

REFUTING PM – PART 7 (DANIEL 9:24-27)

I. Introductory Matters:

- A. As we noted last time, most PM believe that, following the rapture and before their Anti-Christ reveals himself, the OT temple will be rebuilt in Jerusalem and the OT sacrifices will once again be offered. Evidence below:
1. “After 3 ½ years the Antichrist will stop the sacrifice and offering in the temple...” (**lastdaysmystery.info**).
 2. “The Scriptures tell us that there will be a Third Temple because sacrifices will be taking place during the last part of the Tribulation. For this to occur, there must be an altar and some sort of structure - be it a stone temple or a tent similar to Moses' or David's tabernacle” (**therefinersfire.org**).
- B. The primary texts they appeal to are **2 Th. 2:1-12** and **Dan. 9:24-27**.
1. We have dealt with the first passage.
 2. Today we will tackle the second one.

II. The Text:

- A. Background information:
1. Israel had been an unfaithful nation. Thus, Jeremiah stated the Israelites would be taken to Babylon as captives for seventy years (**Jer. 25:11-12; 29:10**).
 2. **Dan. 9:1-2** – Darius made king.
 3. **Ibid** – Daniel, per Jeremiah’s prophecies, calculated that the captivity period was almost over.
 4. **Dan. 9:3-19** – Daniel approaches God in prayer.
 5. **Ibid** – He prays fervently; confessing his sins and those of the nation, and petitions God to turn away His wrath from Jerusalem, and permit the temple to be rebuilt (**9:16-17**).
 6. **Dan. 9:20-22** – Gabriel appears and prepares to inform Daniel concerning his prayer.
 7. **Dan.9:23** – Daniel is told to understand the matter.
 - (a) What is the contextual answer to the following question: What does “the matter” have reference to?
 - (b) How about answering this per the context: What people are under consideration?
 - (c) How about this one: Does the “Jerusalem” mentioned fit into an ancient or modern setting?
 - (d) What is the contextual answer for this query: Does the “desolate sanctuary” noted have reference to an ancient or modern setting?
 - (e) Understanding the answers, the honest student is forced to admit that **Dan.9:24-27** must contextually equate to:
 - (i) The ancient Jew’s return home from Babylon and their restoration of Jerusalem.
 - (ii) If not, why not? Where is the contextual evidence to prove otherwise?
 8. Thus, in **Dan.9:24-27** what we find is:
 - (a) Daniel learns that the temple would be rebuilt (**vs. 25**).
 - (b) However, he is also informed of a more significant blessing – the entrance of the Messiah into the world within a 70 “week” timetable.
- B. **Vs. 24**.
1. *Seventy weeks are determined upon thy people and upon thy holy city,*
 - (a) The literal reading = seventy sevens.
 - (b) Per the mindset of that day the formula equates to each week representing 7 years in prophetic history.

- (i) This is agreed upon by all reputable scholars (**Archer 445, et al**).
- (ii) **Lev. 25:8** is often appealed to show the week to year construct.
- (iii) Thus, the symbolism denotes a period of approximately **490 years**.
- (c) Actually, the chronology is divided into three segments, the total of which represents 486½ years.
 - (i) 7 weeks = 49 years (**vs. 25**).
 - (ii) 62 weeks = 434 years (**ibid**).
 - (iii) One week (7 years) cut in half (3 ½ years) = 486 ½ years.

2. ***to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity,***

- (a) “To finish” either means to deal with sin effectively (forgive it) or let transgression reach its peak (**Mt. 23:32ff**).
- (b) The theme of Jesus coming to deal with sin is stressed in the NT (**Mt. 1:21; 20:28, et al**).
- (c) The arrival of Jesus did not put an “end” to sin in the sense that wickedness was removed from the earth.
- (d) Rather, the purpose of Jesus was to introduce a system that could provide effectively and permanently a solution for people who desire to be forgiven of their sins (**Rom.3:23-24**).
- (e) **Note:** This same truth is found in **Isa. 53**, “transgression” (8), “sin” (10, 12), and “iniquity” (5, 6, 11).
- (f) **Note:** **Isa. 53** is connected with the Lord’s atoning work during His first coming. Thus, since **Dan. 9:24** quite obviously has an identical thrust, it sure seems reasonable that it also must focus upon the first coming, and not upon Jesus’ second coming as argued by the PM.

3. ***and to bring in everlasting righteousness,***

- (a) This comes through the New Covenant (**Rom.1:16-17, et al**).
- (b) The term “everlasting” denotes that there will never be a need for a better system.
- (c) No improvement will ever be needed regarding the covenant ratified with Christ’s blood (**Heb. 9:26; 7:25**).

4. ***and to seal up the vision and prophecy,***

- (a) The Hebrew term = “seal up” denotes that which is brought to a conclusion or is finished (**Gesenius 315**).
- (b) Jesus fulfilled the prophecies of the Old Testament; He completed and finished them (**Mt. 5:17-18**).
- (c) In addition, Jesus also promised that the Holy Spirit would guide the apostles into all truth (**John 16:13**).
- (d) *What the text here is stating is that the Messiah (25) would bring the fullness of God’s truth and the period of visions and prophecy would come to an end.*

5. ***and to anoint the most Holy.***

- (a) PM argue that this statement refers to the rebuilding of the Jewish temple during their millennium.
- (b) Yet, as we have seen **Dan. 9** is not talking about a modern event but an ancient one; the text is not referring to the second coming of Christ, but rather His first coming.
- (c) Some believe the expression “most holy” is an allusion to the Messiah himself (**context, cf. Lk. 1:35**), and the “anointing” a reference to His anointing with the Holy Ghost (**Mt. 3:16; Acts 10:38**).
- (d) Others believe this is referring to the spiritual house and temple that Jesus would establish, that is, the church. (**Mt. 16:18; 1 Pet. 2:5; 1 Cor. 6:19**).

6. **Note:** When our Lord ascended into heaven after His life, death and resurrection, and the Holy Spirit descended on the day of Pentecost, there remained not one of the items of **Dan 9:24** that was not fully accomplished.

- (a) So why then would anything connected with this verse have to do with events after that time?
- (b) This is a key point. Sadly, the PM camp has mishandled the text.

C. **Vs. 25.**

1. **Know therefore and understand,** – “Put your thinking cap on Daniel.”
2. **that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince**
 - (a) Three possible dates concerning the commandment
 - (i) First, Zerubbabel led a group of Hebrews out of captivity in 536 B.C. Yet, 486 years from 536 B.C (commandment to crucifixion) would be 50 B.C., which was eighty years prior to Jesus’ death.
 - (ii) Second, Nehemiah led a band of captives back to Palestine in 444 B.C. Yet, 486 years after 444 B.C (C to C) would bring us to 42 A.D., a dozen years after the death of Jesus.
 - (iii) However, in 457 B.C., Ezra took a company from Babylon back to Jerusalem, which appears to have involved authority from the Persian government to rebuild the city and the walls (**Ezra 9:9**).
 - ◆ Even though Ezra did not succeed in accomplishing the rebuilding of the walls until Nehemiah arrived thirteen years later, it is logical to understand 457 B.C. as the starting point.
 - ◆ 486 years from 457 B.C. brings us to right around 30 A.D., which most feel is the year that Jesus was crucified.
3. **shall be seven weeks (to build Jerusalem),**
 - (a) This period refers to the time that would pass between the commandment and the completion of the city.
 - (b) 7 weeks of 7 years each (49 years).
4. **and threescore and two weeks (unto the messiah appears and completes mission)**
 - (a) 62 weeks of 7 years each (434 years).
 - (b) This brings the total from the command to restore and build to appearance of Christ to 483 years.
 - (c) Now add one half week (**vs. 27**) (3 ½ years for his work on earth) and the total becomes 486 ½ years.
 - (d) Again this equates to 30 AD – not 2010 AD or 2208 AD or whatever other date PM want to come up with.
5. **the street shall be built again, and the wall, even in troublous times.**
 - (a) This refers to the reconstruction era of Jerusalem.
 - (b) Gabriel announced that the duration of rebuilding was to be associated with “troublous times.”
 - (c) The Jews had plenty of enemies who harassed them during that period of history (**Ezra and Neh**).
 - (d) Still an ancient setting not a modern one.

D. **Vs. 26.**

1. **And after threescore and two weeks (sometime after his appearance)(two things will happen)**
2. **shall Messiah be cut off,**
 - (a) This has reference to His crucifixion.
 - (b) This will be after half of one week (or half of one seven year period; i.e. 3 ½ years after his ministry begins).
3. **but not for himself:**
 - (a) The context (**vs. 24**) demands this refer to His sacrifice for sin.
 - (b) This verse clearly predicts that the Messiah was coming to die, rather than coming to set up an earthly kingdom and rule over the physical nation of Israel.
 - (c) The PM camp has it backwards again.
4. **and the people of the prince that shall come shall destroy the city and the sanctuary;**

- (a) PM connect this to their version of the Battle of Armageddon.
- (b) However, this refers to when the Romans destroyed Jerusalem and the Temple in A.D. 70.
- (c) How can we be sure?
 - (i) Jesus in His “Olivet discourse” spoke of the destruction of Jerusalem as coming within the lifetime of those hearing Him (**Mt 24:34**), and during that discourse He quoted from **Dan. 9:27** (the next verse).

5. ***and the end thereof shall be with a flood, and unto the end of the war desolations are determined.***

- (a) Figurative language stating the end will be horrible and will not be stopped until those sentenced are destroyed.
- (b) Again, in the context, is it the ancient Jerusalem or Jerusalem in 2019?
- (c) The honest PM must admit the context demands the city under consideration is Jerusalem from antiquity.

E. **Vs. 27.**

1. ***And he shall confirm the covenant with many for one week:***

- (a) He = Messiah
- (b) The meaning seems to be: the Messiah’s plan to establish the new covenant surely will remain firm, i.e., **prevail**, even though he is killed (**cf. Mt. 16:18, et al**).
- (c) One week = seven year period, but this time frame will not be complete (midway) (it will be a 3 ½ year period).

2. ***and in the midst of the week***

- (a) Note the NASB, NKJV.
- (b) Again, halfway to seven (3 ½ years).

3. ***he shall cause the sacrifice and the oblation to cease,***

- (a) “He” per the Bible = Messiah.
- (b) “He” per the PM camp = The Anti-Christ.
- (c) How does Jesus cause the sacrifice and oblation (offering) to cease? Hint: **Col. 2:14, et al**.

4. ***and for the overspreading of abominations***

- (a) Lit. = “And upon the wing of abominations causing amazement.”
- (b) Some Hebrew MSS have “*And in the temple there shall be abomination.*”
- (c) The Vulgate reads, “*And in the temple there shall be abomination.*”
- (d) The Septuagint, “*And upon the temple there shall be the abomination of desolation.*”

5. If indeed this is the idea (which does not harm the context, but actually flows with the context), it makes the meaning plain, agrees with what Jesus stated (**Mt.24**), and is also conformable to the facts themselves, for the temple was profaned.

6. ***he shall make it desolate***

- (a) Christ through the Romans in AD 70.
- (b) **For online readers** – this is not advocating AD 70 doctrine (such is heresy).

7. ***even until the consummation, and that determined shall be poured upon the desolate.***

- (a) Consummation = complete destruction of Jerusalem.
- (b) That determined = the judgment that God decreed against the city.
- (c) Upon the desolate = The city which God has moved His approval from (**Mt. 23:38**).

- (i) *“Though it would be rebuilt, yet it would be again reduced to desolation, for the purpose of the rebuilding – the coming of the Messiah – would be accomplished. As the prophecy finds Jerusalem a scene of ruins, so it leaves it, and the last word in the prophecy, therefore, is appropriately the word ‘desolate.’”* – Barnes.
 - (ii) The NASB rendering of this part of the verse indicates that God's wrath would be poured out on the Romans. Such is certainly a biblical concept (**Rev.**).
- (d) Again, is the setting ancient or modern?
- (i) Is it Roman catapults or nuclear bombs under consideration here?
 - (ii) The PM people are, sadly, wrong.

III. **Conclusion:**

- A. PM teaches that during the rapture the final 70th week begins and halfway through that 7 year period “The Anti-Christ” will be exposed for who he really is and stopped temple sacrifices from being offered as they had been on the previous 3 ½ years.
- B. As we have seen, such a view is totally contrary to what the text is truly teaching.