew word itself does not require a reference to a sequence of days. Rather, the Hebrew word simply indicates a sequence of seven "somethings." Thus the Hebrew idea of “sevens” is not limited only to a group of seven days, but can refer to any grouping of sevens within the sequence of time. With this understanding in mind, we move to Daniel 9:25, wherein greater detail is revealed concerning the first sixty-nine of these “*seventy weeks*” (or, seventy sevens).

The opening portion of Daniel 9:25 reveals that the first sixty-nine (“*seven weeks, and threescore and two weeks*”) of these “*seventy weeks*” will encompass the time period “*from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince.*” Even so, these first sixty-nine sevens would begin with “*the going forth of the commandment to restore and to build Jerusalem*” after the seventy years of captivity that the children of Israel suffered under the power of the Babylonians (See Ezra & Nehemiah). Even so also, these first sixty-nine sevens would conclude with the coming of “*the Messiah the Prince.*” Now, the distance of time between these two events are known by historical record to be greater than a period of sixty-nine literal weeks. Rather, we understand by the historical record that the distance of time between these two events encompassed a multitude of *years* (indeed, 483 years). Therefore, we are brought to understand that the “seventy sevens” of this context are a reference unto *seventy groupings of seven years each*.

Addendum #2 – “To Bring in Everlasting Righteousness”

Throughout God’s Holy Word we encounter various aspects of “everlasting righteousness,” as follows:

1. Forgiveness & Imputation. Forgiveness is the work of God wherein, at the moment of an individual’s faith in Christ for salvation, God completely forgives that individual’s account of all unrighteousness, such that that individual believer’s account in heaven is eternally without even the smallest speck of unrighteousness. In addition, imputation is the work of God wherein, at the moment of an individual’s faith in Christ for salvation, God records the perfect righteousness of our Lord Jesus Christ Himself on that individual’s account, such that that individual believer’s account in heaven is eternally filled with the record of absolutely perfect righteousness. This then provides a *heavenly record* of “everlasting righteousness.” (See Acts 2:38; 10:43; 13:38-39; 26:18; Colossians 1:14; 2:13; Romans 3:21-26; 4:1-25; 2 Corinthians 5:21; Philippians 3:8-9)

2. Justification. Justification is the work of God, based upon His work of forgiveness and imputation, wherein, at the moment of an individual’s faith in Christ for salvation, God judicially declares that individual believer to have a judicial standing before Him as completely without any unrighteousness and as completely possessing perfect righteousness. This then provides a *judicial standing* of “everlasting righteousness.” (See Romans 3:24-31; 4:5, 25; 5:1, 9, 15-21; 8:29-33; 1 Corinthians 6:11; Galatians 2:16; 3:7-11; Titus 3:7)

3. Regeneration. Regeneration is the work of God wherein, at the moment of an individual’s faith in Christ for salvation, God spiritually begets that individual as one of His own dear children, joining that individual believer’s old spirit, which was spiritually dead in trespasses and sins, with Christ spiritually in His crucifixion, so as to remove that old spirit from that individual believer, and joining that individual believer with Christ spiritually in His resurrection, so as to create a new spirit by the power of God the Holy Spirit within that individual believer, which is created after the likeness of God’s own perfect righteousness and true holiness. This then provides a *partial (spirit) condition* of “everlasting righteousness.” (See John 1:12-13; 3:3-8; 5:24; 2 Corinthians 5:17; Romans 6:3-11; Ephesians 2:1-10; 4:24; Titus 3:5-6; 1 Peter 1:3-5, 23)

4. Glorification. Glorification is the work of God wherein He shall, at the future resurrection, change each individual believer’s soul from corruptible to incorruptible and each individual believer’s body from mortal to immortality, thereby fashioning each individual believer in spirit, soul, and body after the glorious image of our Lord Jesus Christ. This then provides a *perfect condition* of “everlasting righteousness.” (See John 6:39-40; Romans 8:16-23, 29-30; 1 Corinthians 15:42-57; Ephesians 1:13-14; Colossians 3:4; Philippians 3:20-21; 1 Peter 1:3-5; 1 John 3:1-2)

5. Israel’s Restoration. Israel’s restoration is the work of God wherein He shall save and convert all of the children of Israel by putting a new heart and a new spirit in every one of them, such that He will cause His Law and His fear to be in their hearts, such that He will cause them to obey His Word and His will, and such that He will cause them never to defile themselves or depart from Him again. This then provides a *perfect condition* of “everlasting righteousness” *for the children of Israel.* (See Jeremiah 3:17-29; 31:31-34; 32:37-40; Ezekiel 36:25-28; 37:21-23; Romans 11:26-27)

So then, to which one of these aspects of “everlasting righteousness” does Daniel 9:24 refer when it presents the purpose statement, “*to bring in everlasting righteousness*”?

First, as we seek to answer this question, we can legitimately combine points #1-3 above for this question, since they all occur in the same event, that is – the event of an individual’s faith in the Lord Jesus Christ as Savior. Thus we are able to consider three possible options for our question – (1) the event of a believer’s salvation, (2) the event of a believer’s glorification, (3) the event of Israel’s restoration.

Second, in considering the phrase itself from Daniel 9:24, we find that in itself it does not reveal the answer, since it does not include any further modifiers of explanation. Therefore, it becomes necessary for us to consider other matters in the context in order to help discern the answer to our question.

Even so, we take notice that this purpose statement is joined with two other purpose statements that seem to present “the other side of the coin.” These are the two phrases, “*to finish the transgression*” and “*to make an end of sins.*” On the one hand, we have transgression and sins being brought to a complete finishing and a complete ending. (Note: By definition the words “finish” and “end” indicate that which is concluded and completed, such that it no longer continues. Thus the explanatory phrases “complete finishing” and “complete ending” are actually grammatical redundancies, which have been purposefully chosen for the sake of emphasis.) On the other hand, we have a condition of “everlasting righteous” being brought into being. So then, of our three possible options, which ones combine a complete finishing and ending of transgression and sins with an ongoing condition of “everlasting righteousness”? Actually, two options allow for this – the event of a believer’s glorification and the event of Israel’s restoration.

So then, is there any other matter of context that might help us to discern the answer to our question above? Yes, we take notice that the “*seventy weeks*” about which Daniel 9:24 speaks is specifically determined by the Lord God to be administered “*upon*” Daniel’s people, the children of Israel. Now, since the purpose statements of Daniel 9:24 present the Lord God’s purpose for the “*seventy weeks*,” these purpose statements must be an integral part of the “*seventy weeks.*” Furthermore, since the “*seventy weeks*” are specifically to be administered “*upon*” Daniel’s people, the children of Israel, then in this context we should view the purpose statements for those “*seventy weeks*” as also being specifically for Daniel’s people, the children of Israel. So then, of our three possible options, which one combines a complete finishing and ending of transgression and sins with an ongoing condition of “everlasting righteousness” and applies this specifically to the children of Israel? The one and only answer is – the event of Israel’s restoration.

Yet why cannot the event of a believer’s salvation, including forgiveness and imputation, justification, and regeneration, be the aspect of “everlasting righteousness” that is being referenced in Daniel 9:24? The answer is because this aspect of “everlasting righteousness” did need to be brought in since it was already being experienced even in the time of the Old Testament. Forgiveness and imputation as a unit is indeed an aspect of “everlasting righteousness;” and Old Testament believers experienced this aspect of this “everlasting righteousness,” even as the apostle Paul’s use of the Abraham’s example would reveal. Furthermore, justification is an aspect of this “everlasting righteousness;” and Old Testament believers also experienced this aspect of “everlasting righteousness,” even as the apostle Paul’s use of Abraham’s example would reveal.

Finally, regeneration is also an aspect of this “everlasting righteousness;” and I would contend that Old Testament believers even experienced this aspect of “everlasting righteousness” (as per the example of Lot in 2 Peter 2:7-9).

Now, since these aspects of “everlasting righteousness” were *already* available and experienced by Old Testament believers thousands of years *before* Daniel, how would they need to be “brought in” hundreds of years after Daniel, as per the phrase, “*to bring in everlasting righteousness*”? The phrase “*to bring in*” indicates something that was not previously present, for there is no need “*to bring in*” something that is already present and is already being experienced. As such, the phrase “*to bring in*” would reveal that the aspects of forgiveness and imputation, justification, and regeneration are specifically *not* the aspects of “everlasting righteousness” about which the phrase in Daniel 9:24 is speaking, since those aspects of “everlasting righteousness” had already been brought in to be experienced from the very first Old Testament believer onward.

Finally, making the argument that “the basis for” these elements of “*everlasting righteousness*” had not yet occurred in history until our Lord Jesus Christ’s crucifixion, resurrection, and exaltation is not really relevant, since Daniel 9:24 does not use the phrase, “to bring in the basis for everlasting righteousness.” Rather, Daniel 9:24 uses the phrase, “*to bring in everlasting righteousness,*” which is a grammatical reference to the bringing of the “*everlasting righteousness*” *itself*.

Addendum #3 – “To Anoint the Most Holy”

In Daniel 9:24 the English phrase “most Holy” is translated from the Hebrew grammatical construction, “*qodesh-qodesh*,” wherein the Hebrew word “*qodesh*” is doubled. In relation to this, the question might be raised whether this Hebrew construction refers to the “most holy” person of our Lord Jesus Christ or to the “most holy” place of the tabernacle and the temple.

Now, this Hebrew grammatical construction occurs forty times in the Old Testament Scriptures. In thirteen of these occurrences, this Hebrew grammatical construction refers to the most holy place of the tabernacle or temple (Exodus 26:33; 26:34; 1 Kings 6:16; 7:50; 8:6; 1 Chronicles 6:49; 2 Chronicles 3:8; 3:10; 4:22; 5:7; Ezekiel 41:4; 44:13; 45:3). Furthermore, this Hebrew grammatical construction is employed sixteen times in reference to the sacrifices themselves or to the resulting food for the priests (Exodus 30:10; Leviticus 2:3; 2:10; 6:17; 6:25; 7:1; 10:12; 10:17; 14:13; 21:22; 24:9; 27:28; Ezra 2:63; Nehemiah 7:65). This Hebrew grammatical construction is employed six times for the altars and utensils of the tabernacle or temple (Exodus 29:37; 30:29; 40:10; Numbers 4:4; 4:19; 1 Chronicles 23:13). This Hebrew grammatical construction is employed one time for the incense of the incense altar (Exodus 30:36). This Hebrew grammatical construction appears to be employed three times for the entirety of the tabernacle or temple (Numbers 18:10; Ezekiel 43:12; 48:12). Finally, this Hebrew grammatical construction is employed in Daniel 9:24, which is the occurrence under question. By this study it seems clear that the Hebrew grammatical construction of “*qodesh-qodesh*,” as employed in the Old Testament, is not a technical phrase that refers always and automatically to the most holy place of the tabernacle or temple. On the other hand, in the thirty-nine occurrences other than that in Daniel 9:24, it does not appear ever to be employed for a person, but only for places or things.

Yet there is another word that must be considered in the context of Daniel 9:24. It is the verb “*to anoint*.” This verb occurs sixty-seven times in the Old Testament Scriptures. One time it is employed for Jacob’s anointing of a stone pillar before the Lord (Genesis 31:13). Twelve times it is employed for the initial sanctifying of the tabernacle and its instruments (Exodus 29:36; 30:26-29; 40:9-11; Leviticus 8:10-11; Numbers 7:1, 10, 84, 88). Four times it is employed for the anointing of unleavened wafers with oil (Exodus 29:2; Leviticus 2:4; 7:12; Numbers 6:15). One time it is employed for the painting of a house (Jeremiah 22:14). One time it is employed for the anointing of a shield (Isaiah 21:5). Finally, the other forty-eight times it is employed for the anointing of a person.

In fact, two of these occurrences specifically refer to the anointing of our Lord Jesus Christ. In Psalm 45:6-7 God’s Word states, “*Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows;*” and this passage is specifically applied to our Lord Jesus Christ in Hebrews 1:8-9. Furthermore, in Isaiah 61:1 God’s Word states, “*The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;*” and in Luke 4:17-21 our Lord Jesus Christ specifically applied this passage to Himself. In addition, in Psalm 2:2-3 the noun form of the word, meaning “anointed one,” is used of our Lord Jesus Christ, saying, “*The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.*” Then this reference is specifically applied to God the Son, the Lord Jesus Christ, in verses 7-12.

In fact, the title “Messiah” that is employed in both Daniel 9:25 & 26 is translated from this noun form of the word, meaning “anointed one.”

So then, what might we conclude from these things? First, I would contend that since the Hebrew grammatical construction “*qodesh-qodesh*” is not a technical phrase that always refers to the same place, it must be understood in any given context by its usage in that immediate context. Second, I would contend that the immediate context of Daniel 9:24 does appear to direct our attention unto the person of “Anointed One,” “*the Messiah the Prince*,” rather than to the temple or to any aspect of the temple. Thus I would contend that the phrase, “*to anoint the most Holy*,” in Daniel 9:24 is a reference unto an anointing event for our Lord Jesus the Christ.

Addendum #4 – The Provision or the Application of Daniel 9:24

Certainly, our Lord Jesus Christ's saving work in His crucifixion and resurrection are the foundational basis for any and all blessings of eternal atonement and eternal salvation (including those of Daniel 9:24). However, I would contend that Daniel 9:24 is not speaking concerning the foundational *provision* of those blessings, but concerning the actual *application* of those blessings. I would contend that Daniel 9:24 is not speaking concerning the event whereby those blessings were foundationally provided in the crucifixion and resurrection of our Lord Jesus Christ. Rather, I would contend that Daniel 9:24 is speaking concerning the event wherein those blessings shall be actually applied unto and upon the specific group of Daniel's people, the children of Israel as a body of people.

Allow me to illustrate, through the testimony of my own case, my understanding concerning the difference between this provision and this application. At our Lord Jesus Christ's crucifixion and resurrection, He foundationally provided for my personal and eternal salvation, justification, regeneration, etc. However, my salvation, justification, regeneration, etc. was not actually applied unto me personally until 1975, when I placed my heart-faith in the Lord Jesus Christ as my personal Savior from my sinfulness. Even so, the two events occurred at a different time. The foundational provision occurred approximately 2000 years ago. The actual application in my own case occurred only 39 years ago.

In like manner, I would contend that there is a difference for Daniel's people, the children of Israel, concerning the foundational provision of the Daniel 9:24 blessings and concerning the actual application of those Daniel 9:24 blessings. Furthermore, I would contend that the six-fold purpose and result statements of Daniel 9:24 are speaking concerning the event of the actual application of those blessings "upon" Daniel's people, the children of Israel. Indeed, I would contend that the event of this actual application of those blessings has not yet occurred "upon" Daniel's people, the children of Israel, but is yet to occur "upon" them sometime in the future.

Addendum #5 – Our Lord’s Anointing & His Second Coming

Concerning the second anointing of our Lord Jesus Christ at His exaltation to the right of God the Father, I would contend that while this anointing is indeed a heavenly reality, it will not have its *earthly application* until His Second Coming as King of kings and Lord of lords over the whole earth. Throughout God’s Word anointing is for the purpose of some service and ministry unto God. At our Lord Jesus Christ’s baptism, He was anointed with the Holy Spirit for a ministry of preaching, teaching, healing, and helping (as per Isaiah 61:1-3; Luke 4:17-21; Acts 10:34-38). Biblically, this could be understood to be our Lord Jesus Christ’s ministry as a Prophet.

At our Lord Jesus Christ’s exaltation to the right hand of God the Father, He experienced a second anointing (as per Psalm 2:2-9; Psalm 45:1-8; Hebrews 1:8-9). According to these passages, it appears that this anointing was for our Lord Jesus Christ’s ministry as King. Even so, Psalm 2:7-9 appears to reveal that this kingship ministry will have its fulfilled application as follows – *“I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel.”*

Now, Psalm 2:7 was certainly fulfilled at our Lord Jesus Christ’s resurrection; for in Acts 13:32-33 the apostle Paul proclaimed, *“And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee.”* However, Psalm 2:8-9 then speaks concerning our Lord Jesus Christ’s kingship ministry. Indeed, in these three verses a progression of three things is presented, as follows:

1. The day that God the Father “begot” God the Son, which according to Acts 13:32-33 occurred at the resurrection of our Lord Jesus Christ.
2. The day that God the Father gave “*the heathen*” and “*the uttermost parts of the earth*” unto God the Son for His inheritance and possession.
3. The day when God the Son would break the heathen “*with a rod of iron*” and dash the heathen “*in pieces like a potter’s vessel.*”

So then, although the first of these three points was fulfilled at our Lord’s resurrection, were the latter two of these points then fulfilled at His ascension and exaltation? Actually, at our Lord’s exaltation to the right hand of God the Father, He did not immediately engage in the administration of His kingship ministry upon and over the whole earth. Rather, according to the teaching of the book of Hebrews, our Lord Jesus Christ is presently engaged in His ministry as High Priest. This is not at all a denial of the Biblical truth that our Lord Jesus Christ *is* both High Priest and King of kings. Rather, this is a recognition of the Biblical truth that our Lord Jesus Christ is presently engaged, not in His ministry as King of kings, but in His ministry as High Priest. Indeed, Hebrews 10:12-13 appears to indicate that our Lord Jesus Christ is *yet waiting* for the earthly application of His kingship ministry, saying, *“But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool.”* In this passage we find a number of truths concerning our Lord Jesus Christ, as follows:

1. He “*offered one sacrifice*” (of Himself) “*for sins for ever.*” (See also Hebrews 1:3)
2. Then He “*sat down on the right hand of God.*” (See also Hebrews 1:3-4, 8-9, 13a)
3. “*Henceforth*” (that is – from that time forward) He is sitting at God’s right hand “*expecting*” (that is – in a spirit of expectation, of expecting anticipation).
4. He will continue “*henceforth*” in this spirit of “*expecting*” anticipation “*till his enemies be made his footstool.*” (See also Hebrews 13b)

So then, when will the earthly application of our Lord Jesus Christ’s kingship ministry occur? Revelation 19:11-16 gives answer, saying, “*And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron:** and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” To this Revelation 20:1-4 adds, “*And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.*”*

Even so, I would contend that the phrase, “*to anoint the most Holy,*” in Daniel 9:24 is a reference unto the event of the earthly application of our Lord Jesus Christ’s kingship ministry, wherein the children of Israel and all the nations of the world will recognize Him as King of kings and Lord of lords. Yea, I would contend that this phrase is a reference unto the event of our Lord Jess Christ’s Second Coming as King of kings and Lord of lords literally and bodily over the whole earth. However, I will acknowledge that I do not possess any portion of Scripture wherein the word “anoint” (or any of its cognates) is employed specifically in relation to the event of our Lord’s Second Coming.

Addendum #6 – Answering Some Questions

Question #1: Is the list of purpose statements in Daniel 9:24 out of order, with the anointing initiating the 1,000 reign of our Lord Jesus Christ? In the verse the order is as follows:

1. *“To finish the transgression”*
2. *“To make an end of sins”*
3. *“To make reconciliation for iniquity”*
4. *“To bring in everlasting righteousness”*
5. *“To seal up the vision and prophecy”*
6. *“To anoint the most Holy.”*

Is it possible that the chronological or logical order for these purposes statements should be viewed as follows:

1. *“To seal up the vision and prophecy”*
2. *“To anoint the most Holy”*
3. *“To finish the transgression”*
4. *“To make an end of sins”*
5. *“To make reconciliation for iniquity”*
6. *“To bring in everlasting righteousness”*

Answer to Question #1: I would contend that the flow of thought for the six purpose statements in Daniel 9:24 presents them in a logical order, such that each of the six purpose statements is founded upon the previous purpose statement, and such that the entire list reaches its climax with the anointing of *“the most Holy.”* Furthermore, I would contend that the anointing of *“the most Holy”* does indeed initiate the 1,000 year reign of our Lord Jesus Christ upon the earth as King of kings and Lord of lords over the whole earth, as revealed in Revelation 19:11 – 20:4.

Question #2: According to Revelation 20:7-9 the Devil will be released from the bottomless pit at the end of the 1,000 year reign of our Lord Jesus Christ, and people will join him in a final rebellion against the kingship authority of the Lord Jesus Christ. Certainly, this rebellion is sin. How then can sin occur after the 70 “weeks” of Daniel 9:24-27 has ended and at the end of the 1,000 reign of the Lord Jesus Christ that shall follow, if the 70 “weeks” is to conclude with the finishing of transgression, the ending of sins, and the bringing in of everlasting righteousness?

Answer to Question #2: The six purpose statements of Daniel 9:24, with which the 70 “weeks” are to conclude, is not to be applied upon all of the people groups of the world at that time. Rather, these six purpose statements are to be applied at that time only and specifically upon Daniel’s people, the children of Israel, in union with the Lord God’s new covenant promises unto the children of Israel as presented in Isaiah 1:24-27, Jeremiah 3:15-19, 31:31-37, 32:36-42, Ezekiel 36:24-38, and Ezekiel 37:21-28. As such, Daniel 9:24 does not teach that all of the Gentile people groups of the world will enter at the beginning of the 1,000 reign of our Lord Jesus Christ into a spiritual condition of “finished transgression,” “ended sins,” “reconciliation with God,” and “everlasting righteousness.” Rather, it teaches only that the children of Israel as a national group will enter at that time into this

spiritual condition. Thus there remains the allowance for many among the Gentile people groups of the world to rebel against the Lord Jesus Christ's kingship authority at the end of the 1,000 years after the devil is released from the bottomless pit in order to stir them up and lead them unto rebellion. On the other hand, I would contend that not a single one of the children of Israel will depart from the Lord Jesus Christ's kingship authority in order to join with this rebellion against Him.

Question #3: Pastor Markle, based upon your viewpoint of the order for the six purpose statements in Daniel 9:24, you hold that Daniel's people, the children of Israel, will be brought into a spiritual condition of "*everlasting righteousness*" before "*the most Holy*," the Lord Jesus Christ, is anointed as King of kings over the whole earth in order to initiate His 1,000 year reign upon the earth. Do you then believe that Daniel's people, the children of Israel, will enter into this spiritual condition of "*everlasting righteousness*" while yet under the beast's (the antichrist's) rule?

Answer to Question #3: No. Although I believe that the six purpose statements of Daniel 9:24 are in a logical order that climaxes with the anointing of our Lord Jesus Christ as King of kings, I believe that these six purposes will actually happen in the same moment of time. It would be similar to the elements of our eternal salvation from sin's condemnation and bondage. We can place some of these elements in a logical order, such as redemption, cleansing, forgiveness, regeneration, imputation, justification, reconciliation, sanctification. However, we would also recognize that these elements of our eternal salvation all actually become effective in the same moment of time.

Question #4: Also do you see Daniel's people, the children of Israel, as being born again before the Second Coming of the Lord Jesus Christ as King of kings and Lord of lords?

Answer to Question #4: I believe that many among the children of Israel will have placed heart-trust in Jesus as their Christ prior to the Second Coming of our Lord Jesus Christ, such that they will be believers in a similar fashion as the believers of the Old Testament time. Now, there is some debate as to whether Old Testament believers were actually "born again" (regenerated), or were just eternally saved and eternally justified. I myself presently believe that Old Testament believers were "born again" (regenerated) by the power of the Holy Spirit, but that they just did not possess the permanent indwelling of the Holy Spirit. Thus I would conclude that any among the children of Israel, who will place heart-faith in Jesus as their personal Savior and Christ at that time, will indeed become a born again believer immediately at the moment of heart-faith.

Question #5: Shall Daniel's people, the children of Israel, enter into the spiritual condition of "*everlasting righteousness*" while they are yet in the flesh in this life?

Answer to Question #5: This appears to be the case in accord with such passages as Isaiah 1:24-27, Jeremiah 3:15-19, 31:31-37, 32:36-42, Ezekiel 36:24-38, and Ezekiel 37:21-28, as well as others that are scattered throughout Isaiah, Jeremiah, Ezekiel, and the Minor Prophets which concern the children of Israel in that time period.

Question #6: Will Daniel's people, the children of Israel, have children born of the flesh during the 1,000 reign of the Lord Jesus Christ as King of kings, who will then also be in a spiritual condition of everlasting righteousness?

Answer to Question #6: The best answer that I can give to this question would be through the quotation of the following two passages:

Isaiah 54:13 – *“And all thy children shall be taught of the LORD; and great shall be the peace of thy children.”*

Jeremiah 32:39 – *“And I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them.”*

Daniel 9:25

Grammatically, Daniel 9:25 presents two independent statements. The first of these independent statements begins with the instruction, “*Know therefore and understand.*” This instruction signals a revelation of more detailed information concerning the “*seventy weeks*” that the Lord God had determined to administer upon Daniel’s people, the children of Israel. Grammatically, this first independent statement then continues with a dependent clause of information concerning the timing for the first 69 “weeks” of years of the “*seventy weeks*” – “*That from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.*” The compound subject for this dependent clause is found in the phrase, “*seven weeks, and threescore and two weeks.*” The time period that is covered by this statement is 7 “weeks” of years (or, 49 years) plus 62 “weeks” of years (or, 434 years), which equals a total of 69 “weeks” of years (or 483 years). The verb for this subject is “*shall be;*” and that verb is modified by two prepositional phrases, “*from the going forth*” and “*unto the Messiah the Prince.*” Even so, the prepositional phrase, “*from the going forth,*” grammatically indicates the exact starting point for this period of time; and the prepositional phrase, “*unto the Messiah the Prince,*” indicates the exact ending point for this period of time. Furthermore, the grammatical use of both prepositional phrases to modify the same verb indicates that there will be no break anywhere throughout this period of time.

The prepositional phrase of starting point, “*from the going forth,*” is further modified by another prepositional phrase, “*of the commandment;*” and this additional prepositional phrase is modified even further by a compound infinitive clause, “*to restore and to build Jerusalem.*” Even so, from the historical record we understand that the first sixty-nine “weeks” of years (or, 483 years) of the “*seventy weeks*” of years, and thus also the “*seventy weeks*” of years themselves, began with the decree of the Persians to rebuild Jerusalem after the Babylonian captivity of the Israelites had ended. In addition, the prepositional phrase of ending point, “*unto the Messiah the Prince,*” indicates that the first sixty nine “weeks” of years ended with the first coming of God the Son, our Lord Jesus Christ, into the world as God in flesh and as Savior of sinners. Now, there is some dispute as to what moment in our Lord’s first coming is referenced by this phrase, whether it is His birth, His baptism, His triumphal entry into Jerusalem, or His sacrificial death on the cross. I myself would contend that this phrase refers to our Lord’s baptism, at which He was anointed by the Holy Spirit to initiate His earthly ministry of preaching, teaching, healing, and helping (as per Isaiah 61:1-3; Luke 4:17-21; Acts 10:34-38), and by which He was publicly announced as the Savior and Sacrifice (Lamb) of God who would take away “*the sin of the world*” (as per John 1:29-34).

The second independent statement of Daniel 9:25 then concludes the verse, saying, “*The street shall be built again, and the wall, even in troublous times.*” Since this statement makes reference to the building of the street and of the wall, it appears in this context to be a reference unto the rebuilding of the city of Jerusalem, which will be initiated with “*the commandment to restore and to build Jerusalem.*” As such, this statement would be referring to events that would occur during the beginning portion of the first sixty nine “weeks” of years of the “*seventy weeks*” of years. Furthermore, since the 69 “weeks” of years in Daniel 9:25 are divided into the two parts of “*seven weeks*” plus “*threescore and two weeks,*” it appears that this rebuilding of Jerusalem would occur during the first part of “*seven weeks*” (or, 49 years). Finally, we understand that this rebuilding of Jerusalem “*in troublous times*” for the children of Israel is recorded in such Old Testament books as Ezra, Nehemiah, Haggai, and Zechariah.

Daniel 9:26

Grammatically, this verse presents four independent statements, as follows:

1. *“And after threescore and two weeks shall Messiah be cut off, but not for himself.”*
2. *“And the people of the prince that shall come shall destroy the city and the sanctuary.”*
3. *“And the end thereof shall be with a flood.”*
4. *“And unto the end of the war desolations are determined.”*

The first of these independent statements begins with the prepositional phrase, *“after threescore and two weeks.”* This phrase refers to the second part of the 69 “weeks” of years that was mentioned in Daniel 9:25, wherein that 69 “weeks” of years was presented as *“seven weeks”* plus *“threescore and two weeks.”* Even so, this phrase reveals that the prophesied events of Daniel 9:26 would occur *“after”* the conclusion of the latter 62 “weeks” of years with which the 69 “weeks” would end, and thus also *“after”* the conclusion of the first 69 “weeks” of years of the 70 “weeks” of years. Indeed, all of the prophesied events of Daniel 9:26 would occur *“after”* the first 69 “weeks” of years were completed.

Now, the first of these prophesied events is revealed in the first independent statement, which indicates that the *“Messiah”* shall *“be cut off.”* Through the revelation of the New Testament Scriptures, we would understand that this was fulfilled in the crucifixion of our Lord and Savior Jesus Christ (Messiah) upon the cross. Furthermore, this independent statement indicates that when the Messiah would *“be cut off,”* He would die *“not for himself.”* Again through the revelation of the New Testament Scriptures, we would understand that this was fulfilled in that our Lord Jesus Christ died on the cross for our sins in order to provide our salvation from sin. (See Isaiah 53:6-7; Matthew 20:28; Romans 3:24-26; 4:25; 5:6-8; 1 Corinthians 15:3-4; 2 Corinthians 5:21; etc.)

The second of these prophesied events is revealed in the second independent statement. This statement indicates that a group of people, who are defined as *“the people of the prince that shall come,”* will *“destroy the city and the sanctuary.”* Throughout the context of this prophetic utterance in Daniel 9:24-27 and of Daniel’s prayer in the entirety of Daniel 9, the one city of significance is that of Daniel’s holy city, the city of Jerusalem. (See Daniel 9:2, 12, 16-20, 24-25) Therefore, we would understand that this prophetic utterance also concerns the city of Jerusalem. Indeed, we would understand that it concerns the destruction of Jerusalem and of the temple (“sanctuary”) in Jerusalem. Furthermore, we would understand that it concerns the destruction of Jerusalem and of the temple at a time following after the Messiah is *“cut off,”* that is – at a time following after the crucifixion of our Lord Jesus Christ. Even so, through the historical record we would recognize that this prophetic utterance was fulfilled in 70 AD when the armies of Rome utterly destroyed the city and the temple of Jerusalem. As such, we would understand that the group of people, who are defined in the prophetic utterance as *“the people of the prince that shall come,”* are the Roman people.

The third of these prophesied events is revealed in the third independent statement. This statement indicates that *“the end thereof”* (that is – of *“the city and the sanctuary”*) would be *“with a flood.”* Now, throughout the Old Testament a “flood” is a common figure of speech for an overflowing multitude of people or circumstances. Within this context it would appear that the reference to a

“flood” is not to an overflowing multitude of water, but is to an overflowing multitude of armed forces. (See Addendum #7) As such, this prophetic utterance indicates that the end of the city and the temple of Jerusalem would occur with an overflowing force of armies, even as was fulfilled in 70 AD through the armies of Rome.

Finally, the fourth prophesied event is revealed in the fourth and final independent statement of the verse. This statement indicates that the Lord God had “*determined*” for “*desolations*” to be poured out upon the children of Israel “*unto the end of the war.*” Herein the word “*war*” refers to a matter of conflict between two opposing parties. It may refer to a single battle. It may refer to a war with an established beginning and ending. It may also refer to an ongoing conflict over a lengthy period of time that may include periods of intensity and periods of inactivity. Since the entire context of this verse speaks concerning a matter of warfare between the people of Rome and the children of Israel, we would conclude that this “*war*” is to be defined as the conflict between the Roman people and the Israelite people. It is possible that “*the end*” of this war is to be understood as the ending of the specific conflict between Rome and the children of Israel in the latter portion of the first century. However, it is also possible that this “*war*” (or, conflict) between the Roman people and the Israelite people is to be understood as the ongoing conflict between them, extending throughout the Roman power’s “*iron*” form as an empire and its “*iron and clay mixed*” form as a religious force, (which continues even unto this day in the conflict between the Roman Catholic Church and the Israelite people). (See Daniel 2:40-43) At present, I myself would hold to this latter position. Thus I would further hold that the “*desolations*” which the Lord God “*determined*” to administer against the children of Israel are still in force unto this day.

Addendum #7 – “With a Flood”

The English word “flood” is a part of the English word family that is based in the English word “flow.” As such, the basic meaning for the English word “flood” is “flowing over, or overflowing.” In common communication the word “flood” usually refers to an overflowing of water. However, the English word “flood” can also be used for an overflowing of other things, such as – a flood of money, or a flood of problems, or a flood of customers, etc. In Daniel 9:26 the English word “flood” is translated from the Hebrew word “*sheteph*.” The basic meaning for this Hebrew noun is the same as the basic meaning for the English word “flood,” that is – “an overflowing.” This Hebrew noun is employed six times throughout the Old Testament Scriptures.

In Job 38:25 the word clearly refers to the overflowing of waters, as follows – “*Who hath divided a watercourse for **the overflowing of waters**, or a way for the lightning of thunder.*”

In Psalm 32:6 the word also refers to the overflowing of water; however, in this context this overflowing of water is employed as a picturesque figure for an abundance of circumstantial troubles, as follows – “*For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in **the floods** of great waters they shall not come nigh unto him. Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.*” (verse 6-7)

In Proverbs 27:4 the word clearly does not refer to the overflowing of water, but to the overflowing offense and damage of sinful anger, as follows – “*Wrath is cruel, and anger is **outrageous**; but who is able to stand before envy?*”

In Daniel 11:22 the word clearly does not refer to the overflowing of water, but to the overflowing of “arms” (that is – not of the body parts, but of armed forces, as in Daniel 11:15, 31), as follows – “*And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.*”

In Nahum 1:8 the word appears in its context to refer, not to the overflowing of water, but to the overflowing of the fire of God's fierce and furious indignation and judgment, as follows – “*Who can stand before his indignation? And who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The LORD is good, a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning **flood** he will make an utter end of the place thereof, and darkness shall pursue his enemies.”*

From an examination of the five passages other than Daniel 9:26, we learn that the Hebrew word “*sheteph*,” although always referring to an overflowing, does not necessary refer to the overflowing of water. What then about Daniel 9:26? First, the context of Daniel 9:26 itself clearly is speaking concerning the destructive force of armies against Jerusalem. Second, the only other usage of this Hebrew word in the broader context of the entire book of Daniel (Daniel 11:22) employs the word in relation to the overflowing of armed forces. Third, the verb form (“*shahtaph*”) of this Hebrew noun is also employed four times in the book of Daniel (in Daniel 11:10, 22, 26, 40), wherein it is translated as “overflow” three times and “overflown” one time. In every one of these cases, this Hebrew word appears also to be referencing the overflowing of armies and military forces. As such, I am moved to conclude that the Hebrew noun “*sheteph*” is employed in Daniel 9:26 also in reference, not to the overflowing of water, but to the overflowing of armies and military forces.

Daniel 9:27

Grammatically, this verse presents four independent statements (clauses), as follows:

1. “*And he shall confirm the covenant with many for one week.*”
2. “*And in the midst of the week he shall cause the sacrifice and the oblation to cease.*”
3. “*And for the overspreading of abominations he shall make it desolate, even until the consummation.*”
4. “*And that determined shall be poured upon the desolate.*”

The first of these independent statements makes a specific reference to “*one week.*” In this context this would be a reference unto the 70th and final “week” of years of the 70 “weeks” of years that the Lord God had determined to administer “*upon*” Daniel’s people, the children of Israel. Even so, this verse begins with a statement concerning the initiation of that final “week” of years by indicating that some specific “*he*” will “*confirm*” some specific (“*the*”) “*covenant*” with a group of “*many*” for a time period of “*one week*” (or, 7 years). Within the context of this prophetic utterance concerning that which the Lord God had determined to administer “*upon*” Daniel’s people, the children of Israel, it would appear that the “*many*” of this statement are a group of “*many*” from among the children of Israel.

The second independent statement of this verse then begins with the phrase, “*and in the midst of the week.*” This phrase indicates that this statement concerns the middle point of that “*one week*” period (the 3.5 year point of the 70th and final “week”). As such, this statement reveals that the same specific “*he*” of the first independent statement will “*cause the sacrifice and the oblation to cease.*” Again within the context of this prophetic utterance concerning that which the Lord God had determine to administer “*upon*” Daniel’s holy city, the city of Jerusalem, it would appear that this statement is referring to “*the sacrifice and the oblation*” of the temple in Jerusalem, which will be caused “*to cease*” occurring by this specific “*he.*”

The third independent statement of this verse indicates that this same specific “*he,*” at this middle point of this “*one week*” (the 3.5 year point of the 70th and final “week”), will “*make it desolate.*” Yet again within the context of this prophetic utterance, it would appear that the “*it*” which is made “*desolate*” is the temple in Jerusalem and its sacrificial system (as well as, possibly, the city of Jerusalem and Israelite inhabitants of Jerusalem). Furthermore, this statement indicates that this specific “*he*” will bring about this desolation “*for*” the purpose of “*the overspreading of abominations,*” that is – for the purpose of abundantly spreading abominations in and upon the temple in Jerusalem. Finally, this statement indicates that this specific “*he*” will maintain this “*overspreading of abominations*” and this desolation “*even until the consummation,*” that is – until the “*consummation*” (or, completion) of the “*one week*” period (the 70th and final “week” of years), which will also be the “*consummation*” (or, completion) for the entire “*seventy weeks*” of years.

The fourth and final independent statement of this verse indicates that those desolations which were “*determined*” as per the concluding statement of Daniel 9:26 will be “*poured upon the desolate.*” Yet again within the context of this prophetic utterance, it would appear that “*the desolate*” upon which these will be poured out are the children of Israel. Even so, we are able to observe that Daniel 9:27 presents details concerning the beginning, the middle, and the conclusion of the 70th and final “week” of years.

Addendum #8 – The “He” of Daniel 9:27

Grammatically and contextually, there are two possible antecedents for the pronoun “he” in Daniel 9:27. The first of these is “*the Messiah the Prince.*” The second is “*the prince that shall come.*” Three times throughout the context of Daniel 9:24-26 the Messiah is referenced, and each time He is referenced with an exalted title, as follows: (1) “*the Most Holy*” in verse 24, (2) “*the Messiah the Prince*” in verse 25, and (3) “*Messiah*” in verse 26. Considering that such exalted titles are used for Him in every one of these prior cases, it seems out of contextual character then to reference Him in verse 27 simply with the pronoun “he” for all three uses. Furthermore, when the pronoun “he” could have been used for the Messiah in verse 26 without any ambiguity from the context of verse 25 (since the other “he,” “*the prince that shall come,*” had not even been mentioned yet in the context), still the exalted title “*Messiah*” was employed. As such, this seems to emphasize the characteristic of this context to reference the Messiah only with exalted terminology.

On the other hand, by referring to “*the prince that shall come*” with such a more general and less exalted phrasing, it would fit the character of the context quite well then to reference him in verse 27 with the simple pronoun “he.” Furthermore, it is a common principle of communication (although not a universal principle) to arrange the antecedent for a pronoun as the closest possibility, which “*the prince that shall come*” would be in the contextual flow of thought from verse 26 unto verse 27. As such, the grammatical and contextual evidence seems to point unto “*the prince that shall come*” as the correct antecedent for the pronoun “he” in Daniel 9:27, rather than “*the Messiah the Prince.*”

Now, concerning “*the prince that shall come,*” there are four characteristics that we can discern from Daniel 9:26 about him. First, he shall be a “*prince,*” that is – a political leader of some kind. Second, he shall be characterized by “*coming,*” although whether this means coming into existence or coming specifically to Jerusalem is not specified. I myself would contend that within the flow of thought of this context, this is a reference to his coming unto Jerusalem and the children of Israel. Third, his “*coming*” would be in the future to Daniel’s time. Fourth, this “*prince*” will have a direct relationship to Rome, that is – to “*the people*” who would “*destroy the city and the sanctuary*” of Jerusalem. Herein we should note that Daniel 9:26 does not state that this prince would be personally responsible in any way for that destruction. Rather, it only indicates that this prince would be “*of*” (that is – “out of,” having some form of relationship with) the people who would destroy the city of Jerusalem and the temple in Jerusalem.

Even so, I would contend that the “he” of Daniel 9:27 refers to some political leader of the Roman kingdom (within the context of its “iron and clay mixed” form as a religious force – see Daniel 2:40-43) who “*shall come*” unto Jerusalem and “*shall confirm*” some specific “*covenant*” with some group of “*many*” from among the children of Israel. Furthermore, I would contend that this “*prince*” from the Roman kingdom “*shall confirm*” this specific “*covenant*” only and specifically for a period of “*one week*” (that is – for a period of 7 years), even as the modifying prepositional phrase, “*for one week,*” directly indicates. Finally, I would contend that this confirming of this specific “*covenant*” will initiate the beginning of the 70th and final “week” of years of the “*seventy weeks*” that the Lord God “*determined*” to be administered “*upon*” Daniel’s people, the children of Israel.

Addendum #9 – “Shall Confirm the Covenant with Many”

The verb “to confirm” indicates the strengthening of something that had previously been or become weak and/or ineffective. In relation to a covenant, the verb “to confirm” indicates the affirming, or establishing, or engaging of a covenant that was or had become previously weak and/or ineffective. As such, the phrase “*shall confirm*” in the first independent statement of Daniel 9:27 seems to imply a specific covenant that had previously existed, but that had also previously become ineffective.

So then, what is “*the covenant*” of Daniel 9:27? Indeed, the use of the definite article “*the*” in the phrase “*the covenant*” indicates that this “*covenant*” is some definitely specific covenant. However, no further description is given in Daniel 9:27 concerning this “*covenant*,” or even in the full context of Daniel 9:24-27, by which to specifically define this “*covenant*.” Therefore, we must consider the broader context of the entire chapter of Daniel 9 and of the entire book of Daniel. In so doing, we find one other reference to a covenant with the definite article “*the*” in Daniel 9, that is – in Daniel 9:4. Furthermore, we find five other references to a covenant with the definite article “*the*” in Daniel 11, that is – in Daniel 11:22, 28, 30 (twice), 32.

In Daniel 9:4 Daniel indicated that the Lord God was keeping (in the present tense of Daniel’s time) “*the covenant and mercy to them that love him, and to them that keep his commandments.*” So then, what “*the covenant*” was the Lord God keeping with His people at that present time? It would seem most likely that Daniel was referring to the covenant that the Lord God had made with the children of Israel at Mount Sinai during Moses’ time. This understanding would be supported when we consider the similarity in terminology, as per Moses’ declaration unto the children of Israel in Deuteronomy 7:12-13, saying, “*Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers: and he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.*”

Furthermore, this understanding would be supported when we consider Daniel’s own reference unto “*the law of Moses*” in Daniel 9:11-13, saying, “*Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.*”

Finally, within their individual contexts every one of the five references to “*the covenant*” or “*the holy covenant*” in Daniel 11 also appears to be a reference unto the covenant that the Lord God had made with the children of Israel at Mount Sinai.

So then, in what way will the “*he*” of Daniel 9:27 “*confirm*” the Lord God’s covenant with the children of Israel that He had made with them at Mount Sinai? In order to answer this question, it might be of value to consider the opposite behavior as presented in Daniel 11:30-31. Therein

we learn of a foreign ruler who would “*have indignation **against** the holy covenant,*” which he would demonstrate by polluting “*the sanctuary of strength*” (that is – the temple in Jerusalem) and by taking away “*the daily sacrifice*” from being engaged. Even so, if having indignation against “*the holy covenant*” is to pollute the temple and to take away the sacrificial system from the temple, then it would seem reasonable to conclude that confirming “*the covenant*” would be to support the temple and the engagement of the sacrificial system in the temple.

Even so, I would contend that some political leader of the Roman kingdom (within the context of its “iron and clay mixed” form as a religious force – see Daniel 2:40-43) “*shall come*” unto Jerusalem and “*shall confirm the covenant with many*” among the children of Israel for “*one week*” (that is – for a seven year period), such that there shall be an agreement that those “*many*” among the children of Israel will be permitted to engage in the sacrificial system of the temple for that period of time. However, the second independent statement of Daniel 9:27 states, “*And in the midst of the week he shall cause the sacrifice and the oblation to cease.*” This statement clearly indicates that this event will occur “*in the midst of the week,*” that is – at the 3.5 year point of the 7 years for which “*the covenant*” had originally been confirmed. What then will this “*he*” do at this time? He personally “*shall cause the sacrifice and the oblation to cease.*” He will cause the sacrificial system of the temple in Jerusalem to cease being engaged. He will no longer permit sacrifices and oblations to continue. Now, if it is correct that the confirming of “*the covenant*” would be an agreement to permit the engagement of the sacrificial system in the temple, then this act would be a direct violation of the agreement in that confirming of “*the covenant.*”

As such, this “*he*” of Daniel 9:27, this “*prince that shall come,*” would appear to be the same person as the “*man of sin,*” “*the son of perdition,*” who is prophetically referenced in 2 Thessalonians 2:3-9. Concerning him, 2 Thessalonians 2:4 prophetically declares, “*Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.*” Again concerning him, 2 Thessalonians 2:9 prophetically declares, “*Even him, whose coming is after the working of Satan with all power and signs and lying wonders.*”

Addendum #10 – Concerning the Timing for the Events of Daniel 9:26

Concerning the revealed time elements in Daniel 9:26, we find only one at the beginning of the verse – “*And after threescore and two weeks . . .*” Now, this 62 “weeks” of years is that which concludes the first 69 “weeks” of years of the “*seventy weeks*” that the Lord God “*determined*” to administer “*upon*” Daniel’s people, the children of Israel. Therefore, this time element at the beginning of Daniel 9:24 clearly indicates that all of the events that are prophesied in this verse will occur after the first 69 “weeks” of years are completed. However, this verse does not make any direct reference at all to the 70th and final “week” of years. This verse does not specifically indicate whether the prophesied events of this verse are all to be contained within that 70th “week” of years, whether they are to occur after the 70th “week” of years, whether they are to occur through and beyond that 70th “week” of years, or whether they are to occur in a period of time between the end of the 69th “week” of years and the beginning of the 70th “week” of years. Again, this verse states nothing whatsoever at all concerning the 70th “week” of years.

On the other hand, Daniel 9:27 does make specific reference unto the 70th and final “week” of years. In fact, Daniel 9:27 makes specific reference to the beginning of that “week” of years, to the middle of that “week” of years, and to the “*consummation*” (or, end) of that “week” of years. So then, if we consider the Holy Spirit inspired layout of Daniel 9:24-27, we find the following:

(v. 24) 70 “weeks” of years are determined upon Daniel’s people, the children of Israel

(v. 25) The first 69 “weeks” of years, from the decree to rebuild Jerusalem unto the Messiah

+ (v. 26) --- After the first 69 “weeks” of years, but no reference to the 70th “week” of years ---

+ (v. 27) The beginning, middle, and end of the 70th “week” of years

Or, to put this equation in an easier format:

(v. 24) 70 “weeks” = (v. 25) 69 “weeks” + (v. 26) ---no “weeks”--- + (v. 27) 1 “week,” the 70th

So then, by the Holy Spirit inspired layout of this passage, we find a gap in the layout between the end of the 69th “week” of years and the beginning of the 70th “week” of years. This “gap” is revealed through the Holy Spirit inspired and arranged “betweenness” of the timing in the passage – in that God the Holy Spirit arranged for the first 69 “weeks” to be directly mentioned in Daniel 9:25, in that God the Holy Spirit arranged for the 70th and final week to be directly mention in Daniel 9:27, and in that God the Holy Spirit arranged for Daniel 9:26 and all of its prophesied events to be *between* the two. Even so, upon the divine authority of God the Holy Spirit, we should accept that “gap” in the layout just as the Holy Spirit inspired it and should expect this prophetic utterance to be fulfilled in exactly the same manner as it was presented under the inspiration of God the Holy Spirit, with the “gap” included.

Addendum #11 – Concerning the Usage of the Conjunction “And” at the Beginning of Every Independent Statement in Daniel 9:26-27

As we consider the sequence of the independent statements in Daniel 9:25-27, we observe the following:

1. *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.”*
2. *“The street shall be built again, and the wall, even in troublous times.”*
3. *“**And** after threescore and two weeks shall Messiah be cut off, but not for himself.”*
4. *“**And** the people of the prince that shall come shall destroy the city and the sanctuary.”*
5. *“**And** the end thereof shall be with a flood.”*
6. *“**And** unto the end of the war desolations are determined.”*
7. *“**And** he shall confirm the covenant with many for one week.”*
8. *“**And** in the midst of the week he shall cause the sacrifice and the oblation to cease.”*
9. *“**And** for the overspreading of abominations he shall make it desolate, even until the consummation.”*
10. *“**And** that determined shall be poured upon the desolate.”*

When considering the two independent statements of Daniel 9:25, we notice that the coordinating conjunction “and” is not employed before either statement. Furthermore, we recognize that the second statement of this verse does not present an event that would occur sequentially after the event of the first statement. Rather, the event of the second statement of this verse would occur as an event within the time period of the first statement.

On the other hand, the first independent statement of Daniel 9:26 does begin with the coordinating conjunction “and.” Furthermore, in accord with the phrase “*after threescore and two weeks,*” we understand that the event of this statement would occur sequentially after the events of verse 25. Again, the second independent statement of Daniel 9:26 begins with the coordinating conjunction “and.” Again, through the historical record, we understand that the event of this statement occurred sequentially after the event of the statement before it. Yet again, the third independent statement of Daniel 9:26 begins with the coordinating conjunction “and.” Yet again, by the reference to “*the end*” of the destruction of “*the city and the sanctuary,*” we understand that the event of this statement would occur sequentially after the event of the statement before it. And yet again, the fourth independent statement of Daniel 9:26 begins with the coordinating conjunction “and.” And yet again, by the reference to “*the end of the war,*” we understand that the event of this statement would occur sequentially after the event of the statement before it.

Now, the first independent statement of Daniel 9:27 also begins with the coordinating conjunction “and.” Yet we shall save our consideration of the sequential or non-sequential nature of this statement until the end, since it is the matter of controversy. Again, the second independent statement of Daniel 9:27 begins with the coordinating conjunction “and.” Again, since this statement makes reference to the middle of the 70th “week,” whereas the statement before it made reference to the beginning of the 70th “week,” we understand that the event of this statement would occur sequentially after the event of the statement before it. Yet again, the third independent statement of Daniel 9:27 begins with the coordinating conjunction “and.” Yet again, since this statement makes reference to that which will occur from the middle of the 70th “week” until the “consummation” of the 70th “week,” we understand that the event of this statement would occur sequentially after the event of the statement before it. And yet again, the fourth independent statement of Daniel 9:27 begins with the coordinating conjunction “and.” And yet again, since this statement makes reference to the complete fulfillment of that judgment which was previously “determined,” we understand that the event of this statement would occur sequentially after the event of the statement before it.

So then, what about the first independent statement of Daniel 9:27? Well, what is the lay out of that which we understand thus far? It is as follows:

1. *“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks.”*
2. *“The street shall be built again, and the wall, even in troublous times.”*
3. *“And [sequential after statement #2] after threescore and two weeks shall Messiah be cut off, but not for himself.”*
4. *“And [sequential after statement #3] the people of the prince that shall come shall destroy the city and the sanctuary.”*
5. *“And [sequential after statement #4] the end thereof shall be with a flood.”*
6. *“And [sequential after statement #5] unto the end of the war desolations are determined.”*
7. *“And [????????????????????] he shall confirm the covenant with many for one week.”*
8. *“And [sequential after statement #7] in the midst of the week he shall cause the sacrifice and the oblation to cease.”*
9. *“And [sequential after statement #8] for the overspreading of abominations he shall make it desolate, even until the consummation.”*
10. *“And [sequential after statement #9] that determined shall be poured upon the desolate.”*

Certainly, it must be recognized that the coordinating conjunction “and” at the beginning of an independent statement (clause) does not automatically indicate that that given statement must be sequential to the statement before it. However, in the contextual flow of thought of Daniel 9:25-27, every other usage of the coordinating conjunction “and” at the beginning of an independent statement (clause) does seem to signal grammatically and contextually that that statement is sequential to the statement before it. Even so, it only seems reasonable within this particular context to recognize that the coordinating conjunction “and” at the beginning of the independent statement (clause) with which Daniel 9:27 begins also signals that that statement is sequential to the statement before it (which is the statement with which Daniel 9:26 ends). As such, we find further grammatical and contextual evidence that the events of Daniel 9:26 are to occur within a “gap” of time *between* the events of verse 25 (wherein the 69th “week” of years ends) and the events of verse 27 (with which the 70th “week” of years both begins and ends).

Addendum #12 – The 70th Week of Daniel 9:24-27 & The 7 Year Tribulation

A question was asked concerning the evidence that the 70th “week” of Daniel 9:24-27 is the same as the future, seven year Tribulation Period. The answer to the question is bound up in a series of points concerning Daniel 9:24-27, as follows:

1. The point of Specific Focus

In Daniel 9:24 God’s Word specifically indicates that the “*seventy weeks*” were “*determined*” by the Lord God to be administered “*upon*” Daniel’s people, that is – upon the children of Israel. Thus the events of the “*seventy weeks*” themselves must have their focus and administration upon the children of Israel, not upon any grouping of Gentiles. Thus also the “*seventy weeks*” themselves do not concern “*the times of the Gentiles*” (which is referenced in Luke 21:24 and Romans 11:25). In fact, during “*the times of the Gentiles*” the Lord’s focus is not upon the children of Israel; but during that time the Lord has determined to cause “*darkness in part*” to be against the children of Israel. (See Romans 11:25) Yet according to Romans 11:26-27, **after** “*the fulness of the Gentiles*” comes in, then the Lord will again set His focus of blessing upon the children of Israel.

2. The point of Revealed Purpose

In Daniel 9:24 God’s Word specifically reveals a six-fold purpose for the “*seventy weeks*” that the Lord God “*determined*” to administer “*upon*” Daniel’s people, the children of Israel. Thus we understand that the “*seventy weeks*” will conclude with the fulfillment of these six purposes. Furthermore, since the “*seventy weeks*” are “*determined*” to be specifically administered “*upon*” Daniel’s people, the children of Israel, thus we understand that these six purposes are to be fulfilled specifically upon and in relation to the children of Israel. Indeed, we thus understand that at the conclusion of the “*seventy weeks*,” (1) “*the transgression*” of the children of Israel shall be finished, (2) that the “*sins*” of the children of Israel shall be brought to “*an end*,” (3) that the “*iniquity*” of the children of Israel shall be removed, such that they are fully reconciled with the Lord God, (4) that the children of Israel shall be placed in a spiritual condition of “*everlasting righteousness*,” (5) that all of the prophecies concerning the children of Israel will be “*sealed up*” with fulfillment, and (6) that in relation to and for the sake of the children of Israel, “*the most Holy*,” the Lord Jesus Christ, “*the Messiah the Prince*,” will be acknowledged and anointed to engage in His kingship ministry upon the earth. Finally, we understand that all of this is in perfect unity with the Lord God’s promise to establish a new covenant with the children of Israel, as recorded in Jeremiah 3:17-29; 31:31-34; 32:37-40; Ezekiel 36:25-28; 37:21-23; Romans 11:26-27.

3. The point of Holy Spirit-Arranged “Betweeness”

Concerning the timing relationship of Daniel 9:25, Daniel 9:26, and Daniel 9:27, we recognize that God the Holy Spirit specifically arranged for Daniel 9:25 to cover the entire period of the first 69 “weeks” of years (or, 483 years), and thereby to specifically reference to the conclusion of the 69th “week” of years. Furthermore, we recognize that God the Holy Spirit specifically arranged for Daniel 9:27 to begin with a specific reference unto the beginning of the 70th and final “week” of years, to proceed with a specific reference unto the middle of the 70th and final “week” of years, and to conclude with a specific reference unto the consummation (conclusion) of the 70th and final

“week” of years (and thus also of the entire “*seventy weeks*” period). Finally, we recognize that God the Holy Spirit specifically arranged for Daniel 9:26 and all of its prophesied events to be *between* Daniel 9:25 and Daniel 9:27. In addition, we take notice that although human assumption would expect the 70th “week” of years to follow immediately at the end of the first 69 “weeks” of years, and although Daniel 9:26 does begin with a specific indication that its prophesied events follow after the 62 “weeks” of years that conclude the first 69 “weeks” of years, yet Daniel 9:26 does not specifically reference the 70th and final “week” of years at all. Rather, the very beginning of the 70th and final “week” of years is not specifically referenced until the beginning of Daniel 9:27.

4. The point of Contextual Flow-of-Thought

Grammatically, in Daniel 9:26 we find four independent statements, as follows: “[1] *And after threescore and two weeks shall Messiah be cut off, but not for himself:* [2] *and the people of the prince that shall come shall destroy the city and the sanctuary;* [3] *and the end thereof shall be with a flood,* [4] *and unto the end of the war desolations are determined.*” Furthermore, in Daniel 9:27 we find four more independent statements, as follows: “[1] *And he shall confirm the covenant with many for one week:* [2] *and in the midst of the week he shall cause the sacrifice and the oblation to cease,* [3] *and for the overspreading of abominations he shall make it desolate, even until the consummation,* [4] *and that determined shall be poured upon the desolate.*” Now, every single one of these independent statements begins with the coordinating conjunction “and” in order to reveal the relationship of that statement with that which precedes it. For each of the independent statements of Daniel 9:26, it can be demonstrated by the flow of thought that the conjunction “and” at the beginning of each independent statement signals a sequential relationship to that which preceded it. Also for the latter three independent statements of Daniel 9:27, it can be demonstrated by the flow of thought that the conjunction “and” at the beginning of each of these independent statements signals a sequential relationship to that which preceded it. So then, what about the first independent statement of Daniel 9:27, the statement with which Daniel 9:27 begins? Since the coordinating conjunction “and” at the beginning of every other independent statement in Daniel 9:26-27 indicates a sequential relationship to that which preceded it, so in this contextual flow-of-thought we would conclude that the coordinating conjunction “and” at the beginning of Daniel 9:27 also indicates a sequential relationship to that which preceded it.

5. The point of Immediate Context

In Daniel 9:27 we find the pronoun “*he*” employed three times, and all three appear to be a reference unto the same “*he*.” So then, who is the contextual antecedent for this pronoun “*he*”? Grammatically (agreeing in both gender and number) and contextually, there are two possible antecedents for this pronoun “*he*.” The first of these is “*the Messiah the Prince*.” The second is “*the prince that shall come*.” Three times throughout the context of Daniel 9:24-26 the Messiah is referenced, and each time He is referenced with an exalted title, as follows: (1) “*the Most Holy*” in verse 24, (2) “*the Messiah the Prince*” in verse 25, and (3) “*Messiah*” in verse 26. Considering that such exalted titles are used for Him in all of these prior cases, it seems out of contextual character then to reference Him in verse 27 simply with the pronoun “*he*” for all three uses. On the other hand, by referring to “*the prince that shall come*” with such a more general and less exalted phrasing, it would fit the character of the context quite well then to reference him in verse 27 with the simple pronoun “*he*.” Furthermore, it is a common principle of communication (although not a universal requirement) to arrange the antecedent for a pronoun as the closest possibility (agreeing in gender and number), which “*the*

prince that shall come” would be in the contextual flow of thought from verse 26 unto verse 27. As such, the grammatical and contextual evidence seems to point unto “*the prince that shall come*” as the correct antecedent for the pronoun “*he*” in Daniel 9:27, rather than “*the Messiah the Prince*.”

6. The point of Broader Context

The opening statement of Daniel 9:27 prophecies, “*And he shall confirm the covenant with many for one week.*” The use of the definite article “*the*” in the phrase “*the covenant*” indicates that this “*covenant*” is some definitely specific covenant. However, no further description is given in Daniel 9:24-27 by which to specifically define this “*covenant*.” Therefore, we must consider the broader context of the entire chapter of Daniel 9 and of the entire book of Daniel. In so doing, we find one other reference to a covenant with the definite article “*the*” in Daniel 9 (Daniel 9:4) five other references to a covenant with the definite article “*the*” in Daniel 11 (Daniel 11:22, 28, 30 [twice], 32). In Daniel 9:4 Daniel indicated that the Lord God was keeping (in the present tense of Daniel’s time) “*the covenant and mercy to them that love him, and to them that keep his commandments.*” So then, what “*the covenant*” was the Lord God keeping with His people at that present time? It would seem that Daniel was referring to the covenant that the Lord God had made with the children of Israel at Mount Sinai during Moses’ time. This would seem to be supported when we consider the similarity in terminology, as per Moses’ declaration unto the children of Israel in Deuteronomy 7:12-13. Furthermore, this would seem to be supported when we consider Daniel’s own reference unto “*the law of Moses*” in Daniel 9:11-13. Finally, it also appears that within their individual contexts every one of the five references to “*the covenant*” or “*the holy covenant*” in Daniel 11 is a reference unto the covenant that the Lord God had made with the children of Israel at Mount Sinai.

So then, in what way will the “*he*” of Daniel 9:27 “*confirm*” the Lord God’s covenant with the children of Israel that He had made with them at Mount Sinai? In order to answer this question, it might be of value to consider the opposite behavior as presented in Daniel 11:30-31. Therein we learn of a foreign ruler who would “*have indignation against the holy covenant,*” which he would demonstrate by polluting “*the sanctuary of strength*” (that is – the temple in Jerusalem) and by taking away “*the daily sacrifice*” from being engaged. Even so, if having indignation against “*the holy covenant*” is to pollute the temple and to take away the sacrificial system from the temple, then it would seem reasonable to conclude that confirming “*the covenant*” would be to support the temple and the engagement of the sacrificial system in the temple.

Even so, I would contend that some political leader of the Roman kingdom (within the context of its “*iron and clay mixed*” form as a religious force) “*shall come*” unto Jerusalem and “*shall confirm the covenant with many*” among the children of Israel for a seven year period (“*one week*”), such that there shall be an agreement that those “*many*” among the children of Israel will be permitted to engage in the sacrificial system of the temple for that period of time. Furthermore, I would contend that this “*he*” of Daniel 9:27 is the same as the “*man of sin,*” “*the son of perdition,*” who is referenced in 2 Thessalonians 2:3-4. Finally, I would contend that the act of this “*he*” in the midst of the 70th “*week*” of years, wherein he will “*cause the sacrifice and the oblation*” of the sacrificial system of the temple in Jerusalem “*to cease*” being engaged, is the same as the act of the “*man of sin,*” “*the son of perdition,*” wherein he will oppose and exalt himself “*above all that is called God, or that is worshipped,*” such that “*he as God*” will sit “*in the temple of God, shewing himself that he is God*” (that is – claiming himself to be The very God). (See 2 Thessalonians 2:4) Indeed, I would contend that this “*he*” is the same as the blaspheming “*beast*” of Revelation 13.