

The Greatest Prophecy Ever Fulfilled

Daniel 9:24-27

by

Dr. Stanford E. Murrell

24 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.

25 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 three score and two weeks: the street shall be built again, and the wall, even in troublous times.

26 And after three score 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.

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.

Introduction

1. In order to appreciate prophecy, it must be kept in mind that the prophets did not express their own personal views. The bible states plainly that the prophets told what God the Holy Spirit instructed them to tell. *"For the prophecy came not in old time by will of man, but holy men of God spake as they were moved by the Holy Ghost"* (2 Peter 1:21).
2. All the prophecies concerning Christ were fulfilled (Luke 24:44) including those given by Daniel.
3. In Daniel's vision of seventy weeks, the weeks stand for years to total four hundred and ninety (490) years. The first sixty-nine (69) weeks measure a period of four hundred and eighty three (483) years followed by the seventieth (70th) week of year or seven (7) years for a total of four hundred and ninety (490) years.
4. Since the first sixty-nine (69) weeks were literally fulfilled by the return of the Jews from Babylon to Israel to rebuild the city of Jerusalem, there is no compelling reason to believe that the final week is not also fulfilled and that it naturally followed the 69th week in chronological order.

5. There is no time gap indicated in the Scriptural narrative. There is a theory that a time gap exists. (A theory, according to Webster's dictionary, is an unproven assumption, or a hypothesis accepted for the sake of argument). It has been suggested that a "*Prophetic Time Clock*" stopped at the end of the sixty-ninth (69th) week of years or after 483 years. The purpose of this time stoppage, according to the theory, is so that national Israel can, in the future, experience the seventieth (70th) week in the form of a great tribulation. It is argued that one day Israel (and the whole world) shall suffer for seven (7) years while being deceived by the Anti-Christ who will lead the world into the greatest battle of human history called Armageddon. Of course none of these events are mentioned in the text.
6. The basic question of concern is this: "*Did the 70th week follow the 69th week?*" If the seventieth (70th) week did follow the sixty-ninth (69th) week, then the "Postponement Theory" and the "*Prophetic Clock*" concept and all the rest can be exchanged for the simplicity of the Word of God, which lives and abides forever. It is significant to note that Christendom did not know these theories until the nineteenth and twentieth centuries. In contrast to these recently developed spectacular theories is God's specific ancient wording to Daniel which was that "seventy weeks are determined." This divine decree, in context, does not allow the separation of one week from the initial sixty-nine (69) weeks by a long period of time.
7. A comparison of this passage can be made with other time passages in scripture. For example, when the prophecy of Christ was made that He was to be buried and rise again on the third day, there was no other day that the Lord could have risen and still fulfilled prophecy. When Joseph prophesied of seven fat years followed by seven years of famine, there was no indeterminate time between fulfillment. When Jeremiah prophesied of seventy years captivity in Babylon it all happened on schedule with one year following the next for seventy years. The seventieth year did not find fulfillment hundreds of years later. God keeps His appointments on schedule. A break or long postponement in prophecy does not make a fulfillment possible. Deuteronomy 8:22 says, *When a prophet speaketh in the name of the Lord, if the thing follow not [no postponement permitted] no come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously, thou shalt not be afraid of him.* Jesus Himself said that the scriptures cannot be broken (John 10:35).
8. A careful examination of Daniel 9:24-27 reveals that the prophet wrote about the consummation of Jewry, not its exaltation and eventual restoration.
9. To be specific, Daniel was told of many things that would happen to the Jews and to the Holy City following the Babylonian Captivity. It was decreed that Jerusalem was to be restored (9:25) "*for the street shall be built again, and the wall even in troublous times.*" The account of this work of rebuilding Jerusalem is given in the books of Ezra and Nehemiah.
10. Following the seventy years of Babylonian Captivity, God was determined to restore Israel back to her land for at least four hundred and ninety more years as reflected in the prophecy (9:24). The weeks of years principle can be found in other passages such as Numbers 14:34 and Ezekiel 4:4-6.

11. In that four hundred and ninety years period several things would happen in the history of national Israel. Some would be good, some would be bad.

- **First**, it was determined that Israel "*would finish the transgression.*" The transgression of Israel had for a long time been the focus of the messages from God's prophets. It was for their transgressions that the Jews had gone into captivity in 721 BC under the Assyrians and then in 586 BC under the Babylonians. It was for their transgressions that the land of Palestine had been made desolation for seventy years. Daniel himself had confessed this by saying: "*Yea, all have transgressed thy law, even by departing, that they might not obey thy voice; therefore, the curse is poured upon us.*"

As sad as this was the angel Gabriel revealed to Daniel the distressing news that as badly as Israel had behaved in the past, she would yet sin again to an even greater extent. Yes, Israel would be restored to her land following the seventy years in Babylon. Yes, the Holy Temple would be rebuilt. Yes, the wall of the holy city Jerusalem would be made secure once more but only so that the full measure of Israel's transgression might be made complete for it was to be the fate of the nation that the Messiah would come only to be killed by a mindless Jewish mob.

Turning to the New Testament, we read that the Messiah did come to Israel. Jesus knew what Daniel had said and the other prophets. After bringing a railing accusation against the Jewish leaders the Lord said, *Fill ye up the measure of your fathers... that upon you may come all the righteous blood shed upon the earth* (Matt. 23:32-35).

With these words Jesus declared that the hour had come in His day for Israel to "*finish the transgression*" of rejecting all the words of warning, all of the prophets, all the means of grace even to that which was offered by the Messiah. There would be a terrible price to pay by Israel for the transgression. Jesus predicted an awful doom upon the beloved city and its people. Verily I say unto you, all these things shall come upon THIS generation (Matt. 23:36).

Again, the Lord said, *Behold, your house is left unto you desolate.* When the transgression of the Jewish nation was finished as predicted by Daniel, then was brought to pass the words spoken by Peter on the day of Pentecost concerning Christ. *Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain* (Acts 2:33).

Paul confirms that the crucifixion of Christ was the crowning sin of Israel (1 Thessalonians 2:15- 16) adding that the wrath of God would come upon Israel to the uttermost. The wrath of God did come. The year was AD 70. Jerusalem was destroyed. The Holy Temple was laid waste. The blood sacrifices were made to cease and the Jewish people were scattered to the nations of the earth.

Israel had broken her covenant vow. Israel had tried to kill her Husband. Israel had committed spiritual fornication. Finally, the transgression completed, the Lord gave the true kingdom covenant blessing to a nation bringing forth the fruits of Christ (Matt. 21:43) which 1 Peter 2:9 declares to be the true Israel of God, the CHURCH of the living God. Be ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.

- **Returning to Daniel 9:24 the prophecy says again,** *Seventy weeks are determined upon thy people and upon thy holy city...to make an end of sins.* The things that happened in Israel during the four hundred and ninety—(490) year period brought an end to sins. How was this possible? The answer is the Cross. The wrath of man manifested against Christ (Psa. 76:10) at the Cross-became the means that God used to put away the sins of the elect and to make an end of sins. On the Cross, the Lord Jesus offered the one sacrifice for sins forever (Heb. 10:2). The Lord did not die in vain. He died in order to purge His people from all their sins (Heb. 1:3).
- **The third** expression in Daniel 9:24 is also instructive. The prophet was told that, *Seventy weeks are determined upon thy people and upon thy holy city ...to make reconciliation for iniquity.*

Reconciliation signifies the bringing back together those who were rebels and enemies. Man has been a rebel against God by nature and by choice since the fall of Adam. In his heart man has been disloyal and non-submissive to God. In His justice and righteousness God has had to punish this revolt against Divine authority. Yet the character of God also enjoys displaying grace and mercy. The only way for grace and mercy to be freely expressed without compromising justice and righteousness is for the sin issue to be dealt with. Sin must be punished before there is a basis for reconciliation.

Selecting the nation Israel to work through, God the Father decreed a plan of salvation to be expressed in time with the end result being the making of reconciliation for iniquity. It happened at the Cross (Col. 1:12-22). As a result of the death of Christ, those who have redemption through His blood, the forgiveness of sins are reconciled.

- **The fourth** thing Daniel was told by the angel Gabriel is that, *Seventy weeks are determined upon thy people and upon thy holy city...to bring in everlasting righteousness.* Jeremiah had prophesied of this bringing in of righteousness. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in earth...and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Within the four hundred and ninety-(490) year time frame it was determined by God that through the nation Israel and in the Holy City of Jerusalem something would happen to bring in everlasting righteousness. Something did happen within the specified time. The Messiah came to Israel and established the kingdom of God in His righteousness through Jesus Christ (Matt. 6:33 cf. Rom. 14:17). History records that a work of righteousness was

done in Israel on a Cross outside the Holy City. Christ was made unto us righteousness (1 Cor. 1:30). For God hath made Christ to be sin for us, who knew no sin; that we might be made the righteousness of God in Him (2 Cor. 5:21).

- **The fifth** thing the angel told Daniel was that, Seventy years are determined upon thy people and upon thy holy city in order to...seal up the vision and prophecy. In order to fully appreciate the meaning of these words it must be kept in mind that the whole vision that Daniel was allowed to see, set forth the goodness and the severity of God. The severity of God is manifested in that He allowed Israel to continue their rebellion against Himself by abusing the prophets and by killing the Messiah. The severity of God is manifested in that He was determined to seal up the vision and the prophecy (Isa. 6:10) for where there is no vision the people will perish. God can be very severe (cf. Isa. 6:9-10; 29:9-10).

The conclusion of the matter is that the spiritual blindness of national Israel was complete when the Messiah arrived within the designated time-frame. Though the Jewish leaders read the scriptures daily, they heard not the ancient voices and so they fulfilled them in condemning Him (Acts 13:26 cf. Luke 23:34). Twice in the New Testament our Lord applied the prophecy of Isaiah 6:9-10 to the Jews of Israel (Matt. 13:11-13). By appealing to the prophet Isaiah, the Lord taught that He Himself was sealing up the visions and the prophecies so that the Jews of His day would have no more light from God because their transgression against God was fulfilled. The racial Jew was to know the severity of God. Only the regenerate Jew, only those who had the faith of Abraham, Isaac, and Jacob, only the elect of God would see and hear and understand (Matt. 13:16; cf. John 12:37-41 and Acts 28:24-27 with Romans 11:22).

- Returning to Daniel 9:24 there is a sixth thing that the angel shared with the prophet. Seventy weeks are determined upon thy people and upon thy holy city...to anoint the Most High. The Most High is the Lord Jesus Christ. Of Himself the Lord said, The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord (Luke 4:18-19).

For three and one half (3 1/2) years the Lord Jesus did all of this before He was "cut off for His people" (Dan. 9:26). All of the four gospels describe in detail, How God anointed Jesus of Nazareth with the Holy Spirit and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him (Acts 10:38).

The ultimate anointing of the Most Holy person of Christ came with His resurrection as Hebrews 1:9 explains. He was anointed with the oil of gladness above His fellows. Paul declares that, God hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father (Phil. 2:9-11).

12. In Daniel 9:25ff the certainty of all the prophetic utterances being fulfilled is reinforced by further details being given concerning the time frame. Daniel is instructed to know certain things. The prophet of God is to know that From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks: the street shall be built again, and the wall, even in troublous times.
13. Within the four hundred and eighty three (483) years [7 weeks of 7 years = 49 years + 62 weeks of 7 years = 434 years or 49 + 434 = 483 years] from the issuing of the royal decree to restore and to rebuild Jerusalem, the Messiah did appear. When He came there were souls who recognized Him (John 1:41) because He was expected (Luk2 25-35).
14. The heart of Daniel must have shuddered at the next statement of the holy angel for it was revealed that, "...after threescore and two weeks [i.e. after the 483 years] shall Messiah be cut off, but not for Himself."
15. The time period is plain. Within the first seven weeks or forty-nine (49) years Jerusalem was to rebuilt following the Babylonian Captivity. Then, after four hundred and thirty four (434) more years the Messiah was to appear. Next would come the final one week of seven (7) years.
16. Two questions are raised.
- Did the final, seventieth (70th), week follow the sixty ninth week?
 - At what point in the Messiah's ministry did the prophecy occur which would mark the BEGINNING of the final week?
17. The key to understanding the answer is in the name "*Messiah*." After four hundred and eighty three (483) years Messiah was to appear. After four hundred and eighty three (483) years Messiah did appear to Israel at the river Jordan in the person of Jesus Christ. Peter bore witness to this fact when he said that, God anointed Jesus of Nazareth with the Holy Spirit and with power.
18. The baptism of Jesus marked precisely when the seventieth (70th) week began. In this seven (7) year period of one prophetic week the six predicted features of Daniel 9:24 came to fulfillment as well as the features of Daniel 9:27.*He [the Messiah] 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...*
19. The pronoun reference "*He*" in 9:27 can only refer to the Messiah of 9:26 and no one else. This true from a grammatical point for the antecedent of a pronoun reference cannot be the object of a modifying clause. Therefore, the "*prince*" of 9:26 is not in view or the "*people*" of the same verse for that word is plural in number and the pronoun is singular. The only alternative in 9:26 is "*Messiah*." The Messiah was to confirm the covenant with many for one week.

20. The word for confirm means "*to ratify*." Since it is not possible to confirm or ratify something unless it is in existence the covenant that the Messiah ratified must have been in existence. Theologians refer to this existing covenant as the Covenant of Work which was first made with Adam.

The provision of the Covenant were that obedience brought life and disobedience brought judgment and death. The First Adam failed to keep the provision of obedience thereby breaking the Covenant of Works. The Last Adam [the Messiah] did not fail to be obedient but fulfilled all the provisions of the Covenant of Works. He was perfect. The Messiah kept all of the Law of Moses and then He did more. The Messiah instituted a New Covenant of Grace based upon His substitutionary death at Calvary.

The New Covenant is an everlasting covenant. It was instituted during the last week of Daniel's prophetic vision but is destined to endure for eternity. This New Covenant Of Grace is explained in detail in Hebrews 8 and 9. In Hebrews 8:8-13 and 10:15-17 the Holy Author of scripture declares that the New Covenant (cf. Matt. 26:28) is the fulfillment of the promise of Jeremiah 31:31-34.

21. The New Covenant of Grace, confirmed by the Messiah, is said to be made with "*many*" according to Daniel 9:27. Not all people shall be saved but many will be. The New Testament agrees. Matthew 1:21 declares that the Messiah was to, Save His people from their sins. In Matthew 26:28 Jesus said, This is my blood of the New Covenant shed for many for the remissions of sins (cf. Isa. 53:11; Luke 1:16; 2:34; Matt. 20:28; Rom. 5:19).
22. While "*confirming the covenant*" in fulfillment of Daniel 9:27, the Messiah was able to, cause the sacrifice and the oblation to cease. With these words the prophecy was made that the Messiah would make an end to all the Old Testament sacrifices if not in literal practice as least as to their necessity. Hebrews 8-10 sets forth in great detail and with great emphasis the abolishing of the demands of the Law of Moses with all the sacrifices and ritual. For the Christian community the sacrifices of bulls and goats have ceased. Hebrews 10:9 is the fulfillment of Daniel 9:27. The reality of the death of Christ dispels the shadows forever.
23. The final important phrase of Daniel 9:27 is that which says the work of the Messiah would be such that the way would be paved, ...for the overspreading of abominations; he shall make it desolate, even until consummation, and that determined shall be poured upon the desolate. The Revised Standard Version makes this passage a little easier to understand: and upon the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolate.
24. The desolate was Israel who had killed the prophets of God. Israel had also rejected the Messiah. Israel had refused to repent. Israel had crucified the Lord of Glory. God therefore decreed that Israel would be made desolate in fulfillment of Daniel prophecy and it was.

In all of its essential parts, the prophecy given to Daniel was fulfilled. There is only one other factor to consider and that is the reference by the Lord to "*the abomination of desolation spoken of by Daniel the prophet standing in the Holy Place*" (Matt. 24:15). As the Lord was fulfilling the prophecy of Daniel, He appealed to the prophet's previous prediction concerning ANTIOCHUS EPIPHANES (IV) who was the ruler of Syria from 175-164 BC

Antiochus was the "*little horn*" of Daniel 8:9. In a vain attempt to influence the Jews with Greek culture Antiochus performed an abomination of desolation when he offered a pig on the altar of the temple in Jerusalem to Zeus thereby desecrating the holy altar.

With that historical allusion in mind, Jesus, in Matthew 24:15 tells the Jews that the same TYPE of thing will happen again in their generation. The Lord had in mind the destruction of the Temple by the Romans.

25. The destruction of the Holy Temple would have happened soon after the death of Christ except for one fact. While He was on the Cross-Jesus prayed for the people and God delayed the execution of His judgment until AD 70 (cf. Luke 19; 21; Matt. 23).
26. In AD 70, Israel was made even more desolate for there did come one upon the wings of abominations in the person of the Roman general Titus. In AD 70 Rome was weary of the Jewish revolts. For three and one half (3 1/2) years Rome laid siege to Jerusalem and finally conquered the city completely. The Holy Temple was destroyed and the prophecy of Christ in Matthew 24:15, using a previous typology provided by Daniel in the form of Antiochus, was finally fulfilled.

General Notes: Part I – Daniel 9:24-27

1. It has been the historical position of the church (prior to the 20th century) that Jesus is the fulfillment of this great prophecy reflected in the writing of men such as Matthew Henry.
2. The prophecy begins with a time period of seventy weeks being divinely appointed for Israel.
3. The seventy weeks or 490 days were symbolic of years-- each day representing a year for a total time period of 490 years. This same year-for-a day principle was familiar in Jewish literature and is so used in Numbers 13:14 and Ezekiel 4:46.
4. Within the divinely appointed measurement of time a subdivision was made into three parts: 49 years (7 weeks), then 434 years (67 weeks) and the final 7 years (the 70th week).
5. The beginning of the divinely appointed time table was to be recognized with "the going forth of the commandment to restore and build Jerusalem."
6. When Daniel received this prophecy the Temple in Jerusalem and the city was in ruin. Daniel and many others were captives in Babylon. However, Daniel took hope as he read the prophet Jeremiah. The Lord had told Jeremiah that the captivity would only last 70 years (Dan. 9:2 cf. Jer. 29:10).
7. The prophet Isaiah added more details by predicting that a man named Cyrus would come to power and place into effect the will of the Lord to return the Jews back to Israel from their exile in Babylon (Isa. 45).
8. In the providence of God, Cyrus did come to power. He did set the Jewish captives free and he did issue a royal decree that resulted in the rebuilding of the Temple and the city of Jerusalem (Ezra).
9. The going forth of the decree of Cyrus to rebuild Jerusalem legally brought to an end the 70th year of captivity. It also began the 490-year time period of Daniel 9:24-27.
10. As Daniel had predicted, amidst great opposition the first segment of seven weeks (or 49 years) was fulfilled as the city was rebuilt.
11. The next segment of time, 62 weeks (or 434) began the extended expectation for the fullness of time when the Messiah was to be born.
12. After the long centuries of waiting had passed, students of the sacred Scriptures were expecting the Messiah.
13. This high feeling of anticipation was reflected in the hearts of the people who knew John the Baptist (Luke 3:15 and John 1:20).

14. So it was that at the exact time prophesied--483 years from the proper starting point Jesus Christ was baptized. "*The time is fulfilled*" (Mk. 1:15) said the Lord on that momentous occasion.
15. As the first 489 years had been fulfilled in sequence so the 70th week (or 7 years) would be fulfilled. Daniel had predicted that after the 69th week Messiah was to be cut off. That means that in the 70th week of prophecy the Messiah was to die and that is exactly what happened. Jesus ministered for 3 1/2 years and was crucified.
16. Herod the Great and others tried desperately to kill Jesus before His time but the Father would not allow it to happen. A definite time had been established by God, predicted by Daniel, and was recognized by Christ (John 7:30; 2:4; 7:6 cf. Matt.26: 18;John 17:1; Matt.26: 45).

Eleven Predictions

With the death of Christ eleven predictions uttered by Daniel were fulfilled. The prophet had stated that:

1. Jerusalem was to be restored.
2. The streets and walls were to be rebuilt in troublous times.
1. The Most Holy was to be anointed. Luke 3:21,22 records the anointing of Christ (Luke 4:18-22; Acts 10:38).
2. Messiah was to be cut off (Matt. 27).
3. The Messiah would come "*to finish the transgressions*" after 69 weeks (483 years). At Calvary Jesus cried "*It is finished.*" (John 19:30 cf. Isa. 53:4,5).
4. The Messiah would come "*to make an end of sins.*" At Calvary there really was an END made of sins (Matt. 1:21; Heb. 9:26; 9:22).
5. The Messiah was "*to make reconciliation for iniquity.*" The following passages explained this part of our Lord's redemptive work (Heb. 2:17; Col. 1:20- 22; 2 Cor. 5:19; Isa. 53:6).
6. The Messiah was "*to bring in everlasting righteousness*" (2 Cor. 5:21; Rom. 3:21-26; Heb. 9:12).
7. The Messiah was to seal up the vision and prophecy. In the ancient world it was the custom of attaching a seal to a document for the purpose of documenting its authenticity (1 Kings 21:8; Jer. 32:10,11 cf. John 6:27; 1 Cor. 9:2). Jesus Christ "*sealed*" the Old Testament prophecy by fulfilling all that was written of Him (Acts 3:18; study also Isa. 29:10-13 with Rom. 11:25, 1 Cor. 3:14).
8. The Messiah shall confirm the covenant. The covenant of the New Testament was confirmed by the death of Christ, by His shed blood (Matt. 26:28; Heb. 9:14,15; Heb. 8:6; 12:29).

9. The Messiah was to cause the sacrifices and the oblation to cease (Heb. 9-10). In the scriptural sense atoning sacrifices ended with Jesus Christ on Calvary's Cross. The Jews continued their sacrifices as do orthodox Jews even today but in the sight of God, it was and is all-unnecessary. As the first half of the 70th week was directed toward Israel so was the last half. Jesus had said He was sent to the lost sheep of the house of Israel (Matt. 15:24; 10:5,6) and so were the disciples. After His resurrection Jesus pointed to the disciples to preach first in Jerusalem (Mark 16:15; Matt. 28:19; Acts 1:8; Rom. 1:16; Acts 3:25,26; 13:46). The disciples obeyed. Time passed. The 70th week was fulfilled and the Lord gave instruction to go beyond Jerusalem to the uttermost part of the earth (Acts 11:14,18). God's measurement of time ended 3 and 1/2 years after the ascension of Christ. Daniel had also told that Jerusalem and the Temple was to be destroyed (Dan. 9:26). History confirms that this happened in AD 70 (Lev. 26:30-33).

General Notes: Part II—Daniel 9:24-27

It is after 69 weeks that Messiah shall be cut off. Webster defines "*after*" as meaning "*subsequently to*"; "*later than.*" The Messiah was predicted to be cut off after the 69th week or in the 70th week. Jesus was cut off in the 70th week so all of this prophecy finds historical fulfillment.

Daniel 9:24-27

Daniel does not state that the people of the Prince were to cause the destruction in the final seven-year period. Only that within the seven year period the destruction was determined.

Daniel 9:27

There are 281 references to "*covenant*" in the Scripture. None of them have reference to the idea of a covenant between the Jews and the Antichrist. However, there are many references to the covenant between believers and the Messiah (Jer. 31:31-33 cf. Heb. 8:7-13).

He shall Confirm the Covenant

The Hebrew word is "*bereeth*" which is only used in connection with a divine covenant. It is never used to designate a "league" with any power or force but is always reserved to describe a covenant between God and man.

The Command

Four times in the Bible reference is made to a command or decree concerning the rebuilding of the Temple or Jerusalem.

- The command of Cyrus (Ezra 1:2-3) in 538 (or 536). This command was itself a fulfillment of prophecy by Isaiah (44:28). Jerusalem and the Temple were to be rebuilt.
- The decree of Darius (Ezra 6:1-18) in 519 or 520 BC This decree was made after the command of Cyrus was discovered in the house of rolls instructing the Temple to be rebuilt.
- The decree of Artaxerxes (Ezra 7:1,11-26) in 457 BC This decree was to restore the worship of the Temple (v. 17) to furnish it (v. 18-19) and to establish a law of order in the land (v. 25).

- The permission of Artaxerxes (Nehemiah 1-2) in 445 BC Nehemiah was to rebuild the walls of Jerusalem. Accepting the decree of Artaxerxes in 457 BC as the one referred to in Daniel 9:25, then 483 years later would arrive at the year AD 26 when Jesus was 30 years old.

General Notes: Part III—Daniel 9:24-27

In context, Daniel had requested that there be no deferment and no procrastination concerning the forgiveness of his people (9:19). While the prophet was praying, God sent His angelic servant Gabriel to tell Daniel that his prayer would be honored. A specific unit of time of 490 years had been decreed to pass (9:24) during which period definite things would happen to the Jews and to the holy city of Jerusalem (9:24):

- *transgressions would be finished.*
- *sins would come to an end.*
- *reconciliation would be made for iniquity.*
- *the everlasting righteousness would be brought in.*
- *visions and prophecies would be sealed up.*
- *the Most Holy would be anointed.*

The 490-year prophetic calendar clock would start to tick when Cyrus the Great of Persia issued his decree for the Jews to return to their homeland. Then, seven (7) and sixty two (62) weeks (totaling 69 weeks of years) and Messiah the Prince would come (9:25). During the course of the first portion of four hundred and eighty three (483) year period,

- *the streets of Jerusalem would be rebuilt.*
- *and there would be troublesome times* (Dan. 9:25). After the 483 year period, a final week of seven (7) years period was to exist during which the Messiah was to be cut off, but not for Himself (Dan. 9:26).

The Messiah was to be cut off in order to confirm [cause to prevail] the covenant [of redemption] with [the] many [the elect, Isa. 53; Matt. 24:21]. this cutting off of the Messiah was to happen in the middle of the week or after 3 years of public ministry. Again, definite things would happen [at Calvary]. 1. The sacrifices and oblations were to cease. 2. Desolation was to be made of abominations. 3. Judgment would be poured out upon those made desolate. This judgment was to come in the form of a [Roman] general [named Titus]. He it was who is in view in Daniel 9:26b as "the people of the Prince [Messiah]" (cf. Matt. 27:50). Concerning this portion of the prophecy certain things can be said.

1. It is a grammatical not a chronological parenthesis. This is not uncommon in Scripture as per Psalm 49:8; Mark 2:10; John 4:2; 7:39; Romans 5:13-17; Philippians 3:18-19. So we read that "Messiah shall be cut off" (parenthesis of announced judgment upon Israel in AD 70 by Christ) "and He shall confirm the covenant" [cause to prevail] [the covenant].
2. It is Christ Himself who gives us the time of the fulfillment of this parenthetical reference to a coming judgment. It shall be within the generation that Christ lived in (cf. Matt. 24:34).

3. Some Bible scholars, such as John Wilmot, have placed the *subject* of Daniel 9:26a with 9:27a and the *event* of 9:26b with 9:27b.
4. Unless indicated by chronological or grammatical parenthesis, time units flow on naturally and fulfill the prophecy given.
 - Genesis 15:13; Exodus 12:40; Galatians 3:17 speak of a 430 year time period
 - Genesis 45:6 speaks of a 7 year time period
 - Jeremiah spoke of a 70 year time period
 - Christ spoke of being in the grave three days and three nights.

Daniel's Seventieth Week

Daniel 9:24-27

“We have here the answer that was immediately sent to Daniel's prayer, and it is a very memorable one, as it contains the most illustrious prediction of Christ and gospel-grace that is extant in all the Old Testament. If John Baptist was the morning-star, this was the day-break to the Sun of righteousness, the day-spring from on high.” –Matthew Henry

1. It has been the historical position of the Church (before the 20th century) that Jesus is the fulfillment of this great prophecy.
2. The prophecy begins with a time period of seventy weeks being divinely appointed for Israel.
3. The seventy weeks or 490 days were symbolic of years—each day representing a year for a total time period of 490 years. This same year-for-a day principle was familiar in Jewish literature and is so used in Numbers 14:34 and Ezekiel 4:6.
 - *Numbers 14:34 After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*
 - *Ezekiel 4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year.*

Note. Unless so indicated in the context units of time used in the Bible is normal usage. One day follows the next, one month follows the previous one, and one year succeeds the other etc.

Example of literal usage.

- *Gen 6:3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.*

Example of literary usage.

- *Hos 6:1-2 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. “They promise themselves that their deliverance out of their troubles should be to them as life from the dead (v. 2): “After two days he will revive us (that is, in a short time, in a day or two), and the third day, when it is expected that the dead body should putrefy and corrupt, and be buried out of our sight, then will he raise us up, and we shall live in his sight, we shall see his face with comfort and it shall be reviving to us. Though he forsake for a small moment, he will gather with everlasting kindness” (Matthew Henry). The reference is to a return from the Babylonian Captivity not to events almost three thousand years down the road. In others words a day in*

this context is not view as a long period of time of a thousand years for a day but as a brief period of time.

4. In Daniel's vision within the divinely appointed measurement of time a subdivision was made into three parts: 49 years (7 weeks), then 434 years (67 weeks) and the final 7 years (the 70th week) for a total of 490 weeks of years.
5. The beginning of the divinely appointed timetable was to be recognized with *"the going forth of the commandment to restore and build Jerusalem."*
6. When Daniel received this prophecy the Temple in Jerusalem and the city was in ruin. Daniel and many others were captives in Babylon. However, Daniel took hope as he read the prophet Jeremiah. The Lord had told Jeremiah that the captivity would only last 70 years (Dan. 9:2 cf. Jer. 29:10).
 - *Daniel 9:2 In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.*
 - *Jeremiah 29:10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.*

Note. *The reason for the number 70 was related to the years that the Jews had failed to honor a cyclical of rest for the land.*

- *2 Chron 36:20-21 And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: 21 To fulfil the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years.*
7. The prophet Isaiah added more details by predicting that a man named Cyrus would come to power and place into effect the will of the Lord to return the Jews back to Israel from their exile in Babylon (Isa. 45).
 - *Isa 45:1 Thus saith the LORD to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;*
 8. In the providence of God, Cyrus did come to power. He did set the Jewish captives free and he did issue a royal decree that resulted in the rebuilding of the Temple and the city of Jerusalem (Ezra).
 9. The going forth of the decree of Cyrus to rebuild Jerusalem legally brought to an end the 70th year of captivity. It also began the 490-year time period of Daniel 9:24-27.

10. As Daniel had predicted, amidst great opposition the first segment of seven weeks (or 49 years) was fulfilled as the city was rebuilt.
11. The next segment of time, 62 weeks (or 434) began the extended expectation for the fullness of time when the Messiah was to be born.
12. After the long centuries of waiting had passed, students of the sacred Scriptures were expecting the Messiah.
13. This high feeling of anticipation was reflected in the hearts of the people who knew John the Baptist (Luke 3:15 and John 1:20).
14. So it was that at the exact time prophesied—483 years from the proper starting point Jesus Christ was baptized. "*The time is fulfilled*" (Mk. 1:15) said the Lord on that momentous occasion.
15. As the first 489 years had been fulfilled in sequence so the 70th week (or 7 years) would be fulfilled. Daniel had predicted that *after* the 69th week Messiah was to be cut off. That means that in the 70th week of prophecy the Messiah was to die and that is exactly what happened. Jesus ministered for 3 1/2 years and was crucified.
16. Herod the Great and others tried desperately to kill Jesus before His time but the Father would not allow it to happen. A definite time had been established by God, predicted by Daniel, and was recognized by Christ (John 7: 30; 2:4; 7:6 cf. Matt. 26: 18; John 17:1; Matt. 26: 45).

Eleven Predictions

With the death of Christ eleven predictions uttered by Daniel were fulfilled. The prophet had stated that:

- Jerusalem was to be restored.
- The streets and walls were to be rebuilt in "*troubled times*."
- The Most Holy was to be anointed. Luke 3:21,22 records the anointing of Christ (Luke 4:18-22; Acts 10:38).
- Messiah was to be cut off (Matt. 27).
- The Messiah would come "*to finish the transgressions*" after 69 weeks (483 years). At Calvary Jesus cried, *It is finished*. (John 19:30 cf. Isa. 53:4,5).
- The Messiah would come "*to make an end of sins*." At Calvary there really was an END made of sins (Matt. 1:21; Heb. 9:26; 9:22).
- The Messiah was "*to make reconciliation for iniquity*." The following passages explained this part of our Lord's redemptive work (Heb. 2:17; Col. 1:20- 22; 2 Cor. 5:19; Isa. 53:6).

- The Messiah was "*to bring in everlasting righteousness*" (2 Cor. 5:21; Rom. 3:21-26; Heb. 9:12).
- The Messiah was to seal up the vision and prophecy. In the ancient world it was the custom of attaching a seal to a document for the purpose of documenting its authenticity (1 Kings 21:8; Jer. 32:10,11 cf. John 6:27; 1 Cor. 9:2). Jesus Christ "*sealed*" the Old Testament prophecy by fulfilling all that was written of Him (Acts 3:18; study also Isa. 29:10-13 with Rom. 11:25, 1 Cor. 3:14).
- The Messiah shall confirm the covenant. The covenant of the New Testament was confirmed by the death of Christ, by His shed blood (Matt. 26:28; Heb. 9:14,15; Heb. 8:6; 12:29).
- The Messiah was to cause the sacrifices and the oblation to cease (Heb. 9-10).

The End of an Era

In the scriptural sense, atoning sacrifices ended with Jesus Christ on Calvary's Cross. The Jews continued their sacrifices, as do orthodox Jews even today but in the sight of God, it was and is all unnecessary. As the first half of the 70th week was directed toward Israel so was the last half. Jesus had said He was sent to the lost sheep of the house of Israel (Matt. 15:24; 10:5,6) and so were the disciples. After His resurrection Jesus pointed to the disciples to preach first in Jerusalem (Mark 16:15; Matt. 28:19; Acts 1:8; Rom. 1:16; Acts 3:25,26). The disciples obeyed. Time passed. The 70th week was fulfilled and the Lord gave instruction to go beyond Jerusalem to the uttermost part of the earth (Acts 11:14,18). God's measurement of time ended 3 and 1/2 years after the ascension of Christ. Daniel had also told that Jerusalem and the Temple was to be destroyed (Dan. 9:26). History confirms that this happened in AD 70 (Lev. 26:30-33).

Four Decrees to Decide From

1. It is *after* 69 weeks that Messiah shall be cut off. Webster defines "*after*" as *meaning "subsequently to"; "later than."* The Messiah was predicted to be cut off after the 69th week or in the 70th week. Jesus was cut off in the 70th week so *all* of this prophecy finds historical fulfillment.
 2. Daniel does not state that the people of the Prince were to cause the destruction in the final seven-year period. Only that within the seven year period the destruction was determined.
 3. There are 281 references to "*covenant*" in the Scripture. None of them have reference to the idea of a covenant between the Jews and the Antichrist. However, there are many references to the covenant between believers and the Messiah (Jer. 31:31-33 cf. Heb. 8:7-13).
- **He shall confirm the covenant.** The Hebrew word is "*bereeth*" which is only used in connection with a divine covenant. It is never used to designate a "*league*" with any power or force but is always reserved to describe a covenant between God and man.

- **The command to go forth.** Four times in the Bible reference is made to a command or decree concerning the rebuilding of the Temple or Jerusalem.
 - ❖ **The command of Cyrus** (Ezra 1:2-3) in 538 (or 536). This command was itself a fulfillment of prophecy by Isaiah (44:28). Jerusalem and the Temple were to be rebuilt.
 - ❖ **The decree of Darius** (Ezra 6:1-18) in 519 or 520 BC This decree was made after the command of Cyrus was discovered in the house of rolls instructing the Temple to be rebuilt.
 - ❖ **The decree of Artaxerxes** (Ezra 7:1,11-26) in 457 BC This decree was to restore the worship of the Temple (v. 17) to furnish it (v. 18-19) and to establish a law of order in the land (v. 25).
 - ❖ **The permission of Artaxerxes** (Nehemiah 1-2) in 445 BC Nehemiah was to rebuild the walls of Jerusalem. Accepting the decree of Artaxerxes in 457 BC as the one referred to in Daniel 9:25, then 483 years latter would arrive at the year AD 26 when Jesus was 30 years old.
4. In context, Daniel had requested that there be no deferment and no procrastination concerning the forgiveness of his people (9:19). While the prophet was praying, God sent His angelic servant Gabriel to tell Daniel that his prayer would be honored. A specific unit of time of 490 years had been decreed to pass (9:24) during which period definite things would happen to the Jews and to the holy city of Jerusalem (9:24):
 - *transgressions would be finished.*
 - *sins would come to an end.*
 - *reconciliation would be made for iniquity.*
 - *the everlasting righteousness would be brought in.*
 - *visions and prophecies would be sealed up.*
 - *the Most Holy would be anointed.*
 5. The 490-year prophetic calendar clock would start to tick when Cyrus the Great of Persia issued his decree for the Jews to return to their homeland. Then, 7 and sixty-two 7 weeks (totaling 69 weeks of years) and Messiah the Prince would come (Dan. 9:25). During the course of the first portion of 483-year period, the streets of Jerusalem would be rebuilt. And there would be troublesome times (Dan. 9:25).
 6. After the 483 year period, a final week of 7 years period was to exist during which the Messiah was to be cut off, but not for Himself (Dan. 9:26).
 7. The Messiah was to be cut off in order to confirm [i.e., cause to prevail] the covenant [of redemption] with [the] many [the elect, Isa. 53; Matt. 24:21].
 8. This cutting off of the Messiah was to happen in the middle of the week or after 3 years of public ministry. Again, definite things would happen [at Calvary].

- *The sacrifices and oblations were to cease.*
 - *Desolation was to be made of abominations.*
 - *Judgment would be poured out upon those made desolate.*
9. This judgment was to come in the form of a [Roman] general [named Titus]. He it was who is in view in Daniel 9:26b as "*the people of the Prince [Messiah]*" (cf. Matt. 27:50).
10. Concerning this portion of the prophecy note the following.
- **It is a grammatical *not* a chronological parenthesis.** This is not uncommon in Scripture as per Psalm 49:8; Mark 2:10; John 4:2; 7:39; Romans 5:13-17; Philippians 3:18-19. So we read that "*Messiah shall be cut off*" (parenthesis of announced judgment upon Israel in AD 70 by Christ) "*and He shall confirm the covenant*" [cause to prevail] [the covenant].
 - **It is Christ Himself who gives us the time of the fulfillment of this parenthetical reference to a coming judgment.** It shall be within the generation that Christ lived in (cf. Matt. 24:34).
3. Some Bible scholars, such as John Wilmot, have placed the subject of Daniel 9:26a with 9:27a and the Event of 9:26b with 9:27b.
4. Unless indicated by chronological or grammatical parenthesis, time units flow on naturally and fulfill the prophecy given.
- Genesis 15:13; Exodus 12:40; Galatians 3:17 speak of a 430 year time period
 - Genesis 45:6 speaks of a 7 year time period
 - Jeremiah spoke of a 70 year time period
 - Christ spoke of being in the grave three days and three nights (Matt. 12:40).

A Historical Interpretation of Daniel 11

1. Also I [Gabriel] in the first year of Darius the Mede [king of Persia], even I [Gabriel], stood to confirm and to strengthen Darius [by giving him success in his wars, and after he had conquered Babylon, to confirm him in his resolution to release the Jews].
2. And now will I [Gabriel] shew thee [Daniel] the truth. Behold, there shall stand up yet three kings in Persia [Cyrus, Artaxasta, Ahasuerus]; and the fourth [Xerxes] shall be far richer than they all: and by his strength and through his riches shall [Xerxes] stir up all [the Persians] against the realm of Grecia.
3. And a mighty king [whom the world will know as Alexander the Great] shall stand up, that [same one] shall rule with great dominion, and do according to his will [for being worshipped as a god, he will act as a god].
4. And when [Alexander] shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity [in his sons Hercules or Alexander], nor according to his dominion which he ruled [shall his successors be as successful]: for his kingdom shall be plucked up, even for others beside those [members of his household].
5. And the [Egyptian] king of the south [named Ptolemaeus Lagus] shall be strong, and one of [Alexander's] princes [from Syria named Seleucus Nicanor]; and [Seleucus] shall be strong above [Ptolemaeus], and have dominion; [Seleucus'] dominion shall be a great dominion.
6. And in the end of years [Ptolemaeus and Seleucus] shall join themselves together; for the [Egyptian] king's daughter of the south shall come to the [Syrian] king of the north [named Antiochus Theos], to make a [political] agreement: but [Berenice] shall not retain the power of the [political] arm; neither shall [Ptolemy] stand, nor his arm: but [Berenice] shall be given up [by divorce], and [the royal entourage] that brought her, and he that begat her, and he that strengthened her in these times [shall not survive the political repercussions].
7. But out of a branch of [the Egyptian Queen, Berenice] roots shall one stand up in his estate [and his name shall be called Ptolemaeus Euergetes, the son and successor of Ptolemaeus Philadelphus], which shall come with an army, and shall enter into the [Syrian] fortress of the king of the north [called Seleucus Callinicus], and shall deal against them, and shall prevail:
8. And shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold; and [Ptolemaues Philadelphus] shall continue [to reign] more years than [Seleucus] the king of the north [for Ptolemaues Philadelphus shall reign for forty six years].
9. So the king of the south [known as Ptolemaues Philadelphus] shall come into his kingdom, and shall return into his own land [of Egypt].

10. But [Seleucus Callinicus'] sons [Seleucus and Antiochus] shall be stirred up, and shall assemble a multitude of great forces: and [the] one [named Antiochus] shall certainly come, and overflow, and pass through [the land from Syria on down into Egypt]: then shall [Antiochus] return, and be stirred up, even to his fortress.
11. And the [new, Egyptian] king of the south [called Ptolemaeus Philopater] shall be moved with choler, and shall come forth and fight with [Antiochus the Great], even with the king of the north: and [Ptolemaeus Philopater] shall set forth a great multitude [consisting of 70,000 foot soldiers, 5,000 horses, and 73 elephants]; but [and] the multitude [of the Syrian army] shall be given into [Ptolemaeus Philopater's] hand [at a place called Raphia].
12. And when [Ptolemaeus Philopater] hath taken away the multitude, his heart shall be lifted up; and he shall cast down many ten thousands: but he shall not be strengthened by it.
13. For the [Syrian] king of the north [called Antiochus the Great], shall return [with allies such as Philip of Macedon] and shall set forth a multitude greater than the former, and shall certainly come after certain years with a great army and with much riches.
14. And in those times there shall many stand up against the [Egyptian] king of the south [named Ptolemaeus Philopater]: also the robbers of thy people, [led by the Syrian king Antiochus], shall exalt themselves to establish the vision [as given by me Gabriel]; but they shall fall.
15. So the [Syrian] king of the north [Antiochus] shall come, and cast up a mount, and take the most fenced cities: and the arms of the [Egyptian] south shall not withstand [the sweeping conquest of Antiochus from Syria through Samaria, past Judah and on down into Egypt], neither his chosen people, neither shall there be any strength to withstand.
16. But [Antiochus, king of Syria, will destroy anyone] that cometh against him [and] shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land [of Israel], which by his hand shall be consumed.
17. [Antiochus, king of Syria] shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give [the king of Egypt] the daughter of women [named Cleopatra], corrupting her: but she shall not stand on [her father's] side, neither be for [Antiochus].
18. After this shall [Antiochus] turn his face unto the isles [of Greece and Italy], and shall take many: but a prince [of Rome], for his own behalf shall cause the reproach offered by [Antiochus] to cease; without his own reproach he shall cause it to turn upon [Antiochus].
19. Then [Antiochus] shall turn his face toward the fort of his own land [of Syria]: but he shall stumble and fall, and not be found.
20. Then shall stand up in [Antiochus'] estate a raiser of taxes [in the person of his own son named Seleucus Philopater] in the glory of the kingdom: but within few days he [too] shall be destroyed, neither in anger, nor in battle [but by poison].

21. And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.
22. And with the arms of a flood shall they be overflown from before him, and shall be broken; yea, also the prince of the covenant.
23. And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.
24. He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strong holds, even for a time.
25. And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.
26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow: and many shall fall down slain.
27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed.
28. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.
29. At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.
30. For the ships of Chittim shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.
31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.
32. And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.
33. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.
34. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.
36. And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done.
37. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.
38. But in his estate shall he honor the God of forces: and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.
39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain.
40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.
41. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.
42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape.
43. But he shall have power over the treasures of gold and of silver and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.
44. But tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.
45. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.