***Session 8 The 70-Weeks Prophecy of Daniel 9:24-27******—An Overview***

1. review of Daniel 9:24
   * 1. Gabriel revealed that 70 weeks, or 490 years, were determined by God to prepare Israel to receive her national salvation and to walk in her worldwide leadership role in the Millennium (Isa. 2:2-4).   
        A week in ancient Israel was a period of seven days or seven years. This refers to a “*week of years*” (7 years), not a “*week of days*”(7 days)—70 weeks, or “*70 units of 7 years*,”***totals 490 years***.

24“Seventy weeks [490 years] are determined for your people and for your holy city [Jerusalem], to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.”  
(Dan. 9:24)

* + 1. Gabriel highlighted six promises (v. 24) that are based on Jesus’ work on the cross. They are *partially* experienced by God’s people now and will be *fully* manifested when Jesus returns.

***To finish the transgression***: Israel’s *national rebellion* against God will come to an end.

***To make an end of sins***: Sins in the plural speaks of one’s *individual sins* in everyday life. Israel will be the first nation in which every person will live holy lives (Isa. 60:21).

***To make reconciliation for iniquity***: There will be *no consequences* for past sins that have been repented of—for individuals, family lines, or nations. The negative “sow and reap” effect of sin will be finished because Jesus paid the debt for national and individual sin.   
To make reconciliation includes healing and cleansing the land (2 Chr. 7:14; Zech. 13:2).

***To bring in everlasting righteousness***: King Jesus will establish a new world order in which righteousness will be expressed in the people and all the social and governmental structures.

***To seal up vision and prophecy***: To seal up visions means that God will bring the fulfillment of all the prophetic promises given in them. A sealed document was one that was guaranteed.

***To anoint the Most Holy***: To anoint is to consecrate and empower for God’s service. There are two applications—*Jesus is the “anointed One”* whose ministry will be fully manifested in all the nations and *God’s anointing (glory)* will flow from the temple in the Millennium.

* + 1. Gabriel’s focus was on Jerusalem (v. 24a). God’s end-time purposes are “*Jerusalem-centric.*” One view is that the “prophetic calendar” of the 490 years only advances when Israel is in the promised land, living in a restored Jerusalem (under Israel’s jurisdiction), with a functioning temple.
    2. Gabriel assured Daniel that complete forgiveness and restoration would come to Israel (9:24), but only after Israel was disciplined and purified by fire (9:25-27). Understanding Israel’s glory in the Millennium (9:24) helps us to understand the trouble that Israel has and will experience (9:25-27).
    3. ***Jeremiah’s prophecy***: Israel would suffer under the Gentiles for *70 years* *outside the land* (9:2). Gabriel revealed that Israel would suffer oppression for *70 weeks inside the land* (9:25-27).

1. Overview of Daniel 9:24-27
   * 1. Daniel 9:24-27 is the only Bible passage that presents Jesus’ first and second comings, His death, the restoration of Jerusalem and the temple (536 BC), and their destruction again (AD 70). It also describes what happens to the temple in the Tribulation with the Antichrist’s abominations and the resulting desolations. It concludes with the final judgment on the Antichrist.
2. 25“…from the going forth of the command [458 BC] to restore…Jerusalem until Messiah…, there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]… 26After the sixty-two weeks Messiah shall be cut off [killed; AD 30]…and the people of the prince who is to come [Antichrist] shall destroy the city [Jerusalem; AD 70]… 27Then [about 2,000 years later] he [the Antichrist] shall confirm a covenant with many for one week [7 years]; but in the middle of the week he shall bring an end to sacrifice and offering [break the covenant]. And on the wing of abominations shall be one [the Antichrist] who makes desolate, even until the consummation [judgment], which is determined, is poured out on the desolate [the Antichrist].” (Dan. 9:25-27)
   * 1. The 70 weeks (490 years) are divided into three parts: *7 weeks* (49 years), *62 weeks* (434 years), and the *70th week* (final 7 years before Jesus’ returns). There is an approximate 2,000-year gap after the 69 weeks, before the 70th week begins. Each date points to a time when significant events occur—Jerusalem restored, Messiah came, Jerusalem destroyed, Antichrist activity and destruction.

\*See mikebickle.org for a chart titled, *“Chronology of Events in the Book of Daniel.”*

* + 1. God’s plan contained surprising developments—Messiah being killed, followed by Jerusalem and the temple being destroyed again (9:26) like the destruction of Solomon’s temple in 586 BC. The temple will be rebuilt in the end times and then made desolate by the Antichrist (9:27).
    2. After Jesus was killed in Jerusalem in AD 30, God’s “prophetic clock” or “calendar” paused for about 2,000 years until Israel was back in their promised land.
    3. In Daniel 9:24-27, Gabriel prophetically foretold the following:

God’s plan to restore Israel includes six great blessings (9:24).

Jerusalem would be restored (536 BC), and then Messiah would come to Jerusalem (9:25).

Jerusalem would be destroyed (AD 70) after Messiah was killed in Jerusalem (9:26).

The Antichrist will cause great desolations, and then he will be destroyed (9:27).

* + 1. Summary of the 70-weeks prophecy (9:24-27)

Israel’s salvation and restoration: six glorious promises (9:24)

Events *during* the 69 weeks (9:25): Messiah came after Jerusalem was restored.

Events *after* the 69 weeks (9:26): Messiah was killed, and Jerusalem was destroyed.

Events *during* the 70th week (9:27): the Antichrist, his covenant, and the Great Tribulation

* + 1. The end of Israel’s 70 years of Babylonian captivity did not end her captivity to sin. Israel’s captivity to sin and oppression would only truly end after 70 weeks (70 units of seven). Israel must first pass through 70 prophetic periods of seven years before the six glorious promises that Gabriel set forth in Daniel 9:24 are fully manifest in Israel’s national experience.

1. messiah was to come afTer Jerusalem was restored (Dan. 9:25)
   * 1. Daniel 9:25 describes events that occurred *before* the 69 weeks (483 years) were complete. Messiah was to come 483 years *after* the command to restore Jerusalem (9:25). Gabriel revealed that God’s answer included sending Messiah (9:25) to personally establish what God promised Israel (9:24).
2. 25“Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince [Jesus], there shall be seven weeks [49 years; 409 BC] and sixty-two weeks [434 years; AD 27]; the street [open square] shall be built again, and the wall [409 BC], even in troublesome times. (Dan. 9:25)
   * 1. ***Know and understand***:Gabriel called Daniel to understand the details of this vision because its meaning was not immediately obvious (9:23, 25). The importance of seeking to “understand” was highlighted in each of Daniel’s last four visions (7:16, 19; 8:15, 17; 9:3, 22-23, 25; 10:3, 11-14; 11:33, 35; 12:4, 8-10).
     2. ***To restore Jerusalem***: Gabriel promised that Jerusalem would be restored and rebuilt. It had not fully functioned as a city since it had been destroyed about 50 years previous, in 586 BC. The promise began to be fulfilled in 536 BC under the leadership of Zerubbabel, Haggai, and Zechariah (Hag. 1-2; Zech. 3-4).
     3. ***The street and wall built***:Gabriel emphasized that the street and the wall would be built again. “The street” is the Hebrew word ***rehab***, which can be translated as *open square*, *broad place*, or *plaza*. Mentioning “the street,” the city’s main street, indicates that the city would function again.
     4. ***7 weeks and 62 weeks***:Gabriel distinguished the first “7 weeks of years” (49 years) from the following “62 weeks of years” (434 years). He introduced two periods of time—a 49-year period followed by a 434-year period. The two periods are distinguished by a significant event—the rebuilding of Jerusalem. Thus, 49 years after the command was given, Jerusalem was “rebuilt.”   
        The total “69 weeks of years” (7 weeks plus 62 weeks) equals 483 years before Messiah came.
     5. ***Troublesome times***: The blessing of the coming of Messiah and the restoration of Jerusalem occurred in the context of trouble and difficulty (Neh. 4:l-23; 9:36-37). We sometimes assume that when God’s prophetic purpose unfolds, it should “feel” powerful and happen without trouble.
     6. ***Until Messiah the Prince***: Many scholars agree that Jesus’ ministry started in AD 26/27 and that His crucifixion occurred in the spring of AD 29/30. Gabriel defined Messiah as the “Prince” (king).
     7. ***The command***: From a Persian king’s command to restore Jerusalem (in 458 BC) until the coming of Jesus to begin in His ministry in AD 26/27, there was to be a period of 69 weeks, or ***483 years.***
     8. Gabriel made it clear that a Gentile king would give a decree to rebuild Jerusalem. This seemed impossible. It was a significant prophetic sign for the generation in which Jesus came. God held Israel accountable for not recognizing the time of God’s visitation in sending Messiah to them. Why? Gabriel gave a clear *timing indicator* of Messiah’s coming (9:25). God disciplined Israel in AD 70 for rejecting Jesus (Lk. 19:44), in spite of Gabriel giving them the timing of Jesus’ coming.
3. 43“For days will come upon you when your enemies will…44 level you, and your children within you, to the ground…because you did not know the time of your visitation.” (Lk. 19:43-44)
   * 1. ***Four Persian commands***:There were four decrees by Persian kings to rebuild Jerusalem and/or   
        the temple. One decree was given by Cyrus, one by King Darius and two by King Artaxerxes.
4. 14The Jews...built…according to the command of Cyrus, Darius, and Artaxerxes king of Persia. (Ezra 6:14)
   * 1. The right dates can be understood when comparing them to the realities of historical events. A key to understanding when the 69 weeks (483 years) began is to identify *what decree was followed* by significant events related to Jerusalem 49 years (7 weeks) later and 483 years later. Thus, the dates of key historical events must correspond to restoring Jerusalem and the coming of Jesus.
     2. ***King Artaxerxes decree to Ezra in*** ***458 BC*** (Ezra 4:12-21; 7:11-26; 9:9): counting 483 years after this decree in 458 BC brings us to AD 26/27. In my opinion this is the most convincing date, since Jesus’ ministry probably began in AD 26/27.

King Artaxerxes reigned (464-424 BC) during the days of Ezra and Nehemiah (Ezra 7:1, 7). He temporarily stopped the building in Jerusalem, but later allowed it to continue (Ezra 6:14). In 458 BC, he gave Ezra permission to go to Jerusalem (Ezra 7:11-26). Thirteen years later, in 445 BC, he allowed Nehemiah to return to Jerusalem to rebuild the walls (Neh. 2:1-10; 13:6). Rebuilding Jerusalem was not directly stated but was clearly implied in Ezra 4:12, 21; 9:9 as two reports given that describe what Ezra did in Jerusalem—*he built the city and walls*.

13…if this city is built and the walls completed, they will not pay tax…21Give the command to make these men cease, that this city may not be built until the command is given by me [King Ahasuerus]. (Ezra 4:12-21)

9“He extended mercy…to rebuild its ruins, and to give us a wall in…Jerusalem.” (Ezra 9:9)

The completion of Ezra and Nehemiah’s rebuilding work in Jerusalem is probably the significant development that occurred in 409 BC (49 years after the 458 BC decree). The Elephantine Papyri mentioned the man who replaced Nehemiah as the governor of Judah in 407 BC—indicating that *409 BC may have been the end of Nehemiah’s work in Jerusalem*.

* + 1. ***Artaxerxes’ decree to Nehemiah in 445 BC*** (Neh. 2:1-8): counting 483 years from 445 BC brings us to AD 38. Sir Anderson calculated 483 years, or 173,880, days from this decree (taking into account leap years), and arrived at AD April 6, 32, though his calculations have been questioned by many.
    2. ***King Cyrus’ decree to Zerubbabel in 538 BC*** (Ezra 1:1-4): 483 years brings us to 55 BC.   
       The argument against this is that Jesus did not come in 55 BC.
    3. ***King Darius’ decree to Tattenai in 518 BC*** (Ezra 6:1, 6-12): 483 years brings us to 35 BC.
    4. ***Summary:*** Artaxerxes’ decree to Ezra in 458 BC is the best date since Jesus’ ministry probably began 483 years later in 26/27 AD, and the initial restoration of Jerusalem could have been complete in 409 BC (49 years after 458 BC). ***There are no significant redemptive events that occurred*** 49 years (7 weeks) or 483 years (69 weeks) after the other decrees—489 BC and 55 BC (Cyrus); 396 BC and AD 38 (Artaxerxes’ second decree); and 469 BC and 35 BC (Darius).

1. messiah was killed and Jerusalem destroyed (Dan. 9:26)
   * 1. Gabriel described events that occurred *after* the 69 weeks, or 62 plus 7 weeks, (9:26). Jesus was killed and Jerusalem destroyed. Verse 26 focuses on tragic events related to Jesus’ first coming.

26“After the sixty-two weeks Messiah shall be cut off [killed], but not for Himself; and the people of the prince who is to come [Antichrist] shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war [AD 70] desolations are determined.” (Dan. 9:26)

* + 1. ***After the 62 weeks***:Gabriel told Daniel that “62 weeks,” or 434 years, after Jerusalem was restored (409 BC), two momentous events would occur—the death of Messiah and the destruction of Jerusalem and its temple (in AD 70). From the command to restore Jerusalem until Jesus arrived, there were 69 weeks (483 years), which is the total of 7 weeks (49 years) plus 62 weeks (434 years).
    2. ***Shall be cut off***:To be cut off is an idiom for being killed—cut off in death (Gen. 9:11;   
       Ex. 31:14; Isa. 53:8; Jer. 11:19). Imagine how shocking it must have been for Daniel to hear that the Son of Man (Daniel 7:13-14) would be cut off. He had pondered the Daniel 7 vision for about fifteen years at this point, having received it in 553 BC. About 150 years earlier, Isaiah had prophesied that the Servant of the Lord (Messiah) would be cut off in death for our sins (Isa. 53:8).

Gabriel did not reveal to Daniel who would kill the Messiah. Several decades later, the Lord showed Zechariah that the Jewish leaders would reject Messiah (Zech. 11:7-14).

Killing Messiah was the lowest point in Israel’s history and the turning point in God’s plan for Israel. When Jesus was killed, God’s “prophetic time clock/calendar” was put on pause for about 2,000 years, until Israel would be back in the land with a temple.

* + 1. ***Not for Himself***:Jesus died for the benefit of His people, as His death was substitutionary.
    2. ***Destruction of Jerusalem and the temple***:Israel’s idolatry led to the horrific events of Jerusalem and the temple being destroyed (in 586 BC) and the Jewish people taken captive to Babylon for 70 years (606-536 BC). Israel’s rejection of Messiah led to Jerusalem and the temple being destroyed by the Roman army and the Jewish people being driven out of the land for nearly 2,000 years.
    3. ***The people of the prince***:Gabriel introduced another prince called “the prince who is to come.” This prince is the Antichrist who makes a covenant in verse 27. *The people of the prince* are identified as the people who destroyed Jerusalem and the temple in AD 70—the Roman army.

No one knew who these people were until it was walked out historically when the Roman army destroyed Jerusalem and burned the temple in AD 70. In other words, history has clarified that the “people” who destroyed Jerusalem were from the Roman army.

Many have destroyed Jerusalem—it has been destroyed twenty times since Jesus’ death.   
But only once were ***both*** ***the city and the temple*** destroyed, soon after the Messiah was killed, and it happened in AD 70.

* + 1. ***The end of Jerusalem***:The end of “it”—Jerusalem under Jewish leadership—came with a flood of destruction. The Roman military attacks brought desolation to Jerusalem and the temple.

1. 26“…the end of it shall be with a flood, and till the end of the war desolations are determined.”  
   (Dan. 9:26)
   * 1. ***Till the end of the war***: War and desolations were decreed by God until Jerusalem was completely destroyed. Until the end of the Jewish-Roman war (AD 66-73) desolations or great losses occurred in Israel; this was unlike the Maccabean revolt (167-160 BC) against the Seleucid Empire when Israel had many victories. In AD 70, Israel was not supposed to fight the Romans in military way, because God had determined that desolation in Israel would continue to the end.
     2. ***With a flood***:The end of Jerusalem and the temple came with a flood of violence. This figure of speech points to the vast scale of the destruction (Isa. 28:15-18; Dan. 11:22). The Roman army came like a flood and swept Jerusalem away. A flood of destruction overwhelmed Jerusalem (Isa. 8:8; Dan. 11:10, 22, 26, 40). Satan will come like a flood against Israel in the end times (Rev. 12:15).
     3. ***Desolations are determined***:This reveals the extreme measures to which God will go to redeem a nation for which He is zealous. God has determined specific things to occur in accomplishing His purposes (Isa. 10:23; 19:17; 28:22; Jer. 23:20; 30:24; Dan. 9:24, 26, 27; 11:36; Zech. 1:6; 8:14-15).
2. The Antichrist will cause desolation (Dan. 9:27)
   * 1. Gabriel described events occurring *during* the 70th week—the final 7 years of this age (9:27). Verse 27 focuses on events related to Jesus’ second coming, the Antichrist and his covenant, and the Great Tribulation. The Antichrist will cause desolation, and then he will be destroyed.

27“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering [in the temple]. And on the wing of abominations shall be one [Antichrist] who makes desolate, even until the consummation, which is determined, is poured out on the desolate [Antichrist].”  
(Dan. 9:27)

* + 1. There is a gap of 2,000+ years between the end of the 69th week and the start of the 70th week. It is the period between Jesus’ first and second coming. I believe the reason the 2,000-year gap is not mentioned by Gabriel is because God’s “prophetic clock” pauses until the Jewish people are in the land, with a restored Jerusalem (under its jurisdiction), and a functioning temple.
    2. The consummation of judgment speaks of the fullness of what God determined. This will result in the Antichrist being thrown in the lake of fire (Rev. 19:20) and Satan cast into prison (Rev. 20:2).
    3. After the end of the 70th week, the six blessings announced by Gabriel (v. 24) will be fully manifested on earth. The promise of these blessings will encourage Israel in the Tribulation (v. 27). The negative events in verse 27 are part of God’s answer to Daniel’s earlier prayer for Israel’s restoration (9:16-19)
    4. The events prophesied in verses 25-26 have all been fulfilled in ways that are easily identifiable. This gives us confidence that the unfulfilled parts will surely come to pass (9:27).
    5. The Antichrist is referred to in two ways—first, as the *“prince who is to come”* (9:26c) and second, as *“one who make desolate”* or *the desolator* in the NRSV translation (9:27d). The Antichrist’s activities include confirming a covenant, stopping sacrifices, and establishing abominable practices.

1. The final 7 years (Dan. 9:27)
   * 1. The sacrifices were stopped by the Roman army in AD 70, not by Jesus. His death on the cross made them invalid in a spiritual way, but Jesus did not stop them in the way the text demands.
     2. Central to the covenant with Israel will be the promise that they will be able to build the temple and begin Mosaic sacrifices. Israel’s religious leaders view this as essential to the coming of Messiah.

27“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice and offering. (Dan. 9:27)

* + 1. ***2,000-year gap***: The gap begins at end of the 69th week and lasts until the start of the 70th week. Many messianic prophecies have a gap of 2,000+ years between Jesus’ first and second comings (Isa. 9:6-7; 42:2-4; 61:1-2; Zech. 9:9-10; Mal. 3:1-2; Lk. 3:16-17). For example, Isa. 61:1-2a applies to both comings of Jesus—the second part of verse 2 describes the end times.   
       In Lk. 3:16-17, John the Baptist’s prophecy of Jesus’ coming also has a 2,000+ year gap.
    2. ***He***: The antecedent of “he” is “the prince that shall come” (9:26). (It is the last antecedent and thus is the subject of the next verb). The end-time context of verse 27 points to the Antichrist. His actions and judgment are parallel to the little horn of Daniel 7. “He” is not Titus, Antiochus, or Jesus. None of these three made a covenant with Israel for seven years. No one has yet fulfilled the details of verse 27, including confirming a seven-year covenant.
    3. ***Confirm a covenant with many***:The Antichrist will confirm a covenant with many nations for seven years. “Many” includes Israel and Gentile nations. To confirm a covenant is “to make firm” a covenant that already exists. This covenant will be a political alliance that brings peace and safety (1 Thes. 5:3) and will be the primary political event that signals the final seven years of this age.

1. 3For when they say, “Peace and safety!” then sudden destruction [Great Tribulation] comes upon them, as labor pains upon a pregnant woman. And they shall not escape. (1 Thes. 5:3)
   * 1. Forerunner messengers will proclaim that a man will confirm a covenant that will bring peace to the Middle East. They will declare that in conjunction with this covenant, Jewish leaders will be allowed to offer animal sacrifices and initiate the building of the Jewish temple on the Temple Mount in the very place where Islam’s Dome of the Rock (also called the Noble Sanctuary) is located.
     2. ***One week***: This is the final seven years of this age that will conclude with the return of the Lord. This seven-year period is often referred to as “Daniel’s 70th week.”
     3. ***Middle of the week***:The middle of the week speaks of the 3½-year mark, when the Antichrist shall bring an end to sacrifice and offering in the Jerusalem temple. In the middle of the week, or at the beginning of the second half of the 70th week, the Great Tribulation will begin (Mt. 24:21; Rev. 7:14). This is the same 3½-year period referred to in Daniel 7:25.
     4. ***Bring an end to sacrifice***: The Antichrist will stop the sacrifices in the temple. By doing this, he will violate his covenant with Israel in the area that is most sacred to them—their sacrifices.

Some isolate the abomination of desolation and the removing of the sacrifices in 9:27 from how they are defined throughout the book of Daniel. Thus, they wrongly conclude that Jesus makes the covenant and stops the sacrifices. The context in Daniel is of an evil man removing sacrifices and setting up an abomination in the temple (8:11, 12, 13; 9:27; 11:31; 12:11).

There are six verses in Daniel that give us information into the daily sacrifices being removed (8:11, 12, 13; 9:27; 11:31; 12:11). When these six verses are considered together (letting Scripture interpret Scripture), then we can see the purpose that God intended to be understood related to taking away or bringing an end to daily sacrifices.

The sacrifices being taken away is emphasized each of the four times that Daniel refers to the abomination of desolation (8:13; 9:27; 11:31; 12:11). Each mention of it is identified with an evil man who stops the sacrifices—the Antichrist (or Antiochus as a type of the Antichrist). Daniel defines the ending of the sacrifices in terms of their physical removal from the temple while an abomination occurs in the temple at the same time.

In each passage in which the abomination occurs, a man “takes the sacrifices away.” This is an evil man—he exalts himself against Jesus the Prince (8:11); casts truth down (8:12); tramples underfoot the temple (8:13); confirms a deceitful covenant (9:27); leads forces that defile the temple and places an abomination in the temple (11:31); and takes the sacrifices away and sets up the abomination of desolation for 1,290 days (12:11).

* + 1. ***One who makes desolate***:The Antichrist is the one who makes desolate (the desolator, NRSV).   
       He will do this in various ways that include defiling the temple, killing those who resist him, and causing the cities of the earth to be destroyed. His atrocities will cause cities to be desolate, and a desolate city is unfit to live in. This will be the most terrible time in history (7:21-25; 12:1, 7).

1. 27“On the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate [the desolator, NRSV].” (Dan. 9:27)

Desolation is the state of being desolate or devastated or ruined with utter wretchedness. To be desolate means to be devoid of inhabitants, lifeless, and made unfit for habitation.

His abominations related to the temple will lead to a situation that will cause desolation to come worldwide. The earth will be emptied or desolate as a result of his actions (Isa. 24:1-6).

* + 1. ***On the wing of abominations***:This refers to the Antichrist’s extreme abominations. “On the wing of abominations” is a figure of speech for great or “overspreading abominations” (KJV). The Antichrist will make many desolate by policies that enforce his extreme abominations.
    2. ***Consummation***:This speaks of the fullness of judgment being poured out on the Antichrist. The cup of wrath will be fully poured out until it reaches to the very end of God’s judgments. He will continue in his abominations and desolating activities until God’s judgments destroy him.

1. 27“On the wing of abominations shall be one who makes desolate [Antichrist], even until the consummation [judgment], which is determined, is poured out on the desolate.” (Dan. 9:27)

“Poured out” speaks of a flood of God’s judgment that will destroy the Antichrist (Dan. 7:9-12, 26; 2 Thes. 2:8; Rev 19:19-21).

The Antichrist will be unrelenting in causing desolation until the “God-appointed consummation” or the fullness of God’s judgment stops him.

* + 1. ***Determined***: God has determined to pour out judgment on the Antichrist (the desolate one). God only declares His sovereign determination to act in specific ways in dealing with the nations when it relates to something that is of great importance to His global purposes (Isa. 10:23; 19:17; 28:22; Dan. 9:24, 26-27; 11:36; Zech. 1:6; 8:14-15; cf. Jer. 23:20; 30:24).

1. 27“…until the consummation, which is determined, is poured out on the desolate.” (Dan. 9:27)
   * 1. Daniel described the Antichrist’s judgment four times, emphasizing that he will be *consumed*, *destroyed*,and *broken without human means* or by divine intervention (7:11, 26; 8:25; 11:45).
2. 8And then the lawless one [Antichrist] will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. (2 Thes. 2:8)
   * 1. The Lord is determined to destroy the Antichrist and his armies (Joel 3:2, 12; Zech. 12:3; 14:2; Zeph. 3:8; cf. Ezek. 38:4; 39:2).
3. 8“My determination is to gather the nations to My assembly of kingdoms [at Jerusalem], to pour on them My indignation…all the earth shall be devoured with…My jealousy.” (Zeph. 3:8)
   * 1. In that Day, Jesus will show Himself as the ***greater Moses*** who frees the captives of Israel from prison camps. He will be seen as the ***greater Joshua*** who leads the liberated ones to the promised land, as the ***greater David*** who wins back Jerusalem and establishes His throne there, and as the ***greater Solomon*** who will build His temple in Jerusalem. He will come as the ***greater Elijah*** to confront the Antichrist, cleanse the earth of idolatry, and turn Israel and the nations to God.
4. Why Jesus is not “he who shall confirm a covenant” in Daniel 9:27
   * 1. Daniel describes an *evil man* who brings an end to the daily sacrifices and sets up an abomination in the temple (8:11, 12, 13; 9:27; 11:31; 12:11). The antecedent of “he” is “the prince that shall come” (9:26), which speaks of the Antichrist, not Titus, Antiochus, or Jesus.

27“Then he [Antichrist] shall confirm a covenant with many [nations] for one week [7 years]; but in the middle of the week [3½ years] he shall bring an end to sacrifice. (Dan. 9:27)

* + 1. Jesus did not make a seven-year covenant, but an eternal covenant. His death put an end to the efficacy of animal sacrifices with regard to forgiveness, but that is not what verse 27 is addressing. Jesus did not stop sacrifices in the temple, as the text demands. The sacrifices that will be stopped are described by Daniel are those that will be taken away for 1,290 days (12:11).
    2. The sacrifices were not brought to an end by Jesus in the middle of a seven-year covenant; they were stopped by the Romans, forty years later, in AD 70. If Jesus were the one who stopped the sacrifices, then Titus must have been be the one who makes desolate, and who had *God’s judgment poured out on him*. This does not describe Titus. He became emperor and suffered no harm related to the siege of Jerusalem. In other words, the “consummation” of judgment being “poured out on the desolate” does not have historical fulfillment in Titus after he destroyed Jerusalem in AD 70. Rome did not put an idol in the temple in 70 AD—an essential part of the abomination of desolation.
    3. Jesus highlighted the events related to the removing of the sacrifices—abomination of desolation— as a sign of His coming (Mt. 24:15, 21), not of events occurring in the first century.