



**Israel and the Temple
More Reasons Why We Know The Clock is Ticking
Daniel 9:24-27**

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Why is Israel and the Temple of any importance at all as we look at the last days? There are many today who are spouting aspects of replacement theology and deny that Israel even needs to exist in the last days. What is that?



Replacement theology or Covenant theology, although it is also appearing these days under other names; it says that the Church is “Spiritual” Israel or the “New” Israel, having replaced the “Old” Israel (the Jews) as God’s people. (Stern 1988, 16-17)

We will go more into depth on this topic when we get to Romans 11, but suffice it to say, we agree with Paul in his assessment.

Romans 11:1–2

“I say then, **God has not rejected His people, has He? Far from it!** For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin. God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?” (NASB 2020)

As non-Jewish believers, we have been grafted into the olive tree that is Israel and are as such, included. But Israel is not excluded.

Romans 11:17–21

“But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. You will say then, “Branches were broken off so that I might be grafted in.” Quite right, they were broken off for their unbelief, but you stand by your faith. Do not be conceited, but fear; for if God did not spare the natural branches, He will not spare you, either.” (NASB 2020)

New Testament believers “are not, as Replacement theology would have it, a New Israel. Nor do Jewish and Gentile believers together constitute a New Israel, since the cut-off branches too are still identifiable as Israel even though they do not have the living sap of the tree flowing through them. For God is miraculously preserving them, so that instead of drying out, as detached branches normally do, they are able to be grafted back in by faith. Thus unsaved Jews (cut-off natural branches), saved Jews (natural branches attached to the tree), and Gentile believers (grafted-in wild branches) each have their own kind of ongoing participation in the one Israel; and this fact needs to be taken into account in any correct theology of Israel and the Church. (Stern 1988, 25)

Romans 11:25–26a

“For I do not want you, brothers and sisters, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; and so all Israel will be saved...” (NASB 2020)

Ephesians 2:13–16

“But now in Christ Jesus you who previously were far away have been brought near by the blood of Christ. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the hostility, which is the Law composed of commandments expressed in ordinances, so that in Himself He might make the two one new person, in this way establishing peace; and that He might reconcile them both in one body to God through the cross, by it having put to death the hostility.” (NASB 2020)

God still has plans for Israel and with them in the land again, we see Him moving forward on that plan.

Dr. Pentecost makes it clear for us as to what the Bible teaches. “There are “last days” for Israel (Isa. 2:1–5) as well as “last days” for the Church (2 Tim. 3:1–5).” (Pentecost 1958, 129)



Daniel shows us the plan involving Israel which went on pause when the Messiah was cut off. Then he shows everything picking back up at a future date. We call that the prophecy of the 70 weeks of years that we find in Daniel 9, delivered to him by the angel Gabriel straight from the throne room.

Daniel 9:24–27

“Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place. So you are to know and understand that from the issuing of a decree to restore and rebuild Jerusalem, until Messiah the Prince, there will be seven weeks and sixty-two weeks; it will be built again, with streets and moat, even in times of distress. 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. And he will confirm a 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 the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate.” (NASB 2020)

The seventy sevens of v. 24 describe a period of time. In light of the 70 years of Dan 9:2, the seventy sevens would also naturally refer to the number of years; no longer 70 but now 70 times as many. (Hess 2011, 317)

This period of 490 years had been “decreed” for the Jewish people and for the holy city of Jerusalem. The Hebrew word translated “decreed” literally means “to cut off” or “to determine.” (Fruchtenbaum 1998, 95)

Between the murder of the Messiah on the cross and the restarting of the clock as it pertains to Israel, there is a period of time that is not explained. That would be the church age.

Daniel 9:24 tells us that the reason behind this 490 year period being described is to achieve six things and the first two deal with sin. Daniel’s people and Jerusalem will no longer be sinning, in fact there will be an end to sin. But these six things are comprehensive in nature, and this has nothing to do with the church at all. First of all to “finish the wrongdoing” or rebellion.

The Hebrew text uses this word with the definite article, so it is, literally, “the transgression,” or “the rebellion.” The point is that some specific act of rebellion is finally going to be completely restrained and brought to an end. This act of rebellion or transgression is to come under complete control so that it will no longer flourish. Israel’s apostasy is now to be firmly restrained in keeping with a similar prediction in Isaiah 59:20. Specifically, this is the rejection of the Messiah as dealt with in Isaiah 52:13–53:12. (Fruchtenbaum 1998, 95)

The second purpose is to make an end of sin. To literally cease the sinning from Israel and that is what takes place at the end of the Tribulation when the remnant enters into the Kingdom (Jeremiah 31:31-34).

Ezekiel 36:25–27

“I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.” (ESV)

And since those two major things we read about in Ezekiel 36:25-27 have not taken place yet, then we are not at the end of the 70th week are we. The whole nation still must turn to Messiah and we see that in Zechariah 13:8-9.



The next item on the list is “to make atonement for guilt.” Yes, this is indeed what Jesus Christ accomplished on the cross for us, but here we are talking about His people the Jews at the end of the age.

The great purpose of Daniel’s Seventieth week is to bring Israel to the point that they will repent and to embrace the salvation that is provided by their Messiah, Jesus. (Benware 2018, Kindle Location 3764-3765)

Again, Zechariah as well as Ezekiel speak to that as an event taking place as His people call for their Messiah to come and save them from the beast.

Up next is “everlasting righteousness” which is the establishment of the rule and reign of Jesus Christ.

Then there is the sealing up of “vision and prophecy.” In other words, usher in an age where it was no longer necessary for vision and prophecy to take place because all of it has been achieved and been completely fulfilled.

And then finally, to anoint the most holy place.

For that to happen, it must exist and Jesus tells us that it will and He also relates that an event will take place in it that will require it to be cleansed anew, “to anoint the Most Holy Place.”

God Himself will dwell with the nation and will go into the Millennial Temple per Ezekiel 43:1-5. So not done yet.

Matthew 24:15–17

“**So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place** (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house,” (ESV)

Based on Daniel, Ezekiel and the affirmation of Jesus here in Matthew 24, Israel must exist as a nation for the 70th week to begin and for the events of the midpoint of the time period to take place, Temple worship must also be taking place to include , apparently, a rebuilt Temple with a Most Holy Place that is in existence to be defiled.

Daniel 9:26–27

“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. And he will confirm a 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 the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate.” (NASB 2020)

כָּרַת – karet - TO CUT, TO CUT OFF, to kill, to destroy persons, to make a covenant, so used from slaying and dividing the victims, as was customary in making a covenant. (Gesenius and Tregelles 2003, 416)

Verse 26 is clear with the use of the Hebrew word translated as cut off. Messiah will be executed

Now we come to the 70th 7, based on what we have seen in verse 24, it is clear that those items which needed to take place at the end of the 70 weeks have not taken place, so there appears to be a gap between the end of the 69th 7 and the beginning of the 70th 7.



What we have between verse 26 and 27 is what is known as mountain top telescoping of prophecy. Prophets see what is one mountain top of time and see over to the next mountain top but are not aware of what is in the valley. Here it is the church age.

What we do see though is that there will be a major gentile world leader, arising out of the remains of the old Roman empire. This future leader is referred to as the Assyrian in Micah 5. He is also referred to as the Antichrist as well as the Beast, the little horn of Daniel 7 and the man of sin in 2 Thessalonians 2.

The final 7 is marked by a covenant, a treaty of protection that will be made with Israel and Jerusalem. This requires for there to be an Israel as well as a Jerusalem inhabited by Jews, and that has been the case since 1948 and 1967, and Jerusalem is the capital.

The world's Jewish population currently stands at around 15.8 million—smaller than the population of the Netherlands—yet, according to the report, subject to an “exorbitant” level of global attention. Nearly half live in Israel. At current growth rates, Della Pergola projects that Israel could cross the symbolic threshold of hosting the majority of the world's Jews as early as 2035, a demographic milestone he called “epochal.” (Benson 2026)

Zechariah 12:3

“It will come about on that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will injure themselves severely. And all the nations of the earth will be gathered against it.” (NASB 2020)

And that is a process we see already beginning today.

...in the middle of the Seventieth Seven, that is, after 3½ years, this Gentile leader will break his treaty with Israel and cause a cessation of the sacrificial system. **The implication here is that by this time, a Temple in Jerusalem will have been rebuilt; the sacrificial system of Moses will have been re-instituted, then be stopped by force...the result of the breaking of this covenant is that that Temple will now be abominated.** The “abomination” refers to an image or an idol. Just as it was in the days of Antiochus Epiphanes, so it will be again in the future when a Gentile ruler will abominate the Temple by means of idolatry.

Fourth, the “abomination” is to be followed by wrath and desolation, persecution and warfare, for the remaining half of the Seventieth Seven, or the final 3½ years. (Fruchtenbaum 1998, 98)

About the Temple. Is this something now being discussed in Israel?

Last year in November, “the Israel Defense Forces announced it is investigating after troops in the 36th Division mounted flags calling for the construction of the Third Temple on heavy machinery operating in Gaza. The flags, which appeared on bulldozers and other engineering vehicles, were distributed by a reservist in violation of army protocol—yet they represent just the latest chapter in a broader story about religious expression within Israel's military during wartime.” (Berkowitz 2025)

On Jerusalem Day, At least 800 Israelis entered the site during the morning, with further groups expected later in the day. During the incursions, participants performed religious rituals and prayers and raised Israeli flags inside the mosque compound, including National Security Minister Itamar Ben Gvir and other lawmakers. “We restored governance on the Temple Mount thanks to determination and deterrence,” Ben Gvir said. “The Temple Mount is in our hands.” Yitzhak Kroizer, an MP from the same party, stood alongside Ben Gvir as they danced and sang next to the Dome of the Rock.

“The time has come to get rid of all the mosques and work to construct the Temple!” Kroizer later wrote on Facebook. Yitzhak Wasserlauf, another minister, said “Jews no longer walk around the Temple Mount like



thieves and no longer need to hide" during the raid. Among those taking part in the raids was Ariel Kallner, a lawmaker from Prime Minister Benjamin Netanyahu's Likud party. (Masarwa 2026)

Finance Minister Bezalel Smotrich called to annex the entirety of the West Bank during a speech at a Jerusalem Day rally on Thursday night. "In the last three years, we have approved 60,000 housing units in Judea and Samaria. The people of Israel are returning home, and this time forever!" he continued. "The time has come to finally erase the lines that separate Areas A, B, and C. I placed a detailed plan on the cabinet table this week, and I call on the prime minister to adopt it. All of the land of Israel is ours," he added. (Barsky 2026)

The Temple Institute in Jerusalem has been busy as well, "over sixty sacred Temple vessels have already been restored, including some of the most difficult and complicated projects, such as the Menorah and the precious stones of the High Priest's breastplate. The stones of the breastplate - recently created - were investigated with the help of professional gemologists, geologists and other experts. The wide range of material necessitated the examination of over 30 differing viewpoints for establishing the criteria for identifying the stones.

Another example of research currently underway involves the topography and makeup of the Temple Mount and the structure of the Holy Temple, as well as a working architectural plan for the rebuilding of the Holy Temple on Mount Moriah, according to modern building standards and with the best materials and technology available. (Temple Institute 2020)

As the press indicates, since the war with Hamas heated up, there has been an unprecedented move and one that is growing, to rebuild the Temple. We are so close to the rapture.

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