

Dan 9:26 KJB - 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.

Dan 9:26 HOT - ואחרי השבעים ששים ושנים יכרת משיח ואין לו והעיר והקדש ישחית עם נגיד הבא וקצו בשטף ועד קץ מלחמה נחרצת שממות:

Dan 9:26 HOT Str#/wRMAC - H3772 יכרת H8147 ושנים H8346 ששים H7620 השבעים H310 ואחרי H7093 וקצו H935 הבא H5057 נגיד H5971 עם H7843 ישחית H6944 והקדש H5892 לו והעיר H369 ואין H4899 משיח H7858 בשטף H7093 מלחמה H4421 נחרצת H2782

Dan 9:26 HOT translit. - w'achärëy haSHävuiym shiSHiym ûsh'nayim yiKärët mäshiy<sup>a</sup>ch w'ëyn lô w'häiy<sup>r</sup> w'haQodesh yash'chiyt am **nägiyd** haBä w'qîTZô vaShe<sup>†</sup>ef w'ad qëtz mil'chämäh nechéretzet shomëmôt

Even if one does not read Hebrew (which is unnecessary), but simply the English, carefully, and with the bible in mind in other places, which shed light upon these events, we can know for certain, that the "prince that shall come" was indeed Jesus Christ. How can we know from the English (KJB)?

[1] in Daniel 9:25, Jesus is called "Messiah the **Prince**" (משיח נגיד; H4899 משיח; H5057 נגיד; mäshiy<sup>a</sup>ch **nägiyd**)

[2] in Daniel 9:26a, Jesus is again called "Messiah" (משיח; H4899 משיח; mäshiy<sup>a</sup>ch) and thus Daniel 9:26 is simply enlarging upon Daniel 9:25's "**Messiah (a.) the Prince (b.)**", when vs 26 says, "**Messiah (a.) ... the prince (b.)** that shall come ..."; in other words "the ruler" that was prophesied to be sent by God to rule all (Isaiah 9:6,7; Micah 5:2; Matthew 2:6).

[3] the word "**prince**" (נגיד; H5057 נגיד; **nägiyd**) is only used for Jesus Christ the Messiah in all of Daniel, see Daniel 9:25,26, 11:22 ("prince of the covenant") as the anointed ruler thereof. Other examples in scripture of this are seen in **the anointed kings of Israel** (see 1 Samuel 25:30; 2 Samuel 6:21, 7:8; 1 Kings 1:35, 14:7, 16:2; 1 Chronicles 5:2, 11:2, 17:7, 28:4, 29:22; 2 Chronicles 6:5, 11:22), **the anointed rulers of the priests** (1 Chronicles 9:11,20, 12:27; 2 Chronicles 31:12,13, 35:8; Jeremiah 20:1; Nehemiah 11:11; or those associated, 1 Chronicles 26:24, 27:4), the leaders of the tribes of Israel (1 Chronicles 27:16), **generals/captains over others** (1 Chronicles 13:1; 2 Chronicles 11:11; Psalms 76:12), **or as one like Job** (Job 31:37). (There are a few rare instances in scripture where the word can be used in a general sense for any ruler or captain over others (Job 29:10), even an opposing ruler/s, captains (see 2 Chronicles 23:21; Ezekiel 28:2), but the context is always clear in these instances; and it can mean a few other things in rare instances (Proverbs 8:6)).

[4] Gabriel and Daniel (Daniel 10:20), under guidance of the Holy Ghost, when referring to a foreign power and its leadership thereof, as a 'prince' (such as in the case of Grecia), another word is used instead, which is (שר; H8269; **sar; which means 'ruler'**), and thus the word, "**prince**" (נגיד; H5057; **nägiyd**)" in Daniel 9, in its own context and surrounding, is not a reference to the Roman ruler (Caesar) in Daniel 9, though the word "sar" can be applied.

[5] the entire context of Daniel 9 is **the Messiah and His** people,

- [a.] Daniel 9:24a, "thy (Daniel's) people", the Israelites
- [b.] Daniel 9:24b, "thy (Daniel's) holy city, earthly Jerusalem
- [c.] Daniel 9:24c,d,e,f,g,h - dealing with the sins of the professed people of God and the ministrations of the Great High Priest/Jesus and his work on earth and in Heaven.
- [d.] Daniel 9:25a, "the commandment to restore and rebuild Jerusalem" (found in Ezra 6:14, 7:1-28)
- [e.] Daniel 9:25b, "Messiah the Prince" - Jesus Christ
- [f.] Daniel 9:26a, "Messiah" - Jesus Christ
- [g.] Daniel 9:26b, "the people of the prince" - Israelites
- [h.] Daniel 9:26b, "of the prince that shall come" - Jesus, being ruler over "the people" sent of God, that was to "come"
- [i.] Daniel 9:26c, "the city and the sanctuary" - earthly Jerusalem
- [j.] Daniel 9:27a, "And **he** ..." - Jesus (Pronoun pointing back to a Noun, context, Messiah the Prince, Messiah ... the prince that shall come)
- [k.] Daniel 9:27b "confirm the covenant with many for one week" - Jesus confirms the New Covenant with the Apostles (Hebrews 2:3) for the first half of the week (3 1/2 years unto AD 31, His death) and then confirms with the rest of the people through His Apostles, for 3 1/2 more years, unto the stoning of Stephen (AD 34) and the rejection of it by the Sanhedrin, as they had done to Jesus.
- [l.] Daniel 9:27c, "**he** shall cause the sacrifice and oblation to cease" - Jesus (Pronoun pointing back to the Noun, Messiah the Prince), did this by His death, and thus there are no more sacrifices for sins as Hebrews 10:26, etc, explains.
- [m.] Daniel 9:27d, "**he** shall make it (earthly sanctuary) desolate" - Jesus (Pronoun pointing back to a Noun) leaves and does not return to earthly Jerusalem, neither to the earthly temple ever again, see Matthew 23:38; Luke 13:35.

[6] there are **previous examples** given to us in scripture, and Daniel himself experienced one of them.

[a.] In the first destruction of Jerusalem and its Temple by Babylon and King Nebuchadnezzar, this very King is used by God to punish rebellious Israel, because they (the people) had rejected God, and so God withdrew, and allowed the city/temple to be destroyed. What brought the destruction? Israel's sins. Nebuchadnezzar is even called by God, "my servant" (Jeremiah 25:9).

[b.] In the events of Moses and the Israelites attempting to cross over into the promised land. Balak and Balaam came along, and could do nothing to affect them, that is until the people sinned, and so God withdrew His protection, and allowed destruction to come.

There are numerous examples of this in scripture, see the book of Judges, etc.

Therefore, the same events repeated, as per Ecclesiastes 1:9, 3:15; in that when "the people" (of God) rejected the "Messiah the Prince", the "Messiah ... the prince that shall come" (as promised by God), they actually destroyed their own city and temple, because they rejected the protection God offered in Christ Jesus. When Jesus said, "Your **house** is left unto you **desolate**", it was in exact fulfillment of Daniel as was the statement of Jesus in reference to the destruction (Matthew 23:36) that would be brought about by such rejection and refusal to repent of sin and accept Him, their Messiah, their rightful Prince.

Did the Roman armies actually destroy Jerusalem? Only in after effect (as the Babylonians), for if the Jewish leadership had accepted the Messiah their prince, no such destruction could have come, for God would have dwelt in it, and its sanctuary.

The entire context of Daniel 9, is about God's people, sin, deliverance and the Messiah.

Who destroyed the city? God's own professed people by their neglect and refusal. Even as the human city/temple may so be destroyed:

1Co\_3:17 **If any man defile the temple of God, him shall God destroy**; for the temple of God is holy, **which temple ye are**.

Mat\_5:14 **Ye are** the light of the world. **A city** that is set on an hill cannot be hid.

Some try to teach a gap, or that it is yet to take place in future, and some in the past of Nero, or Antiochus Epiphanes IV, but this is not congruent with the text itself, neither with Daniel 8:13,14,26; Revelation 9:15, 14:6-7; neither Hebrews 2:3; and is actually Jesuit Futurism - The Catholic Origins of Futurism and Preterism

The 70 weeks are a smaller portion of the 2,300 day/years of Daniel 8:13,14,26. This is referred to in Daniel 9 itself.

Dan 9:21 Yea, whiles I was speaking in prayer, even the man **Gabriel**, whom I had seen in **the vision at the beginning**, being caused to fly swiftly, touched me about the time of the evening oblation.

Dan 9:22 And he informed me, and talked with me, and said, O Daniel, **I am now come forth to give thee** skill and **understanding**.

The very "vision" that Daniel did not fully understand in Daniel 8:

Dan 8:1 In the third year of the reign of king Belshazzar **a vision appeared unto me**, even unto me Daniel, after that which appeared unto me at the first.

Dan 8:15 And it came to pass, when I, even **I Daniel, had seen the vision**, and **sought for the meaning**, then, behold, there stood before me as the appearance of a man.

Dan 8:16 And I heard a man's voice between the banks of Ulai, which called, and said, **Gabriel, make this man to understand the vision**.

Dan 8:17 So he came near where I stood: and when **he** came, I was afraid, and fell upon my face: but **he** said unto me, **Understand**, O son of man: for **at the time of the end** shall be **the vision**.

Dan 8:19 And he said, Behold, **I** will make thee **know** what shall be **in the last end of the indignation**: for at **the time appointed the end** shall be.

Dan 8:27 And **I Daniel fainted**, and was sick certain days; afterward I rose up, and did the king's business; and **I was astonished at the vision, but none understood it**.

Because Daniel could not take all of the information presented in Daniel 8, Gabriel came back in Daniel 9 (13 years later) to accomplish the mission given in Daniel 8 in regards the 2,300.