

## AN AID TO UNDERSTANDING

### Daniel 9:26,27

Then after the sixty-two sevens, the Anointed One 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. – Dan 9:26

Two events are given that were to occur any time AFTER 26/27 A.D.

- The “cutting off” of the Anointed One
  - the word can mean “to kill” (Gen 9:11) or “to reject” (Jer 44:11)
  - Jesus was both rejected by His own people (Jn 1:11) and was crucified (Mk 15:25)
- The destruction of both Jerusalem and the temple by the people of the prince to come
  - Jesus also prophesied of a complete destruction of the temple in Matt 24:2
  - Many wars were waged against the Jews by the Romans between 67 and 70 A.D., first under the Emperor Nero, then under the Emperor Vespasian (Josephus, *Wars, Book III-Book VI*).
  - General Titus, who much later became Emperor of Rome (*the prince to come*), led the final five month siege against Jerusalem, which ended in its complete destruction (Josephus, *Wars, Book VI*)
  - The ancient historian, Eusebius (300’s A.D.), dates this final destruction in August of 70 A.D., stating it was 40 full years after Jesus’ crucifixion (*History 3:7,8*).

And he will make a firm covenant with the many for one seven, - Dan 9:27a

What is meant by *one seven*? – 7 years

What is meant by *the many*? – the Hebrew people of faith

- The Hebrew has the word “the” before “many” making it a certain group of people. This term is used in:
  1. Is 53:11 – *My Servant will justify **the many**, as He will bear their iniquities* (Jesus came to save His people from their sins - Matt 1:21)
  2. Dan 11:33 – *...those who have insight among the people will give understanding to **the many*** (referring to the Hebrew people of faith)
  3. Dan 11:39 – *...he will cause them to rule over **the many*** (same context as #2).
  4. Dan 12:3 - *...those who lead **the many** to righteousness...* (context refers to Daniel’s people – v. 1)
- The Greek translation of the Hebrew for “the many” is just “many” in all the above verses, except Dan 12:3. The Hebrew in each case has the article “the” preceding “many.”

Controversy exists over the identity of who makes a covenant with the Hebrew people:

- Some say it will be the Antichrist, also called the Man of Lawlessness, the second beast and the false prophet
  1. This would require thousands of years to interrupt the last seven year period.
  2. In the New Testament, no information related to the future Antichrist mentions making any covenant (2 Thess 2:1-11; I Jn 2:18; Rev 13:11-18; 16:13-16; 19:20; 20:10).
  3. The personal subject must be derived from Dan 9:26, which has only two: the **Anointed One** and the **people** of the prince to come.
- Historically, only Jesus fulfilled this prophecy.
  1. Did Jesus make a firm covenant with the Hebrew people?
    - a. Jesus stated that He was sent only to the **lost sheep of the house of Israel** (Matt 15:24).
    - b. Jesus taught that He would put into effect the New Covenant by His blood for **many** (Matt 26:28)
  2. Was the covenant with the Hebrew people for seven years?
    - a. Seven years would span from 26 A.D. to 33 A.D., (Mk 1:15 - Jesus began offering the gospel).
    - b. The New Covenant did not extend beyond the Jews until after the stoning of Stephen and Saul’s initial persecution against the Jewish Christians (Acts 7:59-8:3; see also 8:4,5,14; 10:44,45)
    - c. Revelation 3:6,14 tells us that the woman (representing Jewish Christians) was protected from persecution for 1260 days, or about 3 ½ years.
    - d. Jesus was crucified in April of 30 A.D. (see handout); 3 ½ years later would be Sept/Oct of 33 A.D.
    - e. Paul teaches that Jesus will renew this covenant with the Hebrew people after “the fulness of the Gentiles comes in” (Rom 11:25-27)

*but in the middle of the seven, he will put a stop to sacrifice and grain offering; - Dan 9:27b*

- What is the *middle of the seven*? – the middle of the 7 year period, which would be 30 A.D.
- Did Jesus put a stop to sacrifice and grain offering?
  1. Jesus' death fulfilled all the sacrificial laws, by being the sacrifice for sins (Matt 26:28; I Cor 15:3).
  2. As soon as Jesus died, approximately at 3 p.m., an earthquake occurred at the time of the evening sacrifice (Josephus, *Antiq. Book XIV Chapter IV:3*; Mishnah, *Tamid 3:7*), ripping the veil of the temple from top to bottom and halting sacrifices momentarily (Matt 27:50,51).
  3. Jewish believers stopped sacrificing animals for their sins, because Jesus was their one time sacrifice for all their sins (Heb 10:11,12,18; I Pet 3:18).
  4. After the veil was repaired, Jewish unbelievers resumed sacrificing.

*and on the wing of abomination [will come] one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.*

- If you compare translations, you will notice a wide variety, because the Hebrew is very difficult. There is only one expressed verb in the entire phrase. But translations have to supply verbs and extra words to make some sense, which I have put in brackets for you to see. The NIV partly follows the Greek translation, which adds the word temple. But that word is not in the Hebrew.
  1. KJV – *and for the overspreading of abominations he [shall] make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.*
  2. NIV – *and at [the temple he will set up] an abomination that causes desolation, until the end that is decreed is poured out on [him]*
  3. Literal Hebrew – *and on a wing of abominations a desolator, even until the decided annihilation pours out on the desolated.*
- Facts to consider
  1. The focused action is the desolation or ruin of something.
  2. Verse 26 uses similar language in relation to the destruction of Jerusalem and the temple
    - a. KJV – *desolations are determined*
    - b. NIV – *desolations have been decreed*
  3. There is a difference between the two words used relating to desolation
    - a. The first occurrence is toward the beginning of the phrase; it is a participle referring to *one who causes desolation*, or a desolator.
    - b. The second occurrence is at the end of the phrase, which the NIV fails to translate; it is a participle referring to *something being desolated*. Historically the city and the temple were made desolate.
  4. The preposition “on” has a wide meaning in Hebrew – *on, for, against, above, over*
  5. The word “wing” can mean “extremity” (see idea in KJV – *overspreading*)
- Wester's understanding
  1. *In the middle of the seven [years], he will put a stop to sacrifice.* Jesus put a stop to sacrifices by ripping the veil of the temple and becoming the sacrifice for sins.
  2. *And on [i.e. against] the wing [i.e the extremity] of abominations.* i.e. These sacrifices were abominations to God. *And on [i.e.against] the wing of abominations[will come] a desolator.* So in judgement against these abominations, God raised up a desolator to completely destroy the temple.
  3. *Even until the decided annihilation pours out on the desolated.* The temple was completely destroyed in 70 A.D.. It has never been rebuilt. Jerusalem was also destroyed, being desolate for almost 1900 years.

## THE MOST LIKELY YEAR OF THE CRUCIFIXION OF JESUS 30 A.D.

- Luke 3:1 - The forerunner of Christ, John the Baptist, arose in the 15<sup>th</sup> year of Tiberius (26 A.D.)  
Tiberius began reigning in 12 A.D. when Augustus Caesar became ill and too weak to fulfill his duties  
$$12 \text{ A.D.} + 14 \text{ years} = 26 \text{ A.D.}$$
$$1^{\text{st}} \text{ year} + 14 \text{ years} = 15^{\text{th}} \text{ year}$$

(Jesus then would have publicly appeared within a year later – late 26/early 27 A.D.)
- Ezra 7:11-18; Dan 9:26 – The Messiah would appear 483 years after the decree of 458/457 B.C. (26/27 A.D.)  
$$457 \text{ B.C.} - 1 \text{ B.C.} - 1 \text{ A.D.} - 27 \text{ A.D.}$$
$$456 \text{ years} + 1 \text{ year} + 26 \text{ years} = 483 \text{ years}$$

(Jesus' first passover after His baptism was in the spring of 27 A.D. – Jn 2:13)
- John 2:20; Josephus, *Antiq. Book XV Chapter 11:1* - Herod's temple was in construction for **46 years** in the 1<sup>st</sup> year of Jesus' ministry; the temple construction began in the 18<sup>th</sup> year of Herod's reign or 20 B.C.  
$$20 \text{ B.C.} - 1 \text{ B.C.} - 1 \text{ A.D.} - 27 \text{ A.D.}$$
$$19 \text{ years} + 1 \text{ year} + 26 \text{ years} = \mathbf{46 \text{ years}}$$
- The ministry of Jesus covered four Passovers or about 3 ½ years, from 27 A.D. to 30 A.D.  
Jn 2:13 – first passover (27 A.D.)  
Jn 5:1 – second passover (28 A.D.) – some dispute this as a passover  
Jn 6:4 – third passover (29 A.D.)  
Jn 18:39 – fourth passover (30 A.D.)
- Eusebius, *History 3:7,8* - The destruction of the Herod's temple took place in August of 70 A.D., which Eusebius states occurred 40 full years after Christ's death (Eusebius was a church historian in 300's A.D.)  
$$70 \text{ A.D.} - 40 \text{ years} = 30 \text{ A.D.}$$
- Mark 15:25,34,42 - Jesus was crucified at 9 a.m. on a Friday, the day before the Sabbath, and died around 3 p.m. that same day. The Jewish calendar of Jesus' day would date this as Nissan 15, which began that year at sunset on Thursday and ended at sunset on Friday).  

Nissan 15 at 3 p.m. fell on a Friday in 30 A.D.  
(this is true for all calendars, Hebrew, Julian and Gregorian)