

• A second 'anointed one'

• He does his work in the seventieth and final 'unit of seven'

The first "anointed one" - Cyrus - Isaiah 44-48

The second - the "suffering servant" - Isaiah 49-53

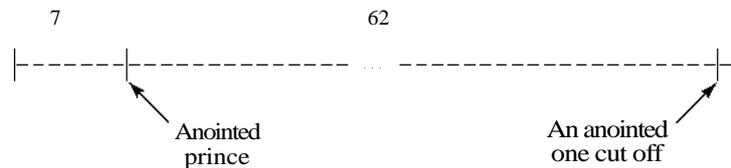
The greater-than-Cyrus saviour

• 'Cut off' is the word used to refer to dying-as-a-sacrifice

• Another person in the text - the people of the prince who is to come shall destroy the city and the sanctuary

• 'He' shall confirm a covenant - the anointed one - the righteous servant

'After the sixty-two units of seven, an anointed one shall be cut off and shall have nothing.' If our reading of verse 25 is right the 'anointed one' of verse 26 is different from the 'anointed one' of verse 25 (for he comes at a different stage of events). The first 'anointed one' - Cyrus - brings only a partial deliverance, but now there is a second 'anointed one' who does his work in the seventieth and final 'unit of seven'.



This is the way the Old Testament presents Cyrus to us. **In Isaiah 44:24-48:22 it is Cyrus who is God's shepherd¹, the Lord's anointed².** 'I summon you by name ... though you do not know me', says God³. 'I will raise him up in my righteousness ... He will rebuild my city'⁴. 'Yahweh has loved him - Cyrus; he will do God's purpose against Babylon'⁵.

In Isaiah 49:1-55:13 it is the 'Suffering Servant' who will bring salvation to Israel. He is the 'arm of Yahweh'¹². He rescues by being a sinner³. He is a guilt-offering⁴ and 'justifies the many'⁵.

Daniel moves from the eighth 'set of sevens' (a new start after seven sevens) to the seventieth 'set of sevens', from Cyrus to a greater Saviour. 'After the sixty-two units of seven, an anointed one shall be cut off and shall have nothing.'

The greater-than-Cyrus Saviour does his work of saving by being one who 'shall be cut off and shall have nothing'. 'Cut off' is the word used to refer to dying-as-a-sacrifice. It is also the word used for the sacrifice that is the basis of a covenant- relationship. He 'shall have nothing'. His work in rescuing his people is done by extreme deprivation.

Now there comes another person in the text. 'And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war, and desolations have been decreed.' We must remember that Daniel's interest is in what will happen to Jerusalem. He is now told. An 'anointed one' will be cut off, and then there will come a prince with his people (presumably his soldiers) who will destroy Jerusalem in a great flood of violence. After the 'cutting off' of the anointed Saviour, comes a soldier-conqueror who destroys Jerusalem.

Consider verse 27. 'And he shall confirm a covenant with the many during one set of seven; and in the middle of the set of seven he shall cause sacrifice and the oblation to cease.'

The question now is: who is this 'he' who will 'confirm a covenant with the many'? A prince has been mentioned but there the emphasis was not on the prince it was on the **people** of the prince. The last 'he' that was explicitly mentioned was the one who was cut off ('an anointed one shall be cut off and there shall be nothing for **him**'). It is the anointed one who 'confirms a covenant with the many'. There are two things that give added weight to this understanding of the matter. (i) A sacrificial death is used to confirm a covenant. This links the two phrases 'an anointed one shall be cut off ... he shall confirm a covenant'. (ii) 'The many' is almost a technical term for the people God saves. We remember Isaiah 53:11 ('my righteous Servant justifies the many').

¹ Isaiah 44:28
² Is 45:1
³ Is 45:4
⁴ Is 45:13
⁵ Is 48:14

¹ Is 52:10
² Is 53:1
³ Is 53:6
⁴ Is 53:10
⁵ Is 53:11

- *The sacrificial system ceases – no longer needed – the covenant established*

Three things that Daniel knew:

1. *A conqueror would rescue Jerusalem*
2. *A great saviour would come in extreme suffering*
3. *Jerusalem would be destroyed*

- *It was Titus the Roman general - who destroyed Jerusalem*

The seventieth seven

- *Its end is never mentioned*
- *The seventieth seven is still going on*
- *We are still working out our salvation*
- *This line of interpretation is confirmed by the reference to Daniel 9 in the teaching of Jesus*

The last 'set of seven' is the time when deliverance for God's people comes. The prediction says that in the middle of the period of salvation (the last 'set of seven') the anointed one shall cause sacrifice and the oblation to cease. This seems to mean that the sacrificial system is no longer needed because he has been cut off in sacrificial death, and by doing so has established a covenant for 'the many'.

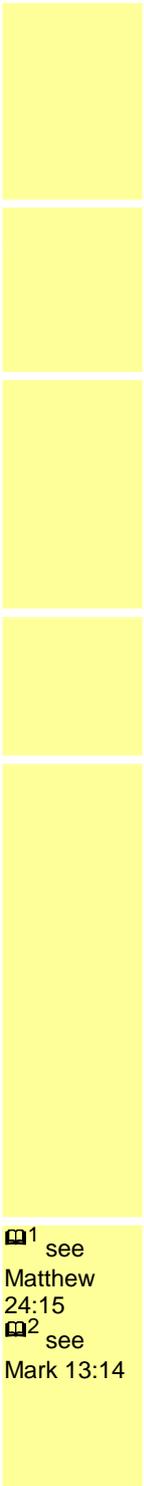
There is no further mention of 'he' (in the Hebrew). Now someone other than 'he', the anointed one, appears in the text. The 'anointed one' is a Saviour. Now there comes a destroyer. *'And upon a wing of abominations there shall come a destroyer. And the destroyer will go on destroying until the end that is decreed is poured out upon the destroyed city.'*

How does Daniel understand all this? And how do we who live thousands of years later understand it? All Daniel knew was that a conquering saviour was about to rescue Jerusalem (it turned out to be Cyrus). Then he knew that a greater Saviour would come. He would do his work in extreme suffering. Jerusalem would survive until that time but then after the 'great salvation' had been achieved Jerusalem would be destroyed. So far as we know, something along these lines was the most that Daniel knew.

But how do we who live thousands of years later understand it? For us it is clearer because some measure of fulfilment has made it clear. The greater-than-Cyrus is Jesus. The prince who destroyed Jerusalem was Titus the Roman general.

One more question: why is the end of the seventieth seven never mentioned? Two reasons: (i) from Daniel's viewpoint he saw as far as the great salvation that was coming –but (ii) from that point on the situation was left open. It seemed to be the end but the end was not mentioned! We (with the advantage of having seen some fulfilment of Daniel's predictions) know that when the day came and the King and the kingdom and the King's salvation all came, it was the day of fulfilment but 'the end is not yet'. There is more to take place. The seventieth seven is still going on. The end of the end has not yet come! The kingdom has been inaugurated, but it has not been consummated. The great salvation has been achieved, but we are still working out our salvation. The mopping up operations are taking place, and the final glory that is to come to the King has not quite arrived. We see it with the eye of faith. Soon the glory of the King, the greater-than-Cyrus will be seen by everyone.

One indication that this line of interpretation is correct is the reference to Daniel 9 in the teaching of Jesus¹². In talking of the fall of Jerusalem which would take place within one generation, he spoke of the 'abomination of desolation' and said, 'Let the reader understand'. He was referring to the reader of the Book of Daniel. The fall of Jerusalem was said to be a first-generation matter. 'All these things ... but of **that** day, no one knows'. This coheres precisely with the exposition of Daniel 9 that takes Daniel 9:24–27 to refer to the coming of Jesus in the days of the fourth empire – the Romans.



¹ see Matthew 24:15
² see Mark 13:14

	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible</i> (PTTB) books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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