

Daniel 9:26 demonstrates the silence of the Old Testament prophets with regard to the “mystery” of the Church Age (Ephesians 3:3). When any Old Testament prophecy deals with events chronologically, the Church Age is omitted and information concerning the Tribulation, Millennium, and eternal future follow sequentially.¹

- (2) The second half of verse 26 is where things get dicey and has been a source of great confusion and debate:
Daniel 9:26b - ... 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.
- (3) Who is the prince who is to come? Messiah is crucified at the end of the sixty-ninth week. The “prince who will come” cannot refer to the Second Advent of Christ. He will not destroy the city or the sanctuary. So, who’s the prince?
- (4) First of all, it must be remembered that Old Testament writers were not allowed to know about the Church Age. In fact, Plan A was operational during this period of history all the way into the Incarnation when the Lord switched over to Plan B.
- (5) Plan B is the Church Age which could not become operational until Israel historically rejected the offer of the kingdom by Messiah/Christ.
- (6) Consequently, Gabriel could not mention it since prophecy does not deal in hypotheticals and Daniel didn’t have a need to know.
- (7) God in His omniscience knows the end from the beginning. He knew in eternity past that there would be a gap between the sixty-ninth and seventieth weeks.
- (8) But He graciously kept this fact from the Jews so that they would have an objective opportunity to follow the Messiah/Christ into the kingdom at His Second Advent.

¹ Thieme, *Armageddon*, 2d ed., 2002, 6.

- (9) For example, if the Jews had expressed positive volition toward the Messiah-Savior rather than the Messiah-King, then there would have been no gap between the sixty-ninth and seventieth weeks.
- (10) Hypothetically, Jesus could have been crucified by Rome as a traitor and, following His subsequent resurrection, the seventieth week would have begun.
- (11) After seven years (1 heptad) which completed the seventieth week called the Tribulation, the Second Advent would have occurred and the millennial reign of the Messiah/Christ would have commenced.
- (12) This means that the Millennium would have already run its course around A.D. 1040, the universe would have been destroyed by Jesus, the Great White Throne Judgment would have been completed, the Angelic Conflict would be over, the New Heavens and New Earth would be up and running.
- (13) But such is not the case. Plan B did go into effect and was intercalated between Daniel 9:26a and 9:26b and is called the dispensation of the Church.
- (14) Therefore, Daniel 9:26 contains four dispensations: Israel, Incarnation,² Church, and Tribulation.
- (15) The citizenship and identity of the “prince who is to come” is revealed by learning who the “people” are that will “destroy the city and the sanctuary.”
- (16) The fulfillment of Daniel’s prophecy is the siege of Jerusalem that occurred from A.D. 67–70. An introduction to the causes of the siege is found in:

Zealots. A Jewish sect noted for its uncompromising opposition to pagan Rome and the polytheism it professed. The Zealots were an aggressive political party whose concern for the national and religious life of the Jewish people led them to despise even Jews who sought peace and conciliation with the Roman authorities.

² The Incarnation of Christ is a dispensation that runs superjacent with the final years of the dispensation of Israel. The Church is intercalated into the middle of verse 9:26. The phrase “the prince who will come,” refers to the Antichrist of the Tribulation, also known as the False Prophet among other titles.

Extremists among the Zealots turned to terrorism and assassination and became known as Sicarii \ se-ca'ri-oī: “daggersmen”. They frequented public places with hidden daggers to strike down persons friendly to Rome. In the first revolt against Rome AD 66–70) the Zealots played a leading role, and at Masada in 73 they committed suicide rather than surrender the fortress.³

³ *The Encyclopaedia Britannica: Micropaedia*, 15th ed., (2010), s.v. “Zealot.”