

**A Historical Survey of the Daniel's "Seventy Weeks" and its Complete
Fulfillment within the Generation of Christ**

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For

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Opening Thesis:

Throughout the history of the church, theologians from varying orthodox positions have agreed that the text of Daniel 9 had found complete fulfillment in the life, ministry and finished work of Christ and in the years immediately following Christ's ministry. Theologians such as Jerome, Augustine, Calvin, and the Westminster Divines, all the way to Jonathan Edwards and beyond have noted this historical and theological truth. However, in the mid 1830's, John Nelson Darby upset this traditional understanding with a new theological system; the system of Dispensationalism. This system divides into blocks (dispensations) the different eras of God's dealings with man. As a result, this theological system, a system that is built around its eschatology, has also divided the prophetic utterance of Daniel 9:24-27 and its "Seventy Weeks." Noting this, it is the intention of this paper to uphold the traditional and orthodox understanding of the Daniel 9 text. It is the author's argument that these verses are preteristic in nature and were completed within the generation of Christ's ministry.

The Seventy Week's of Daniel:

Few who hold to a traditional understanding of the Book of Daniel dispute the number of years involved in the fulfillment of this prophecy; a time period of four hundred and ninety years. These seventy weeks of years are broken down into three segments or sub-categories. First, there is the initial seven weeks or rather, a period of forty-nine years from the beginning of the prophecy to the end of the first "installment" of the decree (9:25). Next, there is sixty-two weeks of years which total four hundred and thirty-four years in duration; with a sum total of four hundred and eighty-three years. As previously noted, scholarship is in amazing agreement within these two installments of Daniel's decree, with both the Futurist and Preterist agreeing

upon a preteristic understanding of this prophetic sum.¹ However, it is at this point where scholarship separates, with the Futurist proclaiming that the prophetic clock has ceased within this decree; while the Preterist proclaims that these weeks of years, to include its final week of seven years, run congruent within the prophecy itself – thus, totaling a sum of four hundred and ninety *consecutive* years.

As noted, the Dispensational system believes that the prophetic clock within this four hundred and ninety year time period has ceased; a result of Israel's rejection of the Messiah. Thus, the Dispensationalist separates the first four hundred and eighty-three years from the final seven years (the final week) and places a gap within the prophecy itself. As a result, with the rejection of the Messiah by Israel, there has been nearly a two-thousand year separation from the four hundredth and eighty-third year to the present. Gleason Archer Jr. explains it this way;

The data of v. 26 indicate that a long but undeterminable interval is intended between A.D. 27 (the end of the sixty-ninth heptad) – after Messiah appears; then the Crucifixion occurs; Jerusalem is destroyed by the Romans; and finally, there is a period of overwhelming disaster, war and desolation – and the inception of the final seven years of the last days (v. 27), in the midst of which the antitypical prince or supreme dictator covenants with the Jewish people for seven years of religious tolerance, only to revoke his promise after three and a half years.²

Archer's argument seems very precise and impressive. However, it is at this point that a series of questions must be asked. What warrants the insertion of a near two-thousand year delay in the fulfillment of this prophecy?³ Are there historical markers and events that show a total

¹ The sum total of the first two installments equals 483 years in total; with 7 years outstanding.

² Archer, Gleason L. *Encyclopedia of Bible Difficulties*. Grand Rapids, MI. Zondervan. 1988; pg. 282-283.

³ There is no Biblical precedent for a "gap" or "parenthesis" in the prophetic Biblical witness itself. It is at this point that the Dispensationalist may want to object and proclaim that the Preterist spiritualizes the Revelation 20 millennial passages. However, there is Biblical precedence for such an act found in but not limited to Deut. 1:11, 7:9, Ps. 50:10, 84:10 and 90:4. On the contrary, there is simply no example found to support the Dispensational understanding of the Seventy Weeks. Prophetic utterances are foretold by God to inform the reader what can be expected within the course of the prophecy itself. They point to human perspective and concept of time and it is inconsistent to break up or divide a specific prophetic event that has already come to partial fruition when it is governed by a time-text. Some may appeal to 2 Peter 3:8 to evidence a prolonged period of time within prophetic

fulfillment of the Daniel 9 events? Or rather, is there no Biblical or Extra-Biblical evidence to show that these events were fulfilled within the lifetime of the Christ Himself?

In addressing these questions, it must first be noted that the Futurist has the much easier position in regards to the text and the defense of his position. Why one may ask; because the Futuristic system is to a degree, un-falsifiable in its construction. Meaning, the Preterist must show the historical pattern and events that lead to the total fulfillment of the text in question. The Futurist however, needs to prove nothing and can simply assert a future application to the text itself; thus limiting the burden of proof upon his position. Next, it must also be mentioned that an historic evaluation of the text in question greatly favors the Preteristic position, with near full agreement throughout the history of the church as to the past fulfillment of the Daniel text. This is a concept that shall be worked out throughout the duration of this paper and is an essential truth of history. Dispensationalism, being a rather new theological system, did not emerge until the mid 1830's and is un-historic in nature. Thus, if history is a tutor or guide, then the bulk of the historical "weigh" favors the Preteristic understanding of these verses. Lastly, it is the author's assertion the fulfillment of the "Seventy Weeks" is found in toto within the text of the Bible itself. Noting this, the author will draw on three main areas of support; the Gospel of Matthew, the Acts of the Apostles and the Revelation of Jesus Christ. Noting this, it is the author's assertion that the completion of Daniels prophecy came at a time period of three and a half years *after* the crucifixion of Christ; the historic position within the history of the church itself.

Noting the afore mentioned comments, the remainder of this paper will address both the historical Preteristic position in regards to the fulfillment of this prophecy, and also the

literature; "that with the Lord one day is as a thousand years, and a thousand years as one day." However, this perspective is from the vantage point of God Himself and is not a specific time-text given to know future prophetic events. Hence, this oft used argument falls short and is seen as inconsistent.

undeniable Biblical evidence that shows the total fulfillment of Daniels Seventy Weeks. What follows are the sub points within the Daniel 9:24-27 which will be argued from the logical position of “Modus Ponens” ($P \rightarrow Q, P \text{ /- } Q$). Meaning, **if** there are evidences that show a fulfillment of the text within the four hundred and ninety year time period prophesied and allotted, a time period that does not (or *need not*) specify a gap within the text itself, **then** it is only logical to conclude that this prophetic event is fulfilled. This by necessity would reject and disprove the Dispensational understanding of the text in question, by disproving the gap inserted by the system itself. If there is Biblical warrant for the congruent fulfillment of the Seventy Weeks, then there is no warrant for an insertion of a gap between the sixty-ninth and the seventh week, and the Dispensational system is found wanting.

The Seventy Weeks Timeline:

First and foremost, it will be helpful for the reader to note the time-table that the author is setting forth. It is the author’s assertion that the initial attempt to restore Jerusalem in 458 B.C. under Artaxerxes I, was in fact the starting point of the Daniel “Seventy Weeks” time clock;

(This is a copy of the letter that they sent.) "To Artaxerxes the king: Your servants, the men of the province Beyond the River, send greeting. And now be it known to the king that the Jews who came up from you to us have gone to Jerusalem. They are rebuilding that rebellious and wicked city. They are finishing the walls and repairing the foundations... Then, when the copy of King Artaxerxes' letter was read before Rehum and Shimshai the scribe and their associates, they went in haste to the Jews at Jerusalem and by force and power made them cease. Then the work on the house of God that is in Jerusalem stopped, and it ceased until the second year of the reign of Darius king of Persia.⁴

It must here again be noted that thee afore cited text was in fact, the initial attempt to rebuild Jerusalem and it occurred on or about the year cited; 458 B.C. On this point of beginning, Robert C. Newman proclaims the following;

⁴ Ezra 4: 11-12, 23-24 ESV

The location of the exact Sabbath year in antiquity can be in error by a couple of years in either direction from our choice without harming the result, especially as A.D. 30 is the most widely accepted date for the crucifixion.⁵

Newman's comments are extremely helpful on this point. One must not have the exact date of the beginning of the decree itself. Rather, it is only the general time-frame that must be noted for correspondence to be appropriate.⁶ However, the 458 date is in fact, solid and is testified by, as noted, within the Biblical witness itself. If one moves from the beginning of the decree in 458 B.C., and then moves forward 483 years, it is found that the year in question corresponds perfectly with the beginning of the ministry of Christ of A.D. 26/27. Dr. Gary DeMar explains;

The beginning point would be indicated by the commandment to restore Jerusalem (v. 25), an event that was accomplished, a century after Daniel, in the reign of the Persian, Artaxerxes I (465–424 B.C.), under Nehemiah (444 B.C.). But there had been an earlier attempt, in the same reign, to restore the city's walls, which had been thwarted by the Samaritans (Ezra 4:11–12, 23). This attempt seems to have been made under Ezra (458 B.C.; cf. 9:9), on the basis of the extended powers granted him in Artaxerxes' decree (7:18, 25, even though nothing explicit is said about restoring Jerusalem). Daniel then went on to predict that from this commandment, to the Messiah, would be "seven weeks, and three score and two weeks" (9:25), or 69 weeks of years, equaling 483 years. From 458 B.C. this brings one to A.D. 26, the very time which many would accept for the descent of the Holy Spirit upon Jesus Christ and the commencement of His incarnate ministry.⁷

Noting the perfect correspondence of the decree of 483 years to the beginning of Christ's ministry, one must not look much further to see the complete fulfillment of the final week in both Christ's ministry of three and one-half years and His post ministry growth of the church within Geo-political Israel itself. A point that is often over-looked is that the initial and early church

⁵ Newman, Robert C. "Daniel's Seventy Weeks and the Old Testament Sabbath Year Cycle." *JETS* 16, no. 4 (1988): pg. 234

⁶ There a various dates provided for the birth of Jesus Christ. These dates include but are not limited to a B.C. 03 date of birth to the more accepted date of A.D. 01. Gleason Archer states; "There are some able scholars the date of A.D. 33 (**NOTE: for the death of Christ, thus putting His birth at A.D. 03**) but the calendrical data seems to favor the earlier date" (Note added). Archer, Gleason L. *Encyclopedia of Bible Difficulties*. Grand Rapids, MI. Zondervan. 1988; pg 282

⁷ DeMar, Gary. *Last Day's Madness: Obsession of the Modern Church*. Powder Springs, GA: American Vision, 1999. Pg. 327

was a Jewish church and the Gospel was exclusively Jewish “good news” until the time of Cornelius in Acts chapter 10. Thus, there was a period of approximately three and one half years that the Gospel was self contained within the nation of Israel itself. Again, Dr. DeMar explains;

Verses 26 and 27 then describe how, in the midst of the final week (that is, of the last seven year period, and therefore in the spring of A.D. 30), He would bring to an end the Old Testament economy by His death. There could hardly have been a more miraculously accurate prediction than was this! The 490 years then conclude with the three and a half years that remained, during which period the testament was to be confirmed to Israel (cf. Acts 2:38). It terminated in A.D. 33, which is the probable date for the conversion of Paul. At this point the Jews, by their stoning of Stephen, in effect cut themselves off from the eternal blessings of inheritance under the newer testament (cf. Rev. 12:6, 14); and shortly thereafter, within that generation, the Romans destroyed Jerusalem, A.D. 70.⁸

“This has been the standard interpretation for centuries, except for minor differences in details”⁹ states DeMar about the afore mentioned argument. It is of interest that DeMar references boldly the historical aspect of this text. As initially argued in this study, it was noted that the Dispensational system had rejected the historical understanding of the Daniel text; espousing instead a new and less historical interpretation. This is the very point that DeMar is arguing himself; a point that will be expanded to a greater degree in a later section. Also helpful are the comments of Milton S. Terry in regards to the Hebrew construction of the “seventy weeks” themselves;

The student of the Hebrew text will note that the masculine plural is here construed with a verb in the singular (*is decreed*). The seventy heptades are conceived as a unit, a round number, and are most naturally understood as so many sevens of years... The statements of verse 24 are strikingly comprehensive, and are to be understood in a lofty Messianic sense. The period of seventy heptades is to end with the closing up, completing, and filling the measures of such transgressions and abominations as were referred to in chap. viii, 12, 13, 23. The end would be a time of judgment...¹⁰

Noting Terry’s words, the first portion of this argument is successfully completed. Per the Biblical witness, there is a starting point that allows the reader to both determine the initiation (Ezra 4:11-12) and

⁸ Ibid. DeMar, pg. 327

⁹ Ibid. DeMar

¹⁰ Terry, Milton S. *Biblical Apocalypics: A Study of the Most Notable of God and of Christ in the Canonical Scriptures*. New York: Eaton and Mains, 1898; pg. 201

the completion of the *Seventy Week* decree (Acts 10). The sum of these years is 490, with the initial portion starting in 458 B.C.; with the end being seen in A.D. 33 and the giving of the Gospel to the Gentiles. It has also been noted by the words of DeMar that the final week finds its origin in A.D. 26 at the beginning of Christ's ministry; with that ministry being ended in the middle of the week due to the cutting off of Christ at His crucifixion. Also referenced within this argument, has been the historical and common agreement of this position over the centuries, also pointed out by DeMar. Likewise, it has been seen that the Hebrew construction of the text in questions denotes continues, congruent understanding, thus, eliminating the need for a gap or parenthesis. Thus, it has been demonstrated that there is *at least* no need for a gap within the text itself; a point that must be agreed to with the starting point given.

Original Language Analysis:

Some basic clues can be obtained from a language analysis of Daniel 9 from the original Hebrew. Two specific words will be analyzed for their meaning; מָשִׁיחַ (Mashiyach) and נָגִיד (Nagiyd).¹¹ In verse 25 of Daniel 9, these two key-words identify the subject of the remainder of the chapter. מָשִׁיחַ carries with it the meaning of “anointed” or “consecration”¹² and is the specific name used of the Messiah; hence, it is translated *Messiah* and or *anointed one*. There is little doubt that this is speaking of the Lord Jesus Christ. This fact is seen with a simple cursory reading of the many English translations themselves. The KJV, NASB, NKJV, 21st CKJV, YLT, Darby, HCSB all translate the Hebrew as Messiah; while the ASV, NIV, The Message, NLT, Amplified Bible, ESV, NIRV, NIV-UK and TNIV translating this word as Anointed One. Both translations are contextually and lexicographically correct and the consciences view is that this is in fact, the Lord of Glory. So, despite the large demographic of translation committees with their

¹¹ *Biblia Hebraica Stuttgartensia*. Westminster Leningrad Codex.

¹² Strong's (Libronix)

own presuppositions about the meaning of the text itself, harmony is found within the translation academy.

Next, מָלִיךְ is used in verse 25 as the title of the Messiah to come. The anointed one to come was to be the *Nagiyd* or the “leader, prince or ruler”¹³ of the people of Israel; or the anointed Messiah the prince. It is fundamental to note that in verse 25, these two titles are used correspondingly with one another. This is a point that will be of most importance in later discussions when the remainder of the chapter is discussed.

Likewise, the LXX carries with it this same concept of *Messiah the Prince* in verse 25. The LXX rendering of 9:25 reads as such;

και γνωση και συνησεισ απο εξοδου λογου του αποκριθηναι και του οικοδομησαι ιερουσαλημ εωσ **χριστου ηγουμενου** εβδομαδεσ επτα και εβδομαδεσ εξηκοντα δυο και επιστρεψει και οικοδομηθησεται πλατεια και τειχοσ και εκκενωθησονται οι καιροι.¹⁴

Specifically, the LXX mentions χριστου (Christos) – the “anointed Messiah” and ηγουμενου (Hegeomai) – the “leader” or “ruler.”¹⁵ Hence, similarity is found within the text of the LXX in support of the Hebrew. Also, support is found in the once again mentioned fact that verse 25 of the LXX uses these two words in relation with one another; with the Lord Jesus Christ being referred to as the “anointed-one leading.”¹⁶ Thus, establishing the identity of the then future incarnate Christ, the Messiah of Israel.

Daniel 9:24-27 Exegesis:

Having noted the identity of the “anointed one, the prince” already in verse 25, it is now necessary to demonstrate the identity of the “prince” of verse 26. In Dan. 9:24-27, “the Prince” is said to bring in

¹³ Ibid. Strong’s (Libronix)

¹⁴ *The Apostolic Bible Polyglot Interlinear Greek Old Testament: LXX*. VanderPool, Charles (Trans.). New Port, OR. 2008

¹⁵ Ibid. Strong’s

¹⁶ Ibid. LXX

“everlasting righteousness” and to “atone for iniquity.” Here, the “anointed one” (the Prince) will be “cut off” (v. 26), and the people of the “Prince” will destroy the city and bring an “end to sacrifices.” The “end to sacrifices” follows the “firm Covenant” made with the many for one week. This account, then future, is undoubtedly speaking of the life and ministry of the “anointed Prince” Jesus Christ. First, contextually, there is no warrant to assume that “the people of the prince to come” is the “Anti-Christ.” There is nothing in the text that allows the insertion of an unqualified individual. Rather, the Lord Jesus is referred to as the “Prince” (מָלִיכִי — ηγουμενου) and the “Messiah” or “anointed one” (מָשִׁיחַ — χριστου) both individually (v. 26) and in connection with one another (v. 25). As it has been demonstrated, verse 25 connects these two titles “anointed one, the Prince” with verse 26 referencing the individual titles of “anointed one” (χρισμα) and “people of the Prince to come” (ηγουμενω τω ερχομενω). These accounts are describing the same individual in the person of the Messiah Himself. Again, in the LXX, verse 25 reads “χριστου ηγουμενου” with verse 26 rendering the same Messiah the Prince in individual fashion; “**χρισμα** και κριμα ουκ εστιν εν αυτω και την πολιν και το αγιον διαφθερει συν τω **ηγουμενω** τω ερχομενω...” Meaning, there is exegetically no warrant to alter the identity of the latter prince from that of the first. The ESV rendering of verses 25-26 proclaims;

Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an **anointed one, a prince**, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.²⁶ And after the sixty-two weeks, an **anointed one** shall be cut off and shall have nothing. And the people of the **prince** who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.¹⁷

Noting the afore mentioned text, the first instance of the “anointed one, a prince” as noted, is undoubtedly speaking of the Lord Jesus Christ. However, those in the Dispensational community wish to assert the latter citation of “the prince” as future Anti-Christ. But the question must be asked, what is the contextual warrant for such an insertion? Where does this previously unmentioned, unqualified character

¹⁷ Dan. 9:25-26 ESV

come from on a contextual and exegetical basis? Separated by only one verse and 29 words in the ESV, the “anointed one” Jesus Christ is again mentioned in verse 26. Likewise, only one verse and forty-four words later, the “prince,” who was previously recognized as the Messiah in verse 25, is again mentioned.

It was the Messiah, the Prince who did in fact establish a “firm Covenant” (v. 27) with the many in Matthew 26:26-28;

Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for **this is my blood of the covenant, which is poured out for many** for the forgiveness of sins. (Emphasis Added)¹⁸

Point in fact, even the Greek wording is identical between the LXX and the N.A. 27, with the former reading; “και δυναμωσει **διαθηκην πολλοισ**” (And he shall strengthen covenant with the many – Dan. 9:27, LXX) and the latter rendered as “**διαθήκης** τὸ περὶ **πολλῶν**” (the new covenant, the one for many – Matt. 26:28, N.A. 27).¹⁹ This is a perfect correspondence that points to the verse 26 “Prince” as the Lord Jesus Christ Himself (the one who will make Covenant). Hence, fulfillment is seen within the Biblical witness where the Lord Jesus, via His then pending sacrifice, made Covenant with the many who will believe or rather, the elect of God.

Next, Daniel 9:26 declares that the “χριστου” would be cut off; the very message that the four Gospels relay to the reader. Jesus was point in fact, *cut off* in the middle of the final week, with the duration of His ministry lasting three and one half years. This cutting off was His crucifixion by the nation that rejected Him, the people of Israel;

¹⁸ Matt. 26:26-28 ESV

¹⁹ Likewise, Isaiah 53 uses the same terminology to describe the work of Jesus Christ on the cross, as the one who bears the sin of “many” and who atones for sin or iniquity; “ἀπὸ τοῦ πόνου τῆς ψυχῆς αὐτοῦ, δεῖξαι αὐτῷ φῶς καὶ πλάσαι τῇ συνέσει, δικαιῶσαι δίκαιον εὖ δουλεύοντα **πολλοῖς**, καὶ τὰς **ἁμαρτίας** αὐτῶν αὐτὸς ἀνοίσει. 12 διὰ τοῦτο αὐτὸς κληρονομήσει πολλοὺς καὶ τῶν ἰσχυρῶν μεριεῖ σκῦλα, ἀνθ’ ὧν παρεδόθη εἰς θάνατον ἢ ψυχὴ αὐτοῦ, καὶ ἐν τοῖς ἀνόμοις ἐλογίσθη· καὶ αὐτὸς ἁμαρτίας **πολλῶν** ἀνήνεγκεν καὶ διὰ τὰς ἁμαρτίας αὐτῶν παρεδόθη.” (Isa. 53:11-12 LXX)

They cried out, "Away with him, away with him, crucify him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar."¹⁶ So he delivered him over to them to be crucified.²⁰

The “end of sacrifices” was symbolized in Matt. 27:51 with the tearing of the Temple curtain; “And behold, the curtain of the temple was torn in two, from top to bottom. And the earth shook, and the rocks were split.” However, it was not until the destruction of Jerusalem in A.D. 70, when Herod’s Temple was destroyed, an act that ended the sacrificial system, that this prophecy was fully consummated (within the very generation of Jesus’ prediction); as prophesied by the Lord Jesus in Matt. 23:38-24:34 and in particular, Matt:24:1-2;

Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. But he answered them, "You see all these, do you not? Truly, I say to you, there will not be left here one stone upon another that will not be thrown down."

This is the very same Temple²¹ that Jesus exited after pronouncing the “Seven Woes” upon Israel and proclaiming;

Therefore *I send you* prophets and wise men and scribes, some of whom *you will kill and crucify*, and some *you* will flog in *your* synagogues and *persecute* from town to town, so that on *you* may come all the righteous blood shed on earth, from the blood of innocent Abel to the blood of Zechariah the son of Barachiah, whom *you murdered* between the sanctuary and the altar. Truly, *I say to you, all these things will come upon this generation*. "O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and *you* would not! *See, your house is left to you desolate*. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.' (Emphases Added)²²

Hence, clarity is found in the disciple’s question; "Tell us, when will these things be, and what will be the sign of your coming and of the close of the age?" Meaning, when will be the end of the Jewish aiōn (αἰών) or economy.

²⁰ John 19:15 ESV

²¹ i.e. Herod’s Temple

²² Matt. 23:34-39 ESV. It is evident from the Lord’s usage of the second person plural that these events were to happen to the people to whom He was speaking with; the Jews of that generation and era. It is that current generation that was to suffer the vengeance of the Lord and whose house was to be left desolate. The Lord Jesus capstones this truth by the words; “...all these things will come upon this generation.”

Next, the text of Daniel 9:24 foretells of the “prince” as being the one who is to; “make reconciliation for iniquity and bring in everlasting righteousness...” And again, this is the very thing that happened due to the finished work of Christ Jesus on the cross; by His very act of being “cut off.” Paul tells the reader; “For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life” (Rom. 5:10 ESV). And again; “All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation” (2 Cor. 5:18; c.f. 2 Cor. 5:20, Eph. 2:16, Col. 1:20, 22). Do any orthodox Christians doubt that Christ’s perfect sacrifice, obtained through faith, reconciles all iniquity committed? Justification being a legal decree by God in declaring the sinner “right” or “righteous,” points back to the fulfillment of the *Covenant of Works* by the Lord Jesus Christ Himself. What Adam did not do, Christ fulfilled and the sinner is saved by the active obedience of Christ Himself.²³ Likewise, it is Christ’s vicarious suffering that enacts the “passive” obedience unto the sinner; an act accomplished on the cross for the elect. In sum, it is Christ’s righteousness that covers the transgressions and iniquities of the elect. The New Testament saints look back to the finished work of Christ in both the active and passive sense. Likewise, Christ’s active and passive obedience are retroactive to the Old Testament saints, who found salvation in the then coming Messiah. Both of these factors “make reconciliation” for all who will believe; an act predicted in (but not limited to) Daniel 9:24.²⁴

Likewise, it is “Messiah the Prince” that brought in “everlasting righteousness.” Isaiah 9:6-7 speaks specifically of the connection to the enthronement of Jesus Christ with the bringing in of *everlasting righteousness*;

For to us a child is born, to us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and

²³ “Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man’s disobedience the many were made sinners, so by the one man’s obedience the many will be made righteous.” (Rom. 5:18-19 ESV).

²⁴ See Isaiah 53

over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this.²⁵

Meaning, it is Christ Himself who is the everlasting righteousness; it is not the state or current condition or climate of the world itself. It is His Kingdom that is in view in Daniel 9:24 and it is in this Kingdom where He, the Christ, will be seated on the throne of David. This is the very point that Peter makes in Acts chapter 2:23-36. Jesus is currently seated at the right hand of the Power in Heaven and is currently reigning as King and Lord. The government is currently upon Jesus' shoulders via His ascension to the Ancient of Days (Daniel 7:13-14, c.f. Matt. 24:30), an event that happened within the final week of Daniel's four hundred and ninety years! Thus, there is perfect correspondence with both the atoning sacrifice of Christ and His righteousness as the covenant head within His Kingdom. This correspondence transfers to the Daniel 9:24 text in perfect harmony. Thus, again the author's thesis is confirmed via the Biblical witness. As previously stated, if there is sound Biblical evidence to show the congruent nature of the Seventy Weeks, then this understanding, based on the witness of the Bible itself is to be preferred. All the while noting that the 9:24-27 text shows no sign of a "gap" within the text itself. Point in fact, Daniel parallels his prophecy with that of Jeremiah 25:11-13. The Daniel prophecy is a type of the exile condition that he himself was in and that Jeremiah predicted. But one must ask, was there a "gap" or "parenthesis" within Daniel's captivity? No there was not! Therefore, with Daniel's prophecy being a *type* of Jeremiah's, then the pattern of Jeremiah 25 would dictate the nature of Daniel's prophecy itself. If there is no parenthesis in Jeremiah's prophecy, then there was not to be a parenthesis within Daniel's and the preteristic nature of the prediction is seen and the current argument is upheld.

The Abomination of Desolation:

And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall **destroy the city and the sanctuary**. Its end shall come with a flood, and to the end there shall be war. **Desolations are decreed**. And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice

²⁵ Isa. 9:6-7 ESV

and offering. And on the wing of **abominations shall come one who makes desolate**, until the decreed end is poured out on the desolator. (Daniel 9:26-27 ESV)²⁶

The prophetic announcement by the prophet Daniel as to the nature and end of Geo-political Israel is here predicted in verses 26-27 of chapter 9. Here the prophet foretells of the “people of the prince” and their utter destruction of the city and the Temple itself. As previously noted, *there is no contextual or exegetical basis for separating the “prince” of verse 26 with that of verse 25*. Noting the relationship between the princes of verses 25 and 26, it is justified to proclaim that this is an obvious reference to the Lord Jesus Christ Himself. The narrative of verse’s 26-27 fit within the character of events foretold by the Lord Jesus Himself during His earthly ministry;

So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains. Let the one who is on the housetop not go down to take what is in his house, and let the one who is in the field not turn back to take his cloak. And alas for women who are pregnant and for those who are nursing infants in those days! Pray that your flight may not be in winter or on a Sabbath.²⁷

In the afore mentioned passage, the Lord Jesus references Daniel 9:26-27. Here it must first be noted that the Lord uses the second person plural “you” in reference to His audience. This is consistent throughout the whole of Matthew 23-24 where the Lord first uses “you” in reference to the audience of the Jews to whom He is condemning. Later in Matthew 24, the Lord uses the second person plural to describe the disciples in direct relation to the corresponding and pending events;

Jesus left the temple and was going away, **when his disciples came to point out to him the buildings of the temple**. But he answered them, "**You** see all these, do **you** not? Truly, **I say to you**, there will not be left here one stone upon another that will not be thrown down. As he sat on the Mount of Olives, **the disciples** came to him privately, saying, "**Tell us**, when will these things be, and what will be the sign of your coming and of the close of the age?" And Jesus answered them, See that no one **leads you astray**. (Emphasis Added)²⁸

²⁶ Dan. 9:26-27 ESV

²⁷ Matt. 24:15-20 ESV

²⁸ Matt. 24:1-4 ESV

The audience within the whole of Matthew 24:1-34 can only be those addressed in verses 1-4.²⁹ With the Lord in direct dialogue with the disciples themselves, the Christ specifically and directly tells the disciples that they should not be lead astray. Thus, any attempt by the Dispensationalist to proclaim that this is a yet future prophetic event, must successfully answer where the audience shift begins. This is a task that cannot be honestly accomplished because the language of the text will not allow such a shift. In fact, as previously mentioned, the Dispensational understanding of these verses is a rather recent phenomenon dating back to the mid 1830's, finding its origin in the foundational teachings of the Plymouth Brethren, an organization that included the membership of John Nelson Darby, the founder of Dispensational thought.³⁰ However, commentators over the centuries have recognized with near unanimity since at least the time of Jerome, that the verses of Daniel 9:24-27 (and its related verses; i.e. Matt. 24, Revelation, 2 Thess. 2) are in fact Preteristic in nature, finding there fulfillment in the A.D. 70 destruction of Jerusalem itself;

And so there are *many of our view point* who think that Domitius Nero [actually Domitius was the name of Nero's father, Ahenobarbus] was the Antichrist because of his outstanding savagery and depravity. (Emphasis added)³¹

Indeed, so far as we are aware, all expositors agree that it foretells the exterminating judgment of God, which in due time was executed by the Roman armies under Titus, by whom the city was overwhelmed as “with a flood” (a figure often used for an invading army), and the city and the land were given over to the age long “desolations,” which had been “determined” in the counsels of God.³²

The retreating Romans will soon return with a still mightier force, and overflow the land with desolation and death, as the prophet Daniel has foretold.³³

²⁹ Some Preterist commentators place Matthew 24:36 into the category of the “end of the world.” There is a language shift from near events to “that day and hour.” However, the author does not take this position and believes that the whole of Matthew 24 is speaking of the looming and near Apocalypse that will take place within the lifetime or generation of the Disciples.

³⁰ It is interesting to note that the “Brethren” were also fundamental in the creation of the Watchtower Bible and Tract Society, The LDS Church and the Seventh Day Adventists; all organizations that reacted to the French Revolution as an eschatological event. For more information on this topic, see the documentary “The Late Great Planet Church: The rise of Dispensationalism” by the *Apologetics Group*; www.lategreatplanetchurch.com/

³¹ Jerome. *Commentary on Daniel*. Translated by Gleason L. Archer. Preterist Archive, 1958; pg. 55

³² Mauro, Philip. *The Seventy Weeks and the Great Tribulation: A Study of the Last Two Visions of Daniel*, (1921) 1944; pg. 26

³³ Buck, D.D. *Our Lord's Great Prophecy and its Parallels Throughout the Bible Harmonized and Expounded*. New York: Miller, Orton and Mulligan, 1856; pg. 129

He sent them immediately to the solemn prediction of Daniel the prophet, telling them that the Temple and the Jewish economy should be then finally and irrevocably destroyed, when they should see the Abomination of Desolation spoken of by Daniel the Prophet standing in the Holy Place.³⁴

The above quotations range from the early fifth century (A.D. 408) to the twentieth century and all are in agreement with the purposed thesis. In fact, Philip Schaff, in his great work, the “History of the Christian Church” names the ancient Roman Empire as the specific tool used to destroy the nation of Israel and cites this interpretation as consistent with the facts of history;

The seer clearly distinguishes the beast, as a collective name for the Roman empire (so used also by Daniel), from the seven heads, *i.e.*, kings (βασιλεῖς) or emperors. Nero is one of the five heads who ruled before the date of the Apocalypse. He was "slain" (committed suicide), and the empire fell into anarchy for two years, until Vespasian restored it, and so the death-stroke was healed (Rev. 13:3). The three emperors between Nero and Vespasian (Galba, Otho, and Vitellius) were usurpers, and represent an interregnum and the deadly wound of the beast. This at least is a more worthy interpretation and consistent with the actual facts.³⁵

Next, Matthew 24:15 describes the; “abomination of desolation...standing in the holy place...” Luke describes a similar event with different details when he proclaims; "But when you see Jerusalem surrounded by armies, then know that its desolation has come near” (Luke 21:20). In combining these two passages, the reader can surmise that Jerusalem was to be surrounded by armies that would in time, produce an event that would make abomination within Herod’s Temple and utterly destroy the city. Josephus describes this very event in the siege of Jerusalem in A.D. 70 when he proclaims;

And now the Romans, upon the flight of the seditious into the city, and upon the burning of the holy house itself, and of all the buildings lying round about it, brought their ensigns to the temple and set them over against its eastern gate; and there did they offer sacrifices to them, and there did they make Titus Imperator, with the greatest acclamations of joy. And now all the soldiers had such vast quantities of the spoils which they had gotten by plunder, that in Syria a pound weight of gold was sold for half its former value.³⁶

³⁴ Marshall, Benjamin. *A Chronological Treatise Upon the Seventy Weeks of Daniel*. London, 1725; pg. 26

³⁵ Schaff, Philip. *History of the Christian Church: Apostolic Christianity. A.D. 1-100*. Vol.1. Grand Rapids, MI: Christian Classics Ethereal Library, 1882; pg. 607

³⁶ Josephus, Flavius. *The Wars of the Jews*. Book VI, Chapter VI, Section 1

This is the same Temple that had become a “den of robbers” in Matthew 21:13 and was to become utterly destroyed in Matthew 23:38 where the Lord proclaimed; “See, your house is left to you desolate.” This comment is in direct reference to the Jews of Jesus’ day, which is evident by the Lord’s proclamation of; “Truly, I say to you, all these things will come upon this generation” (Matt. 23:36, ESV). Hence, it is noted from both Biblical and Extra-Biblical sources that the Temple was in fact made desolate and abominations had entered therein. The Roman ensigns were set up within the court of the Temple and pagan sacrifices were enacted within the walls of the Temple itself.

Next, it must be noted that the Jews themselves desolated the Temple in the periods of A.D. 66-70, with the rule of the Sicarii within the Temple itself. The Sicarii, a first century Jewish terrorist regime, spilled murderous blood within the Temple and was responsible for making Herod’s Temple into a military fortress to resist Roman rule. Nicole Kelly brings clarity to the bloody reign of the Sicarii with this proclamation;

"The festivals were their special seasons, when they would mingle with the crowd, carrying short daggers concealed under their clothing, with which they stabbed their enemies. The first to be assassinated by them was Jonathan the high priest; after his death there were numerous daily murders." It is noteworthy that the Sicarii choose the murder of a high priest as their inaugural act, for two reasons. On the one hand, Josephus regards the priesthood as part of the "official leadership" of the Jews, which resisted the war with Rome.²⁷ On the other hand, the priesthood is closely connected to the temple, which for Josephus serves as a kind of litmus test for piety in the *Jewish War*. The Sicarii demonstrate their gross impiety not only by murdering the high priest Jonathan, but also by kidnapping other officials associated with the temple (notably Eleazar, son of the high priest Ananias) and destroying their property.³⁷

Josephus himself declares the blood shed that had taken place within the Temple itself with these words;

...the robbers went up with the greatest security at the festivals after this time; and having weapons concealed in like manner as before, and mingling themselves among the

³⁷ Kelly, Nicole. "The Cosmopolitan Expression of Josephus's Prophetic Perspective in the Jewish War." *Harvard Theological Review* 97, no. 3 (July 2004); pg. 257-274

multitude, they slew certain of their own enemies, and were subservient to other men for money; and slew others, not only in remote parts of 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 seems to me to have been the reason why God, out of his hatred of 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, and threw a fire upon the city to purge it; and brought upon us, our wives, and children, slavery, as desirous to make us wiser by our calamities. (Emphasis Added)³⁸

This murderous rampage is directly correlated with abominations within the Temple; acts that would have been present within and relevant to the generation to whom Jesus spoke. However, this blood letting is not limited to the Sicarii themselves, as is evident by the text of Acts 5; “and when they had called in the apostles, they beat them and charged them not to speak in the name of Jesus, and let them go” (Acts 5:40, ESV).³⁹ The Acts of the Apostles goes on to speak of Stephen and proclaims;

Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.⁴⁰

Thus, a possible three fold application to the abomination is seen within the text and historic witness with an absolute reference to the Roman armies as the “people of the prince to come” (Dan. 9:26). The armies of Rome, commissioned by the Lord Himself, desolated both the “Holy city” and the Temple in wrath and great vengeance.⁴¹ Hence, the desolater or the “people of the prince” was none other than Rome herself. Human agency was used to bring judgment upon the

³⁸ Josephus, Flavius. Antiquities of the Jews: Book 20; 8/5.

³⁹ This verse corresponds to Matthew 23:34b; “...some you will flog in your synagogues and persecute from town to town.”

⁴⁰ Acts 7:58-60 ESV. This text is in direct correspondence to Matthew 23:34a which proclaims; “Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify...”

⁴¹ “For these are days of vengeance, to fulfill all that is written” (Luke 21:22 ESV). Note the startling similarity between Luke 21:22 “to fulfill all that is written” and Daniel 9:24 “to seal both vision and prophet...” Both describe similar events.

apostate Jews for their rejection of the Lord of Glory. This is a concept that is seen throughout the Old Testament witness (Isa. 10:5-16, 13:17, 19:2) where a nation is judged by its destruction via another nation. Therefore, it is reasonable and correct to understand Luke's words in reference to the armies of Rome surrounding the city of Jerusalem. This is the very reason the Lord prescribes fleeing from Judea in Matthew 24:16. Meaning, contrary to popular opinion, the Tribulation (v. 21) described is a local event, rather than a worldwide catastrophe. Hence, the instructions of Jesus fit within the prescribed time period where a person was not to take what is in the home (v. 17) or one's cloak (v. 18), all the while noting the ongoing Sabbath regulations (v. 20); all events relevant to the second temple Judaic culture and local tribulation.

Conclusion:

It is the author's contention that the thesis of this paper has been met and that the logical principle that was to be used has indeed bore witness of a first century fulfillment of Daniel's Seventy Weeks and the sub-points therein; a point that bears repeating. If it can be demonstrated that Biblical and Extra-Biblical evidences can account for all of the main and sub-points of the Daniel 9:24-27 text, and given that there is no specific mention of a parenthesis within the text, it is likely and justified to proclaim that the prophecy itself has been fulfilled. This has been in fact the case throughout the entirety of this paper. First, it was noted that there is an historical and Biblical event that took place within the proper time period of the necessary beginning of the Daniel Seventy Weeks prophecy; the Ezra 4:11-12 first attempt at the rebuilding of Jerusalem. This set the beginning date at 458 B.C. and perfectly corresponds to the entirety of the prophecy through A.D. 33 and the giving of the Gospel to the Gentiles. Next, it has been noted from Scholars such as DeMar and Schaff, that this interpretation is indeed the historic understanding and that the events listed throughout the course of this work fit best with the facts of history

itself. It has also been demonstrated that the original languages, from both the Hebrew and the Greek (LXX), show correspondence with the identity of the Lord Jesus Christ in verse Daniel 9:25 and likewise in verse 26, where the exact same Hebrew and Greek words are used to show the Messiah and the “people of the prince to come;” thus, dismissing an unneeded and uncalled for separation of this one “anointed Prince.”

Moving on, it has also been demonstrated that the Lord Jesus Christ did in fact atone for iniquity and bring in everlasting righteousness; events directly linked to His first advent ministry. Likewise, it has been demonstrated that the Lord Jesus was “cut off” (v. 26) in the middle of the final week (the three and one half years ministry of the Christ) as foretold by the prophet Daniel himself. Next, it has been shown that upon the Lord’s death, the symbolic event of the tearing of the Temple curtain put an end to Judaism and its sacrificial system; a system that was no longer needed due to the finished work of Christ as the perfect and eternal sacrifice.⁴² This “end of sacrifice and offering” found its consummation with the destruction of Jerusalem in A.D. 70; within the generation of Jesus’ prediction. Moreover, it has been demonstrated through the use of Extra-Biblical sources that there are a number of candidates to fulfill the “abomination of desolation” (v. 26-27) decreed by Daniel. One could simply point to the raising of the Roman insignias or pagan sacrifices within the Temple itself; all events that took place within the allotted time-frame of the combined prophecies of Daniel and the Lord Jesus Christ. Or, one could look to the murderous reign of the Sicarii, a group who spilt blood within the Temple itself. It is also evident that the Jewish leaders themselves had defiled the Temple with the

⁴² “for then he would have had to suffer repeatedly since the foundation of the world. But as it is, **he has appeared once for all at the end of the ages** to put away sin by the sacrifice of himself” (Heb. 9:26 ESV). Note the language of the author to the Hebrews. Christ, in His perfect and eternal sacrifice “**has appeared**” at the “**end of the ages.**” This verse is the very concept being argued by the Preterist in that Christ’s ministry, death, resurrection and ascension were not to bring about the end of the world, but rather, the end of the “aion” or age of Second Temple Judaism and the end of the Jewish economy (c.f. Matt. 24:3).

spilling of the innocent blood of the saints; again a prediction of the Lord Jesus Himself (Matt. 23:34-36; c.f. Rev. 18:24, Acts 5:40, 7:58-60).

Noting these Biblical and historical truths, the author rests and proclaims that the events of the Daniel 9:24-27 prophecy has been completed in full! It has been established that there are exact corresponding events that match each and every subcategory of the Daniel text. Hence, it has been demonstrated via Modus Ponens that **there are sufficient evidences** to have fulfilled the Daniel prophecy within the first century. **Therefore,**⁴³ it is logical to conclude that this prophecy is preteristic in nature. Thus, it is right and justified to proclaim that Jesus Christ is seated on the throne and is ruling within His Kingdom; the ultimate foundation of the Daniel 9 prophecy itself.

⁴³ Again, the position of Modus Ponens is being argued. It has been shown that there are logical and consistent historical/Biblical arguments that point to a first century fulfillment of the text in question. Therefore, the logical conclusion would be a first century fulfillment in toto. The Futurist may dispute the evidences submitted as insufficient in and of themselves; a right reserved for them. However, in this case, the author is arguing from the logical strength of the evidences themselves to create a coherent and sound logical argument based in true premises. Thus, if it is shown that the premises themselves are sound, and the evidences supporting the premises are consistent and true, then it is shown that there is no or little tension between the premises and the conclusion itself.; a point that the Dispensationalist must submit to while all the while, reserving the right to disagree with the conclusion.

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