

One minor point worth mentioning with respect to the computation of the date of the Triumphal Entry, Jesus was perhaps referring to the fulfillment of this prophecy in Luke 19. Here Jesus is talking about the future destruction of Jerusalem by the Romans in 70 AD.

19⁴³ “For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, ⁴⁴ and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.”

Daniel 9:26

Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end *will come* with a flood; even to the end there will be war; desolations are determined.

Item 11: After the sixty-nine weeks have completed, what does the text say happens?

1. the Messiah will be cut off
2. he (the Messiah) will have nothing
3. the people of a coming prince will destroy the city and the sanctuary

Item 12: What is the meaning of “the Messiah will be cut off?”

Since the text says that **after** the sixty two weeks the Messiah would be cut off, and since the end of the 69 weeks occurred Mar. 30, 33 AD, the Messiah will be cut off sometime after Mar. 30, 33 AD. The Hebrew word here “cut off” is the same word used to refer to the death penalty context of Lev. 7:20-27. There are almost no expositors that do not see the term “cut off” as referring to Jesus’ death on the cross a few days after the end of the 69 weeks.

Item 13: What does “shall have nothing” mean?

Recall the context; the nation of Israel and Jerusalem. What was it that Jesus came for relating to the Jews and Jerusalem that He did not possess as a result of His (first) coming? The most likely answer is His Messianic Kingdom. What is the evidence for this? The coming of the Kingdom requires that the nation of Israel repent ... i.e., accept Jesus as their Messiah. It also requires that Jesus take possession of the Davidic throne (Luke 1:23). He did not do that at His first coming.

Item 14: Who are “the people of the prince who is to come?”

The subject of this part of verse 26 is “the people” not the “prince who is to come.” The text says that after the 69 weeks, those people (of this second prince who is coming) will destroy the city and the sanctuary ... Notice that the length of time for this destruction is not specified; the text merely says “after the sixty-two.” Has this event happened? **Yes.**

History records the complete destruction of Jerusalem was accomplished by the Roman army under Titus in 70 AD. Therefore, the people must refer to the Romans. What about the prince? Seems like using the future phrase “who is to come” suggests that the people of the prince and the prince himself arrive at different times in history. The people of the prince destroy Jerusalem, sometime later the prince himself comes. Given the unusual way in which this prince is referred to, it almost foreshadows more detail about him to follow.

Item 15: What is the antecedent for “it” in “its end will come with a flood?”

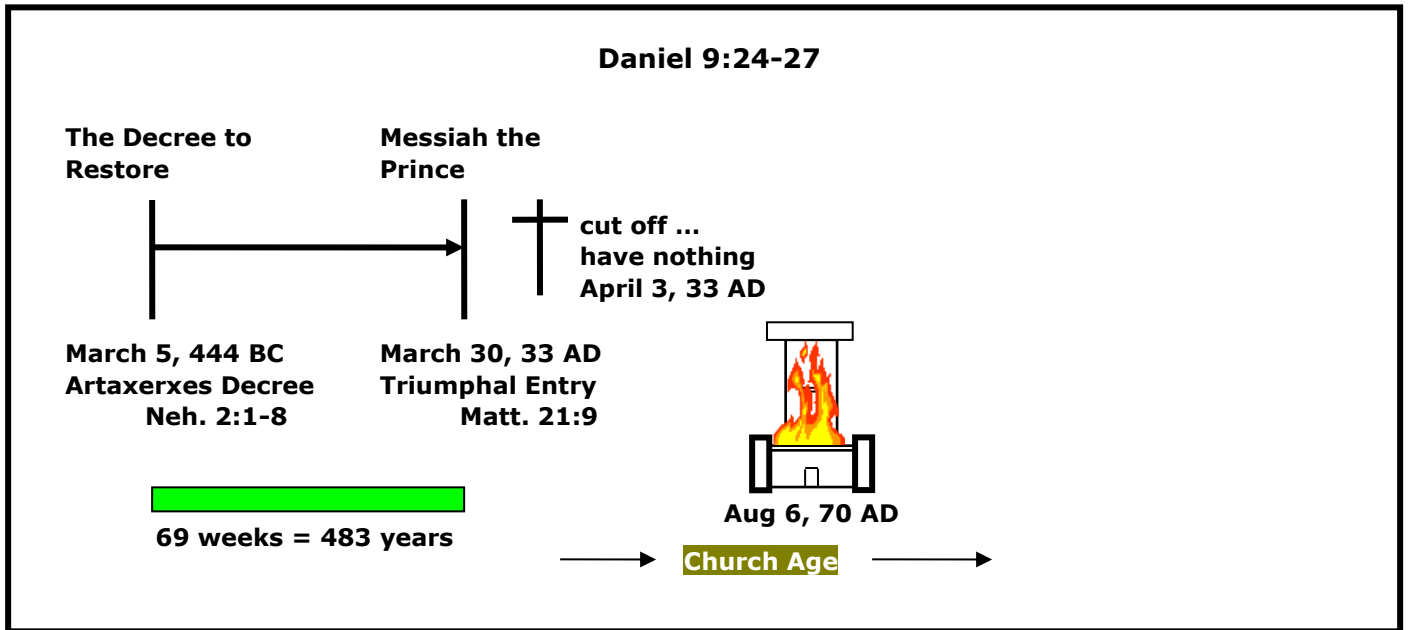
Normal rules of grammar dictate that “it” refers to Jerusalem.

The word for “flood” here has two main uses in the OT. One means a literal flood (Noah), the other usage is more metaphorical (such as in Nahum 1:8, Prov. 27:4). The latter sense is most likely intended here and this sense agrees with the complete destruction of Jerusalem in 70 AD.

Item 16: What is the meaning of “even to the end there will be war, desolations are determined.”

Since the complete destruction of Jerusalem has already happened, the end mentioned here must be understood as “end of the age” instead of war in 70 AD. What Gabriel was saying is that from the destruction of Jerusalem until the “end of the age”, Daniels people and Daniels city will be subject to wars. The wars and desolations that would propagate on the nation of Israel would last up until the time of the 70th week. Given the present state of Arab/Israeli affairs, the prophecy of Christ in Luke 21:24 is still relevant to this day ...

“and they will fall by the edge of the sword, and will be led captive into all the nations; and Jerusalem will be trampled underfoot by the Gentiles until the times of the Gentiles be fulfilled.”



One minor point worth mentioning: Occasionally someone will suggest that the destruction of Jerusalem mentioned in Daniel 9:26 refers not to the 70 AD events, but rather, to a future destruction of Jerusalem during the tribulation period. By examining Zech 12 and Rev. 19, you can conclude that the future second coming of Christ occurs just *prior* to Jerusalem being destroyed again; i.e., the second coming of Christ prevents another Jerusalem destruction.

Daniel 9:27

²⁷ "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations *will come* one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

Item 17: To whom does the “he” in Daniel 9:27 refer? Consult the poor-mans diagram
The vast majority of expositors associate the “he” to either Christ or the Anti-Christ.

1. In Hebrew grammar, as in most languages, a pronoun would refer to its nearest antecedent unless the context dictates otherwise. In this case the masculine singular nearest antecedent is “the prince who is to come.”
2. The unusual manner in which “the coming prince” is referred to in verse 26 suggests a further refinement of his activities.
3. Two major issues present themselves to the expositor who assigns the identity to Jesus:
 - a. Jesus made no 7-year covenant during His first advent.

- b. Though Jesus instituted the New Covenant by His death, and that put an end to the **need** for sacrifices, **His death did not stop the sacrifices**. In fact, the sacrifices continued until 70 AD, when the temple was destroyed by the Romans.

Conclusion: The “he” refers back to “the prince who is to come.” We will also see that his actions correlate well to the **little horn** of Dan. 7, the **beast** of Rev. 11, the “**man of lawlessness**” in 2 Thes. 2, the **Anti-Christ** in 1 John 2.

Item 18: What is it that “he” will do?

1. He will make a firm (absolutely binding) covenant for a week “with the many.” Since the context of the prophecy continues to be Daniels people, he will make a covenant with the nation of Israel. That Gabriel mentions “the many,” could refer to a small minority of the nation that is not in agreement with the covenant; but the majority is in favor of.

The nature of this covenant is not mentioned, but given the state of political affairs today, it could be some sort of **peace covenant** for the nation’s protection. Given all the Arab nations that want Israel destroyed, this seems reasonable but we should not be dogmatic on this point. However, it is interesting that peace will be heralded by the world before the Day of the Lord (1 Thess. 5:3).

The length of time is said to be a week (7 years). This covenant could be for a fixed time period of 7 years specified during its initiation, or the covenant length is not specified but all the events of the final week make the agreement duration irrelevant.

2. In the middle of the week (3 1/2 years) he will put an end to sacrifice and offering. Notice that “putting an end to sacrifice” strongly implies the presence of what structure in Jerusalem??? The temple. Since the destruction of the previous temple was carried out in 70 AD and was not part of the final week of years, and there has not been a temple since then, in order for the prince to stop the daily sacrifice, there would need to be another temple. The text says that after 3 1/2 years he will put an end to the sacrifice.
3. “On the wing of abominations” ... the word translated “wing” means pinnacle or extreme point of something. The phrase would have the idea of “extreme abomination.” After stopping the sacrifices, the prince will commit an extreme abomination. As the temple is required for the sacrifices, it seems natural that this abomination would somehow relate to the temple. Perhaps he will put a stop to the sacrifice with the intent of replacing it with something else in the temple. What could this be? Lots of opinions on this but it seems clear that whatever it is, it is at the height of blasphemy against God.
4. The text literally says that the prince will create desolation from that point on (the middle of the last week), until either (both translations possible)
 - his final judgment which entails complete destruction (Dan 7, Rev. 19)
 - all the judgment that God has in mind for Israel is complete

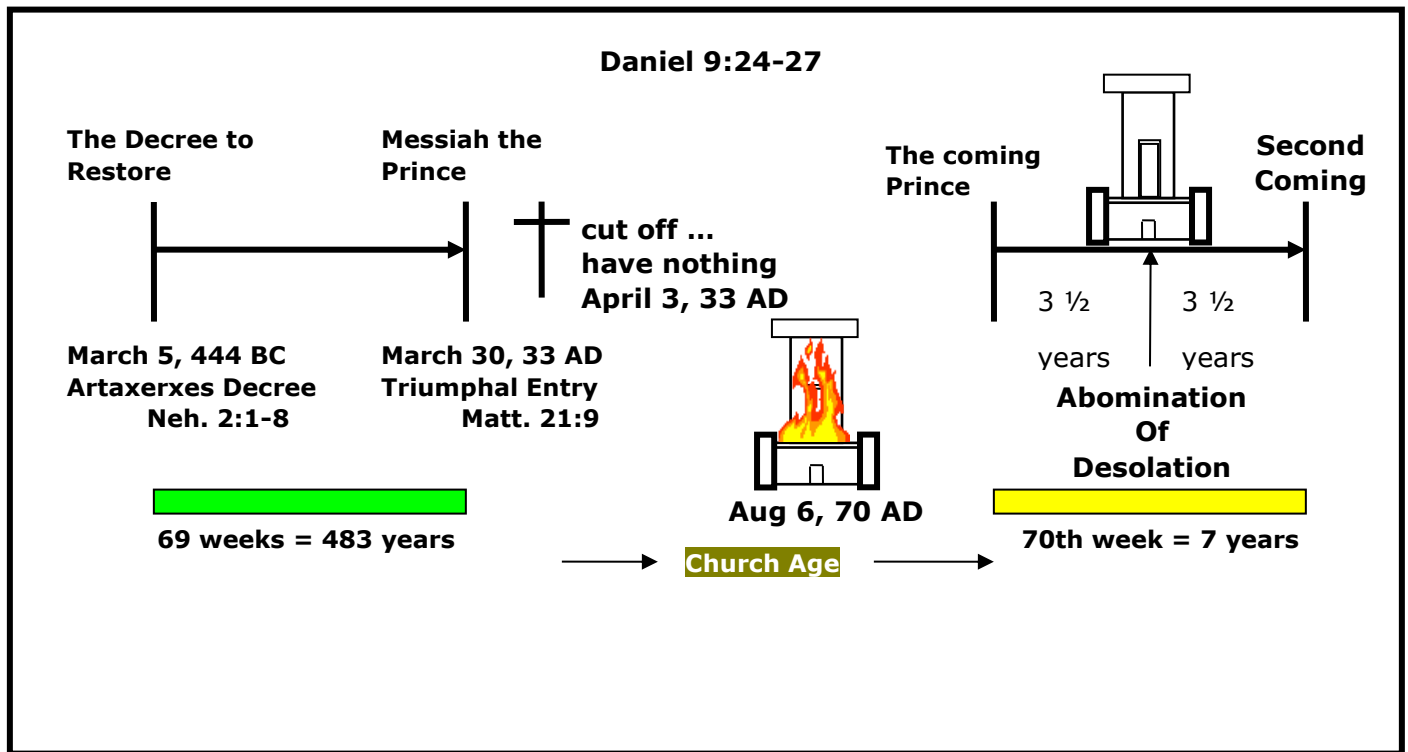
One final but important thought:

Q: When does the final week of Daniels prophecy begin?

A: With the covenant of Daniel 9:27.

Note: The final week **DOES NOT** begin with the rapture! The final week is referred to as the tribulation period.

This is actually a very important point of interpretation. Who is the prophecy for? Israel and Jerusalem. Was the church part of that first 483 years? No; it did not exist until the day of Pentecost. If it was **not** part of the first 483 years of Daniel’s prophecy, that is a very strong indication that the church will not be part of the final week. Which eschatological position concerning the timing of the rapture is the only one which fits into this detail? Pre-tribulation rapture. If the church is not part of the tribulation period, then it must be removed prior to the start of it. All other rapture positions have the church as part of the final seven-year period.



Though we could spend several more months looking at various details, along with the positions of other theologians, the following is a concise summary from the text of Daniel 9:24-27.

Summary

The governing principle of understanding prophecy is to apply literal interpretation and "that you may learn by us not to go beyond what is written" (1 Cor. 4:6)

1. The entire prophecy relates to Daniel's people (Israel) and the holy city (Jerusalem) (vs. 24).
2. Two different princes are mentioned, the first is Messiah the Prince (vs. 25); the second is the prince who is to come (vs. 26). What is a prince? A prince is a future king.
3. The entire time period involved is seventy weeks (literally, seventy sevens); these seventy weeks are further divided into three lesser periods; first, a period of seven weeks; second, a period of sixty two weeks; and finally, a period of one week.
4. The beginning of the seventy weeks is fixed from the "issuing of a decree to restore and rebuild Jerusalem" (vs. 25).
5. The end of the seven weeks and sixty-two weeks will be marked by the appearance of Messiah the Prince (vs. 25).
6. At a later time, after the sixty-two weeks (which follows the seven weeks); Messiah the Prince will be "cut off and have nothing" and Jerusalem will be destroyed by the people of another prince, the "prince who is to come" (vs. 26)
7. Sometime after these two important events (#5 and #6 above), the beginning of the seventieth week will be clearly marked by a covenant between the "prince who is to come" and the Jewish nation. The covenant will last for a period of one week (vs. 27).
8. In the middle of this last week, the "prince who is to come" will cause the Jewish sacrifice to cease, commit extreme abominations against God, and precipitate upon the Jewish people a time of wrath and desolation lasting to the end of the week (vs. 27).
9. After the end of the 70th week, the establishment of the promises (six infinitives below) outlined in vs. 24 will take place.

- a. to finish the transgression
- b. to make an end of sin
- c. to make atonement for iniquity
- d. to bring in everlasting righteousness
- e. to seal up vision and prophecy
- f. to anoint the most holy place

A few final thoughts ... if you were to endeavor to read every citation on the topic of Daniel 9:24-27 on the internet, you would find a maze of opinion, from both lay people and scholars. If you decide to undertake this study, you will be bombarded with technical data and details that will be at odds with the literal interpretation of scripture. You will find all manner of attacks and alternate explanations for why Daniel's prophecy here does not relate to Jesus Christ or His first coming.

Second, as time has progressed into the 21st century, evangelical scholars have been more than happy to appease liberal scholars concerning interpretive issues to maintain a level of intellectual and scholarly respect. Many of you know the main reason why someone like R.C. Sproul adopted the preterist view of eschatology; namely, because his liberal colleagues in the scholastic realm viewed these issues through the lens of "this generation will not pass away until all these things take place (Matt. 24:34)."