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The 70 Weeks Prophecy

Prophecy Study Paper

Prepared by thProphecy Advisory Committee
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THE 70 WEEKS PROPHECY *Prophecy Study Paper*

Daniel **9:20-27** contains one of the most interesting and controversial prophecies of the Bible. It is a very specific prophecy with a fixed beginning ("from the going forth of the commandment to restore and to build Jerusalem"—KJV). There is much agreement about some portions of the prophecy and much disagreement about other portions. This study paper will analyze the prophecy and address the controversies.

Jesus Christ emphatically declared that the Old Testament Scriptures contained prophecies He would fulfill (Luke 24:27, 44).

Luke 24:27 NKJV - And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

Luke 24:44 NKJV - Then He said to them, "These [are] the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and [the] Prophets and [the] Psalms concerning Me."

Biblical scholars have catalogued more than 300 amazing prophecies that find precise fulfillment in the life and labor of the Son of God. Daniel 9 is just one of these prophecies.

There are several factors to consider when studying prophecy. These include: the historical setting of the prophecy; the theology of the prophecy; the chronology of the prophecy; and finally, since most prophecy has an end-time element, the implications for future fulfillment.

The Historical Background

The prophet Jeremiah foretold that the Jews would be delivered as captives to Babylon as a result of their idolatry. According to the prophecies they were to be confined in Babylon for 70 years (Jeremiah 25:12 ; 29:10; Daniel 9:2; 2 Chronicles 36:21; Zechariah 1:12; 7:5).

Jeremiah 25:11 NKJV - 'And this whole land shall be a desolation [and] an astonishment, and these nations shall serve the king of Babylon seventy years.
Jeremiah 25:12 NKJV - 'Then it will come to pass, when seventy years are completed, [that] I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,' says the LORD; 'and I will make it a perpetual desolation.

Jeremiah 29:10 NKJV - For thus says the LORD: After seventy years are completed at Babylon, I will visit you and perform My good word toward you, and cause you to return to this place.

Daniel 9:2 NKJV - in the first year of his reign I, Daniel, understood by the books the number of the years [specified] by the word of the LORD through Jeremiah the prophet, that He

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*would accomplish seventy **years** in the desolations of Jerusalem.*

2 Chronicles 36:20 NKJV - And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia,
2 Chronicles 36:21 NKJV - to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.
2 Chronicles 36:22 NKJV - Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also [put it] in writing, saying,
2 Chronicles 36:23 NKJV - Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who [is] among you of all His people? May the LORD his God [be] with him, and let him go up!

Zechariah 1:12 NKJV - Then the Angel of the LORD answered and said, "O LORD of hosts, how long will You not have mercy on Jerusalem and on the cities of Judah, against which You were angry these seventy years?"

Zechariah 7:5 NKJV - "Say to all the people of the land, and to the priests: 'When you fasted and mourned in the fifth and seventh [months] during those seventy years, did you really fast for Me--for Me?

Scholars differ on how to count the 70 years since the captivity took place over a number of years. Most agree on the date of 586-585 B.C. for the destruction of the temple and the date of 515 B.C. for the rededication. The time period between these two dates equals 70 years. This would seem to be a reasonable application of the prophecy from Jeremiah.

During the Babylonian siege against Judah and Jerusalem, thousands of Jews were taken captive and transported to Babylon. Among these captives were Daniel, Hananiah, Mishael and Azariah.

> *"In the third year of the reign of Jehoiakim king of Judah, Nebuchadnezzar king of Babylon came to Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with some of the articles of the house of God, which he carried into the land of Shinar to the house of his god; and he brought the articles into the treasure house of his god. Then the king instructed Ashpenaz, the master of his eunuchs, to bring some of the children of Israel and some of the king's descendants and some of the nobles, young men in whom there was no blemish, but good-looking, gifted in all wisdom, possessing knowledge and quick to understand, who had ability to serve in the king's palace, and whom they might teach the language and literature of the Chaldeans . . . Now from among those of the sons of Judah were Daniel, Hananiah, Mishael, and Azariah" (Daniel 1:1-4, 6).*

> *"In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans—in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD*

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through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem" (Daniel 9:1-2).

It seems that Darius the Mede was assigned as the king over Babylon by Cyrus in 538 B.C. according to Daniel. After all the facts are considered, the date of **538 B.C.** seems reasonable for the setting of Daniel 9 and the first year that Darius served as king over Babylon.

Using this date of 538 B.C.for **Darius and Cyrus**, we then establish the date for the decree of Cyrus as recorded in 2 Chronicles 36:22-23 for the return of the Jews to Jerusalem:

"Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom, and also put it in writing, saying, Thus says Cyrus king of Persia: All the kingdoms of the earth the LORD God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? May the LORD his God be with him, and let him go up!"

Rawlinson[1]gives the date as 558 B.C. for the beginning of Cyrus' reign and continuing to 529 B.C., when it is recorded that he was killed in battle. Based on this information, the following dates seem reasonable:

1. Cyrus begins his reign as Persian king in 558 B.C.
2. The setting for Daniel 9 is 538 B.C., the first year of Darius the Mede over Babylon.
3. The first year of Cyrus over the expanded kingdom, now including Babylon, is also 538 B.C.
4. Darius the Mede reigns over Babylon (with Cyrus) beginning in 538 B.C.
5. The decree to rebuild the temple was first given by Cyrus in 538 B.C. (2 Chronicles 36:22-23), which was his first year over the combined Babylonian/Persian empire.
6. Artaxerxes I begins his reign as Persian king in 465-464 B.C. after the death of Xerxes. His seventh year would be **458-457** B.C. He issues another decree and gives a letter to Ezra.

Daniel and his three friends were most likely taken into captivity early on in the conquest by Nebuchadnezzar. The best date that we have for this captivity is 604 B.C. This means that by the time we get to Daniel 9 and the end of the Babylonian Empire, 70 years have almost elapsed. Daniel is now an old man, having been in captivity for 66 years. The prophecy of Jeremiah takes on added significance. If you count from the first captivity under the reign of Jehoiakim, the 70 years would end in 534 B.C. (604 B.C. to 534 B.C.). But there were subsequent captivities and it wasn't until 586-585 B.C. that the city of Jerusalem and the temple were destroyed and King Zedekiah was taken captive. Calculating from this date we get 515 B.C. as the end of the 70 years. It was at this time that the temple was restored and rededicated.

[1] George Rawlinson, *A Manual of Ancient History* (New York, Harper & Brothers Publishers, 1871).

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*Daniel 9:25 KJV - 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**: the street shall be built again, and the wall, even in troublous times.*
Daniel 9:26 KJV - And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.
*Daniel 9:27 KJV - And he shall confirm the covenant with many for **one week**: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.*

The next question has to do with the decree itself. In Daniel 9:25 we have a marker given for this remarkable prophecy: *"that from the going forth of the command to restore and build Jerusalem until Messiah the Prince . . ."* Instead of "*command,*" the NIV uses "*decree*," the NRSV uses "*word*" and the NASB uses "*decree*" but in a marginal note has "*word*." There appear to have been at least **four decrees (letters, words, etc.) given for the Jews to return** to Jerusalem.

1. The decree of Cyrus for the rebuilding of the temple given in 538 B.C. (2 Chronicles 36:22-23; Ezra 1:1-4).
2. Darius issues a decree in 520 B.C. (Ezra 6:1, 6-12).
3. The third was the decree of Artaxerxes Longimanus in 457 B.C. (Ezra 7).
4. The fourth decree was also issued by Artaxerxes Longimanus in 444 B.C. (Nehemiah 2:1-8).

If the prophecy of Daniel 9 is for 490 years (70 prophetic weeks would equal 490 years) and 483 of those years are consecutive without a break (seven weeks plus 62 weeks), then we must still decide which decree is the specific beginning for such a count. The first three decrees do not mention rebuilding Jerusalem, but only reference the temple. Is this a problem with the interpretation of the prophecy? Or is it not true that implicit in the decree to rebuild the temple are the instructions for rebuilding the city? The Jews who returned had to build structures to live in and do business in. Would this qualify as rebuilding the city?

Only the fourth decree in the time of Nehemiah (444 B.C.) mentions rebuilding the city and its wall. Some scholars try to make this date work for the calculating of the 490 years. This is a very difficult fit and would seem to be a blatant attempt to simply make the numbers work. A better solution is to use the **first decree of Artaxerxes in 457 B.C.** One determines in this scenario that rebuilding the city is implicit in the command to Ezra.

If the first 483 years of the prophecy (69 times 7) must conclude with Christ, then the only decree that works naturally without all the unusual calculations is the one issued by Artaxerxes in 457 B.C. By adding 483 years to 457 B.C. you will arrive at A.D. 27 (remembering to add one to make up for the nonexistent year "0"). This was a significant date. Christ was

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baptized at this time and also began His public ministry.

In the beginning of the ninth chapter of his book, Daniel is beseeching God regarding His people, the temple ("*Your sanctuary,*" Daniel 9:17) and the city of Jerusalem.

Daniel 9:17 KJV - Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Based on these concerns, it would seem that Gabriel's explanation of the 70 "sevens" would include the temple and not merely the rebuilding of Jerusalem, yet the decrees of Cyrus, Darius and the first decree of Artaxerxes as recorded in Scripture do not include a reference to rebuilding the city, but they *do not exclude* such an event.

> *"So the elders of the Jews built and prospered, through the prophesying of the prophet Haggai and Zechariah son of Iddo. They finished their building by command of the God of Israel and by decree of Cyrus, Darius, and King Artaxerxes of Persia; and this house*
>
> *was finished on the third day of the month of Adar, in the sixth year of the reign of King Darius" (Ezra 6:14-15, NRSV).*

The sixth year of Darius (not to be confused with Darius the Mede of Daniel's day), using 521 B.C. as the first year of his reign, would correspond to 515 B.C. This was exactly 70 years after the destruction of the temple by Nebuchadnezzar's armies. The decrees are all lumped together here in Ezra. With the understanding that Artaxerxes issued two decrees—one to Ezra and one to Nehemiah—we see four decrees all involved in the restoration of Judah to its homeland. Ezra appears to show that each decree ("letter," "word") included a reference to building. The proper beginning point for calculating the prophecy is the decree ("letter") of Artaxerxes given to Ezra in 457 B.C.

A Day for a Year Principle

Most scholars agree that this prophecy hinges on the understanding of "the day for a year" principle. In order to arrive at the time period of 490 years for the 70 weeks, you must have each day equal to a full year. This principle is established in other sections of Scripture.

> *"According to the number of the days in which you spied out the land, forty days, for every day a year, you shall bear your iniquity, forty years, and you shall know my displeasure" (Numbers 14:34, NRSV).*
>
> *"And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year" (Ezekiel 4:6).*

The Scriptures also confirm that a prophetic year is 360 days. We get this from the book of Revelation where 1,260 days is equated to 3 1/2 years (360 times 3 1/2). Virtually all scholars agree that the prophecy of Daniel 9 is for 490 years. It is divided into three parts or groups of

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seven: seven times seven, 62 times seven and one remaining seven.

Explanation of the Prophecy

While Daniel is praying and meditating, the angel Gabriel appears to him. He assures Daniel that he is there to give him understanding.

> *"Now while I was speaking and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God in behalf of the holy mountain of my God, while I was still speaking in prayer, then the man Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering. And he gave me instruction and talked with me, and said, 'O Daniel, I have now come forth to give you insight with understanding. At the beginning of your supplications the command was issued, and I have come to tell you, for you are highly esteemed; so give heed to the message and gain understanding of the vision'" (Daniel 9:20-23, NASB).*

> The prophecy was meant to be understood. Gabriel appears to give Daniel insight into the events that were disturbing him. In verse 24 Gabriel tells Daniel that six things will be accomplished by the end of the prophecy. Three of these have to do with sin, and the other three have to do with events that will be fulfilled at the time Christ returns to this earth.

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

> *Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (Daniel 9:24, KJV)*

Notice the first three things that are listed here. This is the purpose in the prophecy—to tell Daniel what would be done and when it would be completed. **The prophecy is about Christ**, but it is also "decreed for your [Daniel's] people and your [Daniel's] holy city."

1. Finish the transgression.
2. Make an end of sin.
3. Make atonement for iniquity.

These three deal with sin. There must also be some relation to Daniel's people (the Jews) and the holy city (Jerusalem). All three of these were fulfilled to some degree in the sacrifice of Christ (although sin, transgression and iniquity were not ended in the sacrifice of Christ, the ability to bring them to an end was embedded in this sacrifice). The next three are more far reaching and **could only be fulfilled when Christ returns.**

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1. Bring in everlasting righteousness.
2. Seal up vision and prophecy.
3. Anoint the most holy (the word *place* is not in the original).

It has been argued that all six of these items could only be fulfilled by the return of Jesus Christ. Ultimately this is true, but clearly the sacrifice of Christ changed things. He died as the ultimate sacrifice for sin and while sin did not end with the death of Christ, there is now an Advocate for the removal of sin. We know that through Christ our sins can be removed as far as the east is from the west (Psalm 103:12).

> *Psalm 103:8 KJV - The LORD [is] merciful and gracious, slow to anger, and plenteous in mercy.*
> *Psalm 103:9 KJV - He will not always chide: neither will he keep [his anger] for ever.*
> *Psalm 103:10 KJV - He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*
> *Psalm 103:11 KJV - For as the heaven is high above the earth, [so] great is his mercy toward them that fear him.*
> *Psalm 103:12 KJV - As far as the east is from the west, [so] far hath he removed our transgressions from us.*

When we read the six things that are to be accomplished we see that Christ is the One who will accomplish them all. This prophecy is about Christ, Daniel's people and the holy city. It will require 490 years or 70 prophetic weeks to be fulfilled. It seems awkward to conclude that 69 weeks are fulfilled by Christ but the 70th week is fulfilled by someone else. It is He (Christ) who does all six of these things, not the desolator—that is, not the worldly prince. The prophecy does describe some activities of the "prince that is to come," and how and why he will be affected by Christ's actions. These six operations cannot be fully accomplished until the second coming of Jesus Christ. *The Bible Knowledge Commentary,* for example, in the Daniel 9:24-27 section, places the end of the prophecy with the second coming and the beginning of the Millennium. Activities of the prince and his predecessors are mentioned, but in the context of how the Messiah will finally rid the world of such evil.

The Six Things

The first of the six is to "finish the transgression." The Hebrew word for "transgression" is *pesha* and it indicates rebellion. Revolt and rebellion against God did not end with the crucifixion. The ultimate fulfillment of this will certainly be at the return of Christ when Satan is put away. The Hebrew word for "finish" is *kala* and it means "to close, to shut up, to withhold something from someone, to prohibit in respect to anything . . . to be shut up, restrained."[2] In both the King James Version and the New American Standard Bible, the reference note is "restrained." Daniel 9:24 is the only place in the Hebrew Scriptures where *kala* is translated "finish." Most often it is translated "restrain" or "shut up." The coming of Christ and His subsequent death made it possible for sin to be restrained, not eliminated completely. **With the sacrifice of Christ for sin and the indwelling of the Holy Spirit, a Christian can "restrain" or "shut out" rebellion.**

The second action is to "make an end of sins." "Sins" comes from a different Hebrew word (*chatta' ah*) than the one for "transgression," and means to miss the mark, and implies a

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more general lack of morality. *Strong's* associates this word with "sacrifice" and sin "offering" as a punishment for sins.

> "An offence (sometimes habitual sinfulness), and its penalty, occasion, sacrifice, or expiation; also (concretely) an offender:—punishment (of sin), purifying(-fication for sin), sin(-ner, offering)."[3]

Some commentators describe "make an end of" as meaning to seal up (to stop), with a view toward punishment. Once again, there are strong allusions to Christ's sacrifice as the atoning for sins. We know that Christ as the Messiah will direct His people toward the true mark, making an end of sin as a way of life. This whole process began when Jesus Christ gave His life to eliminate sin, and it culminates with His return.

DD - Jesus is also the purification for sin - he paid the price for our sin, purifying us

The third event is to "make reconciliation for iniquity." This has happened for the converted of this age, but there are many more millions, even billions, who need to repent, and will do so after Christ's return. **Reconciliation is now available through the sacrifice of Jesus Christ,** even though the ultimate fulfillment for all mankind will be after the return of Jesus Christ. The ministry of the New Covenant is called a ministry of reconciliation. Notice 2 Corinthians 5:18:

> *"Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation."*

[2] H.W.F. Gesenius, *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* (Grand Rapids, MI: Baker Books, 1979).
[3] James Strong, *Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Broadman and Holman Publishers, 1999).

True reconciliation did not become possible until the death of Jesus Christ. Here again we have an aspect of this prophecy that has a direct link to the crucifixion.

The final three actions are couched in a more positive vein, though the others certainly have positive, not negative results.

The fourth, "to bring in everlasting righteousness," reflects an inward, moral transformation. It reflects conditions wherein righteousness is the characterization of those who are present. This will replace periods of comparative and temporary "righteousness" of this age. **This will require the return of Jesus Christ and the millennial setting** that we read about in other parts of Scripture.

The fifth, "to seal up vision and prophecy," is an evident reference to that future time when the warning messages of the prophets are no longer needed. When the Messiah is enthroned, the need for prophetic warning messages as needed in the past will be greatly

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diminished if not eliminated. Most of the major prophecies will have been fulfilled, and it will simply be a matter of the carrying out of those that remain to be fulfilled.

Last of all, "to anoint the Most Holy" may relate to the temple that will exist after Christ's return, as described in the latter chapters of Ezekiel. The tabernacle, which was the predecessor of the temple, was anointed with oil (Exodus 40:9-11).

> *Exodus 40:9 KJV - And thou shalt take the anointing oil, and anoint the tabernacle, and all that [is] therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.*
> *Exodus 40:10 KJV - And thou shalt anoint the altar of the burnt offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy.*
> *Exodus 40:11 KJV - And thou shalt anoint the laver and his foot, and sanctify it.*

The presence of the King of Kings and Lord of Lords will make this a most holy place—a paramount spiritual anointing. Some translations leave the designation of the "Most Holy" open, while others add the word *place.* Is it possible that this is referring to the Most Holy, that is, Jesus Christ Himself? Christ was the "Anointed One" and He is called the Mighty God (Isaiah 9:6).

> *Isaiah 9:6 KJV - For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor,* ***The mighty God****, The everlasting Father, The Prince of Peace.*

He was certainly anointed as our High Priest when He gave His life for us. He will be anointed King of Kings and Lord of Lords when He returns to this earth. It is difficult to know with certainty what is being referred to here, but in general a reference to the temple to be established in the Millennium seems most reasonable.

Unquestionably, the all-encompassing sacrifice of Jesus is a major event in the fulfillment of the 70 weeks prophecy. None of the six actions could take place without His death. The shedding of His blood is a truly significant aspect of all six. The 70 weeks prophecy is directed toward the people and the city, but **it requires the crucifixion of Jesus Christ to be fulfilled.** In contrast, the "prince that is to come" (this is verse 26) is involved because he constitutes a chief obstacle in clearing the way for righteousness to be ushered in. This final "prince" will overshadow previous desolators such as Antiochus Epiphanes in 168 B.C. and Titus in A.D. 70.

> *Daniel 9:25 KJV - 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: the street shall be built again, and the wall, even in troublous times.*
> *Daniel 9:26 KJV - And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of* ***the prince that shall come*** *shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.*
>
> *NKJV: "And after the sixty-two weeks Messiah shall be cut off, but not for*

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> *Himself; And the people of **the prince who is to come** Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.*

Who Is the "He" of Verse 27?

> *Daniel 9:27 KJV - And **he** shall confirm the covenant with many for one week: and in the midst of the week **he** shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations **he** shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.*

Now let's look a little closer at Daniel 9:27, specifically to examine the "he" who confirms the covenant. The same "he" is also described in this verse as bringing an end to sacrifice and offering. Some commentators state that the antecedent is the prince in the phrase "people of the prince who is to come" in verse 26. This prince could not be Jesus Christ, since the prince's people destroy the city and the sanctuary. **Can the "he" of verse 27 refer to a worldly prince making a seven-year treaty with the Israelis, then breaking the treaty after 3 1/2 years by cutting off the sacrifices?** Grammatically, it is difficult to make the case that the antecedent of "he" would be the prince of verse 26. A better grammatical case can be made for Messiah of verse 26. The phrase is "people of the prince" not "prince of the people." The American Standard, King James, New American Standard, New King James, New International, New Revised Standard, Revised Standard and most notably the Jewish translation of the Masoretic text, translates in this order, though with a few variations on the nouns.

The word *he* explicitly appears twice in this verse: "he shall confirm a covenant" and "he shall bring an end to sacrifice." Most English translations have a third reference to a "one who makes desolate." In the first two cases, the *he* is determined from the verb form and it is third person singular. The Masoretic text has the following:

> *"And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment."*[4]

The term "that which causeth appalment" is a reference to something in the temple (or near the temple area where sacrifices are taking place) and not a person. Obviously there is a person who causes this to happen, but this section of the verse is highlighting the thing and not the person. Another reading of the verse would be: *"On the wing [corner] desolating abominations . . ."* In this case "desolating" is a participial form. It is masculine singular. Therefore, from the Masoretic text it would appear that the reference here is to a thing and not to an individual. This would eliminate the necessity to deal with three pronouns (he, he and one) as can be found in the various English translations of this verse. This does not resolve the problem of the antecedent for "he," but it does eliminate the third "he" as found in the KJV.

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"*Of the prince*" is a prepositional phrase describing "people." "Prince" is the object of the preposition "of," hence disqualifying it as the antecedent. One cannot simply change the order of the words to make it say what he desires. The Masoretic text confirms that the phrase is "**people of the prince**" and not "prince of the people." That leaves us with "Messiah" as the nearest and most logical antecedent for the "he" in verse 27. Some translations capitalize the "he" to show their belief that this is referring to the Messiah. Of course, capitalization wasn't used in the original text.

Jesus' death on the stake for the sins of all humanity caused the need for sacrifice and offering to cease. He was the real sacrifice that animal sacrifices foreshadowed. The fact that Christ was crucified on a Wednesday, in the middle of a physical week, helps solidify the case for this referring to Christ and not to a "prince who is to come."

[4]*The Holy Scriptures According to the Masoretic Text* (Philadelphia: The Jewish Publication Society of America, 1955).

When Jesus Christ died, sacrifices could cease as they were no longer necessary. Hebrews 10:14-18 explains:

> *"For by one offering He has perfected forever those who are being sanctified. But the Holy Spirit also witnesses to us; for after He had said before, 'This is the covenant that I will make with them after those days, says the LORD: I will put My laws into their hearts, and in their minds will I write them,'* then He adds (v17)*, 'Their sins and their lawless deeds I will remember no more.' Now where there is remission of these, there is no longer an offering for sin*" (emphasis added throughout).

The priests continued offering sacrifices for a few more years, but this makes it clear that there was no longer a need for an offering for sin, once true remission was accomplished. Hebrews was written prior to the destruction of the temple, when animal sacrifices were stopped, but Paul, the author, states that there *"is* no longer an offering for sin," showing that the necessity was taken away in the death of Jesus Christ.

Finally, in the last half of verse 27, the term *desolator* is found in most English translations—either in the text or a marginal note (NKJV). Here, the final desolator (or desolate thing, as shown in the Masoretic text), **who is a man motivated and possessed by the devil**, is introduced. Verse 26 can be understood to describe both a forerunner type (what the Roman armies of Titus did in destroying the temple and city of Jerusalem in A.D. 70) and a final end time event. There will be a final fulfillment—a final desolating wicked one—who will put a stop to end-time sacrifices in the temple area of Jerusalem and will spiritually defile that area (see Daniel 12:11; 2 Thessalonians 2:2-11; Matthew 24:15).

> *Daniel 12:11 KJV - And from the time [that] the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up, [there shall be] a thousand two hundred*

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and ninety days.

2 Thessalonians 2:1 KJV - Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him,
2 Thessalonians 2:2 KJV - That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.
2 Thessalonians 2:3 KJV - Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and that man of sin be revealed, the son of perdition;
2 Thessalonians 2:4 KJV - 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.
2 Thessalonians 2:5 KJV - Remember ye not, that, when I was yet with you, I told you these things?
2 Thessalonians 2:6 KJV - And now ye know what withholdeth that he might be revealed in his time.
2 Thessalonians 2:7 KJV - For the mystery of iniquity doth already work: only he who now letteth [will let], until he be taken out of the way.
2 Thessalonians 2:8 KJV - And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:
2 Thessalonians 2:9 KJV - [Even him], whose coming is after the working of Satan with all power and signs and lying wonders,
2 Thessalonians 2:10 KJV - And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.
2 Thessalonians 2:11 KJV - And for this cause God shall send them strong delusion, that they should believe a lie:

Matthew 24:15 KJV - When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

That is, there is a consummation of events involving what God has determined being poured out on the desolator. Then Satan himself will be dealt with and the Lord of Lords will be in a position to complete the final half of the 70th week, completing the confirming of the "covenant for one week." Christ's ministry as the "Messenger of the covenant" (Malachi 3:1) lasted for 3 1/2 years—exactly half of one prophetic week.

Malachi 3:1 KJV - Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

Confirming the Covenant

In Daniel 9:27 we are told that this "he" will confirm a covenant with "many" for one week. It is interesting that Paul used the same term "many" to refer to those affected by Christ's sacrifice for sin.

*"So Christ was offered once to bear the **sins of many**. To those who eagerly wait for Him*

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He will appear a second time, apart from sin, for salvation" (Hebrews 9:28).

In the New American Standard Bible we read of the "he" who makes a "firm covenant," the "he" who "will put a stop to sacrifice and grain offering" and the "one who makes desolate."

> *"And **he will make a firm covenant** with the many for one week, but in the middle of the week **he will put a stop to sacrifice and grain offering**; and on the wing of abominations will come **one who makes desolate**, even until a complete destruction, one that is decreed, is poured out on the **one who makes desolate**" (Daniel 9:27 NASB95).*

This is a sweeping prophecy, with a terminus that cannot be calculated humanly. This is because of the open-ended condition affecting what follows the 69th week. **We can read in history about all except the last half week. That is yet to come.** This makes it all the more imperative that we "*watch and pray always*" so that we will recognize the arrival of this final prince on the world scene. We will need to be aware as he facilitates the growth of sin and we wait for Christ to return to destroy him with the brightness of His coming and clear the way for the last half of His ministry—the final half week (or 3 1/2 years) of this marvelous prophecy.

Another piece to this puzzle can be found in the meaning of the Hebrew word translated "*confirm*" in the King James. This is translated "make a firm" covenant instead of "confirm a covenant" in most of the recent translations. This seems to be a better translation of the Hebrew *gabar*. According to Gesenius, this word means "to be strong, to prevail . . . to bind up anything broken, to make firm, this signification is applied to power and strength . . . to be strong, strengthened . . . to make strong, robust, to strengthen . . . to make strong, firm, to confirm…to prevail . . . to show oneself strong."[5]It means "to make strong, to give strength." If we use the idea of "making strong" or "strengthening," **then we conclude that we are talking about something that already existed and not something that is being created.**

We are told in Isaiah 42:21 (*KJV - The LORD is well pleased for his righteousness' sake; he will magnify the law, and make [it] honourable.*) that Christ would come to "magnify the law" (KJV) or "exalt the law" (NKJV). To magnify means to strengthen or enlarge. This is also consistent with what we read in Hebrews about the New Covenant.

> *"In that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away"* (Hebrews 8:13).

The Greek for "new" in this verse is *kainos*. In Zodhiates' *Complete Word Study Dictionary, New Testament* we read the following under the word *kainos*:

> "New as opposed to old or former and hence also implying better because different, as . . . ([1242] testament), meaning a new testament which is better than the old. See . . . (1242) (Matt. 26:28; Mark 14:24; Luke 22:20; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 8:8, 13; 9:15; Sept.: Jer. 31:31). 'A new song' means a nobler, loftier strain (Rev. 5:9; 14:3; Sept.: Ps. 33:3; 40:3; Is. 42:10). 'New heavens and a new earth' (2 Pet. 3:13; Rev. 21:1; Sept.: Is. 65:17; 66:22) refers to heaven and earth which have been renewed, and, therefore, made superior, more splendid; as also the 'new Jerusalem' (Rev. 3:12; 21:2); 'I make all things

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new' or nobler (Rev. 21:5). Metaphorically speaking of Christians who are renewed and changed from evil to good by the Spirit of God (2 Cor. 5:17; Gal. 6:15; Eph. 4:24); a new heart, a transformed, saved heart (Sept.: Ezek. 18:31; 36:26)."[6]

> *2 Corinthians 5:17 ESV - Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.*
>
> *Galatians 6:15 ESV - For neither circumcision counts for anything, nor uncircumcision, but a new creation.*
>
> *Ephesians 4:20 ESV - But that is not the way you learned Christ!--*
> *Ephesians 4:21 ESV - assuming that you have heard about him and were taught in him, as the truth is in Jesus,*
> *Ephesians 4:22 ESV - to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,*
> *Ephesians 4:23 ESV - and to* ***be renewed in the spirit of your minds****,*
> *Ephesians 4:24 ESV - and* ***to put on the new self,*** *created after the likeness of God in true* ***righteousness*** *and holiness.*
>
> *Ezekiel 18:30 ESV - "Therefore I will judge you, O house of Israel, every one according to his ways, declares the Lord GOD. Repent and turn from all your transgressions, lest iniquity be your ruin.*
> *Ezekiel 18:31 ESV - Cast away from you all the transgressions that you have committed, and* ***make yourselves a new heart and a new spirit!*** *Why will you die, O house of Israel?*
> *Ezekiel 18:32 ESV - For I have no pleasure in the death of anyone, declares the Lord GOD; so turn, and live."*
>
> *Ezekiel 36:26 ESV - And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh.*
> *Ezekiel 36:27 ESV - And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.*

[5] H.W.F. Gesenius, *Gesenius' Hebrew-Chaldee Lexicon to the Old Testament* (Grand Rapids, MI: Baker Books, 1979).
[6] Spiros Zodhiates, *The Complete Word Study Dictionary, New Testament* (Chattanooga, TN: AMG Publishers, 2000).

One way of looking at the New Covenant is as a "renewing" of the Old Covenant with better promises. Christ came to strengthen or magnify the law. Matthew 5 through 7, commonly called the Sermon on the Mount, is clearly a magnification of the law. **After 3 1/2 years of doing this, Christ was crucified. This was one half of a prophetic week.** There are 3 1/2 years left in this prophetic week. It seems that when Christ returns to this earth, He will fulfill this final 3 1/2 years.

A logical question to ask is, "Where in Scripture do we read of 3 1/2 years for the completion of Christ's ministry?" The answer is, "We don't." **But the same question could be asked about a seven-year treaty being consummated between the Israelis and the Beast**

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power that will allow the beginning of sacrifices. Under this scenario, the Beast breaks the treaty after 3 1/2 years. There is no reference to such a treaty anywhere else in Scripture. If we reject Christ as the One to confirm the covenant based on a lack of further reference to the 3 1/2 years, then we must reject the idea of a seven-year treaty based on the same rule.

The Hebrew word for "covenant" in Daniel 9 is *b'rith*. This same word is used six times in the book of Daniel. The references along with the context (all taken from the KJV):

Daniel 9:4: ". . . the great and dreadful God, keeping the covenant and mercy to them that love him . . ."

Daniel 9:27: "And he shall confirm the covenant with many for one week . . ."

Daniel 11:22: ". . . the prince of the covenant . . ." (A reference to the high priest who was deposed by Antiochus.)

Daniel 11:28: ". . . and his heart shall be against the holy covenant . . ."

Daniel 11:30: ". . . and have indignation against the holy covenant . . ."

Daniel 11:32: ". . . such as do wickedly against the covenant . . ."

In every other instance there is no question that the term *covenant* refers to something initiated by God. Why should we apply a different meaning to the term in Daniel 9:27? It would be out of context with the rest of Daniel to conclude that this verse is referring to a human treaty between the "king of the North" and the Israelis. Although the term *covenant* can refer to a physical agreement made by human beings, it is not used in such a manner anywhere else in Daniel.

Summary and Conclusions

In summary, what do we know about the 70 weeks prophecy of Daniel 9, and what do we not know? There are some things we can teach with a degree of certainty, and others that must be left open for discussion.

1. We believe that the prophecy extends for 490 years and is divided into three parts—seven weeks (49 years); 62 weeks (434 years) and one week (seven years).
2. We believe that the 70th week is divided into two equal parts of 3 1/2 years each.
3. We believe that the prophecy begins with the decree of Artaxerxes in 457 B.C.
4. We believe the first 69 weeks of the prophecy ended in A.D. 27 when Christ was baptized and began His ministry.
5. We believe that the Messiah was cut off in the midst of the 70th week (Daniel 9:27) after 3 1/2 years of "confirming" (or strengthening) the covenant—magnifying the

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law (Isaiah 42:21). His being cut off (sacrificing Himself) brought an end to the need for animal sacrifices for the people of God.

6. We believe there are yet 3 1/2 years of confirming the covenant to be fulfilled. The most likely scenario for this fulfillment is the beginning of the Millennium.

7. We believe that Christ was cut off (killed) in the midst of a literal week, on a Wednesday.

8. We believe the "abomination of desolation" will be set up in Jerusalem in the Holy Place. The man of sin (2 Thessalonians) and the king of the North (the Beast) will come into Jerusalem by flattery as a "peace-keeping" power. At some point animal sacrifices, which have previously been allowed, either on the altar that has been dedicated or in a new temple to be built, will be stopped. (This is the taking away of the "daily sacrifice" spoken of in Daniel 12:11 and the "destruction" of the sanctuary referred to in Daniel 9:26 and the "desolation" or "appalment" of the area of sacrifices referred to in Daniel 9:27 and Matthew 24:15). Christ's fulfillment of Daniel 9:27 isn't the same event as the taking away of the sacrifices because of the abomination of desolation which is described in Daniel 12. Christ's sacrifice brings an end to the need to sacrifice, but the abomination of desolation will stop the Jews from sacrificing in the end time. The Bible doesn't demand there be a temple but it does demand a reintroduction of sacrifices prior to the return of Christ. The denial of sacrifice will mark the beginning of the Great Tribulation and the treading down of Jerusalem by the gentiles. This will last 1,260 days or 3 1/2 years.

In summary, what are the strong points of our traditional teaching?

1. The prophecy is about the Messiah, the people and the holy city. Seventy weeks are determined for its completion.

   "Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy . . . Until Messiah the Prince, there shall be seven weeks and sixty-two weeks" (Daniel 9:24-25).

2. Daniel 9:26 refers to the Messiah being "cut off." In verse 27 we are told that "He shall bring an end to sacrifice and offering . . ." A clear connection can be made between the Messiah being "cut off" or crucified and the sacrifices coming to an end. The fact the Jews continued sacrificing at the temple until A.D. 70 is irrelevant. The same can be said of the high priest. He is no longer necessary after the sacrifice of Jesus Christ. When Christ died, the curtain in the temple was rent in two. The Christians from that point on did not need an animal sacrifice or a Levitical high priest to come before the throne of God. Paul makes this quite clear in the book of Hebrews, which was written while the temple was still standing.

3. In verse 27 we read of a "covenant" or "treaty" (NKJV note) being confirmed with

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many for one prophetic week. The Hebrew word for "covenant" is *b'rith*. Daniel uses this term five times in his book, but never does he apply it to a human treaty. In every other case it refers to something initiated by God. Why should we view Daniel 9:27 any differently? If this is speaking of a covenant initiated by God, then we have a consistency throughout the book of Daniel. If not, then this would be the only reference to such a treaty.

4. Also in verse 27 we read that this individual will "confirm" a covenant. The word for "confirm" in the Hebrew means to strengthen, to prevail or to make strong. The NRSV has "he shall make a strong covenant." The NASB has "he will make a firm covenant." If we accept the translation "strengthen" as being valid, then we have similar language regarding the New Covenant found in the book of Hebrews.

   Hebrews 8:13: "In that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away." The Greek word for "new" is *kainos*. This is different from another Greek word translated new, *neos*. In *Thayer's Greek-English Lexicon of the New Testament*, we have an explanation of the difference between these two words: "*neos* denotes the new primarily in reference to time, the young, recent; *kainos* denotes the new primarily in reference to quality, the fresh, unworn . . ." Paul used *kainos* to describe this "New" Covenant. It was founded on better promises, therefore it is better, but in reality it contains much that existed in the Old Covenant.

   The similarity in language would suggest that Daniel 9 is discussing the New Covenant and not a peace treaty among human beings.

5. The NASB and the NKJV separate the first two *he*s from the last part of the verse in Daniel 9:27. The Masoretic text doesn't even include a third pronoun. Therefore, based on the best sources we have available, the *he* who confirms (strengthens) the covenant and the *he* who brings an end to sacrifice cannot be the thing that makes desolate or the desolator.

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

   Daniel 9:27 (NKJV): *"Then he shall confirm a covenant with many for one week; but in the middle of the week* ***he shall bring an end to sacrifice and offering****. And* ***on the wing of abominations shall be one who makes desolate****, even until the consummation, which is determined, is poured out on the desolate [desolator—marginal reading]."*

6. The grammar itself of Daniel 9:27 seems to exclude the "prince who is to come" as the "he" who brings an end to the sacrifices. While some may debate the antecedent for the word *he,* the nearest singular noun used as a subject is the "Messiah" from verse 26. The nearest subject noun to the pronoun *he* is "people." This is plural and surely cannot be the antecedent for *he.* The word *prince* that occurs between *Messiah* and *he*

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is the object of a preposition and not the subject of anything, therefore would seem unusual for it to be the antecedent of *he.*

7. If Daniel 9:27 is describing a seven-year treaty that will be entered into by human beings in the Middle East, why is there no reference to such a treaty anywhere else in Scripture? There may very well be a treaty in the Middle East to bring about a temporary peace, but to ascribe the very specific prophecy of Daniel 9:27 to this event would seem to be unwarranted without scriptural support elsewhere.

We must also ask, what are the weak points of the Church's traditional teaching?

1. In no other place does the Bible mention a 3 1/2-year period for Christ to confirm the covenant.
2. In no other place does the Bible mention a 3 1/2-year period for Christ to complete the work of confirming the covenant.
3. The grammar of Daniel 9:27 is not conclusive. Could the "he" be the "prince" who is to come? It is more difficult to make this case, but it is made by some scholars.
4. Most people interpret Daniel 9:27 based on their predisposed theological position. This accusation is also made of the Church's position. We are accused of using Christ's sacrifice for sin that took place in the middle of a physical week to reason backwards that Daniel 9:27 is talking about Christ.

Other Possible Scenarios

The traditional teaching of the Church is that the 70 weeks prophecy is primarily about Jesus Christ, the city and the people and not about a "prince of the people" or "desolator." Clearly a "prince" is referenced in this section of Daniel 9. We also see in Daniel 9:25 ("Until Messiah the Prince") that Jesus Christ is referred to as the "Prince," but He is not the "prince who is to come" (Daniel 9:26). This prince is the evil one who will usher in the abomination of desolation. We have references to the "abomination of desolation" in Daniel 11:31 and Daniel 12:11. Both are tied in with the concept of stopping the sacrifices. But their stopping of the sacrifices is very different from the sacrifice of Christ making the sacrifices no longer necessary.

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THE 70 WEEKS
PROPHECY *Prophecy Study Paper*

The Church's traditional view of Daniel 11:31 has been that this refers to Antiochus Epiphanes and his setting up of the statue of Jupiter Olympus in the Holy Place in 168 B.C. Under the Maccabees, Antiochus was driven out of Jerusalem and the temple was cleansed. This cleansing took place in 165 B.C. and was followed by a great celebration (the festival of

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Chanukkah today; called the "feast of dedication" in John). Daniel 12 shows that a similar event will take place in the very end time, just prior to the return of Jesus Christ. The Beast and the false prophet will be in Jerusalem where the Jews will be sacrificing animals on an altar or possibly even in a new temple. A new abomination of desolation will be set up causing the sacrifices to cease. This will be the signal for those in Judea to flee (Matthew 24:15-16). Daniel 9 only makes passing reference to this "desolator" who is also the "prince who is to come" since this is primarily a prophecy about Jesus Christ, the people and the holy city.

The Church's traditional teaching views the Messiah as the antecedent to the "he" in verse 27, but this is certainly not the only view. Many modern commentaries suggest that the "he" who confirms a covenant is the "prince who is to come." This view envisions a peace treaty between the prince and the people of Israel which will allow animal sacrifices. After 3 1/2 years this treaty is broken and the sacrifices are stopped. This also corresponds to the "abomination of desolation" and the beginning of the Great Tribulation period. One commentary that supports this view is *The Bible Knowledge Commentary.*

> "A significant event that will mark the beginning of this seven-year period is the confirming of a covenant. This covenant will be made with many, that is, with Daniel's people, the nation Israel. 'The ruler who will come' (Dan. 9:26) will be this covenant maker, for that person is the antecedent of the word 'he' in verse 27. As a yet-future ruler he will be the final head of the fourth empire (the little horn of the fourth beast, 7:8).
>
> "The covenant he will make will evidently be a peace covenant, in which he will guarantee Israel's safety in the land. This suggests that Israel will be in her land but will be unable to defend herself for she will have lost any support she may have had previously. Therefore she will need and welcome the peacemaking role of this head of the confederation of 10 European (Roman) nations. In offering this covenant, this ruler will pose as a prince of peace, and Israel will accept his authority. But then in the middle of that 'seven,' after three and one-half years, he will break the covenant. According to 11:45, he will then move from Europe into the land of Israel."[7]

This view definitely has its supporters among the scholars, but not all scholars agree with these conclusions (Matthew Henry being an example of one who doesn't). United's position is that the weight of evidence supports Christ as the One who confirms (strengthens) a covenant, and it was His death after a 3 1/2 year ministry that caused the need for sacrifices to cease. His death in the middle of a seven-year ministry eliminated the necessity for sacrifices. We also believe that He died in the midst of a literal week (Wednesday). While we recognize there are other alternative views, we have found none to be so convincing that we would reject the Church's traditional teaching.

[7]John F. Walvoord and Roy B. Zuck, *The Bible Knowledge Commentary* (Wheaton, IL: Scripture Press Publications, Inc., 1983, 1985).

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Ap pe n di x A
Daniel 9:26-27

> "[26]And after the sixty-two weeks **Messiah** shall be cut off, but not for **Himself**; and the people of the **prince** who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.[27]Then **he** shall confirm a covenant with many for one week; but in the middle of the week **he** shall bring an end to sacrifice and offering. And on the wing of abominations shall be **one** who makes desolate, even until the consummation, which is determined, is poured out on the **desolate** [desolator]" (NKJV).

Analysis and Interpretation

"Messiah" is a proper noun. The other nouns used of personality in these verses are: **people, prince and desolator** (one, desolate, etc.). The controversy revolves around the antecedent of the first "he" in verse 27. Clearly the second "he" would have the same antecedent. There are only four possibilities for this antecedent: **Messiah, people, prince or desolator.** Since "people" is a plural noun, we can eliminate it as a possibility. We are left with **Messiah**, **prince** and **desolator**. In the Masoretic text we find reference to "desolating abominations" which seems to be a reference to something and not a person. The word "desolator" is found in the marginal notes of most translations. If we can eliminate the "desolator" as a possibility then we are only left with two: **Messiah and prince.**

If the antecedent of the first "he" in verse 27 is the prince, then there is an interesting problem that must be resolved. Verse 27 not only mentions the "he" who confirms a covenant, but it introduces the "one who makes desolate" (either a thing that causes desolation or a desolator). Who is the desolator? What is the thing that causes desolation? The Messiah is certainly not the "one who makes desolate." A stronger case can be made that the "prince who is to come" is the same as the desolator who does something or uses something to cause desolation. In other words, there are two clearly different personalities referenced in this verse—the "he" who confirms the covenant and causes the sacrifices to cease and the "desolator" or the thing that causes desolation. Based on this we again arrive at the conclusion that the "he" of verse 27 is the Messiah and not the prince or the desolator.

Ap pe n di x B
Translations That Contain the Phrase "One Who Makes Desolate" in Daniel 9:26-27

> "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined. And

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he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come **one who makes desolate**, even until a complete destruction, one that is decreed, is poured out on the **one who makes desolate**" (NASB, 1977).

"And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; and the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war; desolations are decreed. And he shall make a strong covenant with many for one week; and for half of the week he shall cause sacrifice and offering to cease; and upon the wing of abominations shall come **one who makes desolate**, until the decreed end is poured out on **the desolator**" (RSV, 1977).

"And after threescore and two weeks shall the anointed one be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And he shall make a firm covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come **one that maketh desolate**; and even unto the full end, and that determined, shall wrath be poured out upon **the desolate**" (ASV, 1994).