

GOD'S PLANS FOR THE NATION OF ISRAEL

(Part 2—Daniel 9:24-27)

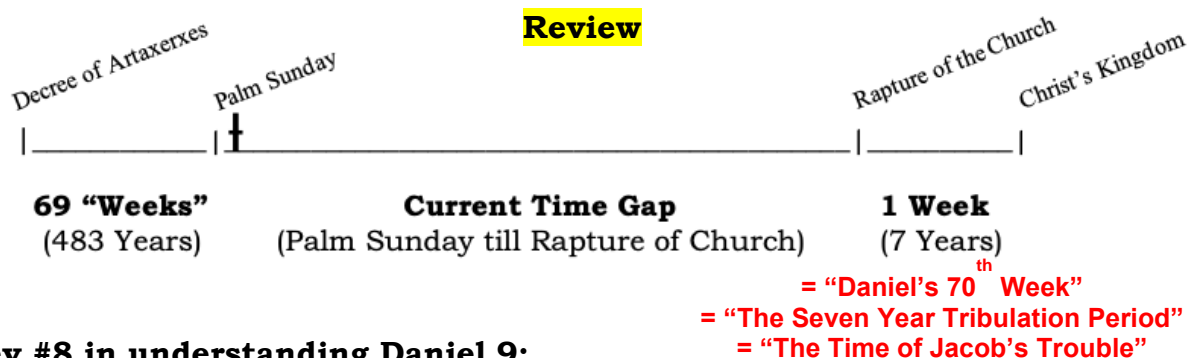
Daniel 9:24-27-----²⁴ “Seventy weeks [sevens] are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy. ²⁵ “**Know therefore** and understand, *That* from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, *There shall be* seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. ²⁶ “**And after** the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it *shall be* with a flood, And till the end of the war desolations are determined.

[Ok. We have covered verses 24-26 these past two Sundays. If you missed one of those and you want to hear that message, you can always go to **youtube.com** and enter “Ridge Pointe Fellowship” and videos of nearly all of the sermons since 2015 are there and available to you.

Today’s message will revolve around verse 27]:

²⁷ **Then he shall** confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.”

Title: God’s Plans for the Nation of Israel



Key #8 in understanding Daniel 9:

8. There is a time gap between the 69 weeks and the 70th week

We know this because v 24 told us that when these 490 years are over, the six prophecies concerning Israel will have been fulfilled.

(Jesus presented Himself as Messiah 69 weeks (or 483 years) after the decree to rebuild—in 33 AD. **If Daniel’s 70th week followed**

immediately, Messiah would have set up His kingdom in 40 AD.

Did that happen?
Has it happened since then?

No. So Daniel's 70th week, the final seven years are still in the future.)

Note: It is very common for there to be a gap of time in prophecies concerning the future. E.g., Zech 9:9-10:

Zechariah 9:9-10 -----

“Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey,
A colt, the foal of a donkey.

Fulfilled of Palm Sunday

I will cut off the **chariot** from Ephraim
And the **horse** from Jerusalem;
The battle **bow** shall be cut off.
He shall speak peace to the nations;
His dominion shall be ‘from sea to sea,
And from the River to the ends of the earth.’

These 3 represent the entire arsenal soldiers fought with in ancient days. This is like saying, “Messiah will rid the world of war implements” which we know He

To be fulfilled at Christ's r

This is just one example of many that prophecies had time gaps in them. The passage we have been studying—Daniel 9:24-27 is another example (vv 24-26 near future; v 27 distant future.)

Let's read verse 27 and set out to understand exactly what is still in store for Israel:

Daniel 9:27 -----

Then **he** shall confirm a covenant with many for one week;
But in the middle of the week
He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined,
Is poured out on the desolate.”

At this point we come to an important issue. The English translation says, “Then **he** shall confirm...” If we accept that translation (which is certainly a possibility according to Hebrew scholars) the question we must determine is **who is the “he” here?** Well, it is generally

understood to refer back to “the prince” of verse 26: “And the people of the prince who is to come...” So if we translate it “he” we are referring back to “the prince” who shall come.

On the other hand, the word can refer back to the people of the prince who is to come.

If we understood the word in verse 27 to refer to the people rather than to the prince, we would read it this way:

“Then they shall confirm a covenant with many for one week;
But in the middle of the week they shall bring an end to sacrifice and offering.”

I would like to suggest that the second alternative is preferred here. It seems to be the most natural here because in verse 26 we are talking about the people of the prince who shall come rather than the prince.

So I agree with scholars who say we should translate verse 27 like this:

Then they shall confirm a covenant with many for one week;
But in the middle of the week they shall bring an end to sacrifice and offering.

They = the Romans

(ten toes—reconstitution of Roman empire—ten kings will be responsible for the covenant—the nations which will give their power to the man of sin)

The ten nations will initiate the covenant and they will bring an end to it (in the middle of the week)—the end of the sacrifices and offerings.

With many = the Jews

Building of the temple (the Jews will need these nations in order to be able to build—w/o their protection, etc. this would be impossible)

9. The activities of the man of sin in the 70th week

And on the wing of (or, with) abominations shall be one who makes desolate,

Abominations = activities or things God hates

One who makes desolate = the man of sin

Matthew 24:15 ----- “Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place” (whoever reads, let him understand)...

(comments)

Even until the consummation (or, end), which is determined,
Is poured out on the desolate."

The desolate = literally, the desolator (the man of sin)

Daniel 11:45 ----- And he shall plant the tents of his palace between the seas and the glorious holy mountain; **yet he shall come to his end, and no one will help him.**

his end = defeat at Armageddon and casting into lake of fire