

Chapter 7

As we approach the end of our studies, we find several very challenging phrases in verses 26 and 27. In our last study we temporarily skipped over part of verse 26 and began to examine verse 27. In that study we examined the three phrases, (1) "He shall confirm the covenant with many for one week", (2) "in the midst of the week", and (3) "He shall cause the sacrifice and oblation (offering) to cease".

And after threescore 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. (Da.9:26)

The above verse declares that after 62 weeks the Messiah shall be "cut off, but not for Himself. In verse 25 we learned the time frame given to Daniel was to commence with a command for the Jews to go forth from their Babylonian captivity and to rebuild Jerusalem, it was to continue through 7 weeks of time for the building of the streets and walls of Jerusalem "in troublous times", and through a 62 week period of life in the rebuilt Jerusalem then after the 7 weeks and the 62 weeks or after a total of 69 weeks (483 years) the Messiah would come forth to be anointed. **The anointing of the Messiah would end the 69th week and begin the 70th week.**

In verse 27 we learned that He (The Messiah, not the antichrist) would confirm the covenant for one week and in the middle of that week He would be "cut off" i.e. crucified not for His own sins but for the sins of the people. He was not killed, but **gave up his own life:**

Jesus answered; Thou could have no power *at all* against me, except it was given thee from above: therefore he that delivered me unto thee has the greater sin. [Fourth Gospel 19:11]

Hereby perceive we the love *of God*, because He laid down his life for us: and we ought to lay down *our* lives for the brethren. (1John 3:16)

And Jesus cried with a loud voice, and expired (He died). (Mark 15:37).

And when the centurion, which stood over against him, saw that he so cried out, and expired, he said, Truly this man was the Son of God (Mark 15:39)

And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he expired. (Luke 23:46)

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and expired. (John 19:30)

In giving His own life, He offered Himself as the perfect, once for all sacrifice, that put an end to the need for any other sacrifice. Thus, as Daniel prophesied, "and in the midst (middle of 3 1/2 years into the 70th week) He ...cause(d) sacrifice and oblation (offering) to cease.

Up to this point, we have discovered that Daniel prophesied the following things about the Messiah:

1. He would come forth for His anointing at the end of the 69th week.
2. His Anointing would be the beginning of the 70th week and the inauguration of His ministry as the Prince of Israel. At the midpoint of this ministry (middle of the 70th week) He would be "cut off" or crucified for the sins of the people as the New Testament tells us.(We will discuss the remaining 3 1/2 years of this 70 week later)
3. He would "make an end to sins".
4. He would "make reconciliation for iniquity".
5. He would "bring in everlasting righteousness".
6. All of these events would bring about the "seal(ing) up the vision and prophecy".

We have also discovered the following things about Daniel's people "the Jews":

1. They (the Jews) would "finish the transgression" by rejecting and crucifying their Messiah and persecuting His followers (the Christians).

However, Daniel had some other things to say about his people (the Jews) as well as their City (Jerusalem) and their Temple.

We are now ready to carefully examine the remainder of verses 26 & 27. We begin with the phrase:

**AND THE PEOPLE OF THE PRINCE THAT SHALL COME
SHALL DESTROY THE CITY AND THE SANCTUARY**

The key word in this passage is "**Prince**". Who is this Prince and who are his people? If we can properly identify the Prince it will be easy to identify his people.

Many commentators on this verse identify the prince as Titus, the Roman general who was in command of the army that put the coup de grace on the city of Jerusalem and the temple.

This writer has a different understanding of this phrase. The only person clearly identified in Daniel 9:24 -27 is Messiah the Prince. All commentators agree that this is Jesus Christ. However, we have clearly demonstrated that the pronoun "he" in verse is also a clear reference to Jesus Christ. It is our understanding the "**the Prince" in verse 26 is also Jesus Christ.**

It seems odd that the God of the inspired Scriptures would inspire Daniel to identify Messiah the Prince in verse 25, refer to Him again in verse 26 as the Messiah then in the very next breath bring into the picture another total stranger unannounced and unnamed except by the term “prince.” In reality, it seems to us that what Daniel has done is to identify Messiah the Prince in verse 25 and then make two more reference to him in verse 26. Let's examine some other evidence.

The Hebrew word translated prince in vs. 26 is:

nagiyd {naw-gheed'} or nagid {naw-gheed'}; n m; and is defined as:

- 1) leader, ruler, captain, prince
- 1a) ruler, prince
- 1b) prince-overseer
- 1c) ruler (in other capacities)
- 1d) princely things

The word used in verse 26 is exactly the same word that is used in verse 35 for Messiah the "prince". Daniel also used this word in chapter 11, verse 22 where it identifies the "prince of the covenant." It is deduced that all three of these usages of the word “nagiyd” in Daniel 9 and 11 were carefully chosen to show **that Messiah the Prince is the Prince promised by the Davidic covenant and the Prince of the "New Covenant in (His) blood" of the New Testament (covenant).**

Likewise also the cup after supper, saying, this cup *is* the new covenant in my blood, which is shed for you. [Luke 22:20]

After the same manner also *he took* the cup, when he had supped, saying, This cup is the new covenant in my blood: this do ye, as often as ye drink *it*, in remembrance of me. [1 Corinthians 11:25 emphasis and comments added]

The word Nagiyd is used 44 times in the Old Testament. The 3 times in Daniel, 7 times in I & II Samuel, 4 times in I & II Kings, 21 times in I & II Chronicles, 2 times each in Job and Proverbs and 1 time each in Nehemiah, Psalms, Isaiah, Jeremiah and Ezekiel.

Of the 41 times this word is used outside the book of Daniel, it is used 8 times to refer specifically to the "ruler over my people Israel", 3 times it is used as "ruler over Israel", 5 times as "ruler over the house of God", and 18 times it is used in various manners each time referring to a ruler of some type within Israel. In Job it is used once of Job and once it is translated “nobles”, in each case referring to righteous men. In proverbs 8:6 it is translated "excellent" things in reference to the words of Wisdom (Christ).

In other words, in the 41 usages of “nagiyd” outside of Daniel, it is used 37 times in reference to Godly persons and/or to rulers in Israel. At least 2 of the remaining times it is used, it could be and probably is, referring to princes in Israel. That only leaves 2 other times that it is used in the Old Testament.

Given this powerful testimony from the word of God, it is apparent that **God inspired** the writers of Scripture to reserve this word “**Nagiyd**” almost exclusively **to identify rulers of His people Israel**.

With the weight of this evidence from the other books of the Old Testament, it is totally unthinkable to this writer that the God of Inspiration, who apparently reserved the word “nagiyd” almost exclusively to identify the rulers of His people, would inspire His prophet Daniel to use it so loosely and indiscreetly as to apply it to some unidentified Roman general.

This is especially true in the light of the fact that its first usage in the book of Daniel is an absolute reference to Messiah the Prince (ruler of Israel) and the third time is a reference to the Prince of the covenant who can only be Jesus Christ.

Therefore, the Prince (nagiyd) in verse 26 is none other than "Messiah the Prince", Jesus Christ, King of the heavenly Kingdom of God.

Now we can properly identify "the people of the prince". According to Strong's Exhaustive Concordance the Hebrew word translated "people" in this verse is, 'am {am}: from 6004; n m and is defined as:

- 1) nation, people
- 1a) people, nation
- 1b) persons, members of one's people, compatriots, fellow-country-men
- 2) kinsman, kindred

This word is a very generic term which is used approximately 1649 times in the Old Testament and is usually translated simply people. The vast majority of the times that it is used it refers to "the people" of **Israel**; however, it is used of the people of other nations as well.

Daniel uses the word 15 times and every time he used it he was referring to his people the Jews. Once in verse 26 and 14 other times in various places throughout the book.

Messiah the Prince is without question "the prince that shall come", therefore, "the people of the prince" *are Daniel's people, the Jews*. As Daniel identified "Messiah the Prince" in verse 25 and referred to Him specifically again as "Messiah" in verse 26, it is unthinkable to assume that Daniel has anyone in mind here other than "Messiah the Prince".

It is extremely unlikely that Daniel would have described an army as "the people of a prince that shall come", especially a multinational army like Titus commanded.

Now that we have clearly and unequivocally identified "the prince" mentioned in verse 26, it is a simple matter to identify "the people of the Prince". The "people of the Prince" are one and the same people identified to Daniel as "thy people" in verse 24. In other words, "the people of the Prince" mentioned in verse 26 are Daniel's people, the Jews. It is these people that "shall destroy the city [Jerusalem] and the sanctuary [the temple]". As we examine the evidence for this correct understanding of the identification of the people we shall also find the evidence to explain:

FOR THE OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE...UNTO THE END OF THE WAR[S] DESOLATIONS ARE DETERMINED...AND THE END SHALL BE WITH A FLOOD, EVEN UNTIL THE CONSUMMATION, AND THAT DETERMINED SHALL BE Poured UPON THE DESOLAT[ORS] (the remaining portions of Daniel 9:26 & 27 somewhat rearranged, emphasis and comments added)

The New Testament makes it very clear that Jesus Christ was born of the Holy Spirit to the earthly parents Mary and Joseph. Both of these earthly parents were descendants of King David and David was a descendant of Judah.

The tribe of Judah was given, for their inheritance in the Promised Land, a portion of land that eventually became known as Judea. The people of Judea and Jerusalem were called Judahites [dwellers in Judea] by their Babylonian captors and the name stuck. Over the centuries and through being translated into English the term Judahites degenerated into the term "Jews". Jesus Christ was born into this world of Jews as one of them by virtue of His earthly parents who were from Bethlehem of Judea, thus Jesus was, in terms of physical descent a Jew. **It was His people, the Jews that destroyed the City and the Temple early in the second half of the first century AD.**

This writer knows that it is generally stated that Jerusalem and the Temple were destroyed by the Roman army in 70 AD. In the ultimate sense this is true [more about this later]. However, *the City and the Temple were actually destroyed by the Jews* before the Roman army sacked and burned the City and the Temple. This is established by the words of the Jewish historian for the Romans, Josephus when speaking of the oracle of Prophet Daniel [the very verses we are studying here] he states:

[T]hese zealots..., occasioned the fulfilling of those very prophecies belonging to their own country: for there was a certain ancient oracle [Daniel's prophecy] of those men, that the city should then be taken and the sanctuary burnt, by right of war, when a sedition should invade the Jews, and their own hands should pollute the temple of God. (Josephus, Wars of the Jews, Book IV, chapter VI, Para. 3; emphasis added)

In order to verify this one need only to read the account of the eminent Jewish historian, Josephus and see his conclusion about this whole affair:

"For I venture to affirm, that **the sedition** [of the Jews] **destroyed the city, and the Romans destroyed the sedition...** so that we may justly ascribe our misfortunes to our own people, and the just vengeance taken on them by the Romans..." (emphasis and comments added)

The particular edition of Josephus that this writer has contains almost 200 pages of "**Wars of the Jews**". More than 20 of those pages contain specific accounts of how the Jewish people, particularly the zealots or seditionists, wage war among themselves and in the process bring almost total destruction to Jerusalem and its people. A good summary of these conditions is found in the Antiquities of the Jews, chapter VIII, paragraph 5.

[A]s for the affairs of the Jews, they grew worse and worse continually; for the country was again filled with robbers and impostors, who deluded the multitude...Certain of those robbers went up to the city, as if they were going to worship God, while they had daggers under their garments; and, by thus mingling themselves among the multitude, they slew Jonathan [the high priest];and as this murder was never avenged, the robbers went with the greatest security at the festivals after this time; and having weapons concealed in like manner as before, and mingling themselves among the multitudes, they slew certain of their own enemies, and were subservient to other men for money; and slew others not only in remote parts off the city, but in the temple itself also; for they had the boldness to murder men there, without thinking of the impiety of which they were guilty. And this [murder in the temple] seems to me to have been the reason why God out of his hatred to these men's wickedness, rejected our city; and as for the temple, he no longer esteemed it sufficiently pure for him to inhabit therein, but brought the Romans upon us, threw a fire upon the city to purge it; and brought upon us, our wives, and our children slavery,... 6. These works that were done by the robbers filled the city with all sort of impiety....the robbers stirred up the people to make war with the Romans, and said they ought not to obey at all; and when any persons would not comply with them, they set fire to their villages , and plundered them.

In chapter IX, paragraph 2 he tells of men being held for ransom, then murdered, others starved to death, and other atrocities. Also In this paragraph we find the story of Albinus in Jerusalem a special friend to the high priest Ananias.

[Ananias] had servants who were very wicked, who joined themselves to the boldest sort of the people, and went to the thrashing-floors, and took away the tithes that belonged to the priests by violence ...and *beat* such as would not give these tithes to them. So the other high priests acted in the like manner, as did those his servants, without any one being able to prohibit them; so that [some of the] priests, that of old were wont to be supported with those tithes, died for want of food.

Paragraph 4

...[A] sedition arose between the high priests, with regard to one another; for they got...to throwing stones at each other...they used violence with the people, and were ready to plunder those that were weaker than themselves. And from that time it principally came to pass, that our city was greatly disordered, and that all things grew worse and worse among us.

As we look into the actual events related to us by Josephus in the "Wars of the Jews; the history of the destruction of Jerusalem", let us begin with a statement made by Josephus in paragraph 4 of his preface to "The history of the destruction of Jerusalem:"

I...must be allowed to indulge some lamentations upon the miseries undergone by my own country; for that it was a seditious temper of our own that destroyed it; and *that they were the tyrants among the Jews who brought the Roman power upon us*, who unwillingly attacked us, *and occasioned the burning of our holy temple;*...(emphasis added)

Having now seen this statement by Josephus, let's move on to Book IV, chapter 3 of the "History of the destruction of Jerusalem". Here we pick up the story of John of Gischala which begins, according to some calculations, about 3 and 1/2 years before the destruction of the temple. Chapter 3 relates the account of John's escape from Gischala to Jerusalem.

Now upon John's entry into Jerusalem, the whole body of the people were in an uproar... (Paragraph 2)

[The] harangues of John's corrupted a great part of the young men... (paragraph 4)

There were,...robbers [in] the city [who] omitted no kind of barbarity; for they did not measure their courage by their rapines and plundering only but proceeded as far as murdering men;...but did it openly in the day-time, and began with the most eminent persons in the city;...This caused a terrible consternation among the people; (paragraph 6)

Now the people were come to that degree of meanness and fear, and these robbers to that degree of madness, that these last took upon them to appoint high priests. So when they had disannulled the succession, according to those families out of whom the high priests used to be made, the ordained certain unknown and ignoble persons for that office, that they might have their assistance in their wicked undertaking;... (Paragraph 7)

Those men [murderers] made the temple of God a stronghold for them [thus bringing an end to the daily sacrifices], and a place where they might resort, in order to avoid the troubles they feared from the people; the sanctuary was now become a refuge, and a shop of tyranny.

...they undertook to dispose of the high priesthood by casting lots for it, (emphasis and comments added)

It is this writer's conviction that the events described above were the ultimate "**abomination of desolation**" referenced in Daniel 11:31 and 12:11 and which was referred to by Jesus Christ in Matthew 24:15 & Mark 13:14

In paragraph 10 Josephus records a statement of Ananus an old and very wise, kind and gentle high priest who through the esteem that he was held in by the people was preventing total mayhem (this author and others think that this high priest is the "he" that is standing in the way of the man of sin that Paul mentions in II Thessalonians 2:6 & 7 Evangelist John Bray has also documented this in his interesting little book "The Man of Sin"). We quote paragraph 10:

Certainly it had been good for me to die before I had seen the house of God full of so many **ABOMINATIONS**, [abomination of desolation spoken of by Jesus Christ] or these sacred places that ought not to be trodden on at random, filled with the feet of these blood-shedding villains; (comment added)

Now let us pick up the narration of Josephus in relation to John of Gischala in paragraph 11ff (As mentioned above this writer and others thinks that this John the tyrant, the other tyrants and

their hordes of delusional followers (2Thess 2:11) are the "man of sin" referred to in II Thessalonians, cf. Rev 13:11ff).

When any of the zealots were wounded, he went up into the temple and defiled that sacred floor with his blood, insomuch that one may say it was their blood alone that polluted our sanctuary. (This writer thinks that it is **this pollution of the sanctuary that is "the abomination that makes desolate"** spoken of by Jesus Christ in Matthew 24:15 as prophesied in Daniel 12:11) <Paragraph 12>

Now it was John who, as we told you, ran away from Gischala, and was the occasion of all these being destroyed. He was a man of great craft, and bore about him in his soul a great passion after tyranny,...he pretended to be of the people's opinion,...but he divulged their secrets to the zealots,...so potent was he grown by his wicked practices. (paragraph 13, comments and emphasis added)

We now move on to Chapter IV. In Paragraph 3, Josephus records for us a speech given by Jesus the high priest, second in age and goodness only to Ananus. In this speech Jesus, the high priest, is speaking to the Idumeans who have approached Jerusalem at the invitation of the robbers led by John the tyrant.

But now for these men who have invited you, if you were to examine them one by one, every one of them would be found to have deserved then thousand deaths; for the very rascality and offscouring of the whole country, who have spent in debauchery their own substance and, by way of trial beforehand, have madly plundered the neighboring villages and cities, in the upshot of all have privately run together into this holy city. **They are robbers, who by their prodigious wickedness have profaned this most sacred floor,** and who are to be now seen drinking themselves drunk in the sanctuary, and expending the spoils of those whom they have slaughtered upon their unsatiable bellies. You may,...come into this city...and may see the houses that have been depopulated by their rapacious hands, with those wives and families that are in black, mourning for their slaughtered relations; as also you may hear their groans and lamentations all the city over; for there is nobody but hath tasted of there incursions of **these profane wretches, who have proceeded to that degree of madness...into this city,...but out of the city into the temple also; for that is now made their receptacle and refuge, and the fountain-head whence their preparations are made against us. And this place...is trampled upon by these wild beasts born among ourselves.**

In Book IV, chapter V of "The history of the destruction of Jerusalem" the streets of the holy city continue to run red with the blood of the Jews as the Idumeans are let into the city by the zealots of John the tyrant. **The high priests Ananus and Jesus are murdered and their bodies cast into the streets without burial.** According to our historian over 8500 people were slaughtered in the streets of Jerusalem that day. Of that day Josephus states:

I should not mistake if I said that the death of Ananus was **the beginning of the destruction of the city, and that from this very day may be dated the overthrow of**

her wall, and the ruin of her affairs, whereon they saw their high priest and the procurer of their preservation slain in the midst of the city. (Paragraph 2, emphasis added)

Now after these were slain [the 8500], the zealots and the multitude of the Idumeans fell upon the people as upon a flock of profane animals, and cut their throats;...the noble men and youth...preferred death before being enrolled among such wicked wretches as acted against their own country. ...But this refusal of theirs brought upon them terrible torments; for they were so scourged and tormented, that their bodies were not able to sustain their torments. (Paragraph 3, emphasis added)... and there were twelve thousand of the better sort who perished in this manner.

...[T]he zealots grew more insolent,...as **freed from such men as might hinder their designs**, and put some stop to their wickedness. ...[B]ut made use of the shortest methods for all their executions; and what they had once resolved upon, they put in practice sooner than any one could imagine; but their thirst was chiefly after the blood of valiant men, and men of good families; the one sort of whom they destroyed out of envy, the other out of fear; for they thought their whole security lay in leaving no potent men alive;...they slew Gorion,...not long afterward they tasted of their own madness in their mutual seditions one against another. (Chapter VI, paragraph 1, emphasis added)

Of all these things the Romans thought to leave the Jews to their own killings because we: ...[S]hall have fewer enemies because they will be consumed in this sedition:...the Jews are vexed to pieces every day by their civil wars and dissensions, and are under greater misfortunes than , if they were once taken, could be inflicted on them by us...Suffer those Jews to destroy one another; (Paragraph 2)

Along all the roads also vast numbers of dead bodies lay in heaps,...these zealots came at last to that degree of barbarity, as not to bestow a burial either on those slain in the city,...but as if they had made an agreement to cancel both the laws of their country and the laws of nature, and, at the same time that they defiled men with their wicked actions, they would pollute the Divinity itself also, they left the dead bodies to putrefying under the sun:...**These men, therefore, trampled upon all the laws of man, and laughed at the laws of God.** (just as Paul described in 2Thess 2:3-12; Paragraph 3, emphasis added;)

There is more, much more that could be related in the way of murders, rape, homosexual acts, even in the streets, cross dressing [as women] in order to better kill others, zealot wars within the city between John the tyrant, Simon [another leader of the zealots a second tyrant) and Eleazar [leader of the third faction within the city}. However, let us conclude this gruesome account of the internal destruction of Jerusalem by the Jews with one final quote from Josephus. In Book V, Chapter I, paragraphs 4 & 5 he relates the results of the wars between the factions of zealots within Jerusalem; each trying to gain the upper hand, and gain total dominance of the city and the other zealots.

John sallied out with a great number upon Simon and his party...he [John] set on fire those houses that were full of corn, and of all other provisions. The same thing was done by Simon, when, upon the others' retreat, he attacked the city also; as if they had, on purpose done it to serve the Romans, by destroying what the city had laid up against the siege, and

by thus cutting off the nerves of their own power. Accordingly, it so came to pass, that all the places that were about the temple were burnt down, and were become an intermediate desert space, ready for fighting on both sides; and that almost all the corn was burnt, which would have been sufficient for a siege of many years. So they were taken by the means of famine, which it was impossible they should have been, unless they had thus prepared the way for it by this procedure.

5. And now, as the city was engaged in a war on all sides, from these treacherous crowds of wicked men, the people of the city, between them, were like a great body torn in pieces. The aged men and women were in such distress by their internal calamities that they wished for the Romans, and earnestly hoped for an **external war, in order to their delivery from their domestic miseries.** (emphasis added)...every one despaired...for those that were not among the seditious, had no great desire of anything, as expecting for certain that they should very soon be destroyed; but for **the seditious themselves, they fought against each other, while they trod upon the dead bodies as they lay heaped one upon another, and taking a mad rage from those dead bodies that were under their feet, became fiercer thereupon...and omitted no method of torture or of barbarity.** Nay, John abused the scared materials, and employed them in the construction of his engines of war.

Famine and pestilence ravaged the population of the City that was not killed in the wars between the factions of zealots that fought back and forth across the City. The City lay in smoldering ruins, its food and water supplies destroyed. Women eating their babies. Houses, with their true occupants murdered or dead from pestilence and starvation, were stacked full of rotting corpses in an attempt to hold down the awful stench, but it did little good as the streets and alleys were strewn with rotting bodies. Hundreds of those bodies were thrown over the walls to lie rotting in the sun around the city. **This was the city the Romans found when they arrived** under the leadership of the Roman General Titus.

Surely no one can deny that it was even as Josephus stated, "**for that it was a seditious temper of our own that destroyed it; and that they were the tyrants among the Jews who brought the Roman power upon us,** who unwillingly attacked us, and occasioned the burning of our holy temple;...for **this internal sedition did not cease,** even when the Romans were encamped near their walls...for they never suffered anything that was worse from the Romans than they made each other suffer;...for I venture to affirm, that **the sedition destroyed the city, and the Romans destroyed the sedition;**...so that we may justly ascribe our misfortunes to our own people, and the just vengeance taken on them by the Romans;..."

With all this in mind, it is with great clarity; we can now turn to the New Testament and see the words of the Savior of Israel in Luke 21:22:

For these be the days of vengeance, that all things which are written may be fulfilled.

Of these things Josephus stated:

...[T]he war which the Jews made with the Romans hath been **the greatest of all those, not only that have been in our times, but in a manner, of those that ever were heard of;**

As Daniel prophesied:

And there shall be **a time of trouble, such as never was** since there was a nation *even* to that same time: (Daniel 12:1b, emphasis added)

And as Jesus Christ confirmed:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. (Mt 24:21, emphasis added)

And so the echoes of the Apostle Paul's words take on greater meaning as we think of these things and remember how the Jews persecuted the early Christians:

Dearly beloved, avenge not yourselves, but *rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.* (Rom 12:19, emphasis added)

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, **In flaming fire taking vengeance on them that know not God, and that obey not** the gospel of our Lord Jesus Christ: (II Thess. 1:7 & 8)

For we know him that hath said, **Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.** (Heb 10:30)

Also we should now know why the Apostle Paul wrote as he did of the Roman government:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. **Whosoever therefore resists the power**, resists the ordinance of God: and **they that resist shall receive to themselves damnation.** For **rulers are not terrors** to good works, but **to the evil.** Wilt thou then not be afraid of the power? Do that which is good and thou shall have praise of the same: For he is the minister of God to thee for good. **But if thou do that which is evil, be afraid;** for he bears not the sword in vain: for **he is the minister of God, a revenger to execute wrath upon him that doeth evil.** (Romans 13:1-4, emphasis and comments added)

And finally, the meaning of Daniel 9:27b should become crystal clear to us as we see how it truly describes the conditions that existed in Jerusalem as Jesus Christ came in judgment upon the people of the Prince:

"and for the overspreading of abominations He shall make it desolate, even until the consummation, and that being determined shall be poured on the desolators. The people... shall destroy the city and the sanctuary; and the end thereof shall be with a flood (war). (Daniel 9:27b & 26b; emphasis and comments added)

Let us summarize what we have learned during our complete study of Daniel 9:24 -27:

We have discovered that Daniel prophesied the following things about the Messiah (Jesus Christ, *not the anti-christ*)

1. He would come forth for His anointing at the end of the 69th week.
2. His Anointing would be the beginning of the 70th week and the inauguration of His ministry as the Prince of Israel. At the midpoint of this ministry (middle of the 70th week) He would be "cut off" or crucified for the sins of the people as the New Testament tells us. (We will discuss the remaining 3 1/2 years of this 70 week later)
3. He would "make an end to sins".
4. He would "make reconciliation for iniquity".
5. He would "bring in everlasting righteousness".
6. All of these events would bring about the "seal(ing) up the vision and prophecy".

We have also discovered the following things about Daniel's people "the Jews" (the people of the southern kingdom, Judah; not the people of the northern kingdom who were now "swallowed up"¹ in the nations):

1. They (the Jews) would "finish the transgression" by rejecting and crucifying their Messiah and persecuting His followers (the Christians).
2. That the above and the overspreading abominations of the Jews would continue until Christ would be present in His judgment upon them. That *the specific abomination which triggered the desolation was the event where John the tyrant set up an army post in the holy of holies of the Temple, killed the priests and took away the daily sacrifice from the Jews by these actions. The final destruction of Jerusalem occurred 3 and 1/2 years later exactly as prophesied by the oracle of Daniel 12:11.* (Note: actually Daniel prophesied that the destruction would occur 1,290 days from the time of the abomination of the taking away of the daily sacrifices but Jesus Christ spoke about these things as follows:

When ye therefore shall see **the abomination of desolation**, spoken of by Daniel the prophet, **stand in the holy place**, (whoso reads, let him understand:) (Mt 24:15, emphasis added)

For then shall be **great tribulation**, such as was not since the beginning of the world to this time, no, nor ever shall be. (Mt 24:21, emphasis added)

For in those days shall be **affliction, such as was not from the beginning** of the creation (of the Mosaic Marriage Covenant) which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days. (Mark 13:19-20, emphasis added)

¹ Hosea 8:8

Thus, as Jesus Christ directed, the days of Daniel's oracle were shortened from 1290 days to 1260 days i.e. 42 months or 3 and 1/2 years.

3. The **Jewish people would, through their own seditions, destroy Jerusalem and profane the Temple with their abominations which cause desolation** (final destruction of the City and the Temple by the Roman army acting within the authority of God ordained government as a messenger [avenger] of Christ's judgment upon the rejecting Jews, their City and Temple).

4. The desolations that were determined by God and announced by the oracle would continue through the end of the Jews war against the God ordained Roman authority and would be ended by "a flood" of Roman soldiers putting the consummation [finishing touches] to the destruction of the City and the Temple.

F I N A L E

These studies in Daniel have conclusively demonstrated that the theories propagated in most American churches that the Bible [Revelation and Olivet Discourse] foretell:

the coming of the yet future anti-christ, his one world religion - government, his 7 year peace treaty with the Jews, which allows, the rebuilding of the Jewish temple, his breaking that peace treaty in the middle of the 7 year period, his persecution of the Jews in the great tribulation, and at the end of that time Jesus Christ will return and set up His earthly kingdom for a thousand years. Oh Yes! somewhere in there (before, middle, after) Jesus will rapture His saints out of this earth and bring them back with them for His thousand year reign;

is nothing but popular religio-science fiction at best, or an incredibly destructive heresy at worst; which is at least partially responsible for the incredible malaise of abandonment that has infected the Christian ekklesia!!!!!!

A D D E N D U M

There is one more important topic that needs to be dealt with before we leave this detailed study of Daniel 9. That is the question of when the 70th week ended. It has been well established in this study that the 70th week began immediately after the baptism of Yahshua in the Jordan River. That is, when the 69th week ended the 70th week began, but when did the 70th week end?

It has also been well established in this study that the Messiah was crucified ("cut off") in the middle of the 70th week, three and one half (3 1/2) years after His ministry of confirming the covenant began. Most commentators of the preterist view maintain that the 70th week ended seven

(7) years after it started with the baptism of Yahshua in the Jordan River, however, *this writer does not hold to that position.*

Interestingly, the futurists postulate a parenthetical period called “the church age” that started at the close of the 69th week and continues on into the far distance future to the present time and possibly beyond.

Amazingly, since the modern futurist view became popular in the early 1900's each generation has believed that **they were the last generation described in the Olivet discourse.** *This has become especially true of the present generation as millennial madness has enveloped our culture.*

There was a parenthetical period associated with the Jews, it began with the resurrection of our Lord in the middle of the 70th week. However, it did not last for 2000 + or - years, it lasted for less than forty years.

Yahshua stated in Lu. 11:29:

And when the people were gathered thick together, he began to say, this is an evil generation: they seek a sign; and there shall no sign be given it, but **the sign of Jonas the prophet.** (emphasis added)

It is clear from this passage that the Jews (house of Judah) were to receive only one sign, i.e. "the sign of Jonas". This sign is normally understood to be the three days and three nights Jonas spent in the belly of the great fish, however, *just as every coin has two sides so this sign had two sides:*

Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. (Jonah 1:17)

For as Jonas was three days and three nights in the fish's belly; so shall the Son of man be three days and three nights in the heart of the earth. (Mt. 12:40)

However, our Lord made it clear, as recorded in both Matthew and Luke, *that the sign of Jonas had a much more ominous side; a side that most commentators have missed.* Let us examine the Gospel of Luke to discover this "other side of the coin", *the ominous side of the sign of Jonas.* Our Lord states:

For as *Jonas was a sign* unto the Ninevites, **so shall also the Son of man be to this generation.** 32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas [is] here. [Lu. 11:30 emphasis added]

Here Yahshua is not telling them that the three days and three nights in the fish's belly was a sign to the Ninevites. According to the book of Jonah, the Ninevites did not know anything about Jonah's episode with the great fish. Rather it was **Jonah's presence and his message that was a sign to the Ninevites.** Jesus confirms this in Luke 11:30.

Arise, go to Nineveh, that great city, and **cry against it**; for their wickedness is come up before me. (Jonah 1:2, emphasis added)

And Jonah began to enter into the city a day's journey, and **he cried, and said, Yet forty days**, and Nineveh shall be overthrown. (Jonah 3:4, emphasis added)

The man and the message:

"Yet forty days, and Nineveh shall be overthrown ... for their wickedness."

Even so Yahshua had warned the Jews (house of Judah) that **His presence and message was a sign to them**.

For these be **the days of vengeance**, that all things which are written may be fulfilled. (Luke 21:22, emphasis added)

Vengeance is judgment upon wickedness. The above passage and many others in the New Testament make it very clear that **Jesus Christ preached a message of judgment to the Jews for their wickedness in idolatry, in rejecting their Messiah, bringing about His death, and persecuting His followers.** Even as the Ninevites were given forty days to repent so the presence and message of "one who is greater than Jonas" prophetically gave the Jews forty days to repent. The Ninevites "repented at the preaching of Jonas" and were spared from judgment and destruction. The house of Judah (Jews) did not repent and were not spared the judgments and destruction prophesied in Daniel 9:26-27.

To whom also he showed himself alive after his passion by many infallible proofs, being seen of them **forty days**, and speaking of the things pertaining to the kingdom of God: (Acts 1:3)

However, this prophetic forty days was to be in reality extended to forty years.

The forty years started with the beginning of Yahshua's ministry and ended forty years later with the destruction and desolation of the City, the Temple and the people thus ending forever the old earth and old heavens of Jewish apostasy.

Forty years long was I grieved with [this] generation, and said, It *is* a people that do err in their heart, and they have not known my ways: (Psalms 95:10)

The above bears a striking similarity to the judgment brought upon the children of Israel who refused to enter the Promised Land:

For the children of Israel walked **forty years** in the wilderness, **till all the people that were men of war**, which came out of Egypt, **were consumed, because they obeyed not the voice of the LORD**: unto whom the LORD swore that he would not show them the land, which the LORD swore unto their fathers that he would give us, a land that flows with milk and honey. (Joshua 5:6, emphasis added)

But with whom was he grieved **forty years**? *Was it* not with them that had sinned, whose carcasses fell in the wilderness? (Hebrews 3:17)

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. (Numbers 14:34)

And when thou hast accomplished them, lie again on thy right side, and thou shall bear the iniquity of the house of Judah forty days: **I have appointed thee each day for a year.** (Ezekiel 4:6)

So the Lord appointed each day (the forty days Nineveh was given in which to repent) for a year to the Jews and for forty years the Christ rejecting portion of the house of Judah wandered in the wilderness of their sin, never repenting in spite of the many terrors (wars, plagues and famine) the Lord brought among them, until finally the judgment upon Jerusalem brought His wrath against them in the form of the Roman army "**until all the people that were men of war... were consumed, because they obeyed not the voice of the LORD**" as has been previously documented.

And the rest of the men which were not killed by these plagues *yet repented not* of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: 21 *Neither repented* they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. (Revelation 9:20)

Thus, it is now made very plain, that **the 70th week of Daniel ended with the destruction of Jerusalem in 70 AD.**

It would appear that the Revelation of Jesus Christ was given to the first century Christians to provide them with the details of the final three and one half (3 1/2) years of the 70th week of Daniel's prophecy. While Daniel's prophecy was sealed up (Dan 12:9) because Daniel was foretelling far into the future, but when "the end of days" came the Lamb of God opened the seals (Rev 6:1ff) and Daniel's prophecy was unsealed. John's prophecy was not sealed (Rev 22:10) because the time of John's prophecy was "at hand."

From the anointing of Yahshua Ha Meshiach until His crucifixion ("cutting off") was three and one half (3 1/2) years and the time from the standing up, until the final destruction and desolation of the house of Judah, Jerusalem, and the temple was three and one half (3 1/2) years. The consistency of these two three and one half (3 1/2) periods is too apparent to be ignored. It must be considered that they are clearly and certainly related unless other very sound and compelling Biblical evidence is provided to refute the obvious.

Our position is that the three and one half (3 1/2) years until the "cutting off" of Messiah the Prince identified within the Oracle of Daniel (Dan 9:26a and 27a) provides certain details of the first half (3 1/2) years of the 70th week, i.e. the advent of Yahshua which is "fleshed out" in the New Testament, especially in the Gospels. ***While the three and one half (3 1/2) years identified in Daniel 9:26b, 27b, and 12:11 identifies the final one half (1/2) of the 70th week (3 1/2 years)*** which

is “fleshed out” by Jesus in the Olivet Discourse and the Revelation within the New Testament thus giving us a complete picture of the 70th week of Daniel.

As noted above, Jesus Christ gives us the reason why this 70th week actually encompassed a total time of forty (40) years. More very clear evidence of this is found in Luke 4:16-21 and Luke 21:22. In Luke 4 it is recorded that Jesus entered the synagogue, stood up to read, was given the book of the prophet Isaiah, and He opened the book to the place where it was written:

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 brokenhearted, 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. And he closed the book...and said this day is this Scripture fulfilled in your ears. [4:16-21]

However, the text of Isaiah states:

The Spirit of the Lord GOD *is* upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to *them that are bound*; To proclaim the acceptable year of the LORD, **and the day of vengeance of our God**... (Isaiah 61:1-2, emphasis added)

Notice that Jesus did not read “**and the day of vengeance of our God.**” By this action Jesus declared to them that the day of vengeance of our God *had not been fulfilled that day*. However, in Luke 21:22 Jesus finished reading Isaiah 61:1-2 when he stated:

For these be the days of vengeance, that all things which are written (in Daniel and in Isaiah 61:2) may be fulfilled.

By these two declarative actions, Jesus very clearly inserted a gap of about 40 years between the fulfillment of Isaiah 61:1-2a and Isaiah 61:2b and succinctly verified that which is presented above.

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