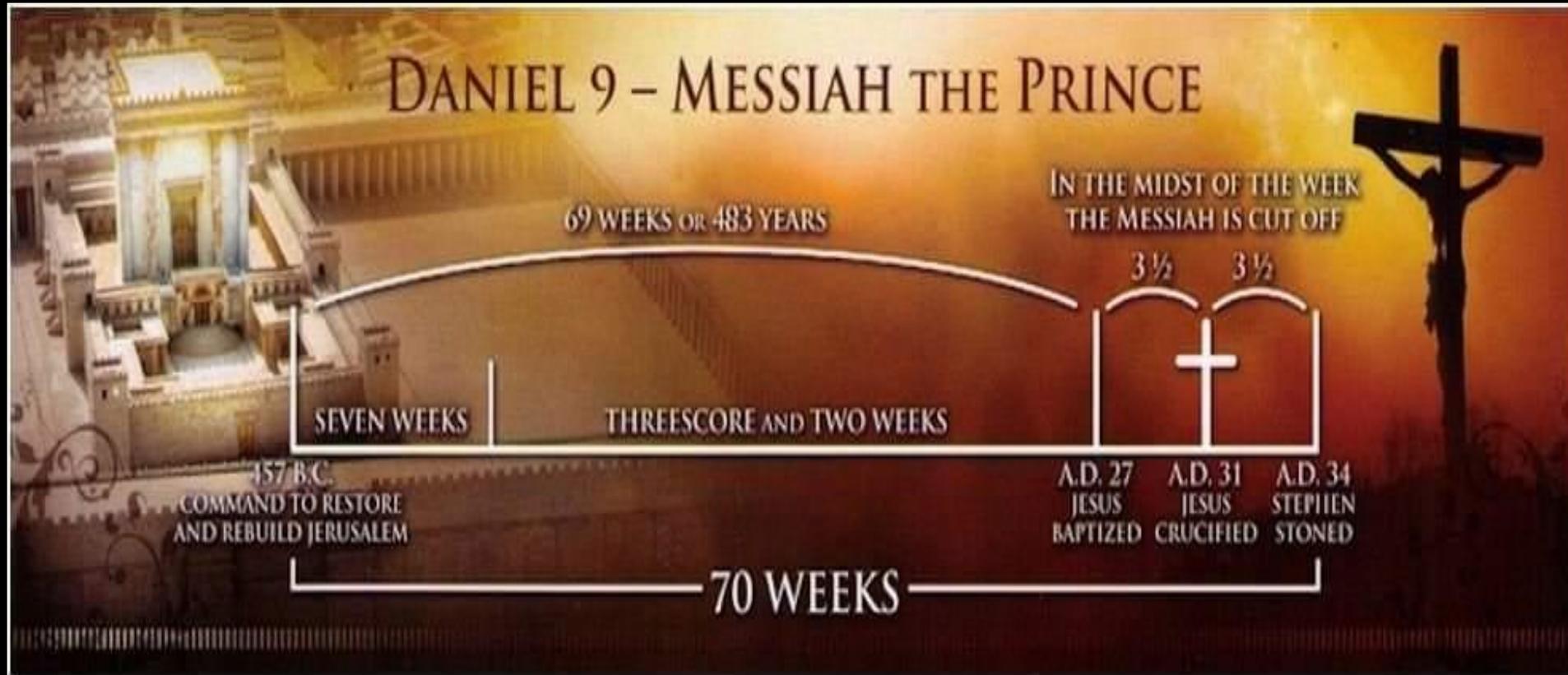


Daniel Chapter 9 – Part 3

Messiah be cut off



Past > Present > Future



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Get into the Ark **Sanctuary**



**And let them
make me a
sanctuary;
that I may dwell
among them.**

– Exodus 25:8

Psalms 77:13



Health Snippet – Garlic

Health Benefits of Garlic (Seek Medical Advise)

High doses of garlic appear to improve blood pressure for those with known high blood pressure (hypertension). In some instances, supplements may be as effective as regular medications.

4. The active compounds in garlic can reduce blood pressure:

Cardiovascular diseases like heart attack and stroke are responsible for more deaths than almost any other condition. High blood pressure, or hypertension, is one of the most important factors that may lead to these diseases.

Human studies have found garlic supplements to have a significant impact on reducing blood pressure in people with high blood pressure.

In one study, 600–1,500 mg of aged garlic extract were just as effective as the drug Atenolol at reducing blood pressure over a 24-week period.

Supplement doses must be fairly high to have the desired effects.

- ***The amount needed is equivalent to about four cloves of garlic per day.***



Peel 1-2 garlic cloves.



Crush them lightly with the flat of a knife.



Eat the crushed garlic cloves daily in the morning.

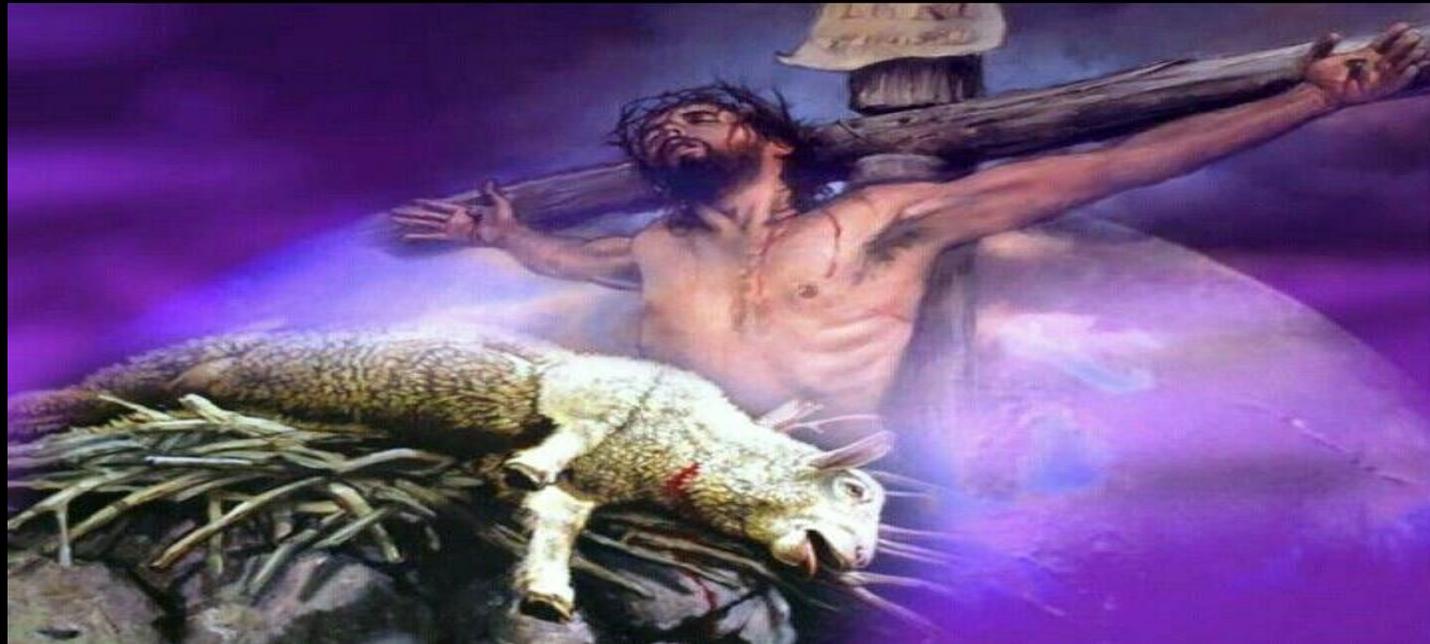


Can We Trust Bible Prophecy?



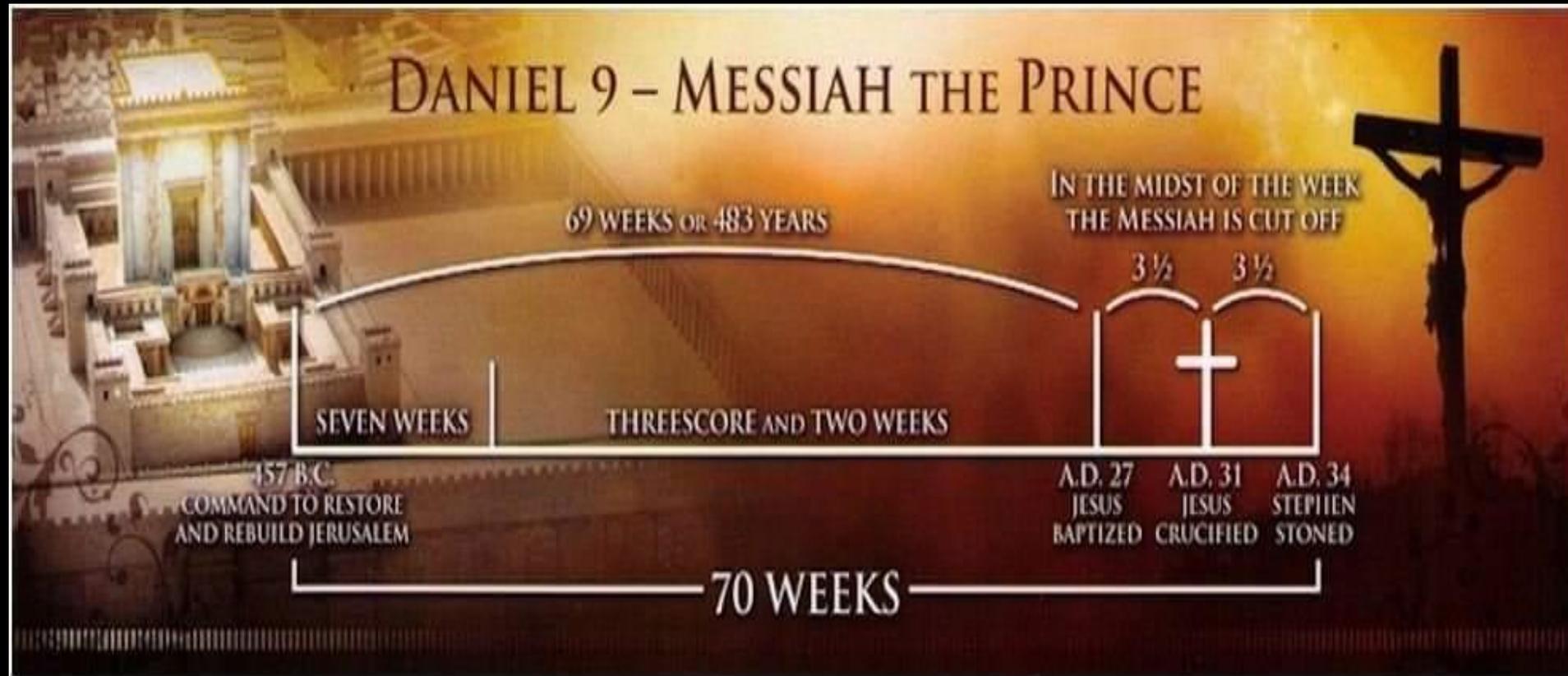
Yes we Can!

"Behold the Lamb of God,
which taketh away the sin
of the world." John 1:29



Daniel Chapter 9 – Part 3

Messiah be cut off



Past > Present > Future



Introduction

Gabriel names the event that will start the 70 weeks and the bigger picture of the 2300-day prophecy!

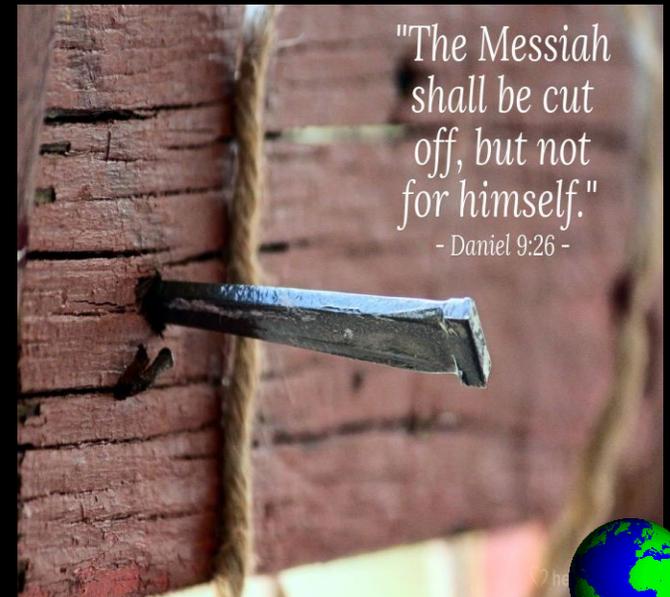
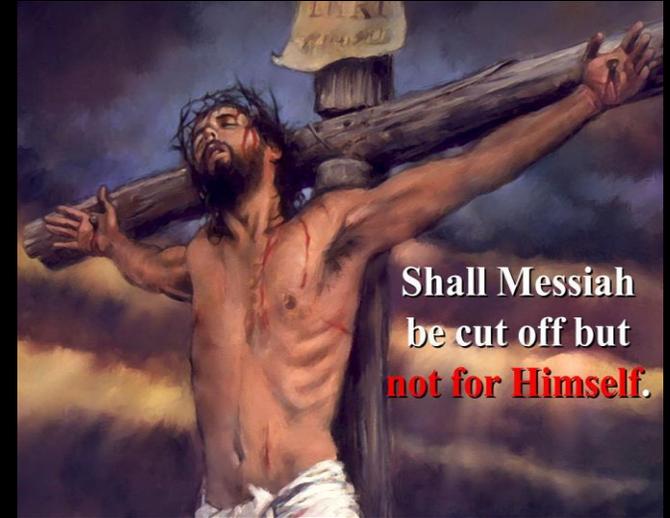
When was the decree to “restore and rebuild” Jerusalem?

Three Persian decrees were issued:

1. Ezra 1:1-4 – 1st decree by Cyrus in 536 BC
2. Ezra 6:7-12 – 2nd decree by Darius around 520 BC
3. Ezra 7:11-12 – Final decree by Artaxerxes in 457 BC

Only the third and final decree saw Jerusalem rebuilt and restored to full governmental authority. The first two decrees had dealt only with rebuilding of the temple and city. With the decree of Artaxerxes in 457 BC, the full restoration of Jerusalem was granted, which enabled them to have their own government, the way they did before the captivity.

Ezra 6:14 “And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.”



Introduction (cont'd)

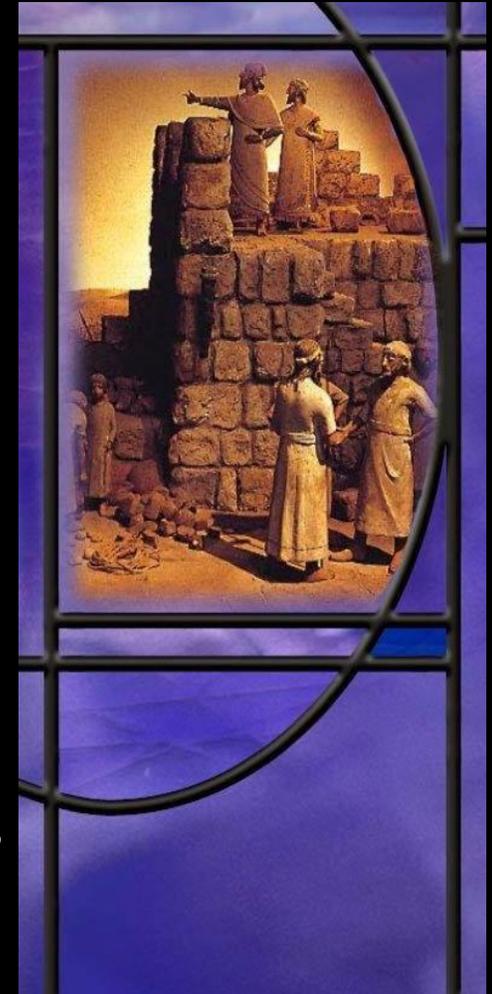
Ezra recognized the combination of the three decrees of Cyrus, Darius, and Artaxerxes was required to fulfill all the promises of God to His people. Cyrus's decree came right on time, when the 70 years of Babylonian captivity were over (Jeremiah 29:10-15). Darius's decree restarted the construction of the temple of God. This was instrumental in fulfilling the promise that the glory of this temple would be greater than that of Solomon (Haggai 2:9), but, it was the last decree by Artaxerxes that completed not only the rebuilding of Jerusalem, but the restoration of Jerusalem and the Jewish people. Therefore, the decree of Artaxerxes provided the starting point for the countdown to the Messiah!

Key Point:

Starting Date for the 2,300 Years is the Autumn of 457 B.C.

Ezra 7:25-26 "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment."

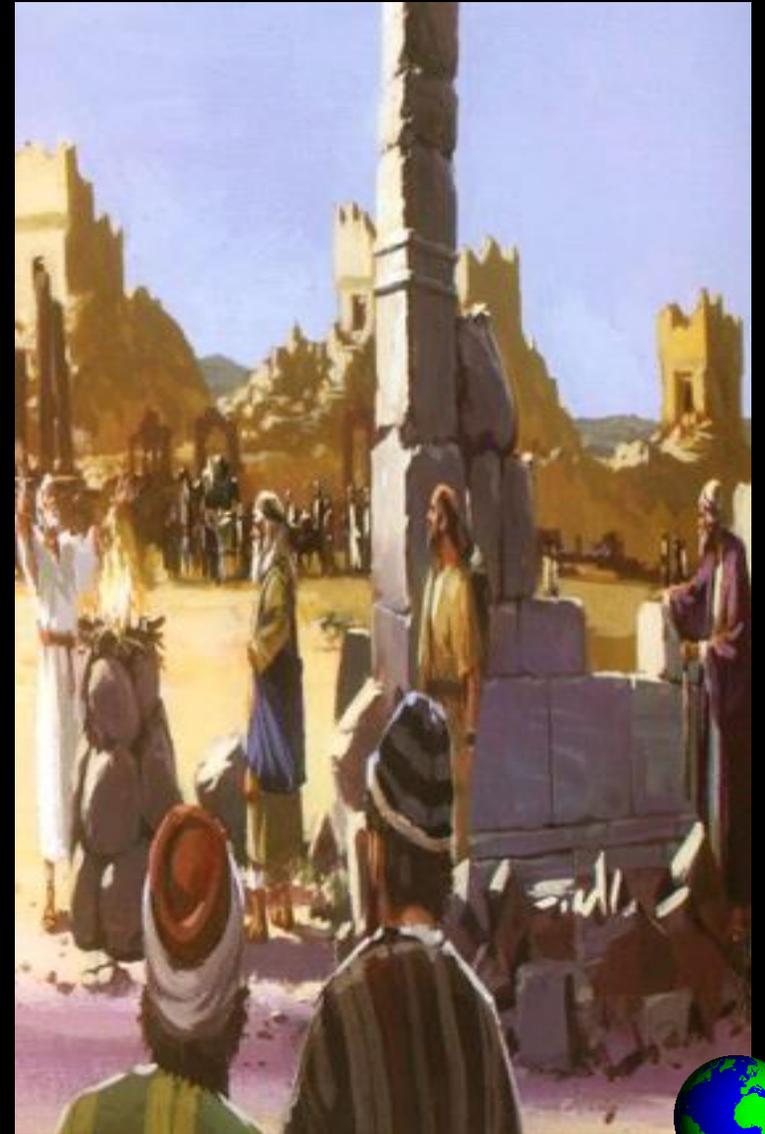
The knowledge of God and His law was to be restored to God's people. Those who would not obey God or the king would be speedily cut off.



Introduction (cont'd)

How do we know that the third decree was in fall of 457 BC?

1. Olympiad Dates – Classical historians accurately preserved the Olympiad dates for Artaxerxes. These were transmitted from Xenophon and Thucydides through Plutarch to the Christian chronographer Julius Africanus.
2. Ptolemy's Canon – This documents the reigns of kings back to the 7th century BC.
3. Cuneiform Text – The archaeological findings of Babylonian cuneiform texts, compiled by Parker and Duberstein, provided a relatively complete catalogue of dates for kings who ruled in Babylon from 626 BC to AD 75.
4. Elephantine Papyri – These records were written by Jews who lived on the island of Elephantine in southern Egypt during the Persian period. The dates were recorded with both the Persian-Babylonian lunar calendar and the Egyptian solar calendar dates, thus fixing the years of Artaxerxes' reign to our dating system.



What happened in 408 BC?

“Until Messiah the Prince there will be seven weeks and sixty-two weeks.”

A. 7 weeks x 7 prophetic days = 49 years
457 BC to 408 BC

B. 62 weeks x 7 prophetic days = 434 years
408 BC to AD 27

“The street shall be built again, and the wall, even in troublous times.” (Daniel 9:25) The complete restoration of Jerusalem took 49 years. As you read in the books of Ezra and Nehemiah about the conflicts they had with the enemies of God’s people, and even the troubles they had with the Jews themselves, you can see that this prophecy was literally fulfilled.



What happened in 27 AD?

Messiah the Prince Would Be Anointed for His Work:
"The Time Is Fulfilled!"

God anointed Jesus by the Holy Spirit at His Baptism. (Acts 10:38, Luke 3:21-22) The very first sermon Jesus preached was "The Time Is Fulfilled!" (Mark 1:14-15) He referred directly to Daniel 9:25. Obviously Jesus understood that He was fulfilling Daniel's time prophecy! He told the Samaritan woman, "I that speak unto thee am He [the Messiah]."

Luke records the exact year of Jesus' baptism. (Luke 3:1-3) "In the fifteenth year of the reign of Tiberius Caesar"

Others knew that Jesus was the Messiah. "We have found the Messiah!" John 1:41

"Christo," which we translate Christ, is the Greek word for "Messiah."

The angels called Him "Christ." (Luke 2:11)

"This is indeed the Christ, the Saviour of the world!" (John 4:42)

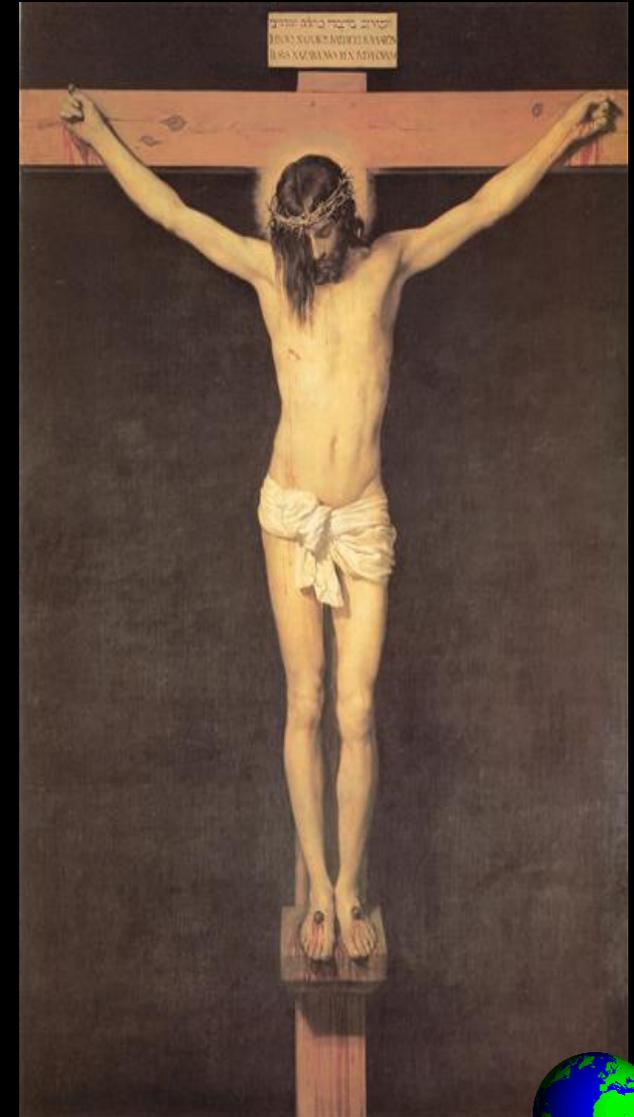


Daniel 9:26 - Messiah cut off

Daniel 9:26 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.

Sometime after the sixty-nine weeks the Messiah would die. Verse 27 provides further information. The rest of the verse relates to the Romans and the destruction of Jerusalem in AD 70. Regarding the “flood,” see [Isaiah 8:7–8](#).

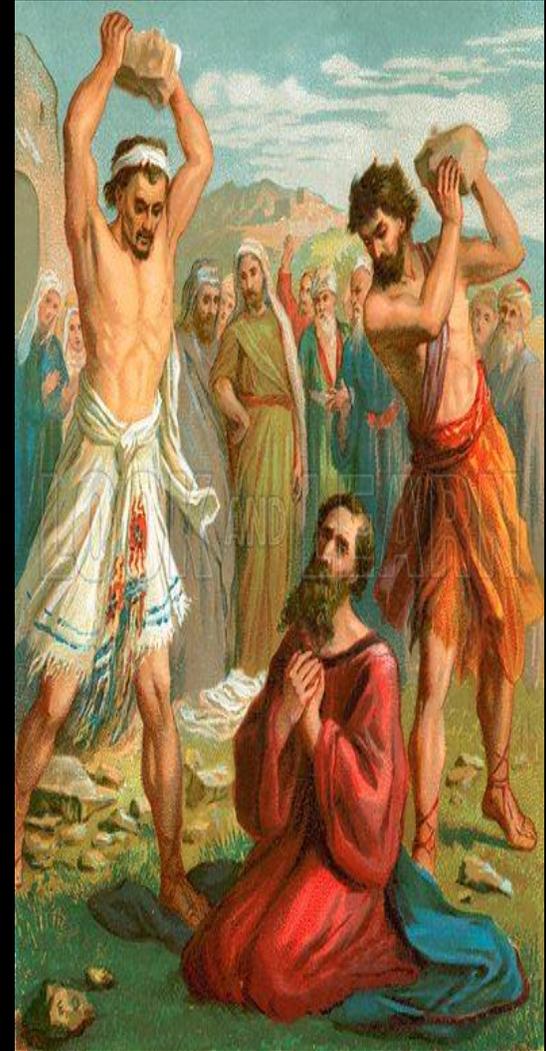
“In the midst of the week,” said the angel to Daniel, “he shall cause the sacrifice and the oblation to cease.” At the time of the Passover feast in the spring of 31 A. D., three and one-half years after his baptism, Christ was crucified by the very people whom he had tried to save. As his life went out, the inner veil of the temple was rent from top to bottom. The mercy seat, seen only by the high priest once each year, was laid open to the gaze of the multitudes. The knife fell from the hand of the priest, and the sacrificial lamb escaped. God had withdrawn his presence from the temple. The Lamb of God himself had been slain, and sacrifice and oblation were forever done away. Those ceremonies, which shadowed forth the death of the Saviour, ceased at the cross. This was in the midst of the last week of the prophetic seventy. [SDP 130.1](#)



Probation for Jews for 3½ years more

Mercy still lingered over the Jewish people; there was yet a little time in which to repent. What was not accomplished in the person of Christ, God, sending his Holy Spirit, sought to accomplish through his disciples. Humble fishermen imbued with the power of God taught the people concerning a crucified and risen Saviour. Margin In one day three thousand accepted the message. But as many believed, the enmity of Satan was again aroused. In 34 A. D., Stephen was stoned, and as the result of the severe persecution which followed, the believers were driven from Jerusalem and “went everywhere preaching the word.” Israel had withdrawn from God, and his Spirit could no longer protect them. In less than forty years the city was captured by the army of Titus, the temple was burned, and the Jews were scattered to the ends of the earth, there to remain until the consummation of all things at the time determined. [SDP 130.2](#)

There can be no question as to the accuracy of the date 457 B. C. as the beginning of the seventy weeks, for it is established by four events: The decree of Artaxerxes; the baptism of Christ; the crucifixion; and the spread of the gospel among the Gentiles. History established the date 457 B. C. as the seventh of Artaxerxes by more than twenty eclipses. The four hundred and ninety years can be reckoned backward from the New Testament history, or forward from the decree to restore and build Jerusalem. [SDP 131.1](#)

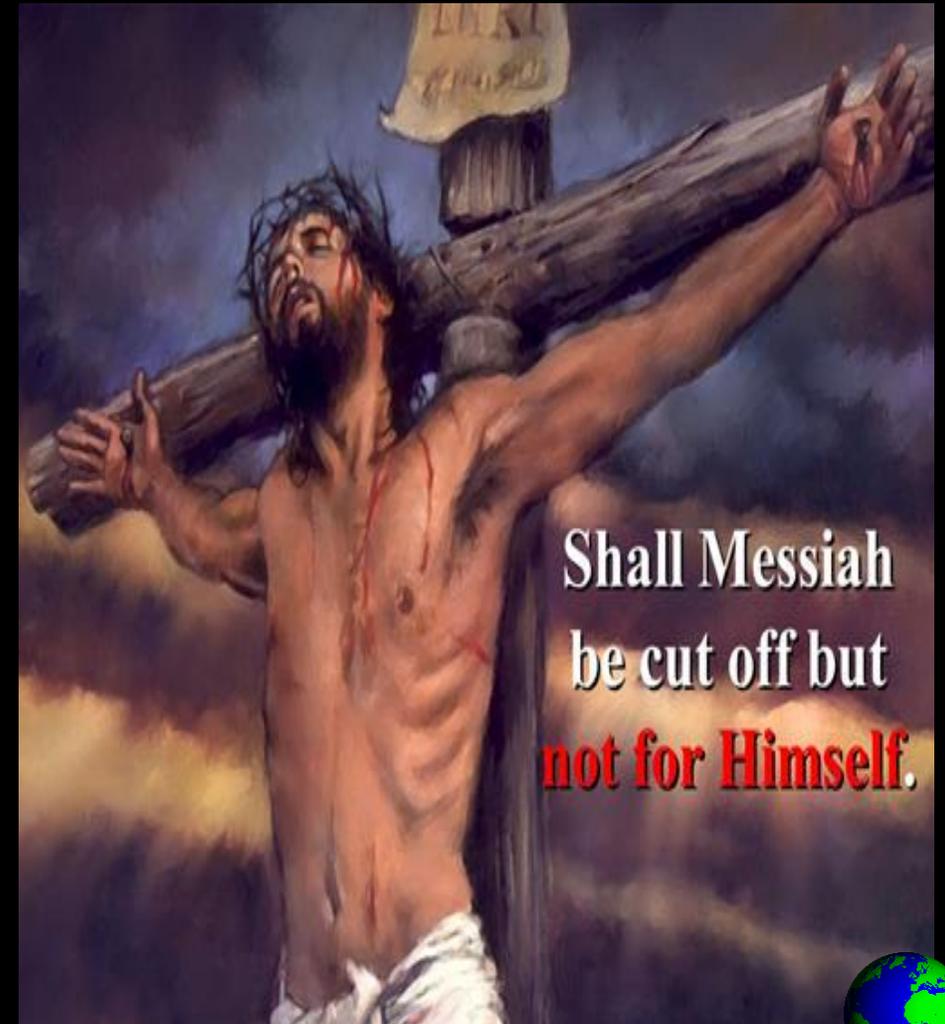


1. After threescore and two weeks shall Messiah be cut off, but not for himself

All the events we have described in the previous section take place within the time frame of the first 7 weeks (49 years). But then, 62 weeks (434 years) later, the Messiah was to be cut off.

What is meant by the 'cutting off' of the Messiah? **And for whom was he cut off?** The clearest answer to these questions is found in the parallel messianic prophecy of Isaiah 53. There are several parallel terms in Daniel 9 and Isaiah 53 among which are the following:

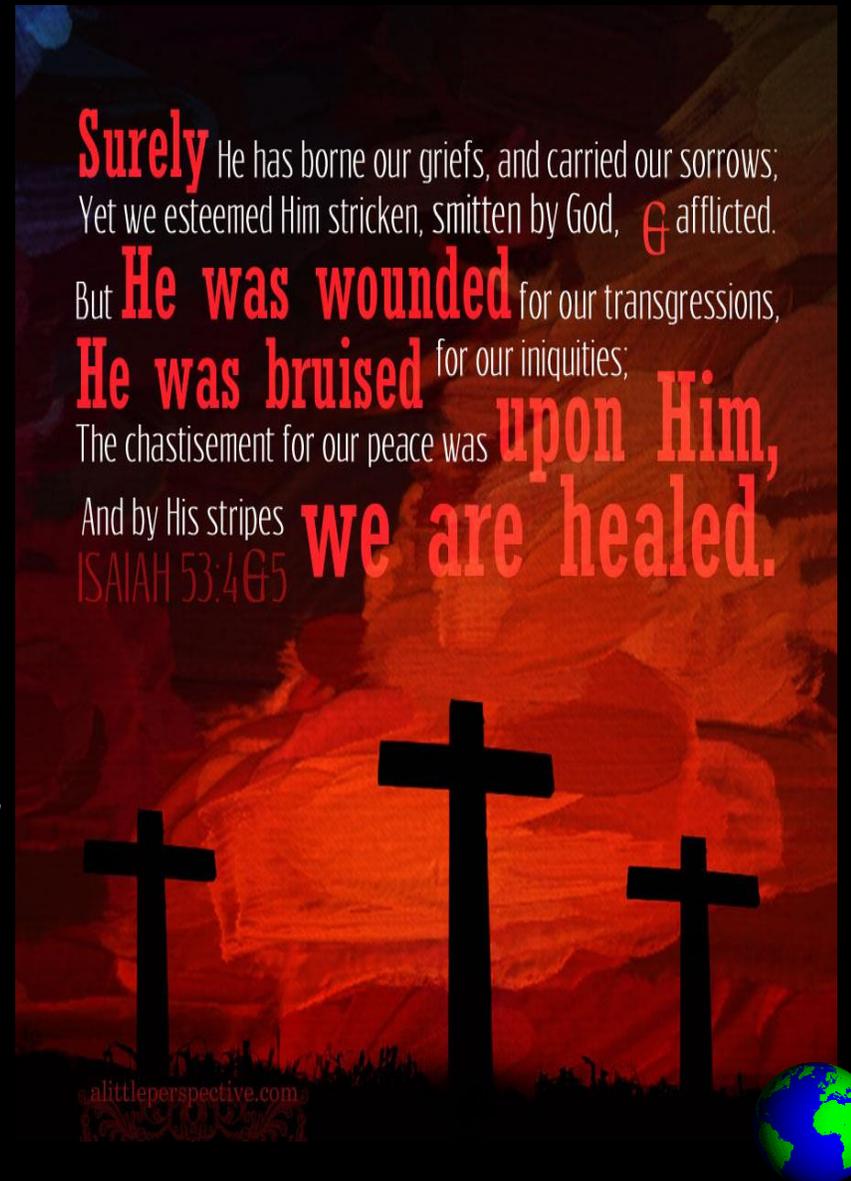
- Transgression (Daniel 9:24; Isaiah 53:5, 8)
- Sin (Daniel 9:5, 8, 11, 15, 20, 24; Isaiah 53:12)
- Iniquity (Daniel 9:24; Isaiah 53:5, 6)
- People (Daniel 9:6, 24, 26; Isaiah 53:8)
- Righteousness (Daniel 9:7, 14, 18, 24; Isaiah 53:11)
- Cut off (Daniel 9:26; Isaiah 53:8)



Prophecy fulfilled as in Isaiah 53

More specifically, let's notice [verse 8](#): 'He [the suffering servant] was taken from prison and from judgment: and who shall declare his generation? For he was cut off [notice that in Daniel and Isaiah the verb is passive which means that someone else cut him off] out of the land of the living: for the transgression of my people was he stricken.' It is clear here that the expression 'cut off' means killed. And the prophecy makes it clear that he did this for his people and not for himself. This second fact is underlined in several other verses of [Isaiah 53](#) as well: 'he hath borne our griefs and carried our sorrows,' 'he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed,' 'the LORD hath laid on him the iniquity of us all,' 'he shall bear their iniquities,' 'he was numbered with transgressors and he bare the sin of many' ([verses 3, 4, 5, 6, 11, 12](#)).

[Isaiah 53](#) makes it crystal clear that the Messiah would be killed and that his death would be vicarious.



2. And the people of the prince that shall come

Who is this 'prince who is to come' and who are his people?
There seem to be three main views:

- 1) The people are the Romans and the prince is Titus;
- 2) The prince is the future Antichrist and the people will be his wicked followers;
- 3) The people are the Jews and the prince is Jesus Christ. Which of these views is correct?

We will concern ourselves here only with options one and three because, as we shall see, when we understand these, the second option takes care of itself. Historicists in general and Seventh day Adventists in particular, have traditionally taught that the prince was Titus and the people of the prince were the Romans who attacked and destroyed Jerusalem in the year 70 A. D.

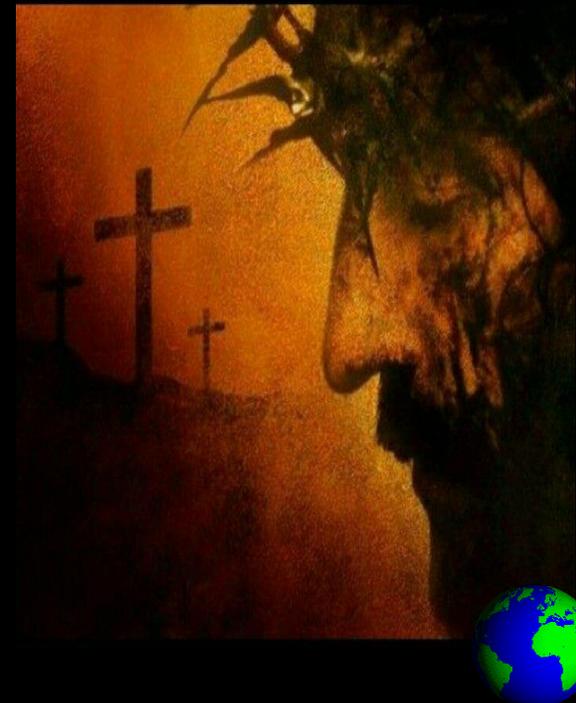
Though this view is tempting, it does not really fit the literary structure of Daniel 9:24-27.

Notice the following structural consideration:

Messiah (verse 25) Prince

Messiah (verse 26) Prince

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Isaiah 53:5



Jesus > Messiah > Prince

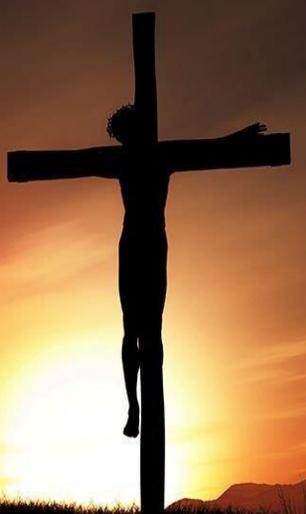
There is no reason to believe that the Messiah the Prince of **verse 25** is not the same Messiah and Prince of **verse 26**. In fact, the reference to Messiah and Prince in **verse 26** provides a literary balance with the reference to Messiah the Prince in **verse 25**. Another problem with the view that the prince is Titus and the people are the Romans is the fact that it is incongruous with the three personal pronouns in **verse 27**. In **verse 27** we are told: *'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. . .'* **The context clearly indicates that the three 'he's of verse 27 refer to the same person as the 'he' of verse 26.** In other words the prince of the people of **verse 26** is the same person who confirms the covenant for one week causes the sacrifice and oblation to cease and makes the city and sanctuary desolate.

FULFILLED PROPHECY

But He
was
wounded

for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

Isaiah 53:5



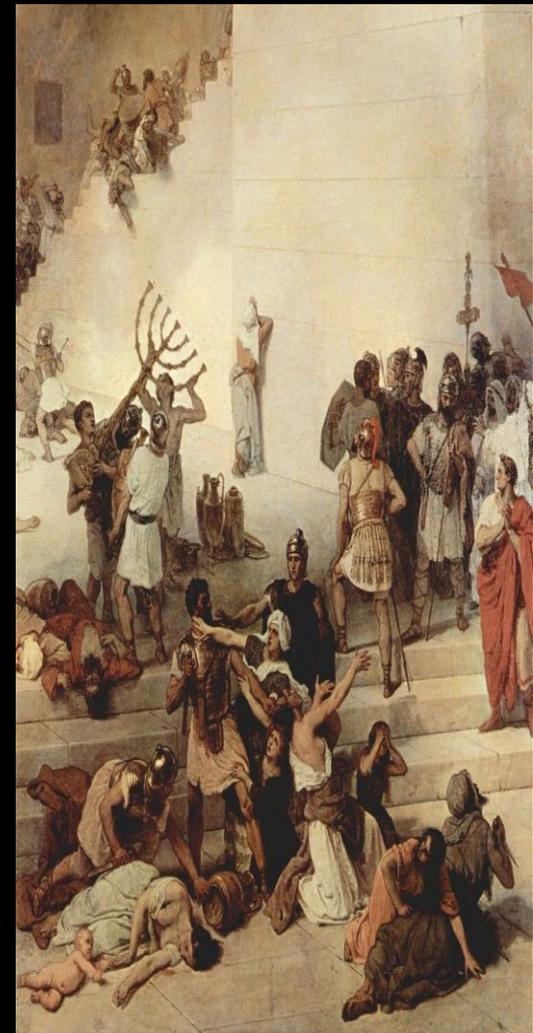
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1st destruction of Jerusalem

Of course, if the prince of [verse 26](#) is Jesus, then the people of the prince must be the Jews (remember that the word 'people' throughout [Daniel 9](#) always denotes Israel—see [verses 15, 16, 19, 20, 24](#)). The ten thousand dollar question then becomes: Did the Jews destroy their own city and sanctuary? **At first sight this possibility would seem absurd.** The Jews did not destroy their own city and sanctuary (Titus and the Romans did!!), or did they? In order to answer this question we must take a look at the reason for the first destruction of Jerusalem by Nebuchadnezzar.

Who destroyed Jerusalem the first time? Was it God or Nebuchadnezzar or Israel? [Daniel 9:14](#) explicitly states that God destroyed Jerusalem. [2 Chronicles 36:17-20](#) states that Nebuchadnezzar (whom God calls 'my servant' in [Jeremiah 27:6](#)) destroyed the city and the temple. But [Daniel 9:11, 14, 15](#) explains that Israel's sins brought about the destruction of the city and the temple. In fact, the prophet Jeremiah told Israel: If you do not submit to the king of Babylon 'thou shalt cause this city to be burned with fire.' ([Jeremiah 38:23](#); notice also [verses 17-18](#)). We can put it this way: **Because of Israel's sins, God employed His servant Nebuchadnezzar to destroy the city and the temple. But God would not have used Nebuchadnezzar to destroy had it not been for the sins of the people.** In other words, Israel, because of her own sinful choices, brought destruction upon herself.



2nd destruction of Jerusalem

One thing becomes absolutely clear in [Daniel 9](#) and it is this: The destiny of Jerusalem is inseparably linked with what happened to Messiah the Prince. Twice in the literary structure what happened to the Messiah is followed by the destruction of Jerusalem. In [verse 26](#), after Messiah was cut off, Jerusalem was destroyed. And in [verse 27](#), Jerusalem was destroyed after the Prince caused the sacrifice and oblation to cease! The critical question at this juncture is, does the New Testament shed any light on how the destiny of the Messiah is linked to the fate of the second city and temple? **The answer is a resounding yes!**

On the Sunday before the crucifixion, Jesus entered Jerusalem triumphantly on a donkey. At the conclusion of this majestic event, Jesus entered the temple and cast out the money changers. At this point the temple was referred to by Matthew as the 'temple of God' and Jesus called it 'My house' ([Matthew 21:12-13](#)). Jesus then told a series of parables in which He underlined that the Jewish nation was about to make the terrible mistake of rejecting him (see, for example, [Matthew 21:33-45](#); [22:1-14](#); [23:29-39](#)).



The Parable: Wicked Husbandman

Of particular significance is the parable of Matthew 21:33-44 where Jesus reviewed the history of Israel in five stages:

Stage #1: God sent servants to Israel to gather fruit in harvest season but Israel rejected God's messengers (verses 34-35).

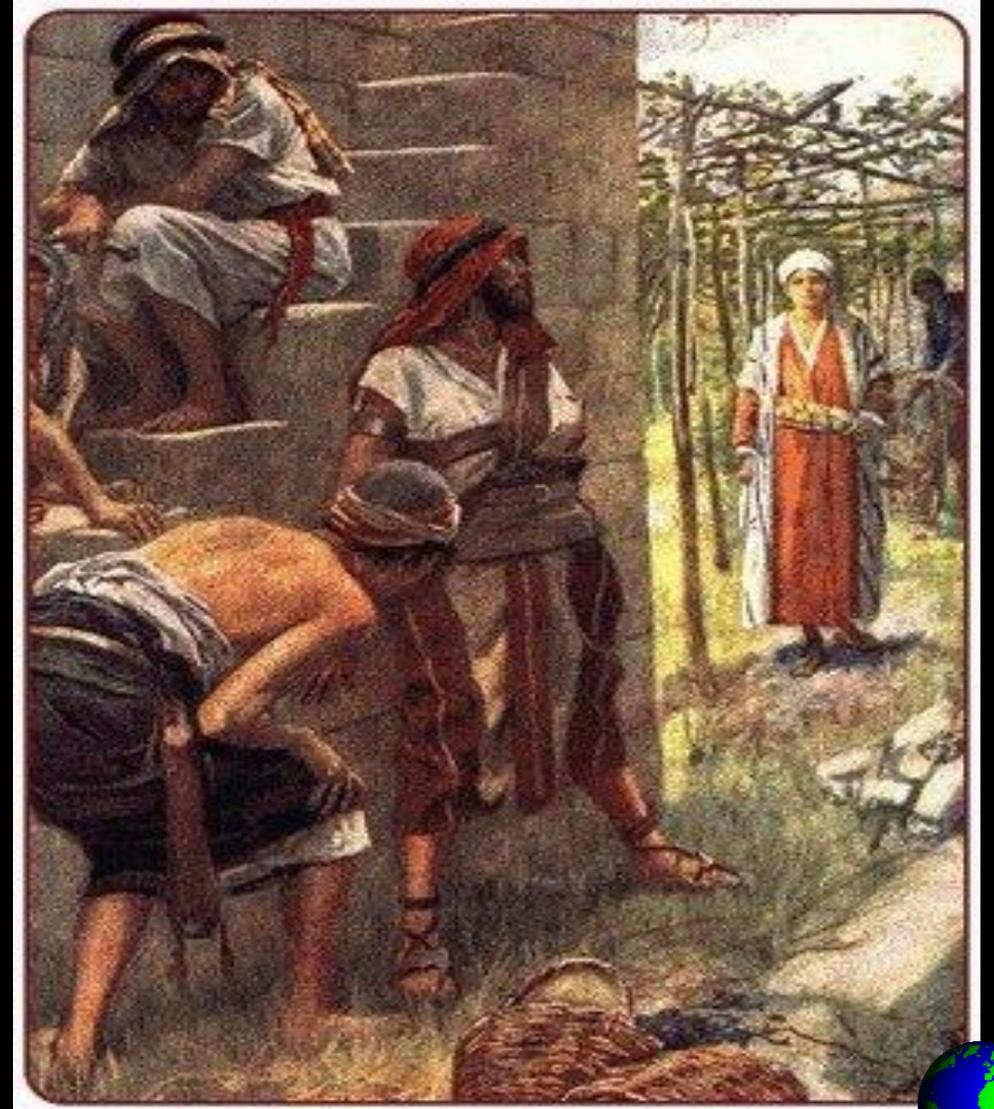
Stage #2: God then sent more servants and Israel did the same with them (verse 36).

Stage #3: God then sent them His own Son and they killed Him (verses 37-39).

Stage #4: The wicked men who killed the Son were destroyed (verse 41).

Stage #5: The kingdom was taken from Israel and given to the Gentiles (verse 43; Acts 13:46-47).

These five stages of Israel's history as described in Matthew 21:33-44 parallel very closely the same stages of Israel's history as described in Daniel 9.



The Parable: Wicked Husbandman (cont'd)

Stage #1:

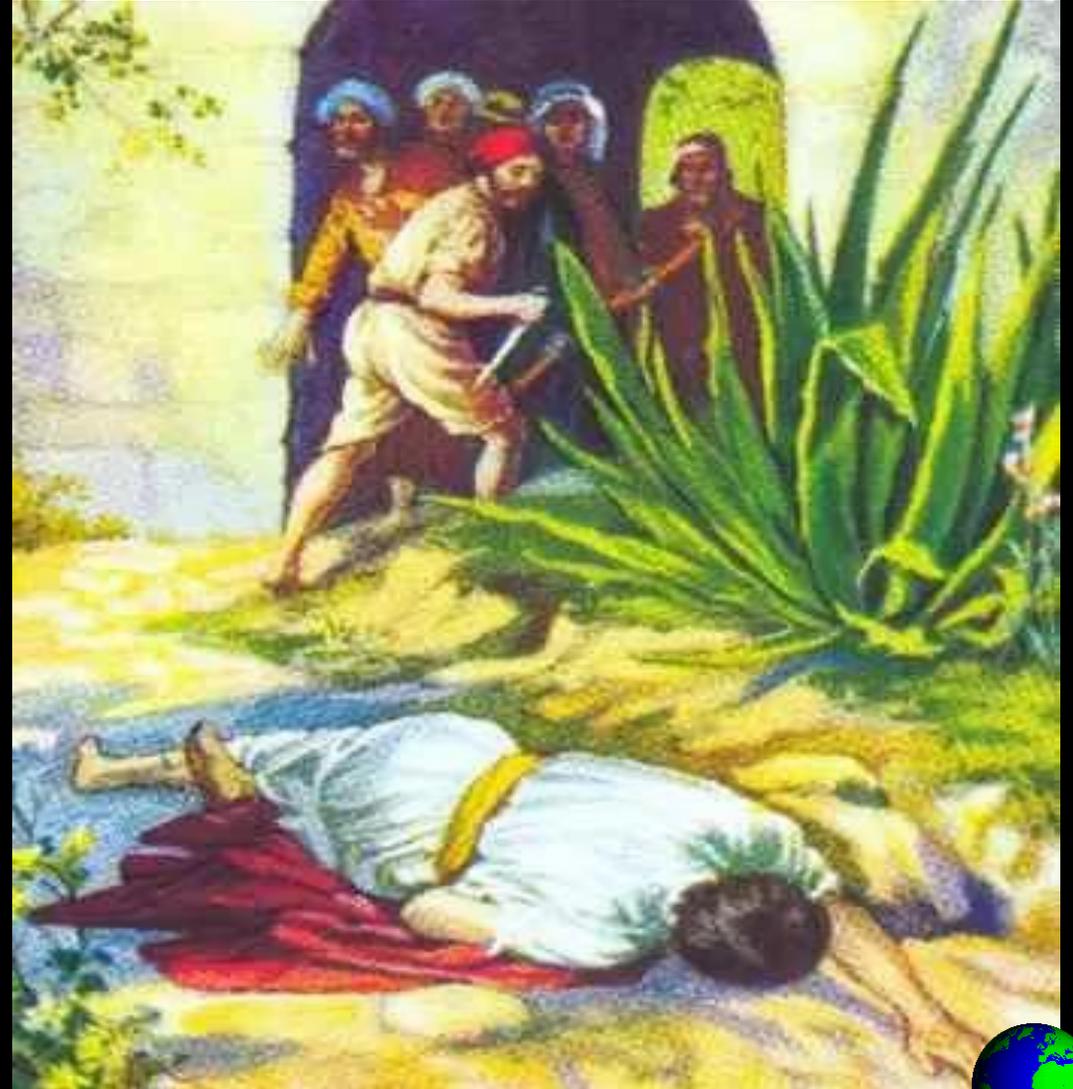
After God released Israel from Egypt, he sent them messengers but they mocked and rejected them (Daniel 9:6; 2 Chronicles 36:15, 16)

Stage #2:

After the Babylonian captivity God gave Israel another chance. The city and temple were rebuilt and God gave Israel another opportunity to bear fruit (Daniel 9:24). In order to help, God sent Israel many messengers: Haggai, Zechariah, Zerubbabel, Joshua, Ezra, Nehemiah, Malachi, John the Baptist, etc. But they rejected these messengers as well.

Stage #3:

At the very end of the seventy weeks, God even sent Messiah the Prince; but instead of receiving Him, they cut Him off (Daniel 9:26).



The Parable: Wicked Husbandman (cont'd)

Stage #4:

As a result Jerusalem was destroyed by the Roman armies (Daniel 9:26-27).

Stage #5:

The Gentiles now became God's new nation (this is implicit in the fact that probation was to last only 70 weeks for the Jewish nation. We shall also find that when Stephen was stoned, the theocracy came to an end and the gospel went to the Gentiles).

The striking parallel between Daniel 9:26-27 and Matthew 21:33-44 clearly reveals that the rejection of the Son by Israel resulted in the destruction of Jerusalem and the grafting in of the Gentiles as God's chosen nation. When Jesus left the temple He pronounced the ominous words: 'Behold, your house is left unto you desolate' (Matthew 23:38).



The pen of Inspiration

“The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet: ‘O Israel, thou hast destroyed thyself;’ ‘for thou hast fallen by thine iniquity.’ [Hosea 13:9; 14:1](#). Their sufferings are often represented as a punishment visited upon them by the direct decree of God. **It is thus that the great deceiver seeks to conceal his own work.** By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to rule them according to his will.” - [The Great Controversy, pp. 35-36](#)



Jesus Entering Jerusalem

In [Luke 13:35](#) Jesus applied to Himself (at His second coming) the phrase, *'blessed is he that cometh in the name of the Lord.'* But this messianic prophecy was also fulfilled at triumphal entry into Jerusalem.

Notice how [Luke 19:37-44](#) outlines three events in their precise chronological sequence:

- 1) Jesus entered Jerusalem on a colt, and the multitudes sang: *'Blessed be the King that cometh in the name of the Lord. . .'* ([Verses 37-38](#))
- 2) Jesus then spoke about his rejection by the Jewish nation ([verses 39-42](#); see also [Matthew 23:29-39](#))
- 3) Finally Jesus spoke about the ensuing destruction of Jerusalem ([verses 43-44](#); see also [Matthew 24:1-3](#))

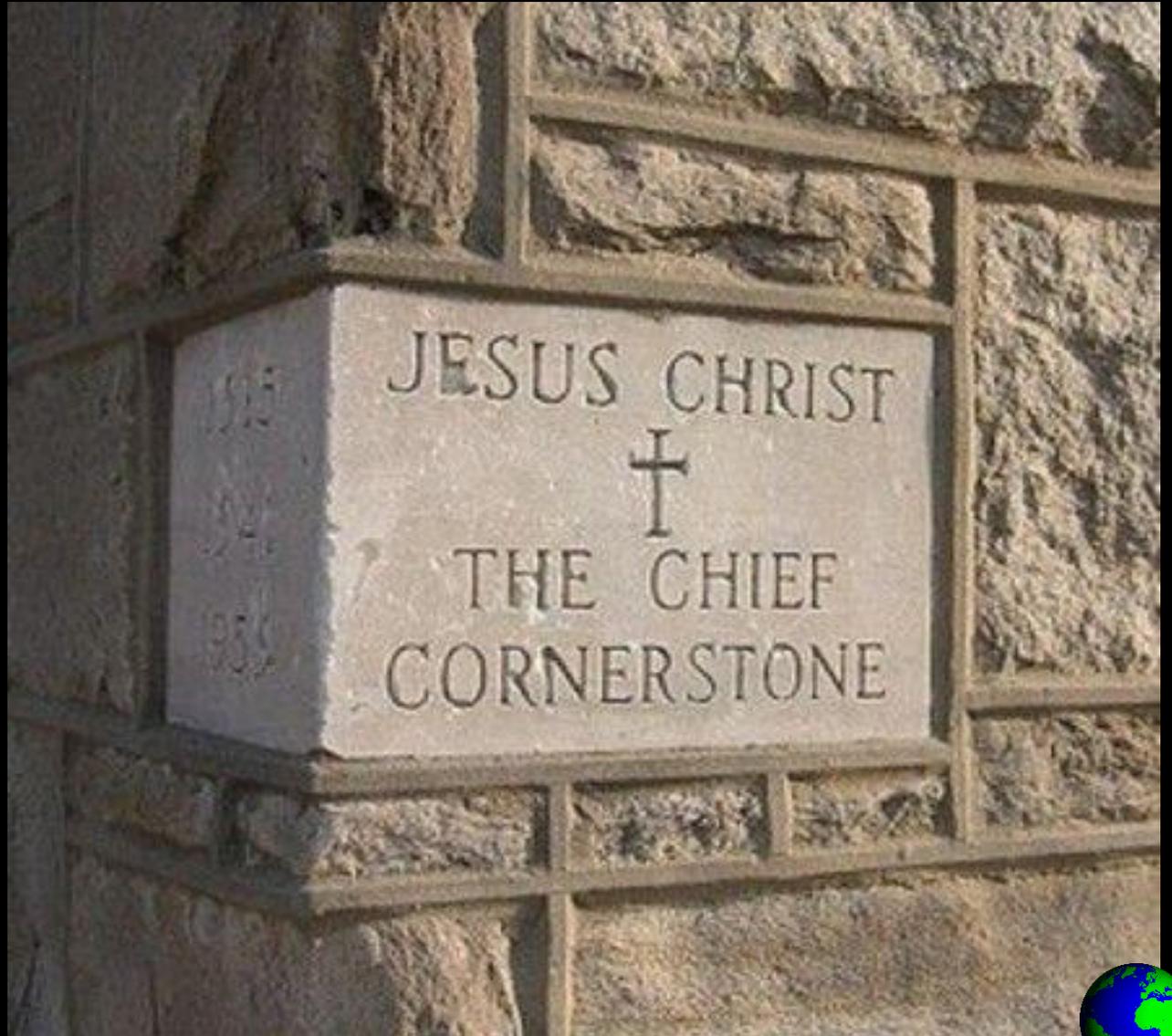
One cannot help but notice how this same threefold sequence is found in [Daniel 9:26](#):

- 1) The prince comes.
- 2) He is cut off.
- 3) The city and temple are destroyed.



Jesus the Corner-stone Head

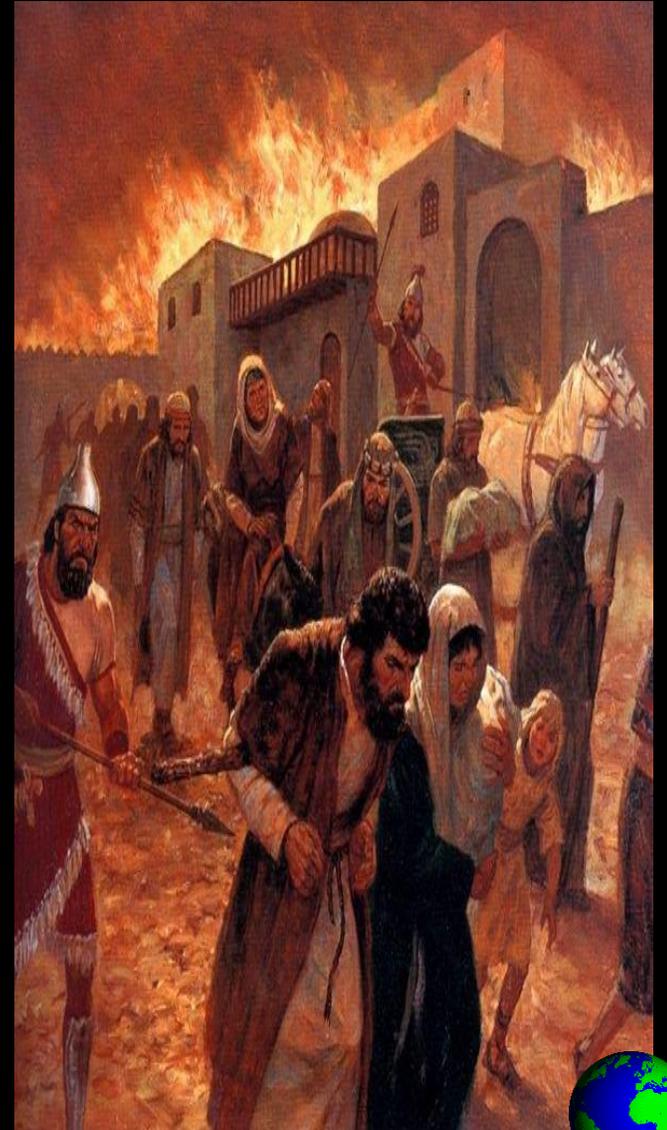
Psalm 118:22 makes it abundantly clear that the one who comes in the name of the Lord is also 'the stone which the builders refused [and] is become the head of the corner.' Jesus identified Himself as this Stone (see Matthew 21:42 and the context in which it appears). Thus, after announcing that not one stone would be left upon another in the literal Jerusalem temple, Jesus affirmed that He was about to become the head cornerstone of a new spiritual temple, the church (see also, Ephesians 2:19-22). It is worthy of note that the word 'head' in the Old Testament is used interchangeably with the word 'prince' (Isaiah 19:13; Judges 20:2 and 1 Samuel 14:38 where the word pinnah (head) is used in the sense of 'chief, ruler or leader').



3. *Shall destroy the city and the sanctuary*

The temple, which had been rebuilt as a result of the decrees of Cyrus the Great and Darius the Persian, and the city, which had been restored and rebuilt as a result of the decrees of Artaxerxes, were to be destroyed once again due to the unfaithfulness of the people in rejecting the Messiah:

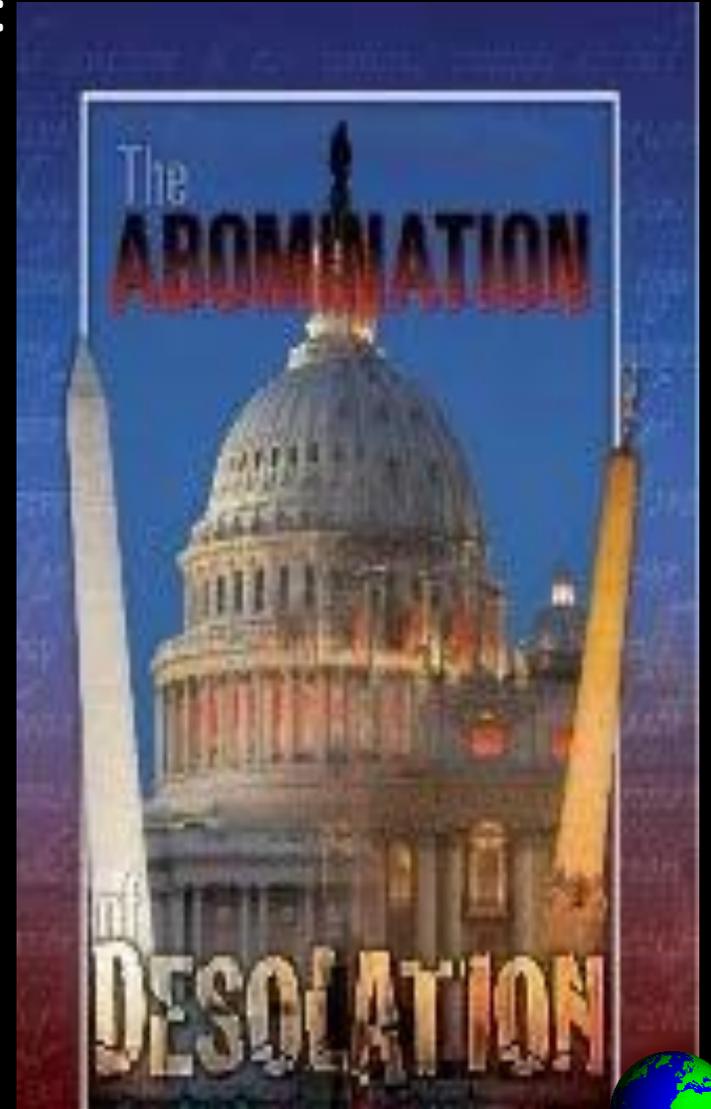
'The end thereof shall be with a flood, and unto the end of the war desolations are determined' The word **'thereof'** has the city and the sanctuary as antecedents. That is, the end of the city and the sanctuary would be with a flood. In the Bible, a military invasion is occasionally compared to an overwhelming flood (see Isaiah 8:7-8; Jeremiah 46:6-7; Revelation 12:15-16; Daniel 11:22, 40; Revelation 16:12 compared with Revelation 17:1-5, 15). We have here a vivid description of the destruction of Jerusalem and its temple by Titus and the Roman armies. Anyone who has read Josephus' description of the destruction of Jerusalem in Wars of the Jews (notice that this event is called 'the war' in Daniel 9:26) will concur that the invasion of Jerusalem by the Roman armies was as an overwhelming and devastating flood. Also see [The Great Controversy chapter 1](#).



Significant is the word desolations

One is reminded of the words of Jesus to the Jewish leaders: 'Behold, your house is left unto you desolate' (Matthew 23:38) immediately after which Jesus spoke of the destruction of Jerusalem and its temple (Matthew 24:1-3). We shall have occasion to say more about this word when we study the last half of Daniel 9:27.

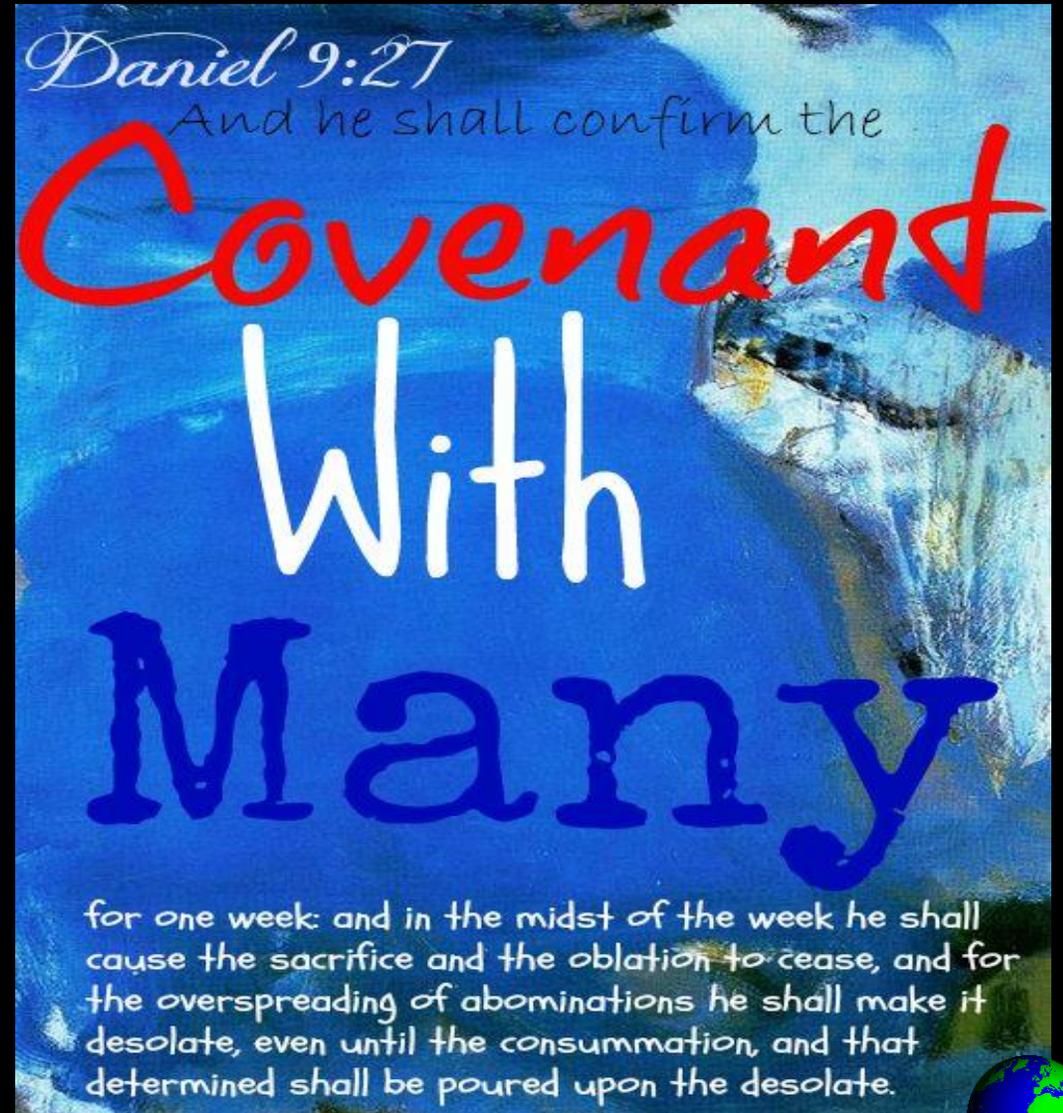
It is of the utmost importance to realize that even though the destruction of Jerusalem falls outside the chronological time period of the seventy weeks (because the seventy weeks ended in the year 34 A. D. but Jerusalem was not destroyed until the year 70 A. D.) yet it is inseparably linked with events which occurred within that time period. This is reflected in the last phrase of Daniel 9:26 (as well as in the last phrase of Daniel 9:27): 'desolations are determined.' As we have previously noted, the word 'determined' refers to an event which has been decreed or decided before it actually occurs. That is to say, the destruction of Jerusalem and its temple had already been determined by events which took place during the time frame of the seventy weeks—particularly the last week!



Daniel 9:27 - Confirm the covenant

Daniel 9:27 *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.*

In verse 26 we see the reference to the Messiah being cut off after the 69 weeks, but have no real dialogue explaining the events of this nor any explanation of the 70th week. Here in verse 27 we find the opposite taking effect. The 70th week is specifically outlined with when the Messiah would be cut off. Let us continue and see.

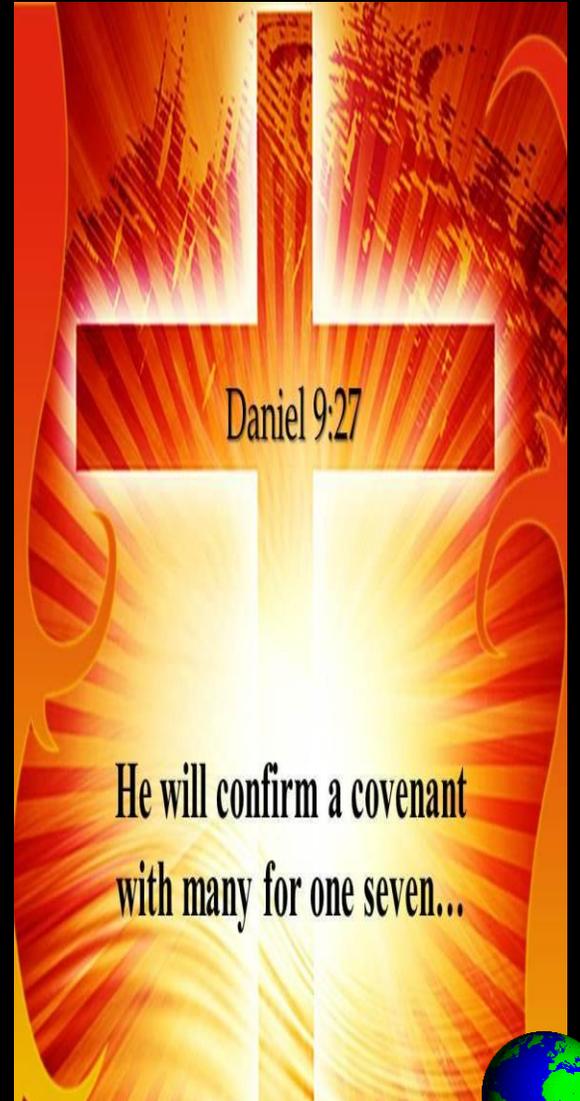


And he shall confirm the covenant with many for one week

Several questions must be asked at this point. Who is the 'he' in this verse? What does the word 'confirm' mean and which 'covenant' is being spoken of? Who are the 'many' with whom the covenant is confirmed? Is this week the last of the seventy?

The entire meaning of verse 27 revolves around the identity of the person who confirms the covenant for one week. The all important question therefore becomes, who is this person? Futurists believe this person is a future Roman Antichrist who will make a seven year pact of peace with the literal Jews only to break it in the middle of the week. According to this view, this vile person will halt the sacrificial system in a rebuilt Jerusalem temple and impose a reign of terror for three and a half literal years.

There are ample reasons, however, to believe that this person is the same as the Messiah who was cut off in verse 26. There is no contextual or syntactical reason to insert the Antichrist into this verse. As we have seen in our discussion above, Jesus Christ fits this prophecy perfectly. This will become even clearer as we answer the other questions.



And he shall confirm the covenant with many for one week (cont'd)

What does the expression 'he shall confirm the covenant with many for one week' mean? It is a matter of record that every single time the word 'covenant' is used in the book of Daniel, it refers to God's covenant with His people. In other words, the word 'covenant' in Daniel is never employed to describe a secular political covenant. For instance, Daniel 9:4 speaks of God who keeps 'the covenant and mercy to them that love him'; Daniel 11:22 refers to Jesus as 'the prince of the covenant' [notice how prince and covenant are linked in this verse just like in Daniel 9:27]; Daniel 11:28, 30 speaks of the 'holy covenant'; and Daniel 11:32 describes those who 'do wickedly against the covenant.' It should be noted that the word covenant in Daniel 9:27 has the definite article. In other words, it is not a covenant but the covenant which is confirmed. Significant also is the fact that Daniel 9 is the only chapter where the covenant name 'Yahweh' appears. This name is God's covenant name throughout the Old Testament.



Daniel 9:27

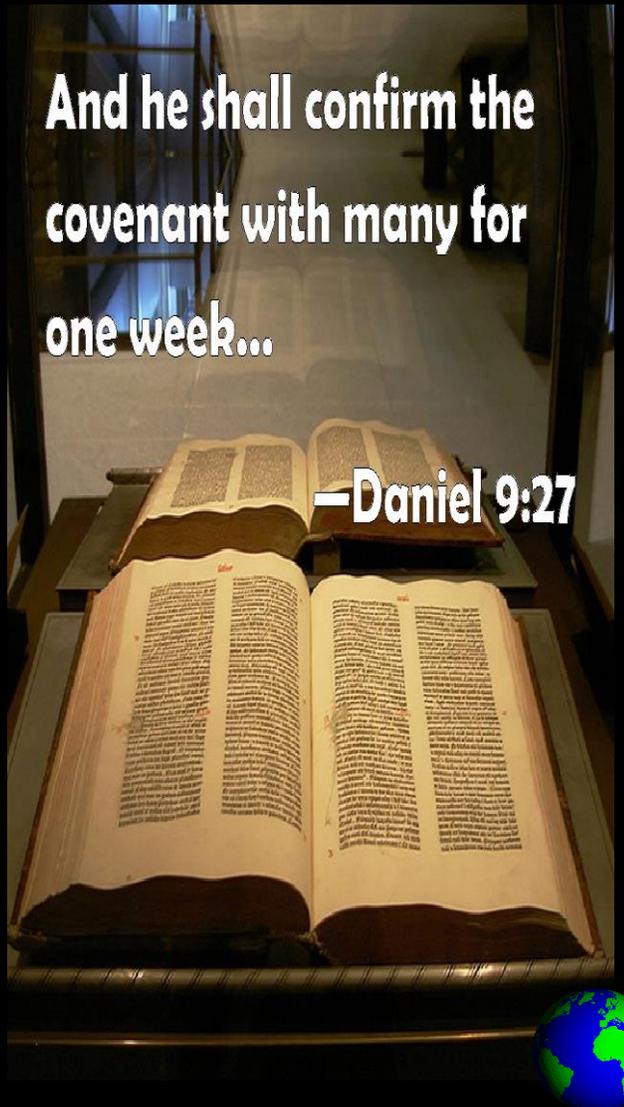
And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate



And he shall confirm the covenant with many for one week (cont'd)

The expression 'he shall confirm the covenant' is better translated 'he shall make strong the covenant.' The Hebrew word **gabar** is used some **328 times** in the Old Testament and the basic meaning is 'strong,' 'mighty' (for example, in **Isaiah 9:6** **gabar** is translated 'mighty') The sense here seems to be the act of putting the covenant on a firm footing or ratifying it. The question is: **Why did the covenant need to be made strong? Was it weak in the first place?**

The answer to these queries lies in the fact that the old covenant was ratified with the blood of animals which could not take away sin. On the other hand, the new covenant is better and stronger because it is based on better blood, a better priesthood, a better covenant, better promises, better sacrifice and a better sanctuary. The old covenant could not truly remove sin but the new covenant does (see, **John 1:29; Hebrews 7:22; 8:6, 13; 9:12-27; 10:1-4**). That is to say, the old covenant was weak because it could not legally save because 'the blood of bulls and goats cannot remove sin'. The function of the old covenant was to reveal the Saviour who was to come.



And he shall confirm the covenant with many for one week (cont'd)

And who are the 'many' with whom this covenant is made strong? In our analysis of [verse 26](#) we saw that the 'cutting off' of the Messiah was a vicarious sacrifice. This fact is underlined also in the meaning of the word 'many'. In the parallel messianic passage of [Isaiah 53](#) we find the following declaration: 'by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.' This prophecy is picked up in the New Testament as well.

In [Mark 10:45](#) we are told that Jesus came 'not to be ministered unto, but to minister, and to give his life a ransom for many.'

Once again the word 'many' is linked with the idea of a vicarious sacrifice. In [Hebrews 9:28](#) we find the same idea: 'So Christ was once offered to bear the sins of many. . . .' But by far the most important verse for our understanding of the word 'many' is found in [Matthew 26:28](#) (see also, [1 Corinthians 11:25](#)).

When Jesus instituted the Lord's Supper in the Upper Room to commemorate His death until He comes, He stated: 'this is the blood of the new testament [the word 'testament' here is the Greek word which is also translated 'covenant' in the New Testament—diatheke], which is shed for many for the remission of sins.'



And he shall confirm the covenant with many for one week (cont'd)

All of the above texts are linked by a common idea:

A vicarious sacrifice for 'many.' It can hardly be coincidental that the statement in Daniel 9:26 to the effect that the Messiah was cut off but not for himself was picked up by three New Testament writers and applied to Jesus!

And the fact that Jesus Himself, in Matthew 26:28 not only connected His vicarious sacrifice with the word 'many' but also with the word 'covenant' is compelling evidence that the New Testament holds the key which unlocks the meaning of the prophecy of the seventy weeks.

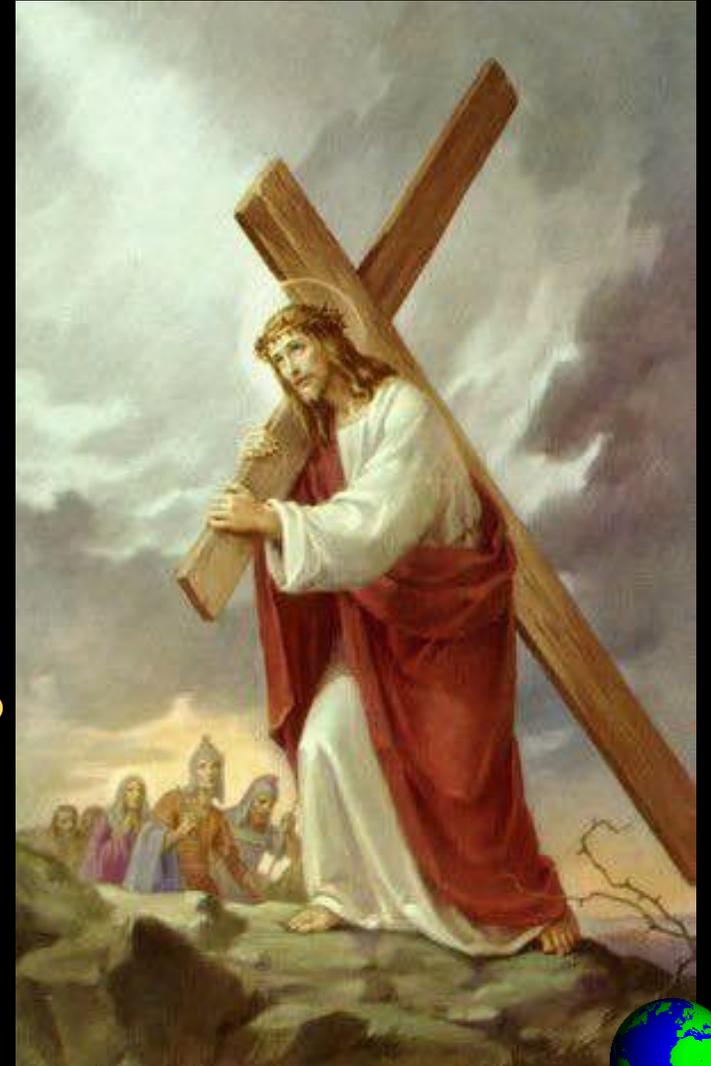
We must now move on to one final consideration:

To which 'week' is Gabriel referring when he states:

And he shall confirm the covenant with many for one week?

The context makes it very clear that this is the last week of the seventy. **No scholar I know of has questioned this.**

Yet an important fact has escaped many commentators and that is that the chronological progression of Messiah's career is repeated in chiastic fashion twice in Daniel 9:25-27 ending each time with the destruction of Jerusalem.



And he shall confirm the covenant with many for one week (cont'd)

Notice the progression in verses 25-26:

- A. Anointing of the Messiah begins 70th week
- B. Messiah 'cut off' (at some unspecified point during the 70th week)
- C. Messiah's death leads to Jerusalem's destruction in 70 A. D.

A similar sequence of events is repeated in verse 27:

- A. Messiah makes the covenant strong for 70th week
- B. Messiah causes the sacrifice to cease in the middle of the 70th week
- C. Jerusalem destroyed because Messiah was killed in the middle of the week

A comparison of the structure of verses 25-26 with verse 27 reveals that verses 25-27 cannot be read in a linear fashion as if one event followed the other in a neat chronological sequence. The fact is that the same material is repeated twice in chiastic fashion.



And in the midst of the week he shall cause the sacrifice and the oblation to cease

This sentence answers three questions:

Question: What was to cease?

Answer: The sacrifice and the oblation.

Question: Who was to cause the sacrifice and the oblation to cease?

Answer: The prince.

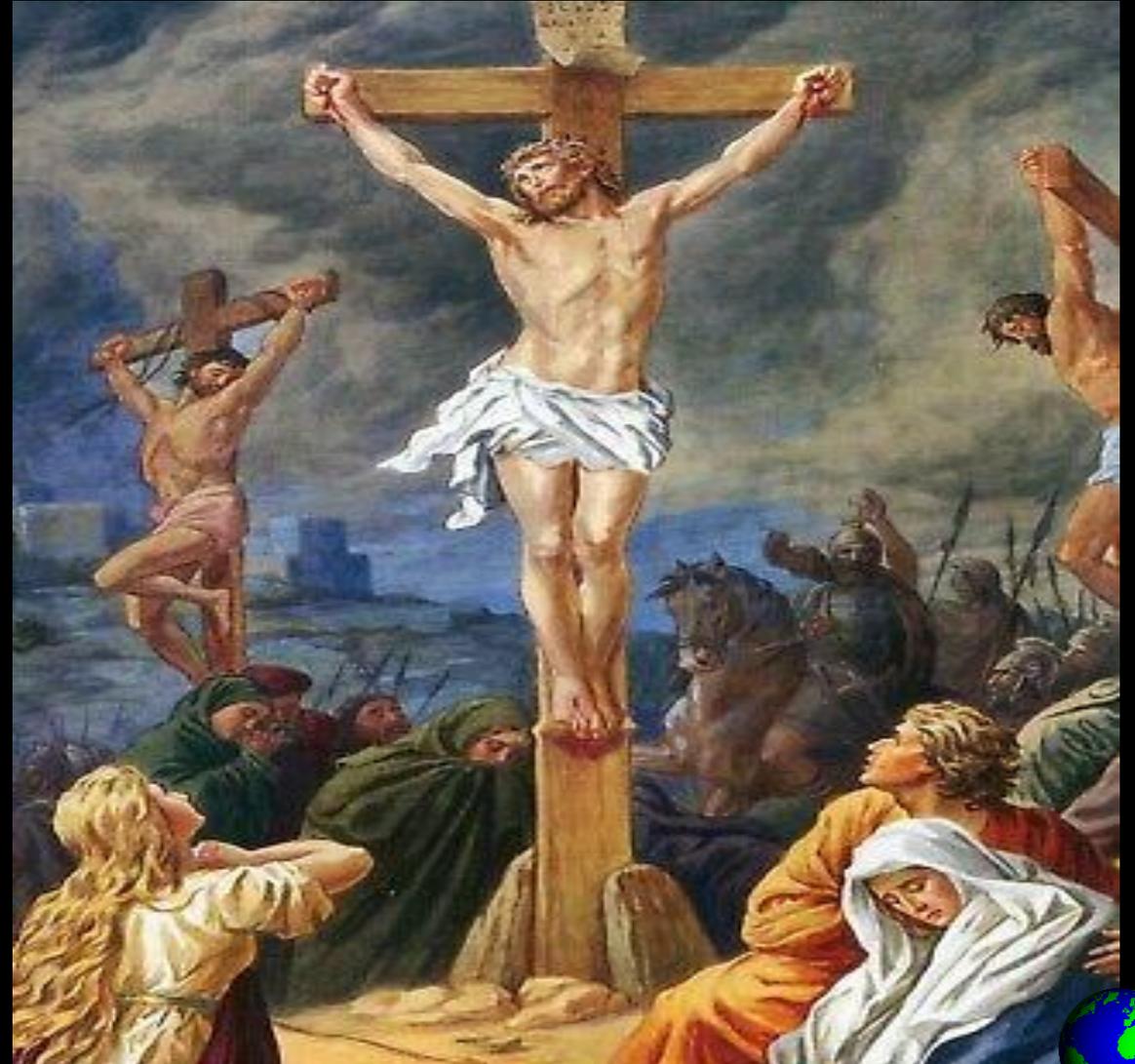
Question: When were they to cease?

Answer: In the middle of the last week.

First of all, what is meant by the expression 'the sacrifice and the oblation'?

The word 'sacrifice' (zebach) is a common one in the Old Testament and is used to describe the animal sacrifices performed in the sanctuary (Leviticus 7:11-20, etc).

The word 'oblation' (minchah) is used to describe the drink and meal offerings which accompanied these sacrifices (Numbers 28:5, 7, etc).



And in the midst of the week he shall cause the sacrifice and the oblation to cease (cont'd)

Notice that it was the prince (who is the subject of the sentence) who caused the sacrifice and the oblation to cease. The literary structure of [Daniel 9:25-27](#) clearly indicates that the cutting off of the Messiah would lead to the cessation of the sacrifice and the oblation. **Synonyms for 'cease' are, 'bring to an end,' 'stop,' and 'discontinue.'** Thus [Daniel 9](#) not only explains that the prince would cause the sacrifice and the oblation to cease but it also tells us how this would happen: **The Messiah would be cut off from the land of the living!** The Gospels strikingly reveal how [Daniel 9:25-27](#) was fulfilled in Jesus.

In [John 19:30](#) we are told that the last words of Jesus on the cross were: **'It is finished.'** As soon as these words were pronounced, Matthew explains that 'the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent.' ([Matthew 27:51](#)). **Not only was the veil torn from top to bottom, but something else happened which has profound significance.** Please read [The Desire of Ages](#), pp. 756-757



And in the midst of the week he shall cause the sacrifice and the oblation to cease (cont'd)

Notice that there was no sacrifice or oblation the day Jesus died. Christ literally made these ceremonies cease on the day of His crucifixion!! If the Jews had understood what this meant, they would have shut down the sacrifices and the oblations on that very day once and for all! So, in three ways God indicated that the sacrifice and the oblation had come to an end:

- 1) **By Jesus crying out: 'It is finished,'**
- 2) **By the rending of the veil,**
- 3) **By the lamb's escape from the hands of the priest.**

Yes, someone might object, but the sacrifices and oblations were resumed shortly thereafter and continued until the destruction of Jerusalem in A. D. 70. True enough. **But these ceremonies no longer had any significance.**

The shadows had given way to the substance (see, Colossians 2:14-17; Hebrews 10:1-9, 11-12, 18).



And in the midst of the week he shall cause the sacrifice and the oblation to cease (cont'd)

Notice that the prince caused the sacrifice and the oblation to cease in the middle of the 70th week. This would be three and one half years after Messiah's baptism. Now, if we can determine in which season of the year the death of the Messiah took place, then we will also be able to specify in which season Messiah was baptized and also in which season the 70th week ended. We know for a fact that Jesus was crucified during the Passover season in the spring of the year (1 Corinthians 5:7-8). But if he was crucified in the spring of the year 31, then he must have been baptized in the fall of the year 27, three and one half years earlier. This also means that probation must have closed for the Jewish nation in the fall of the year 34. Furthermore, Artaxerxes' decree must also have been given in the fall. Thus when we have the central pillar of the 70th week in the proper place all the other dates also fall into line.



And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured out upon the desolate

It must be noted that the prince is still the subject. It is the prince who makes Jerusalem desolate. But didn't we say above that the Jews destroyed their own city and temple? Yes, but as we saw in Jeremiah, God destroyed Jerusalem by the people's choice.

We are now told what would happen as a result of the death of the Messiah: **Jerusalem was to be destroyed.**

The word 'overspreading' is often translated 'wings' in the Old Testament. It is used, for example, to describe the invasion of Assyria into Israel ([Isaiah 8:7-8](#)). **The picture is of a river which is at flood stage.** When the river goes over its banks, it spreads out its wings (see also, [Nahum 1:8](#)).



Abomination of desolation

The word 'abominations' here merits special attention because of its connection with Matthew 24:15 and Luke 21:20. In Matthew 24:15-16 **Jesus warned His disciples**: '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), then let them which be in Judaea flee to the mountains...'

Extremely important here is the appeal Jesus made to the prophecy of Daniel 9:26-27.

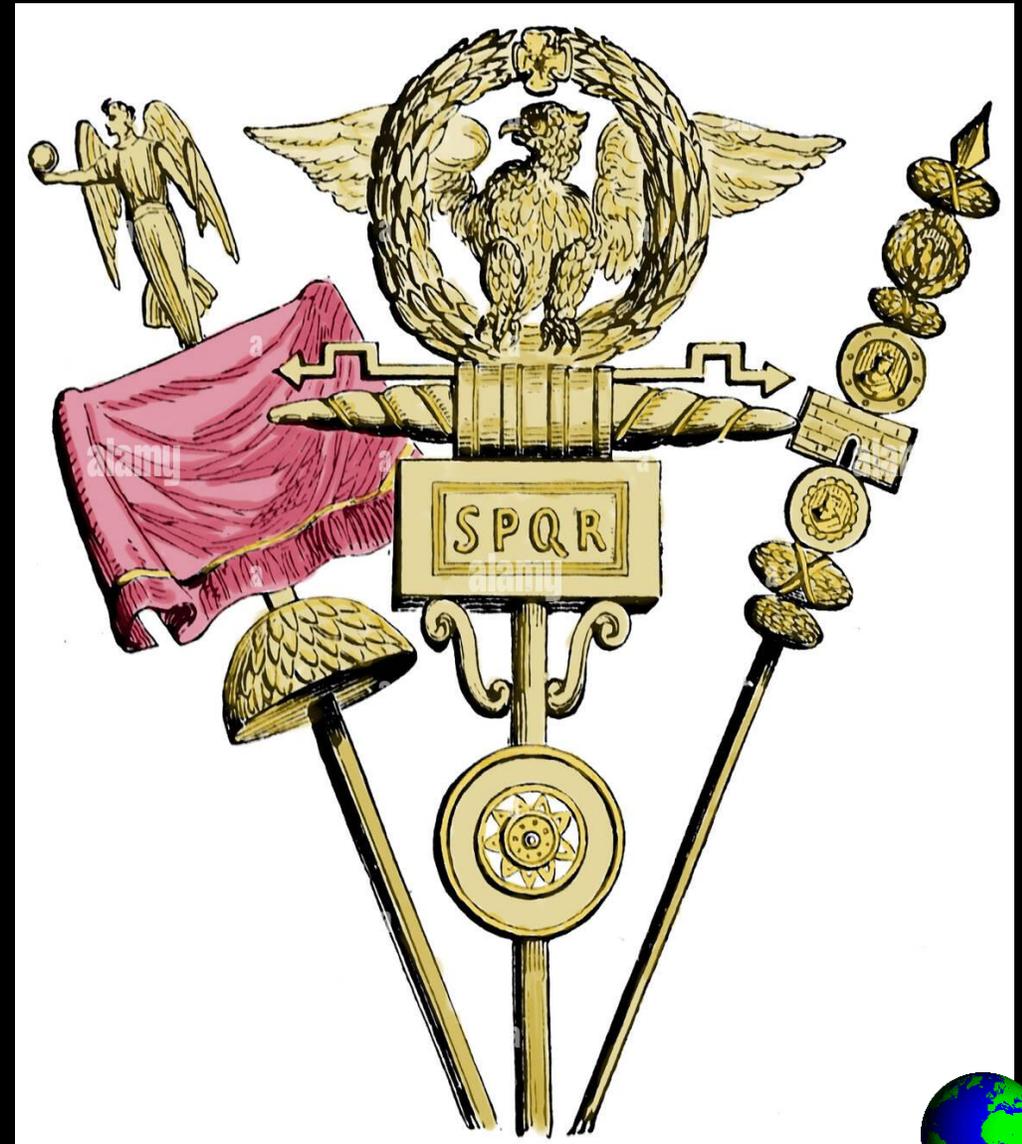
He explicitly tells us that the abomination of desolation was spoken of by Daniel the prophet.

And what was this abomination of desolation?

First, let's talk about the abomination.

When the Roman armies surrounded Jerusalem, they put their standards into the ground and worshiped them. **The Roman standards had an eagle surrounded by a golden wreath.**

Under the eagle and the wreath was a solar disk, which represented the sun-god Mithra.



Idolatrous Standards of the Romans

Says Josephus about the order in which the Roman armies marched:

“Then came the ensigns encompassing the eagle, which is at the head of every Roman legion, the king and the strongest of birds, which seems to them a signal of domination, and an omen that they shall conquer all against whom they march.” - *Wars of the Jews*, 3:6:2

Ellen White echoes the view of Josephus:

“When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight.” - *The Great Controversy*, p. 21



The Desolation of Jerusalem

'After the Romans under Cestius had surrounded the city, they unexpectedly abandoned the siege when everything seemed favourable for an immediate attack.' Explain that when Cestius unexpectedly withdrew the Roman armies, the Christians within the city saw this as a sign to flee, and as a result, 'not one Christian perished in the destruction of Jerusalem.' - *The Great Controversy*, p. 30. Luke 21:20, in unequivocal language, offers an explanation of what the abomination was: 'And when ye shall see Jerusalem compassed by armies. . . .' A comparison of Matthew 24:15 and Luke 21:20 clearly indicate that the abomination consisted in the incursion of the Roman armies onto the holy ground which surrounded Jerusalem.

But what is meant by the word 'desolation'? It is noteworthy that Daniel 9:27 employs the word 'desolate' two times. Jesus picked up on this when he said to the Jewish leaders as He left the temple: 'Behold, your house is left unto you desolate.' (Matthew 23:38). Luke 21:20 explains that the abomination was an omen that the desolation of Jerusalem was near. That is to say, the abominable standards of the Romans were a sign that the desolation of Jerusalem was at the doors.



Abomination of Desolation (cont'd)

As we compare [Daniel 9:25-27](#) with the Gospels we can reach the following conclusions:

1) The abomination of desolation of [Daniel 9:25-27](#) represents the destruction of Jerusalem by the Roman armies in the year 70 A. D. This can be seen by the similarity in terminology between the Gospels and [Daniel 9:26-27](#) ([Matthew 23:28](#); [Luke 21:20](#) compared with [Matthew 24:15](#)).

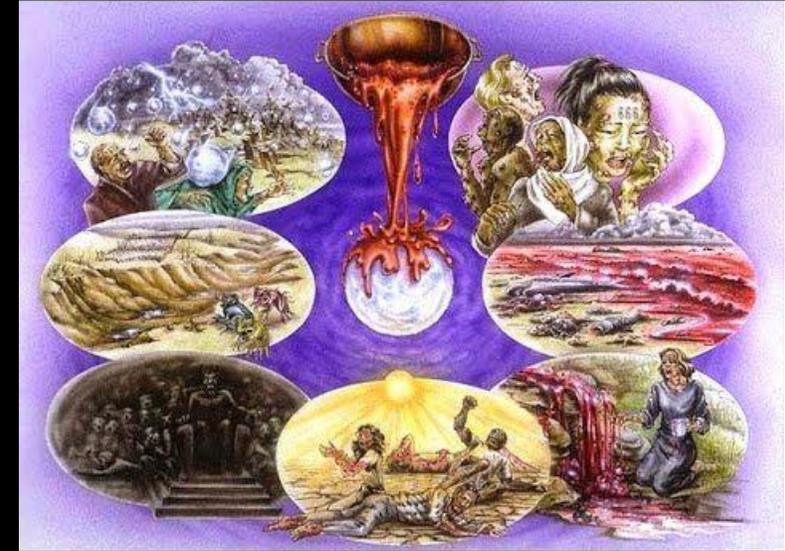
2) The reason for the destruction of Jerusalem was the rejection of the Messiah by the Jewish nation. This is true in [Daniel 9:26-27](#) where twice the destruction of Jerusalem is spoken of as coming after the death of the Messiah. It is also true in [Luke 19:41-44](#) (as well as other passages) where the destruction of Jerusalem is linked with the rejection of Jesus.

The expression 'until the consummation' means 'until the full end'. We have already found this word once before in [verse 26](#). The root meaning of the Hebrew word *kala* ('consummation') means 'to bring a process to completion' or 'to finish a process.' This means that when Jerusalem was destroyed, God was finished with the Jewish theocracy. Coupled with this idea of consummation is the expression **poured out**. The question is what was poured out upon the desolate until the end? In this context the answer is: the wrath of God.



Abomination of Desolation: Last days

One cannot help but think of the analogous events of the book of Revelation. There, we are told that because of the iniquity in the world in the last days, God will pour out seven last plagues for in them the wrath of God is filled up. Significantly, as soon as all the cups have been poured out, the words are heard from the heavenly temple, 'It is done.' (Revelation 15:1; 17:17). Putting all these concepts together we have: The cup of the iniquity of the wicked will be filled to the brim (see Genesis 15:16) and then God will pour out upon them the plagues and these will bring to an end the wrath of God. Noteworthy is the fact that in his indictment of the Jewish leaders, Jesus employed the symbolism of the cup: 'Fill ye up then the measure of your fathers.' (Matthew 23:32). In other words, there was no longer any room for mercy. When God poured out His wrath upon them He was finished with them. They drank the dregs of the wrath of God. For this reason the apostle Paul says that the wrath of God had fallen upon the Jews 'to the uttermost.' (1 Thessalonians 2:16).



Titus begins
the Siege of Jerusalem

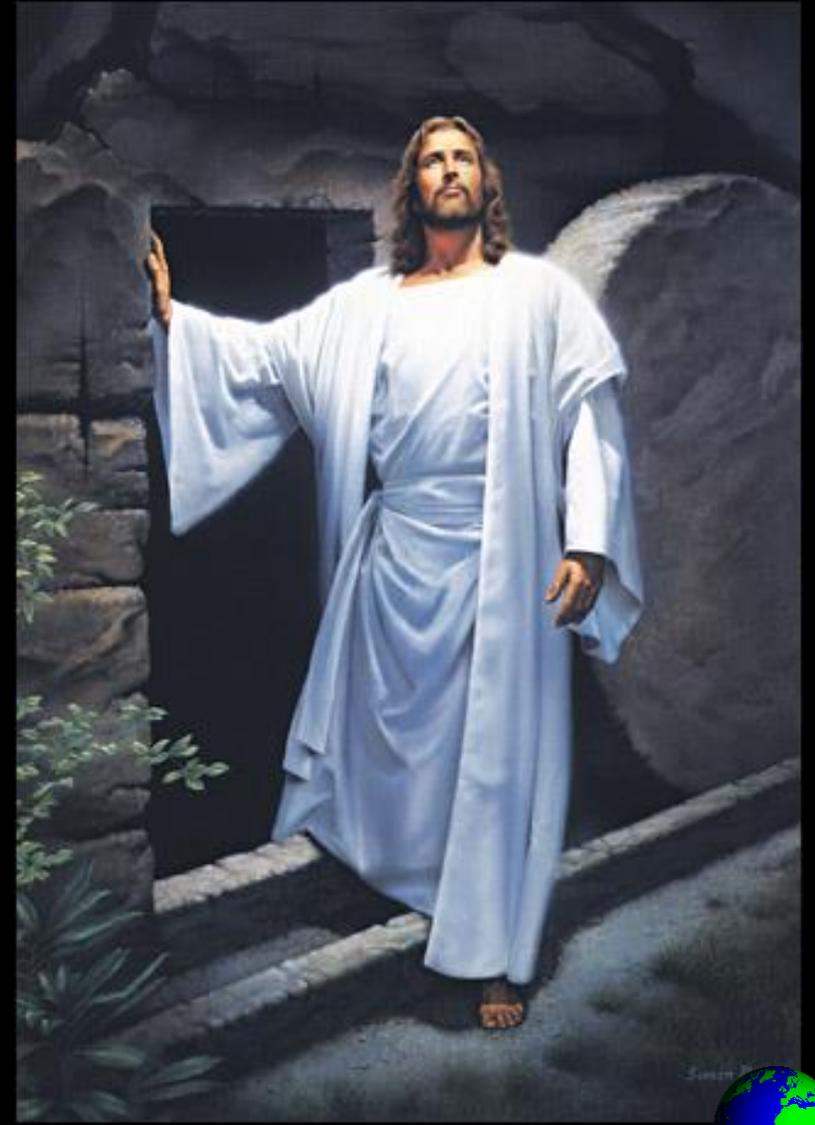
Did Probation end in 31 AD?

This brings us to our last point and it is this: Why do we choose 34 A. D. as the ending point of the seventy week prophecy? Didn't Jesus say that probation closed when He left the temple for the last time in the middle of the last week? (Matthew 23:38). **It would seem so.**

However, several things must be taken into consideration:

1) **In the prophecy of Daniel 9 God promised Israel seventy full weeks of probation.** If their probation ended in the year 31 A. D., then they did not get the full 70 weeks as God had promised.

2) **More than once during His ministry, Jesus stated that He was only sent to the lost sheep of the house of Israel. That is to say, His mission was limited to the Jewish nation.** At first sight this appears to be a rather calloused statement but upon closer scrutiny we can understand what Jesus meant. **His mission involved only the Jews at this point because the probationary period of the Jewish nation had not yet come to a full end.**



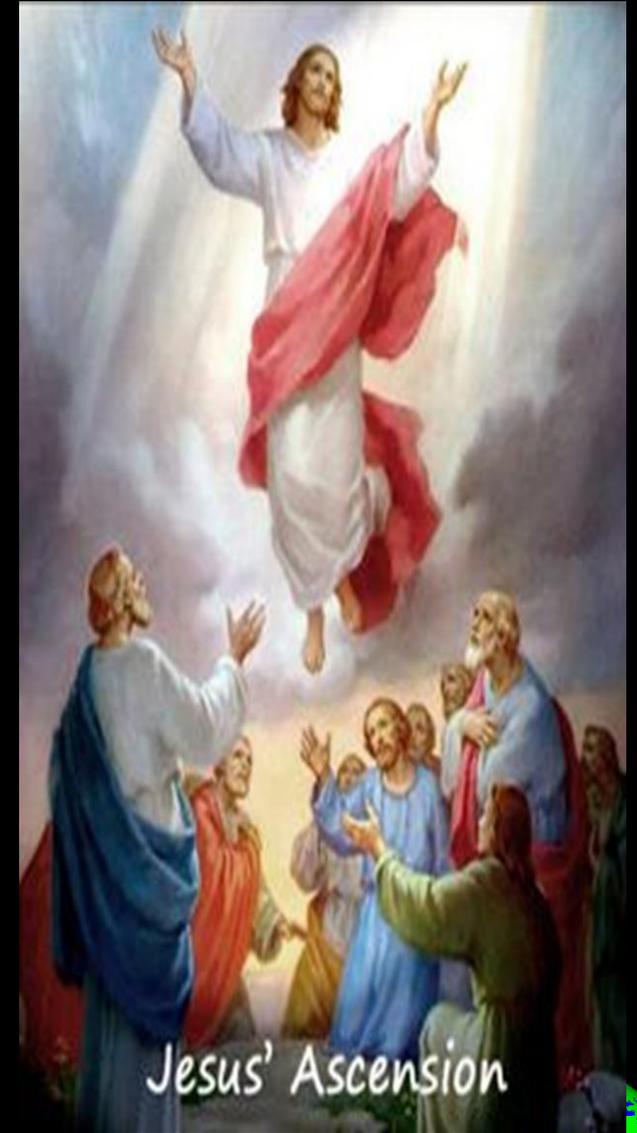
Did Probation end in 31 AD? (cont'd)

3) In [Matthew 23:32-38](#) we find further evidence that probation did not close for the Jewish nation when Jesus was crucified. In these verses Jesus reached the climax of his indictment against the Jewish leaders.

4) In [Ezekiel 11:22-23](#) we find a picture of God's lingering mercy for Old Testament Jerusalem. Even though at this point, Jerusalem had been judged and Nebuchadnezzar was on his way to destroy the city, we are told that the Shekinah left the temple and lingered on the Mount of Olives, as if loath to leave! In the same way, when Jesus left the temple, and pronounced the awesome words: *'Behold, your house is left unto you desolate,'* he was loath to leave.

5) Ellen White concurs with our assessment of the Biblical evidence:

“Through the preaching of the apostles and their associates, God would cause light to shine upon them; they would be permitted to see how prophecy had been fulfilled, not only in the birth and life of Christ, but in His death and resurrection. The children were not condemned for the sins of the parents; but when, with a knowledge of all the light given to their parents, the children rejected the additional light granted to themselves, they became partakers of the parents' sins, and filled up the measure of their iniquity.” - [The Great Controversy, p. 28](#)



Ending Date for the Seventy Weeks

Many have been perplexed by the apparent absence of a clearly defined ending event for the prophecy of the seventy weeks. But is such an event really missing in Daniel 9? Seventh-day Adventists have consistently believed that the stoning of Stephen marked the conclusion of the seventy weeks.

But, are we justified in believing this?

In our study of Daniel 9:24 we saw that six things would be accomplished during the time period of the seventy weeks. One of these was 'to seal up vision and prophecy.' What does this expression mean? The same expression, 'to seal up' (hatam) is used earlier in this verse and is translated, 'to make an end of sins.' In other words, one of the accomplishments of the seventy weeks was to bring prophecy and vision to an end for the Jewish nation. How and when did this happen?

A careful examination of Acts 6 and 7 reveals that Stephen was the last prophet who was given a vision for Israel.

THE SIEGE AND DESTRUCTION OF JERUSALEM

BY THE ROMANS, UNDER THE COMMAND OF TITUS, A.D. 70



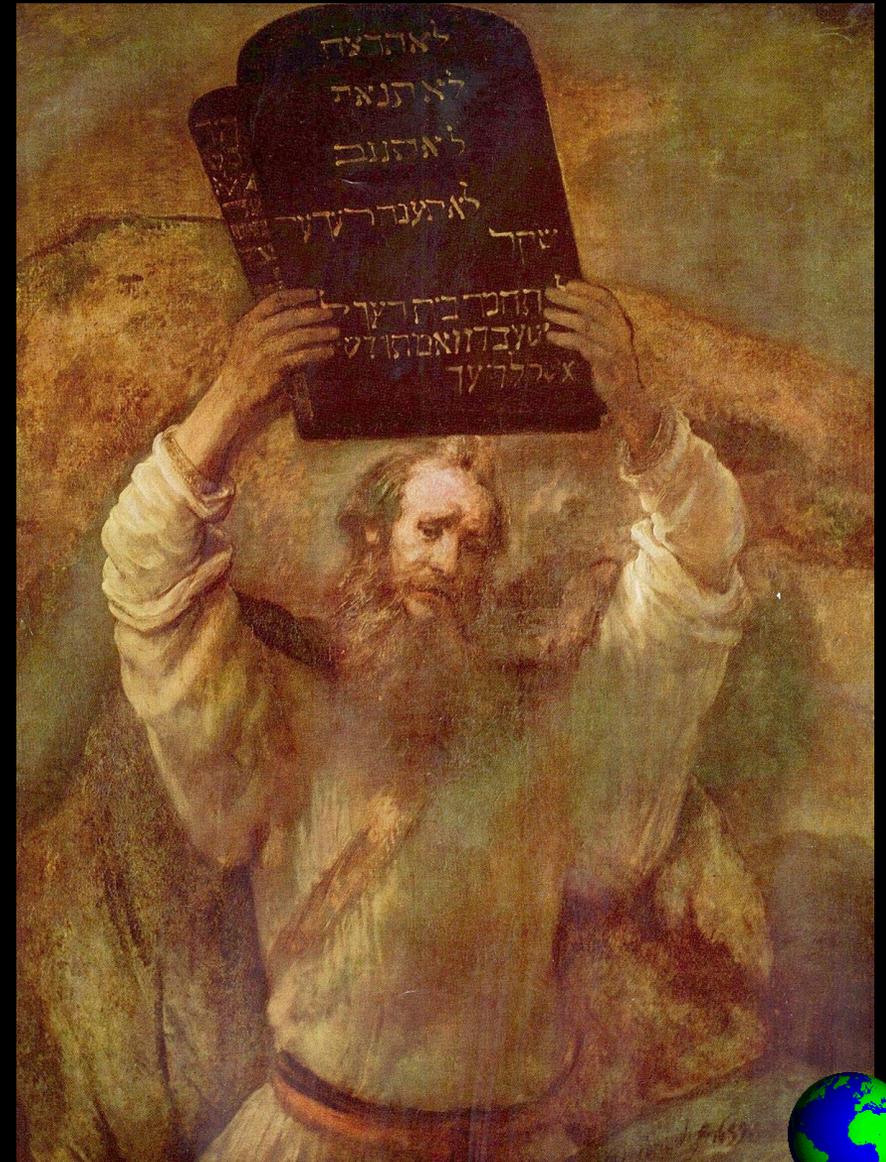
The Covenant Pattern

In order to comprehend the significance of the events in [Acts 6&7](#) we must first understand the covenant pattern in the Old Testament.

[Joshua 24](#) (which describes the covenant renewal just before Israel entered the Promised Land) to exemplify the basic components of the Old Testament covenant between God and Israel:

- **Preamble** (24:1-2)
- **Historical prologue** (24:2-13)
- **Covenant stipulations** (24:15)
- **Covenant blessings and curses** (24:16-20)
- **Oath of obedience** (24:21)
- **Witnesses** (24:22)
- **Covenant ratification** (24:23-25)
- **Arrangements for covenant perpetuation** (24:26)
- **Covenant notarized** (24:27)

When Israel broke the covenant, God sent them prophets to bring legal proceedings against them. It is important to keep in mind that the prophets were God's lawyers bringing a lawsuit against Israel.

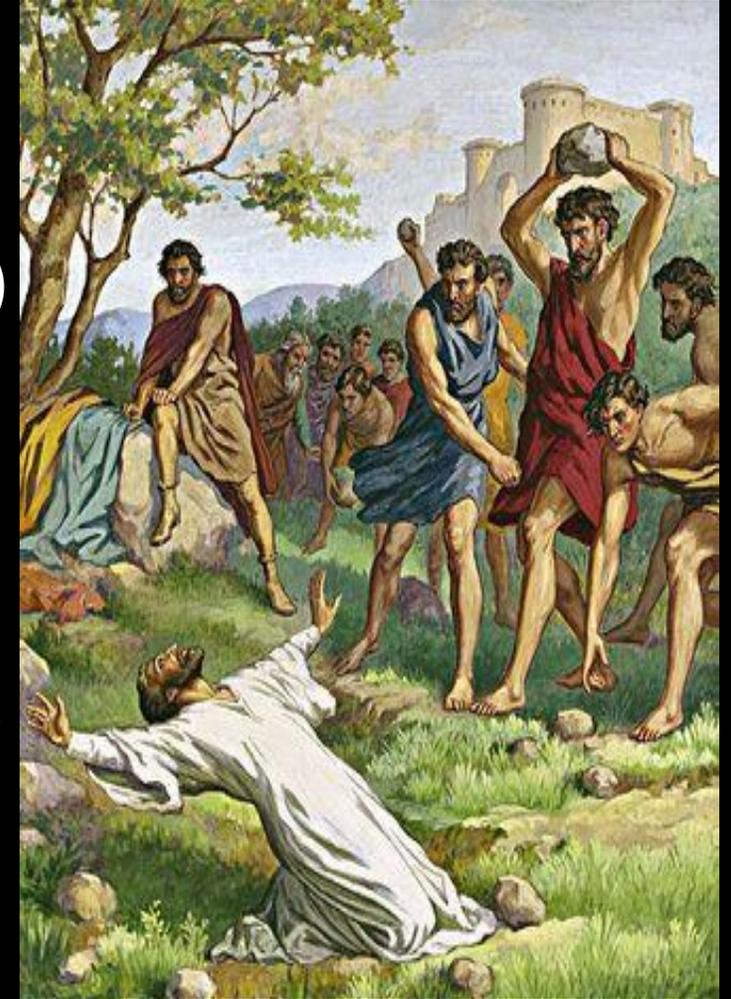


The Covenant Pattern (cont'd)

The proceeding has come to be known as a covenant lawsuit (rib). Though there are several examples of this in the Old Testament, we will take Micah 6 as our example (the word rib is there translated 'contend' and 'controversy').

- Call to the witnesses to give ear to the proceedings (6:1-2)
- Introductory statement of the case at issue (6:2)
- Recital of God's benevolent acts (6:3-5)
- The indictment (6:6-7)
- The sentence (6:8)

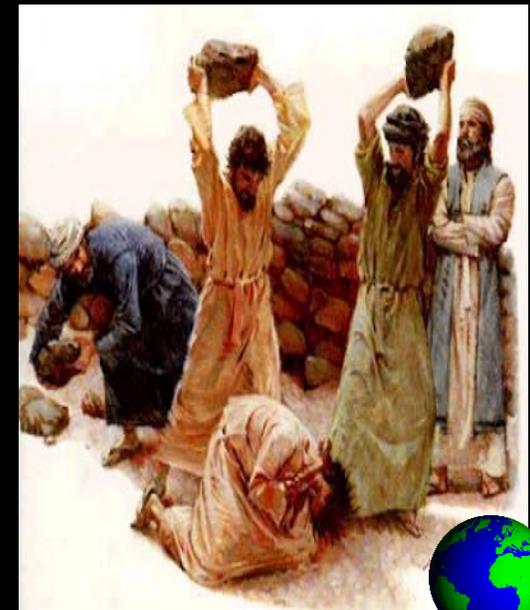
As will be noticed above, the recital of God's benevolent acts toward Israel was fundamental both to the establishment of the covenant and to the covenant lawsuit. Something which has perplexed scholars is the inordinately long historical discourse which Stephen gave before the Sanhedrin. The members of the Sanhedrin were the intelligentsia of Israel. Why would Stephen presumably waste his time and theirs with a history they knew all too well? The answer lies in the fact that Stephen was God's prophet bringing God's covenant lawsuit against Israel.



Similarities in trial of Christ & trial of Stephen

There is an amazing parallel between the trial of Christ and the trial of Stephen. Let's notice a few similarities:

1. Both were taken before the Sanhedrin (Matthew 26:59; Mark 14:55; Acts 6:12, 15)
 2. Both were accused by false witnesses (Mark 14:55; Acts 6:11, 13-14)
 3. Both reviewed the history of the Jewish nation. Both spoke about God sending the prophets and finally sending His own son (Matthew 23:32; 21:33-44; Acts 7)
 4. In both, money was paid as a bribe to the false witnesses (Matthew 26:60; Acts 6:11)
 5. Both were accused of speaking against Moses and the temple (Matthew 27:40; John 11:50-52 Acts 6:13-14)
 6. Both accused the Jewish leaders of shutting their ears to the truth about the Messiah (Matthew 23:29-36; Acts 7:51-54)
 7. Both prayed for God to forgive the sin of their enemies (Luke 23:34; Acts 7:60)
 8. Both were killed outside the city (Hebrews 13:12; Acts 7:58).
 9. The innocence of both could be seen on their face (John 19:4, 6; Acts 6:15)
 10. In both there was a 'mob mentality' (Matthew 27:24; Acts 7:57-58)
- Stephen was repeating the experience of Jesus. That is to say, what the Jewish leaders had done with Jesus they were now doing to Stephen.

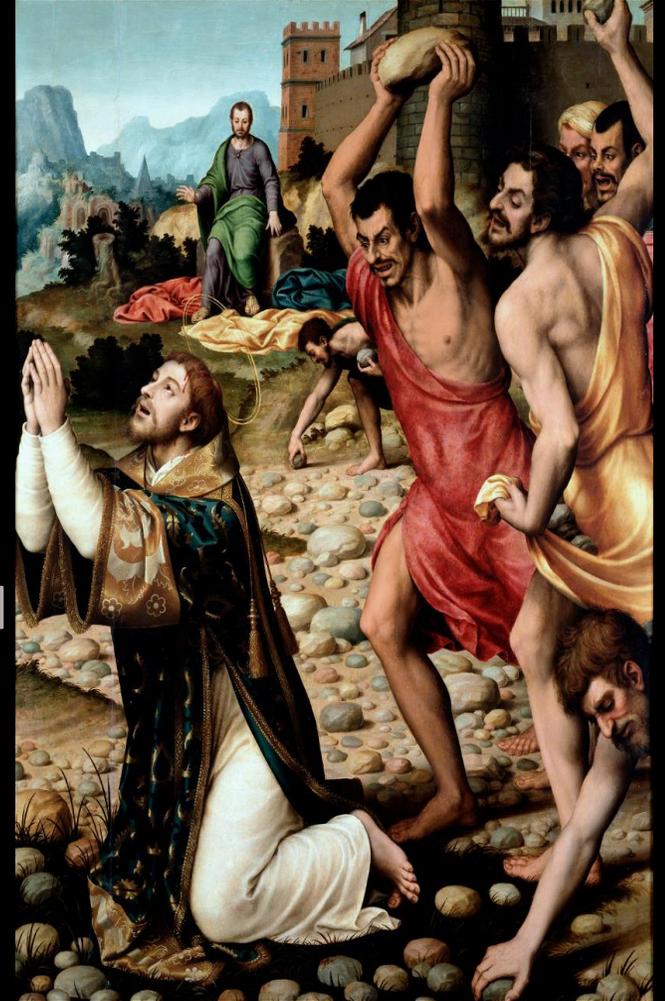


Stoning of Stephen

Stephen was taken before the Sanhedrin, the highest earthly authority of the Jewish nation. It was the final court of appeal, the Supreme Court, if you please. There, in fine prophetic fashion, and in harmony with the covenant lawsuit pattern, Stephen presented his defense by appealing to the history of Israel from the time of Abraham till the coming of the Just One (Acts 7:2-53).

But at the end of his discourse, the accused became the accuser. The Sanhedrin presumed to indict Stephen but he ended up indicting them!! Notice the denunciation in Acts 7:51-53.

Significantly, up to this point in his discourse, Stephen has spoken of the fathers in terms of 'our fathers' (Acts 7:11, 19, 38, 44, 45). In good prophetic fashion, he includes himself as part of the historical patrimony of Israel (as did Daniel when he repeatedly said in Daniel 9, 'we have sinned'). But at the conclusion of his speech he dissociates himself from them by saying, 'your fathers' (notice that Jesus also made reference to 'your fathers' in His indictment of the Jewish leaders; Matthew 23:32). He could no longer in good conscience be in solidarity with literal Israel. In other words, he was distancing himself from the patrimony of literal Israel because he knew that after they killed him, they would no longer be God's people the theocracy would have come to an ignominious end!



Two sides in one accord

Also of great importance is the fact that Stephen, unlike the prophets before him, did not make a call to repentance. This would seem to indicate that the Jewish leaders were beyond the point of repentance; they had made their final and irrevocable decision to reject the Messiah. See [Acts 7:51-58](#).

The reaction of the leaders of the Sanhedrin is important because it reveals their incurable rejection of the Messiah. Notice that the verdict was unanimous—they were all of one accord. The apostles were of one accord on the side of Christ and the Sanhedrin was of one accord against Christ. Thus the Jewish Sanhedrin made its choice. By stoning Stephen, they silenced the last prophet who would ever be sent to them. Truly, prophecy came to an end for literal Israel at this time!!

But the prophecy of the seventy weeks indicated that vision (chazon) would also come to an end at the conclusion of the last week. Did this happen as predicted? The answer is a resounding yes!! Acts chapter seven not only indicates that Stephen was the last prophet sent to Israel but it also leaves no doubt that he received the last vision as well.



Conclusion

As we have previously studied, Jesus taught in His parables (Matthew 21:33-45; Matthew 22:1-10; Matthew 23:32-39) that when the kingdom should be taken from the Jews, it would be given to the Gentiles.

Does the stoning of Stephen fulfill this specification?

Once again, the answer is a resounding yes!

It can hardly be a coincidence that the ringleader in the stoning of Stephen was a champion of Orthodox Judaism, Saul of Tarsus (see Philippians 3:3-9). At the precise moment probation was closing for the Jewish theocracy, God—irony of ironies—had already chosen His champion to the Gentiles and he was present at the stoning of Stephen! Paul later reminisced about this experience with the following words:

Acts 22:20-21 - And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

The sequence of events in Acts 1-11 clearly reveals that the stoning of Stephen was a watershed event.



Conclusion (cont'd)

In Acts 1:8 Jesus had said to His disciples:

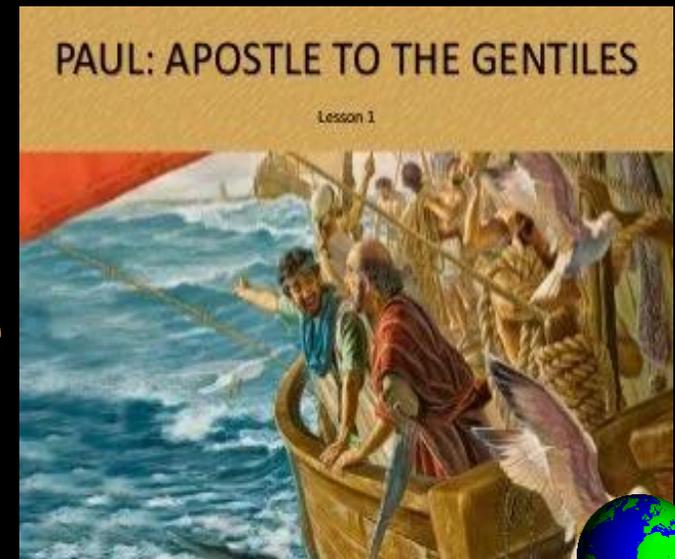
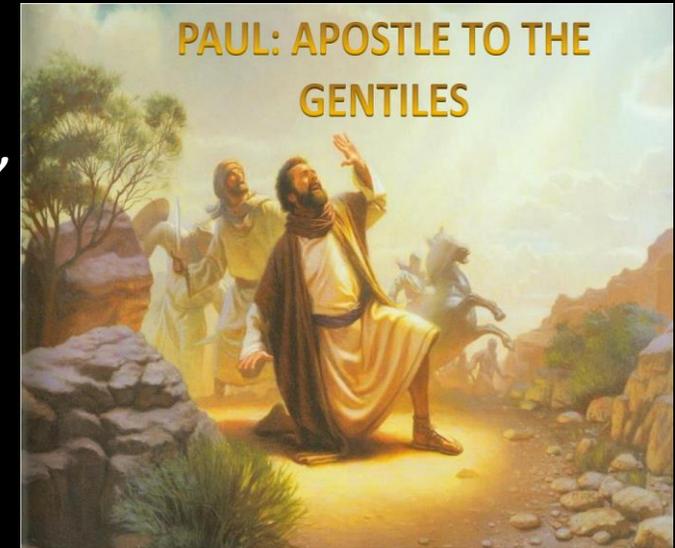
But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

Notice the ever broadening concentric circles in this verse:

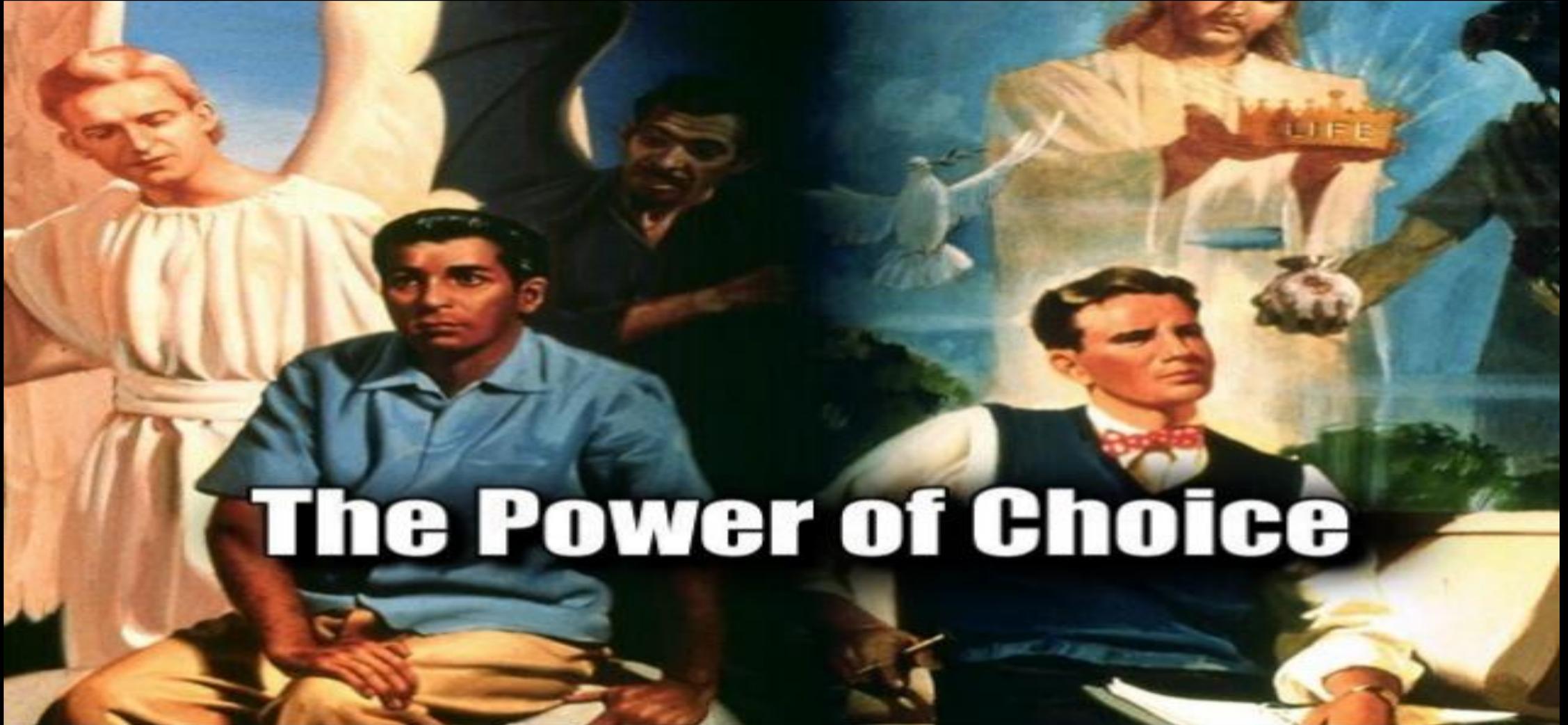
- **Jerusalem and Judea** (Acts 1-6)
- **Stoning of Stephen** (Acts 7)
- **Samaria** (Acts 8 especially verse 25)
- **Saul's Conversion** (Acts 9)
- **Gospel to Gentiles** (*Uttermost Part of the Earth*) (Acts 10-28)

It will be noticed that the gospel went to the uttermost part of the earth only after the conversion of Saul of Tarsus.

In fact, it was Paul who took the gospel to every region of the Roman Empire through his missionary journeys. Thus in Acts 7 probation closes for the Jewish theocracy and in Acts 9 the champion to the Gentiles is converted. That is to say, one door closed and shortly thereafter the other opened.

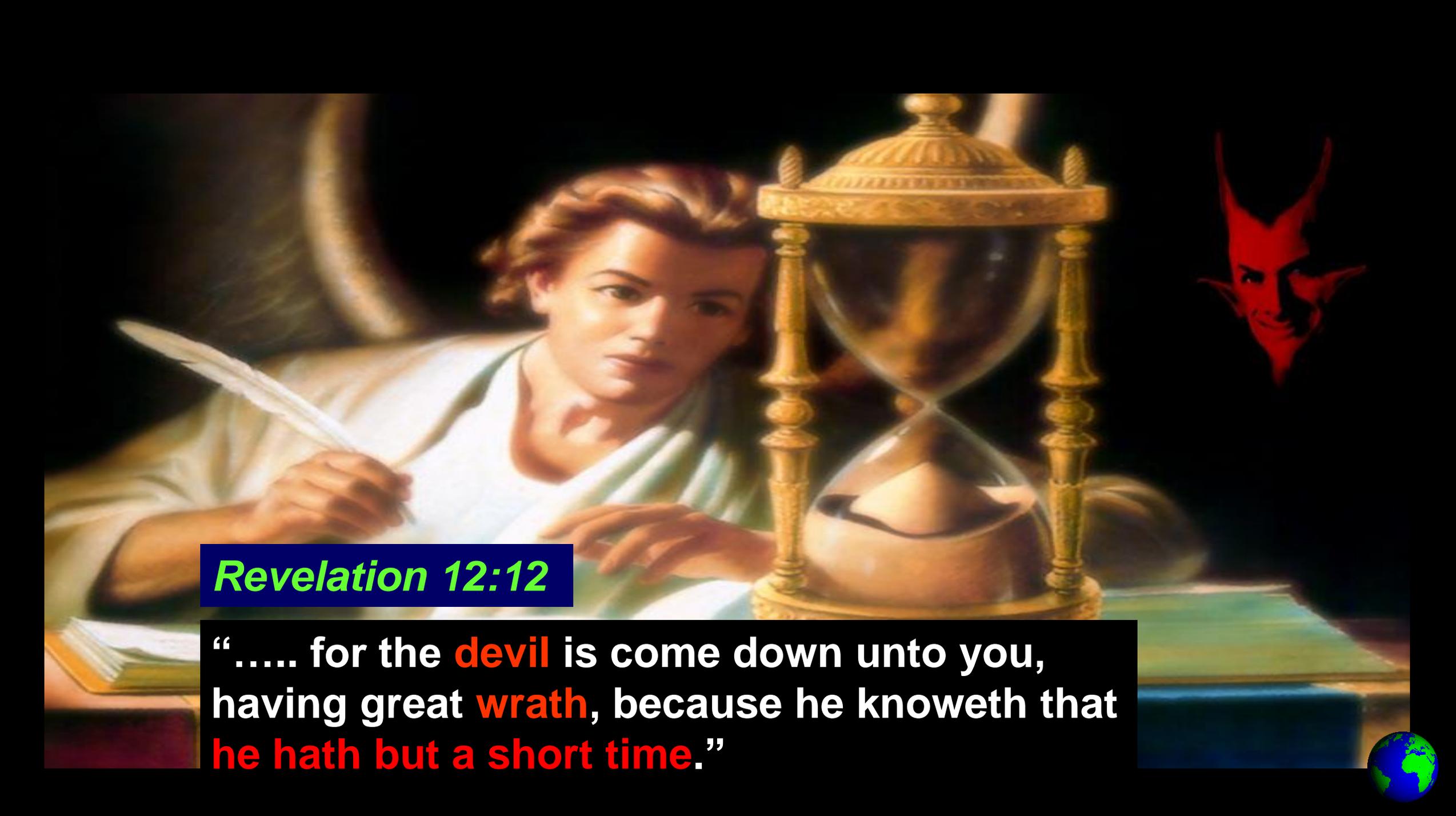


God has given all:



The Power of Choice



An angel with a halo and wings is shown writing in a book with a quill pen. To the right of the angel is a large, ornate golden hourglass. In the background, a red devil's face with horns is visible. The scene is set in a dimly lit room with a book on a desk.

Revelation 12:12

“..... for the **devil** is come down unto you, having great **wrath**, because he knoweth that **he hath but a short time.**”



Enter The Ark of Hope

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

– John 10:16



The Ark of the Covenant



Psalms 77:13

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. –
Revelation 3:20





THE END



ARE YOU READY TO MEET JESUS?