

Which historical period Daniel 9 is speaking about? =
<https://medium.com/interfaith-now/did-the-hebrew-bible-say-when-the-messiah-will-come-727039243d28>

The critical view argues that the book of Daniel was written much later than events it describes. According to this view, Daniel 9 was written during the Hasmonean period. A ‘prophecy’ about contemporary events — the death of Onias III and the victory of the Maccabeans (1).

However, Roger Beckwith has argued the Dead Sea Scrolls challenge these conclusions:

We now possess, in some of the Essene writings, works emanating from apocalyptic circles in Palestine at about the middle of the second century B.C. — the very setting in which Daniel is widely believed [by critical scholars] to have been composed...they did not regard it as a fulfilled prophecy but as one yet to be fulfilled, and did not relate it to Onias III but to the Davidic Messiah. (2)

An additional problem, although the Hasmonean period is important in the history of Israel, it did not bring about ‘everlasting righteousness’ (v24). The temple was later destroyed.

[Rashi](#), one of the most influential Jewish commentators, concluded that Daniel 9 was speaking about a time before the destruction of the second temple. The New Testament also cited Daniel 9 when speaking of the destruction of the second temple (e.g. Mark 13).

The traditional Christian and Jewish timescales — the destruction of the second temple — appear to be more consistent with Daniel 9.

ALSO GREAT STUFF AGAINST ONIAS 3RD MACABEAN INTERPRETATION =

<https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4760-daniel-9-24-27-the-sixty-ninth-and-seventieth-weeks>

AND BEST SOURCE = <https://donkpreston.com/daniels-seventy-week-prophecy-three-messiahs-three-princes-3/>

Where We've Been = <https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4760-daniel-9-24-27-the-sixty-ninth-and-seventieth-weeks>

Except for my last article on the ABR website, "[A Closer Look: Daniel 8:14 Re-examined](#)," most of the recent articles in the series have given special attention to various aspects involved in interpreting Daniel 9:25. Here are links to those articles, oldest first:

- [The Seraiah Assumption and the Decree of Daniel 9:25](#)
- [The Seraiah Assumption: Wrapping Up Some Loose Ends](#)
- [Did Ezra Come to Jerusalem in 457 BC?](#)
- [The Going Forth of Artaxerxes' Decree Part 1](#)
- [The Going Forth of Artaxerxes' Decree Part 2](#)

Of particular interest at this special time of year is my article on "[Pinpointing the Date of Christ's Birth](#)." With over 27,000 hits on the ABR website, it is humbling to see how popular it has been, indicating it has been well received and shared with others. If you have never read it, may I encourage you to do so? Its conclusions were arrived at independently of the main research on Daniel, but are consistent with it.

Daniel's Seventy Weeks were Seventy Sabbatical Year Cycles

The present study moves beyond Daniel 9:25 to consider verses 26 and 27, which deal with things that take place during and after Daniel's 69th week. We begin by first affirming a key finding of this study, discussed in Part 1 of "[The Going Forth of Artaxerxes' Decree](#)." It presented the case that the "weeks" of Daniel 9:24–27 should be understood as **sabbatical year cycles** following a fixed schedule, not arbitrary periods of seven years. Since sabbatical years were always counted from the first of Tishri, if the "sevens" of Daniel 9 are sabbatical year cycles, their restart in the postexilic period must be counted from that date in some year. That year was determined from the study in "[Did Ezra Come to Jerusalem in 457 BC?](#)," which indicated that Artaxerxes' seventh regnal year was 458–457 BC, and the decree promulgated during it was the only one that can be connected with both the rebuilding of Jerusalem and its restoration. Some teach that the rebuilding of Jerusalem's walls by Nehemiah in 444 BC marked this decree, but these studies have shown no decree was issued that year; the letters

(Heb. *'iggereth*) issued to facilitate Nehemiah's border crossings and purchase of building materials (Neh 2:7–8) did not rise to the level of an imperial decree (Heb. *ta'am*), being merely a means to implement a *ta'am* which had **already** been issued, but never effectively acted on. The official permission to undertake the city's rebuilding traced back to the 457 BC decree, and the fact that it still had not been done, over a decade after it was authorized, must be the reason why Nehemiah was so upset to learn the walls still remained unrepaired (all Scriptures from the NASB):

Now it happened in the month Chislew, in the twentieth year, while I was in Susa the capitol, that Hanani, one of my brothers, and some men from Judah came; and I asked them concerning the Jews who had escaped and had survived the captivity, and about Jerusalem. They said to me, "The remnant there in the province who survived the captivity are in great distress and reproach, and the wall of Jerusalem is broken down and its gates are burned with fire." When I heard these words, **I sat down and wept and mourned for days; and I was fasting and praying before the God of heaven** (Neh 1:1–4).

Nehemiah's wall repair efforts were thus a delayed fulfillment of the rebuilding aspect of the 457 BC decree. The other aspect, the restoration referenced in Daniel 9:25, fulfilled the prophecy of Isaiah 1:21–26:

How the faithful city has become a harlot,
She who was full of justice!
Righteousness once lodged in her,
But now murderers...
Therefore the Lord God of hosts,
The Mighty One of Israel, declares,
"Ah, I will be relieved of My adversaries
And avenge Myself on My foes.
I will also turn My hand against you,
And will smelt away your dross as with lye
And will remove all your alloy.
Then I will restore your judges as at the first,
And your counselors as at the beginning;
After that you will be called the city of righteousness,
A faithful city."

This restoration was essentially a **spiritual** one, with Ezra serving as God's agent to accomplish it. He did this by bringing with him a full complement of Levites, intensively teaching the people the precepts of the Law, and insisting that they be followed to the letter. Therefore, it was after Ezra's arrival in 457 BC that the sabbatical year cycles stipulated by the Law were initiated, not after Nehemiah's later construction-focused arrival in 444. **We cannot use 444 BC as the anchor point for the start of the Seventy Weeks count.**

That analysis, when joined with the evidence that Ezra's return to the Land took place in the summer of 457 BC, led to the conclusion that the count of Daniel's Seventy Weeks—seventy sabbatical year cycles—began on Tishri 1, 457 BC. This was the earliest possible date when it could be said that Jerusalem had been spiritually restored and a sabbatical cycle count could have been initiated. That this is the correct date is further indicated by the reading of the Law by Ezra on Tishri 1, 444 BC (Neh 8:1–2, cf.

Dt 31:10–12), which signified that the year 444–443 BC was a sabbatical year. Taking the seven-year sabbatical cycle pattern back in time from that year marks 457–456 BC as the first year of a sabbatical cycle, corroborating the independently-determined date of Ezra’s arrival. This correlates perfectly with the sabbatical year pattern developed by Benedict Zuckermann. The pattern proposed by Ben Zion Wacholder is incompatible with this information from Scripture, as discussed in detail in Part 2 of “[The Going Forth of Artaxerxes’ Decree](#).” In this way the words of Daniel 9:25 were fulfilled:

*So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem **until** Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress.*

Checking the Math

The word “until” was emphasized above because it is critically important to a correct understanding of verses 26 and 27. Daniel 9:25 says that from the issuing of the proper decree **until**—up to the time of—the “manifestation” (Gk. *phaneróō*, Jn 1:31) of the Anointed One, 69 sabbatical year cycles, 483 years total, **would pass first**. The little word “until” tells us the seventh year of the 69th sabbatical year cycle would come to a **complete** end **before** the Messiah would be revealed. This might shock people accustomed to thinking Daniel’s 69th week ended with the Crucifixion, but the text of Scripture is actually quite clear. It takes priority over the errors of prophecy teachers who have overlooked it.

So to review: this study determined that 457–456 BC, Tishri through Elul, was the first year of the first sabbatical cycle after the decree of Artaxerxes in his seventh year sent Ezra to Jerusalem. That same decree also authorized the rebuilding of the infrastructure—the walls and plazas—of the city, work which, to Nehemiah’s heartbreak at Hanani’s bad report, was delayed by opposition until Nehemiah decided to act on that decree and arrived in 444 BC. The first sabbatical year of the postexilic period was 451–450 BC. The second sabbatical year was seven years after that, which kicked off on Tishri 1, 444 BC with the reading of the Law by Ezra (Neh 8:1–2). If we plug these years into the table at <http://www.pickle-publishing.com/papers/sabbatical-years-table.htm>, we find they match the pattern of Zuckermann. That of Wacholder, offset six months later, simply will not work with Scripture. When we carefully analyze **Scripture itself** and make it the starting point for everything that follows—not unproved church traditions of a 3/2 BC date for Christ’s birth, denominational distinctives, or complex theological arguments by those with a vested interest in a specific answer—we find that its plain sense and the ancient historical records are entirely congruent.

Using Zuckermann’s pattern, then, when we count 69 sabbatical year cycles forward from 457 BC, we find the final year of those 69 weeks of years spans Tishri 1 (September 30), AD 26 through Elul 29 (September 19), AD 27. Therefore, **the prophecy of Daniel’s 70 Weeks informs us that the Messiah could not be manifested until Tishri 1, the Feast of Trumpets, AD 27 at the earliest.**

The Underlying Unity of the Seventy Weeks

While this study did not pay much attention to Daniel 9:24 because it does little more than introduce the passage, one overarching thing it says needs to be kept in mind as we read the rest of the prophecy: “Seventy weeks have been decreed **for your people and your holy city.**” These seventy weeks thus have primary reference to **God’s dealings with the Jews**, not with the world or the Church, except insofar as Jewish

affairs impact them. Saying this has nothing to do with any attempt to defend an overarching dispensationalist view, but only with faithful adherence to the text and context of Daniel 9:24–27.

This self-declared restriction on the scope of the prophecy is another reason for regarding the “weeks” as Jew-specific sabbatical year cycles. The focus on the Jews seen in 9:24 provides a common framework for interpreting the following three verses. And their scope can be narrowed down still further, for their direct connection with Jerusalem means they apply particularly to times when the Jews fully controlled their holy city. This is further evidence we are dealing with sabbatical year cycles, which are inseparable from the combination of (1) self-government of the Jews, by the Jews, from Jerusalem; (2), a fully-functioning Temple-based sacrificial system; and (3), the pursuit of agriculture within the Holy Land that includes land-rests every seven years. These deductions follow from the fact that the reinstatement of sabbatical year counts after the exile did not begin with Zerubbabel’s limited return to the Land, but only after both the rebuilt Temple **and** Ezra’s resumption of Torah adherence were in place. For these reasons we cannot say the Jews’ limited return to the Land seen so far in our day has restarted sabbatical year counting, which was interrupted when the arrival of the Lamb of God set aside the sacrificial system centered on the Temple. It will not restart until the Third Temple is built and full Torah observance reinstated. Until then, ***the sabbatical cycle clock has been paused***. The Seventieth Week has not yet begun.

Hasel and the Significance of the Hebrew Masculine Plural

In this connection it is worth noting a study by Seventh-day Adventist theologian Gerhard Hasel, “The Hebrew Masculine Plural for ‘Weeks’ in the Expression ‘Seventy Weeks’ in Daniel 9:24” (PDF at <https://digitalcommons.andrews.edu/cgi/viewcontent.cgi?article=2088&context=auss>). His thesis is that the use of the Hebrew masculine plural form of *sabu’a* in Daniel 9, markedly contrasting with the normally-used feminine plural ending (where the word generally refers to an ordinary seven-day week), signifies an underlying unity of the weeks. He claims this unity consists in their linear, gap-free sequence, such that the 70th week followed immediately after the 69th. In this way he finds support for the SDA contention that the 70th week was the years AD 28–34.

It must be said that Hasel’s grammatical analysis is solid and cogent. However, what ***kind*** of unity is intended is a separate issue. Must it consist in a consecutive chronological unity of the seven, 62 and one weeks as Hasel proposes, forcing us to start the 70th week as soon as the 69th week ends, or is it a unity of a different sort? If we remove the SDA doctrinal constraint which influences Hasel’s interpretation, another solution presents itself: the unity could consist in each “week” being a sabbatical year cycle. The use of the masculine plural form *sabu’im* in Daniel is, as many have noted, unique in the Old Testament. My suggestion is that it is unique to Daniel because it is one of the methods by which God “sealed” the book to make the prophecy difficult to decipher.

On page 113 Hasel notes:

It has become rather certain that such plurals are not employed in an arbitrary fashion, but that they serve particular and specific purposes. It is typical of nouns with plural endings in *-im* and *-ot* that the plural of *-im* is to be understood as a plural of quantity or ***a plural of groups***, whereas *-ot* indicates an entity or grouping which is made up of

individual parts. I hold that this is true of *sabu'a* just as it is known to be true concerning other nouns (emphasis mine).

Since a sabbatical year cycle is a group of seven years, we can immediately see how the masculine plural ending could refer to them in Daniel 9. The unity Hasel calls for us to recognize, therefore, is probably not of chronologically consecutive periods of seven, 62 and one “weeks,” but of **a plurality of sabbatical year cycles.**

Sir Robert Anderson and His 360-Day “Prophetic Year”

Now we turn to a past effort to make sense of Daniel 9:24–27, that of Sir Robert Anderson. His views were set forth in *The Coming Prince* in 1895, so they’ve been around for a long time. Anderson’s book was published following the popularizing of dispensationalism by John Nelson Darby in the first half of the nineteenth century, and was geared to supporting its key points in eschatology. As described by Bob Pickle at <http://www.pickle-publishing.com/papers/sir-robert-anderson.htm>, they included the ideas that “the first 69 weeks of Daniel 9 began with the 20th year of Artaxerxes and ended about the time of the crucifixion of Christ”; “the 70th week is yet future”; and “the prince that confirms the covenant in Daniel 9:27 is a future antichrist who will stop the sacrifices in a rebuilt Temple in Jerusalem.” Pickle summarizes Anderson’s theory, the essentials of which are set forth at http://www.swartzentrover.com/cotor/E-Books/christ/Anderson/Prince/TCP_10.htm:

Anderson, like all expositors, considered the 69 weeks (483 days) to really be 483 years. He then multiplied these 483 years by what he called a “prophetic year,” a 360-day year. This gave him a total of 173,880 days, and effectively shortened the time period down to about 476 actual years, since a 360-day year is shy of the true solar year by over 5 days.

Although there are places in Scripture where a year appears to be defined as 360 days, we shall see that **Daniel 9:24–27 is not one of them.** But Anderson needed a strategy to make his Darby-determined starting point for counting the weeks—the 20th year of Artaxerxes Longimanus—fit together with a seemingly reasonable year for the “cutting off” of the Messiah. It required viewing the year as only 360 days long for the **entire** 483-year period. Toward this end he devoted his entire Chapter 6 in defense of this thesis; see http://www.swartzentrover.com/cotor/E-Books/christ/Anderson/Prince/TCP_06.htm. Anderson draws his reader’s attention to the following passages:

Now this seventieth week is admittedly a period of seven years, and half of this period is three times described as “a time, times, and half a time,” or “the dividing of a time;” (Daniel 7:25; 12:7; Revelation 12:14) twice as forty-two months; (Revelation 11:2; 13:5) and twice as 1,260 days. (Revelation 11:3; 12:6) But 1,260 days are exactly equal to forty-two months of thirty days, or three and a half years of 360 days, whereas three and a half Julian years contain 1,278 days. It follows therefore that the prophetic year is not the Julian year, but the ancient year of 360 days.

Anderson’s analysis focuses on the 70th week, where he shows that passages in Daniel and Revelation appear to use a year of 360 days. But then, **he extrapolates from this observation to the other 69 weeks.** Is this valid? Here are the Scriptures he cited, with some notes in brackets to keep us grounded in the context:

Dan 7:25 He [the Antichrist] will speak out against the Most High and wear down the saints of the Highest One, and he will intend **to make alterations in times** and in law;

and they will be given into his hand for **a time, times, and half a time**.

Dan 12:7 I heard the man dressed in linen, who was above the waters of the river, as he raised his right hand and his left toward heaven, and swore by Him who lives forever that it would be for **a time, times, and half a time**; and as soon as they [the Antichrist and his forces] finish shattering the power of the holy people, all these events will be completed.

Rev 11:2 Leave out the court which is outside the temple and do not measure it, for it has been given to the nations [which follow the Antichrist]; and they will tread under foot the holy city for **forty-two months**.

Rev 11.3 And I will grant authority to my two witnesses [against the Antichrist], and they will prophesy for **twelve hundred and sixty days**, clothed in sackcloth.

Rev 12:6 Then the woman [signifying the alert Jews] fled [from the Antichrist] into the wilderness where she had a place prepared by God, so that there she would be nourished for **one thousand two hundred and sixty days**.

Rev 12:14 But the two wings of the great eagle were given to the woman [the alert Jews], so that she could fly into the wilderness to her place, where she was nourished for **a time and times and half a time**, from the presence of the serpent [signifying the Antichrist].

Rev 13.5 There was given to him [the Antichrist] a mouth speaking arrogant words and blasphemies, and authority to act for **forty-two months** was given to him.

These passages show that Anderson's 360-day "prophetic year" only applies to **the second half of Daniel's 70th week**, during which the end-time Antichrist cracks down on the Jews and makes "alterations **in times** and law" (Dan 7:25)—which may imply he changes the calendar, possibly under Islamic influence, to a purely lunar-based one of 360 days. At any rate, **nowhere** in Scripture is a 360-day year applied to the other 69 weeks, or even to the first half of the 70th. We thus have no biblical basis for assuming the first 483 years of Daniel's weeks followed anything but an ordinary calendar governed by a 365-day solar cycle. Anderson, however, began with Darby's determination that the count of the 70 weeks began in Artaxerxes' 20th year, then extrapolated a 360-day "prophetic year" to the **entire time** spanned by the first 69 sabbatical year cycles. He did this in order to arrive at a date for the Crucifixion that was in the expected ballpark. This strategy of assuming what had to be proved puts in grave doubt the validity of anchoring the weeks of Daniel 9:24–27 on the 20th year of Artaxerxes, completely apart from its problems already pointed out. As other articles in *The Daniel 9:24–27 Project* have explained (see in particular the discussion in the [article on the Seraiah Assumption](#) under the heading "Artaxerxes' Seventh Year Decree Covered Both City and Temple"), the decree in Artaxerxes' seventh year, 457 BC, is far preferable, and allows us to use ordinary solar years for adding up the weeks. When we join to that the fact that the 69th sabbatical year cycle had to conclude **before** both the Messiah's manifestation and His crucifixion (remember the

word “until”), we find Anderson misunderstood Scripture. But when we follow the approach taken in this study, every year up to the second half of the 70th week, when Scripture notes that the Antichrist makes “alterations in times,” is an ordinary calendar year.

The Interpretation of Harold Hoehner

In this regard we should also mention the analysis of Daniel 9 presented by Harold Hoehner of Dallas Theological Seminary. Cut from the same theological cloth as Anderson’s work but reflecting certain improvements—in particular, he moves Anderson’s 445 BC date for Nehemiah completing the wall to 444 BC, so the year of the Crucifixion moves from AD 32 to 33—his calculations in *Chronological Aspects of the Life of Christ* likewise assume a 360-day “prophetic year” and share its weaknesses. Due in large part to the effective way his view has been promoted by dispensational teachers in books, conferences, radio and television, it is the paradigm chronology of Christ’s life adopted by a large portion of the evangelical world.

But may I encourage my readers not to equate commercial success with biblical accuracy? In the end, every teacher must be held accountable to the straightforward sense of the Word of God. The aim of this study has always been to go first to the Bible itself for answers rather than human teachers, regardless of their popularity or academic credentials. We must judge their teachings by the text of Scripture, not by how well they support favored theological perspectives. That is why I have drawn insights from people from a variety of backgrounds in this study. I think that because, like Anderson, Hoehner assumes Daniel’s count of the 70 “weeks” began in the 20th year of Artaxerxes and similarly requires positing a 360-day “prophetic year” for the entire period (not just the second half of the 70th “week”), this aspect of his chronology should be rejected. His view that the 70th “week” is still future is not affected by this, though, and can be evaluated on its own merits.

An additional criticism against Hoehner’s view has to do with his AD 33 date for the Crucifixion. He did improve upon Anderson’s AD 32, when the Passover is impossible to reconcile with the gospels’ requirement that the Lord rose on the first day of the week (our Sunday). However, by choosing AD 33 rather than AD 30 which also puts the Resurrection on a Sunday, he had to make an unjustified assumption: that the Lord’s public ministry lasted for 3-1/2 years. That this is an assumption is seen in the fact that John’s gospel mentions only three Passovers by name (Jn 2:13, 6:4, and 11:55). This yields a public ministry of two years sandwiched between the first and last Passover, plus about half a year covering His baptism, temptation in the wilderness, and calling His disciples. (I discussed this further in my [“Fifteenth Year of Tiberius”](#) article.) The supposed fourth Passover, needed to stretch Christ’s ministry to 3-1/2 years and end in AD 33, was an unnamed “feast of the Jews” in John 5:1. Since the other three Passovers were consistently identified as such, if the feast in 5:1 was also a Passover we would expect it would have been similarly identified. The other two pilgrimage festivals celebrated in Jerusalem were Shavuot (Weeks) and Sukkot (Tabernacles). No one can say for certain what feast 5:1 refers to; my own suspicion is that it is Shavuot, the most minor of the pilgrimage festivals, lasting but a single day rather than a full week like the other two. It appears the only reason some regard it as a Passover is because it provides the extra time needed to push the Crucifixion into AD 33, which some unfortunately view as a non-negotiable date that must be defended at all costs.

Therefore, if Christ's baptism was on or just after Tishri 1, AD 27 as this study indicates, the first Passover was that of AD 28, the second in AD 29, and the last—when our Lord was crucified—in AD 30. An AD 33 date for the Crucifixion also cannot be reconciled with the salvation of the Apostle Paul 14 years before the death of Herod Antipas, known from solidly documented history to have taken place in 44 AD. That analysis was given in "[How Acts and Galatians Indicate the Date of the Crucifixion](#)." It shows that Paul was probably saved in AD 30 or 31, ruling out an AD 33 Crucifixion.

Those who enjoy technical math connected with calendars (I do not!) may find the discussion by Bob Pickle at <http://www.pickle-publishing.com/papers/harold-hoehner-70-weeks.htm> further illuminates the problems posed by Hoehner's approach. The biggest difficulty with the overall solution Pickle proposes is that it fails to account for the interregnum between the 69th and 70th weeks of Daniel, to be discussed below.

As an aside, I believe that the original year at Creation was 360 days long, with the solar and lunar cycles perfectly synchronized. This explains why the earliest Sumerian civilization after the Flood devised the base-60 standards of a 360-degree circle, 60 seconds to a minute, and 60 minutes to an hour. But I hypothesize that something happened during the "days of Peleg," discussed on the ABR website

(see <https://biblearchaeology.org/research/flood/2887-making-sense-of-the-days-of-peleg> and <https://biblearchaeology.org/research/flood/2798-revisiting-the-peleg-event>),

when a cosmic impact threw the original precise balance between the solar and lunar cycles out of kilter, speeding up the Earth's rotation and yielding its present 365-day solar year (faster rotation of the Earth would squeeze more days into the same absolute time span). That impact's side effects included suddenly shifting the post-Flood mammoth herds, at literally breath-taking speed (remains indicate they were buried in wind-blown loess and died of asphyxiation) into the deep freeze of the high Arctic, wiping out the Clovis Paleoindian culture, and leaving behind an iridium-rich, radioactive "black mat" in the geological layers. But we are not addressing that story today. Those interested in more information can check the links.

To wrap up this section, I believe the straightforward sense of the passage allows us to say it exhibits an underlying unity of the "weeks" that lies in their being sabbatical year cycles. They are also unified in that the years, up to the last half of the 70th week, are ordinary 365-day solar years.

The Divisions in the Seventy Weeks

Now we turn to look at the nature of the divisions seen in the prophecy of the Seventy Weeks—the periods of seven, 62, and one week.

The First Seven Weeks

Some theologians point to the *atnah* disjunctive accent in the Masoretic text of Daniel 9:25 as reason to disconnect the coming of some "anointed prince" after seven weeks from the 62 weeks of building the city that follows. In his [July 3, 2010 blog entry](#), Dr. Michael Heiser explains:

In Dan 9:25 the Masoretic tradition places what is called a disjunctive accent (*atnah*) between the words for "seven sevens / weeks" and "sixty-two sevens." A disjunctive accent served to separate items on either side of the accent. That means the Masoretes saw a break (a disjunction) between the 7 weeks and the following 62. This in turn means that the "anointed one" comes at the end of the seven weeks, before the other 62 occur.

Less technically, the *atnah* functions like a comma or semicolon in English, introducing a separation in the flow of a sentence. Heiser observes that the ESV, RSV and NRSV renderings follow the Masoretic punctuation, implying that a messianic figure comes on the scene at the end of the first seven weeks. By this view the *masiach* could not be Jesus. On the other hand, he notes that the NIV, NLT and KJV ignore the Masoretic disjunctive accents “for one reason or another,” so in those translations the “anointed one” is manifested after the combined total of 69 weeks, thereby identifying him with Christ. J. Paul Tanner has also pointed out (“Is Daniel’s Seventy-Weeks Prophecy Messianic? Part 2,” *Bibliotheca Sacra*, July-September 2009, p. 326) that the early Greek translations of Daniel which preceded the Masoretic text—the Septuagint, Theodotion, Symmachus and the Peshitta—as well as the Latin Vulgate, likewise do not separate the seven and 62 weeks, but view them as a contiguous 69-week period between the decree and the coming of the Messiah, thus providing ancient support for ignoring the *atnah*.

What are we to make of all this? If we get down to the basics, keying on the *atnah* to interpret the verse puts a disproportionate emphasis on using uninspired, late-added punctuation of suspect theological impartiality (it was tied to rabbinical oral tradition) to determine the meaning of the text. Moreover, evaluating the disjunctive accent cannot be done without also considering what is supposed to have occurred on either side of it. It involves having an unclear messianic figure come on the scene 49 years after the counting of “weeks” begins, whenever that was, followed by 434 years during which Jerusalem was supposedly rebuilt. The available options are unsatisfying, with Antiochus Epiphanes and the martyred high priest Onias III often proposed as the messianic figure. But Don Preston, at <https://donkpreston.com/daniels-seventy-week-prophecy-three-messiahs-three-princes-3/>, convincingly argues that Daniel 9:24 demands a Messiah who could make atonement, take away sin, and bring in everlasting righteousness, and thus had to be a fully legitimate high priest (Heb 2:17). Preston’s analysis shows that neither Antiochus Epiphanes nor Onias III qualify; only Jesus of Nazareth, a high priest “after the order of Melchizedek” (Heb 5:6, 10), fulfills the requirements.

As for the other side of the break, how reasonable is it to suppose that it took 434 years to rebuild Jerusalem? Daniel 9:25 describes that rebuilding as entailing the completion of “plaza (Heb. *rēchob*) and moat (*charuwts*)” (Dan 9:25). These relate to infrastructure construction and repairing the walls (which have defensive moats—trenches—at their bases) that delineate the city limits, not the construction of individual homes and businesses. These infrastructure matters are the things which, if we stick the *atnah* into Daniel 9:25, supposedly took all of 434 years to complete! This is nonsense.

A better alternative is to ignore the *atnah*, with its resultant dubious “messiah” and extraordinary duration of city rebuilding, and seek another explanation why the first 49 years are mentioned separately from the 434 that follow them. Some interpreters who rightly regard the Messiah of Daniel 9:25 as Jesus have suggested that the first seven weeks of Daniel 9:25 referred to city rebuilding. However, the only clear time indicator in either Scripture or extrabiblical history bearing on the rebuilding is the completion of the wall repairs by Nehemiah in 444 BC, just 13 years after Ezra’s arrival (see the discussion in [Part 1 of the Artaxerxes article](#)). If it actually took 49 years there should be

some relatively obvious event to validate it, but to my knowledge neither the Bible nor secular history provides one, whether the count is started in 457 or 444 BC.

On the other hand, since the walls and gates which Nehemiah repaired served to define the city limits, it is easy to see repairing them as equivalent to rebuilding the city. If finishing those repairs during the “times of distress” (Dan 9:25), when the “people of the land” under Sanballat, Tobiah, and Geshem the Arab attempted to sidetrack the work (Neh 2–6), was not the objective endpoint of the rebuilding, then what was it? Consider also that, when we read the account of the wall-completion celebration in Nehemiah 8:1, we are told the people gathered at the square (*rěchob*) in front of the Water Gate. This and the account in Nehemiah 8:16, where the Feast of Booths was celebrated in two squares of the city, give us evidence that ***the plazas/squares had already been rebuilt by that time***. As for other construction, all cities continually add homes and businesses and make infrastructure improvements as the years pass, so it seems impossible to use such construction to say at a certain point, “the city’s finished!” The walls which define the city limits, however, constitute a clear-cut, objective criterion of city completion. So it appears that saying it took 49 years to rebuild the city is purely arbitrary.

The Seven Weeks as a Jubilee Cycle

So, what do the first 49 years signify? My view is that the Lord directed Gabriel to set off the first seven weeks from the 62 that followed to ***mark the completion of a Jubilee of seven sabbatical cycles***. In this way he provided us with a hint that the remaining 62 and one final week are also to be interpreted as sabbatical year cycles. Since a Jubilee merges seamlessly into the sabbatical year that follows it, yet at the same time can be regarded as a unit on its own, the “seven weeks and sixty-two weeks” should be linked seamlessly together to fill the period “from the issuing of a decree to restore and rebuild Jerusalem, until Messiah the Prince”—up to the time of His manifestation at His baptism.

Therefore, as discussed in [Part 1 of the Artaxerxes article](#) under “The ‘Weeks’ of Daniel 9:25 were Sabbatical Year Cycles,” the separate mentions of the seven and sixty-two weeks ***does not involve inserting a chronological gap of unknown duration between them***. Without clear evidence *for* a gap, and in the face of strong evidence *against* one—namely, the presence of the Lord Jesus on Planet Earth at the right time when no gap is assumed, and without recourse to the dubious idea of “prophetic years”—sound logic demands that we take the position which explains the most factors without exegetical creativity purely for the sake of rescuing a theological construct. As Occam’s Razor teaches us, the simplest explanation that accounts for all the factors is probably the correct one. For these reasons it appears there was no gap separating the seventh week from the 62 that followed it. They constituted a continuous period of 483 years.

Thus understood, the perspective of this study is that the first 69 weeks of Daniel’s prophecy was an unbroken span of time from the issuing of the decree in the seventh year of Artaxerxes until the baptismal anointing (Acts 10:37–38) of Jesus Christ—483 years. When the one remaining week is added to the count, we arrive at 490 years—ten Jubilees set aside by the Lord for the Jews and their holy city. What a perfect number.

The Gap after the Sixty-Ninth Week: Theological Considerations

With the birth of the Church at Pentecost after the Lord's crucifixion, God's focus turned entirely from the Jews to the Gentiles. Peter saw his vision that the Gentiles were no longer to be regarded as "unclean" (Acts 10), and Paul went forth preaching the message of salvation by faith alone in the Messiah, not in keeping the precepts of the Law. These changes signified the drastic turn in the Divine dealings with humanity from the Jews and Jerusalem to the Gentiles. However, this process had begun during the Lord's earthly ministry, when He spoke in parables to the Jewish multitude so that only the elect, those to whom insight was "granted," might understand (Mt 13:10 ff). It is also seen earlier in John's gospel, when Jesus tells the woman at the well, "But an hour is coming, **and now is**, when the true worshipers will worship the Father in spirit and truth" (Jn 4:23). The change in how God saved people was **already** in effect—the Temple and its priesthood were no longer the mediators between God and man. And the change is seen even earlier, in His discussion with Nicodemus in John 3:3–7 about the necessity of being born again.

Therefore, I believe we should posit that at the time the Messiah was anointed, God changed the object of saving faith from the keeping of Temple-based ordinances to "the Lamb of God who takes away the sin of the world" (Jn 1:29). The count of sabbatical year cycles progressed from Tishri 1, 457 BC to the very end of the 69th week, when it was interrupted at the time the Messiah was manifested at His baptism on or shortly after Tishri 1, AD 27. At that time the Father began turning His attention from the Jews and their holy city, an elect race, to an elect people where ancestry no longer mattered. Yes, Jesus was sent first to the "lost sheep of the house of Israel" (Mt 10:5–6), but now they were "found" by faith in the Messiah, not in keeping the Torah's prescriptions.

The Gap after the Sixty-Ninth Week: Grammatical Considerations

Consistent with the above theological considerations, there is also a clear grammatical indicator of a chronological break between the end of the 69th week, immediately after which Christ was baptized, and the start of the 70th week. It is the preposition "until" (Heb. *עד`ad*) in Daniel 9:25 alluded to earlier:

*So you are to know and discern that from [1] the issuing of a decree to restore and rebuild Jerusalem **until** [2] Messiah the Prince there will be seven weeks and sixty-two weeks...*

The lexicons show that *`ad* takes the meanings "as far as, even to, up to, until, while." The context makes it clear that this passage is talking about the period of time that runs from event [1] to event [2]: the span of 69 sabbatical year cycles between the issuing of the decree in Artaxerxes' seventh year and the manifestation of the Messiah. Since "until" in verse 25 signifies the 483 years must conclude before the Messiah comes, His crucifixion would necessarily have taken place **after** those 69 weeks ended, not during them. So, if the Crucifixion happened after the 69th week but before the 70th, there **must** be a gap, an interregnum, in the sabbatical cycle counting. That is simple logic, is it not? From these considerations it follows **that Daniel's Seventieth Week is still future.**

The word "after" (Heb. *אחר`achar*) in Daniel 9:26 also corroborates this significance of "until," by establishing a time indicator shared by two separate events:

*Then **after** the sixty-two weeks [1] the Messiah will be cut off and have nothing, and [2] 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.

Far too many prophecy teachers, by uncritically taking Anderson and/or Hoehner at their word rather than carefully examining the text of Daniel for themselves, have overlooked the important word “after” and placed the “cutting off” of the Messiah **during** Daniel’s 69 weeks rather than in the gap **after** it. The bracketed numbers indicate that two distinct events—the Crucifixion and the AD 70 destruction of the city and sanctuary—share the same time indicator. Hence, both must be placed in the interregnum between the end of the 69th week and start of the 70th. Following the word “after,” Daniel says several things take place: the Messiah would be “cut off”; Jerusalem and its Temple would be destroyed (fulfilled in AD 70); and war and desolations (note the plural) would take place. **These things take time.** It is only following these intervening events that the one remaining week in the prophecy is introduced in 9:27. Hence, those things do not happen *during* the 70th week, but *precede* it. And since the 70th week arrives after an indeterminate period of time **following** the destruction of Jerusalem, it indicates a fashionable theology of our day, preterism, fails to do justice to a straightforward understanding of Scripture.

The “Anointed One” in the Gap

If we search the New Testament for associations of Jesus with “anointed,” one verse that comes up is Acts 10:37–38:

You yourselves know what happened throughout all Judea, beginning from Galilee after the baptism that John proclaimed: how God **anointed** Jesus of Nazareth with the Holy Spirit and with power.

This verse makes a direct association between Jesus’ baptism and God’s actions at that time which distinctively made Him the Anointed One. Matthew 3:16–17 (NASB footnote: literally, “coming upon Him”), Luke 3:22 (“the Holy Spirit descended upon Him in bodily form like a dove”), and particularly John 1:31–33 further attest to this:

“I did not recognize Him, but **so that He might be manifested to Israel, I came baptizing in water.**” John testified saying, “I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. I did not recognize Him, but He who sent me to baptize in water said to me, ‘He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.’”

This manifesting of the Messiah could not have been through the Triumphal Entry on Palm Sunday as some prophecy teachers suggest, for that event offers no explanation of how Jesus was anointed. Besides, those who hailed the Lord’s entry that day were a fickle mob who immediately turned against Him—worldly Jews seeking only a political deliverer. Of these people the Lord said in Luke 19:41–44:

When He approached Jerusalem, He saw the city and wept over it, saying, “If you had known in this day, even you, the things which make for peace! But **now they have been hidden from your eyes.** For the days will come upon you when your enemies will throw up a barricade against you, and surround you and hem you in on every side, and they will level you to the ground and your children within you, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation.” Only those few whose eyes were opened by the Spirit were able to recognize the time of their visitation, the manifestation of the Anointed One which marked the transition from the Temple-based system of righteousness based on sacrifices and Law-keeping,

to one based on grace and being born again by the Spirit of God (Jn 3:3–7). For these reasons I am quite confident the “manifestation” of John 1:31–33 is the fulfillment of the words “until Messiah the Prince” in Daniel 9:25. John the Baptist was the forerunner (Mt 11:10, Mk 1:2–3, Lk 1:17, Jn 3:28) whose ministry gave notice that the long-promised Anointed One had arrived, when we may say that the Shekinah glory of God’s Presence came to rest and remain upon Jesus of Nazareth. It was no longer in the Temple. This was the glory the disciples later saw with unveiled eyes during the Transfiguration (Mt 17:2).

The Future Fulfillment of the Seventieth Week

If Daniel’s 69th week ended before the Messiah was “cut off,” that leaves one more week in the prophecy still to be accounted for. Verse 27 sets that out:

*And he will make a firm covenant with the many **for one week**, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations 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 we insist on chronological continuity of the 70th week with the 69 that preceded it, it stands to reason the Messiah was crucified during the 70th week. But this begs the question of why the prophecy did not simply say, “in the seventieth week the Messiah will be cut off.” Furthermore, the destruction of Jerusalem and the Temple are included in the post-69th week period, which did not happen until Titus marched his legions into Jerusalem and burned the Temple about 40 years after the Crucifixion. “Desolations” are included in this period as well; by analogy with the desolations following the Babylonian exile, which did not end until after the Temple was rebuilt by Zerubbabel, it can be argued that in our own day the land of Israel remains in a state of desolation because many Jews are still scattered among the nations, Muslims still control access to the Temple Mount, and the Temple has not yet been rebuilt. And most obviously, it is not until verse 27 that “one week,” the final week of the 70, gets mentioned—after the Messiah is cut off and the Temple is destroyed.

A Few Thoughts about Preterism

At this point a bit must be said about preterism, because its tenets conflict with the plain sense of Daniel 9:24–27. Its foundational premise, inseparable from the allegorical/symbolic approach to interpretation it relies on, is that the bulk, if not all, of the eschatological material in Matthew 24 and Revelation has already been fulfilled through the fall of Jerusalem in AD 70. Preterists are forced to discount the testimony of Irenaeus, in *Against Heresies* 5.30.5, that John was banished to Patmos by Domitian around AD 95. They claim that Nero was the emperor who banished him, allowing them to say Revelation was written around AD 65 and thus preceded the destruction of Jerusalem; hence, much of the book was fulfilled in Roman actions against the Jews. However, the historical evidences that Revelation was written after AD 90 during Domitian’s reign are varied and strong. The external evidences listed at <https://www.biblestudytools.com/commentaries/revelation/introduction/early-testimony.html> include statements from Irenaeus, Eusebius, Hegesippus, Tertullian and Origen. Gordon Franz, in his article “[Was ‘Babylon’ Destroyed when Jerusalem Fell in A.D. 70?](#),” also observes that the apocryphal book *The Acts of John* clearly states that John wrote the book of Revelation on Patmos during Domitian’s reign. Franz notes that

preterist Peter Gentry selectively quotes from that book to make it sound favorable to his position:

After John demonstrates his power by drinking deadly poison [cf. Mark 16:18], and raising a couple of people from the dead, Domitian banishes him to an island. The last part of Gentry's quote is, "And Domitian, astonished at all the wonders, sent him away to an island, appointing for him a set time. And straightway John sailed to Patmos." Unfortunately for Gentry, the sentence does not end there. It goes on to say, "where also he was deemed worthy to see the revelation of the end" (ANF 8:560–562). *The Acts of John* clearly support the "late date" for the writing of Revelation and a futuristic view of prophecy, not the fulfillment in AD 70 with the destruction of Jerusalem. Yet Gentry seems to be selective in his quotes to prove his point.

Moreover, there are strong internal evidences within Revelation itself that preterism must ignore or explain away. Not the least of these is the overview the Lord gives John at the outset of the book: "Therefore write [1] the things which you have seen, and [2] the things which are, and [3] the things which will take place after these things" (Rev 1:19). These instructions about what John is to write are surely not given in symbolic language. The first addresses the initial vision from 1:10–20; the second covers the spiritual state of the seven churches of John's day described from 2:1–3:22; and the last covers 4:1 through the end of the book, events to happen after the book was written and distributed to the churches. Even the very first verse alludes to this truth, when John writes that he is about to describe things that "will soon take place"—i.e., in the future. The same thing is affirmed all the way at the end of the book (Rev 22:6). So even if preterism insists that the book was written in Nero's day, the content of the book itself looks to the future. My sense is that preterists need to seriously consider whether their approach falls under the warning given at the very end of the book: "*if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book*" (Rev 22:19).

John also declares that Revelation was both a vision and a prophecy (Rev 1:3; 9:17; 22:7, 10, 18, 19). Recall that Daniel 9:24 says a purpose of the Seventy Weeks is "to seal up vision and prophet." The Two Witnesses, in what to all appearances is an event future to the writing of the book, are said to prophesy in Revelation 11:3: "And I will grant authority to my two witnesses, and **they will prophesy** for twelve hundred and sixty days, clothed in sackcloth." To maintain their view, preterists must give evidence that two individuals arose during Nero's reign, while the Second Temple was still standing (Rev 11:1), who worked miracles for 3-1/2 years, were killed, openly resurrected three and a half days later before enemy eyewitnesses, and whose raising was followed by a great earthquake that destroyed a tenth of Jerusalem (Rev 11:13). None of these things are even hinted at in the ancient historical records that have survived, indicating they remain future. We should conclude that "vision and prophet" have not yet been sealed, so it follows that Daniel's Seventy Weeks were not fulfilled in Roman times.

A little bit of reflection shows that if the exegesis of Daniel 9:24–27 presented in this study is correct, with the fall of Jerusalem taking place during an interregnum between the 69th and 70th weeks, then **preterism cannot be reconciled with Daniel 9:24–27**. It requires the fall of Jerusalem to Titus in AD 70 to be placed in the 70th week, but the plain sense of Daniel 9:26 puts it between the 69th and 70th. Everything specified in

Daniel 9:27 belongs to the final seven years and is still future: the “firm covenant” with the many, the stopping of sacrifice and grain offering, the abomination of desolation, and the final defeat of the Antichrist. The historical events that prefigured them during the reign of Antiochus Epiphanes happened during the 69 weeks leading up to the manifestation of the Messiah, not during the interregnum or the 70th week. This determination is based solely on Daniel 9:24–27, without reference to Matthew 24 or Revelation. Those two books should be viewed through the lens of the prior revelation given to Daniel, not the other way around. The principle of “progressive revelation” applies, where information in Scripture is interpreted in the light of what was already revealed. We must not start with Revelation and attempt to interpret Daniel from it.

Who was “He” in Daniel 9:27?

In April 2020 I received an email from someone reading through my Daniel studies: I would very much appreciate your take on the identity of the person referred to with the pronoun “he” of verse 27.....”And **he** shall make a strong covenant with many for one week.....” Hopefully this subject will comprise a portion of an article as you reach that verse. To me the answer to that question is an eschatological keystone.

It is time to tackle that question. Let’s begin by pulling together verses 25–27, with extraneous text about the destruction of Jerusalem removed and no verse divisions to obscure what the pronouns refer to:

Then after the sixty-two weeks **the Messiah 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 **he will make a firm covenant** with the many for one week, but in the middle of the week **he will put a stop to sacrifice and grain offering**; and on the wing of abominations **will come one who makes desolate**, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.

I have bolded what appear to be at least two, probably three, distinct individuals:

(1) The *masiach*, the Anointed One. He is cut off—crucified—sometime during the interregnum after Daniel’s 69th sabbatical year cycle concludes and before the 70th begins. In the act of being cut off He drops out of the immediate context, and therefore cannot be the antecedent of “he” later in the passage.

(2) The “prince who is to come.” He shows up at the start of the 70th sabbatical year cycle, when he makes a “firm covenant” with the Jews for that “one week.” Since he was still “to come” at the time Jerusalem was destroyed in AD 70, this person had nothing to do with that destruction. According to Josephus, those whose hands actually destroyed the city and the sanctuary in AD 70 were Roman legions (*Legio XV Apollinaris*, *Legio V Macedonica*, *Legio XII Fulminata*, and *Legio X Fretensis*) drawn largely from Arabia and Syria. This indicates the “prince to come” would arise from Islamic ancestors. (Helpful overviews of the historical source information from Josephus and Tacitus can be found at [https://revelation-now.org/wp-content/uploads/The-People-of-Baal-Destroyed-the-Temple-in-70-](https://revelation-now.org/wp-content/uploads/The-People-of-Baal-Destroyed-the-Temple-in-70-AD.pdf)

[AD.pdf](https://www.myscripturestudies.com/2011/09/who-were-legions-of-rome.html) and <https://www.myscripturestudies.com/2011/09/who-were-legions-of-rome.html>.)

To the point: since the Messiah of verse 25 had already been cut off, **the “prince who is to come” is the only possible grammatical antecedent of “he” in Daniel 9:27.** Because the Jewish religious practices he puts a stop to require a Temple, it must be rebuilt, so it definitely looks like a future event.

(3) The “one who makes desolate.” Although it is grammatically possible that this person is the same as the “prince to come,” the fact that the reference changes from “he” to “one” implies someone else is in view. This may be the same individual as the false prophet who is introduced after the Antichrist in Revelation 13:11. So, “he” is the “prince to come.” He first shows up during the post-69th week interregnum, a time of unspecified duration. This rules out both Antiochus Epiphanes and Onias III from the Maccabean era, for they lived during Daniel’s first 69 weeks. Titus, however, arose after the 69th week; could he be identified with the “prince to come”? This is not possible either, because he made no covenant with the Jews that he later violated after 3-1/2 years; moreover, Titus was a native Roman with no ethnic connection to the Syrian legionnaires who did the actual Temple destroying (Titus wanted to preserve it). We must look for someone else as the “prince to come,” someone arising out of the post-69th week interregnum and by his covenant with “the many”—in context meaning the Jews, the “people and city” of Daniel which the whole prophecy applies to—initiates the last week of the 70. Since “sacrifice and grain offering” are intimately connected with that final week, and since there has been no Temple to make them possible since the Roman legions destroyed it 1,950 years ago, a necessary prerequisite for beginning Daniel’s 70th week is the rebuilding of the Temple. Therefore, since “sacrifice and grain offering” still have not been reinstated, **we are still in the post-69th week interregnum.** (Notice that positing a rebuilt Temple here has nothing to do with dispensational theology, but is an essential inference of the prophecy; how can the Jews restore “sacrifice and grain offering” without a Temple and priesthood to offer them?).

Conclusions

The purpose of this article has been to build upon the many months of research involved in *The Daniel 9:24–27 Project* to understand key aspects of the final two verses of the prophecy. This investigation has been Bible-centered from beginning to end. I did not approach the passage with the intention of using it to validate or disprove any particular system of theology, whether reformed, dispensational, adventist, preterist, pre-trib, post-trib, or anything else. My goal was simply to determine, to the best of my ability, what the **plain sense** of this fascinating passage taught. I found myself disagreeing with some teachers of considerable repute on important details, while agreeing with them on others.

In the end, all I can say is that I followed the biblical and historical evidence where it seemed to be leading. With prayerful dependence on the Holy Spirit, I used the skills developed from my seminary training, my innate orientation to detail (over the years I variously worked as a draftsman, medical technologist and computer programmer), and my love of ancient history and systematic theology to arrive at my own conclusions. Looking back over this work, I have a lot of confidence those conclusions rest on solid reasoning mixed with, I trust, spiritual sensitivity. The reader must judge whether I succeeded. My hope is that the Lord will be pleased to use these efforts to help unseal the book of Daniel in our day. After all, He did say in Daniel 12:9, “the words are shut up and sealed **until the time of the end.**” They will not always be sealed.

I am not certain what direction *The Daniel 9:24–27 Project* will take after this. In these articles I have tried not to go off into eschatology more generally, but limited myself to getting a comprehensive (!) understanding of Daniel 9:24–27. Perhaps, God willing, this

work will serve as a springboard to jump into the minefield of competing theological loyalties which constitutes eschatology studies today. We shall see how He leads.

Where We've Been = <https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4688-a-closer-look-daniel-8-14-re-examined>

When I undertook my examination of Daniel's prophecy of the Seventy Weeks covered in Daniel 9:24–27 almost two years ago, it soon became apparent that a comprehensive study required going outside of that text. Accordingly, one of my early articles in the series was "Understanding the 2,300 'Evenings and Mornings' of Daniel 8:14," posted at <https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4362-understanding-the-2-300-evenings-and-mornings-of-daniel-8-14>. In that article I wrote: We could spend considerable time evaluating what various Bible commentators have had to say about the 2,300 "evenings and mornings." One website (<https://www.wake-up.org/time-periods/2300-days-daniel-8-14.html>) observed that, of an assortment of "prominent scholars" between the years AD 430–1781 that dealt with the meaning of the 2,300 "evenings and mornings," 21 claimed the 2,300 days represented years; six said they denoted the number of days to reach the end of the world; three claimed the period was 2,300 literal days; and one opined that the time represented 1,150 24-hour days. Folks, this diversity of opinion—which continues to our day—does not exactly engender confidence that a solution can be easily found! Nor does it mean that I, who would boldly sally forth into theological territory the prudent avoid, can come up with a better alternative than those who have gone before me. Nevertheless, when I stumble upon a workable solution offered by others to a seemingly intractable exegetical problem, as I did in this case, it seems good to pass it along.

In what followed, after first laying out general background on Daniel 8:14, I focused on an article I had found while searching for insights on how to understand the 2,300 "evenings and mornings" of Daniel 8:14. That article, by Fred P. Miller at <http://www.moellerhaus.com/2300.htm>, proposed that we can get a precise solution to the 2,300 evening-mornings by using a 360-day year derived from the Greek historian Herodotus. I saw biblical support for that proposal in the 360-day year we get from reconciling Daniel 7:25 and Revelation 12:6, 12:14, and 13:5. That was good enough to get me excited about Miller's proposal. I concluded the article with these words: "I commend this solution to you for understanding the 2,300 'evenings and mornings' of Daniel 8:14."

Second Thoughts on Using Herodotus' Calendar

As my studies have progressed since then, I have had second thoughts about Miller's solution. According to the *Encyclopaedia Britannica*, Herodotus lived c. 484–420 BC. If the vision in Daniel 8 has to do with the Seleucid king Antiochus IV Epiphanes—as the vast majority of interpreters hold—then we are dealing with Seleucid Era (SE) dates. The Seleucid Era began in the spring of 311 BC as the Jews reckoned it (the Greeks began their SE dates six months earlier, in the fall of 312 BC), over a century after Herodotus' death. The Jews used the SE calendar during the Maccabean period. We get the date for Antiochus' "abomination of desolation" from 1 Macc. 1:54, 59 (RSVA version):

⁵⁴Now on the fifteenth day of Chisleu, in the one hundred and forty-fifth year, they erected a **desolating sacrilege** upon the altar of burnt offering... ⁵⁹And on the twenty-fifth day of the month they offered sacrifice on the altar which was upon the altar of burnt offering.

The year 145 SE corresponds with 167 BC. The “abomination” was not the sacrifice done on the twenty-fifth, but the pagan altar erected upon the Jewish altar ten days prior. Later, at 4:52–53, we read of the restoration of the altar and reinstatement of the regular burnt offering three years later in 148 SE/164 BC:

⁵²Early in the morning on the twenty-fifth day of **the ninth month, which is the month of Chisleu**, in the one hundred and forty-eighth year, ⁵³they rose and offered sacrifice, as the law directs, on the new altar of burnt offering which they had built.

Notice the bolded words. In a previous article (<https://biblearchaeology.org/abr-projects-main/the-daniel-9-24-27-project-2/4549-did-ezra-come-to-jerusalem-in-457-bc>), I pointed out that when the month-number of the Jewish year is presented before the month-name, it indicates that a first-month (Nisan)-based calendar was in primary use: Yet at the same time we also have solid, Scripture-based evidence, corroborated by abundant historical records, that Babylonian names became associated with but did not entirely replace those month-numbers during the exile. This is seen in Esther 3:7: “In the first month, **which is the month Nisan**...until the twelfth month, **that is the month Adar**”; Esther 8:9, “the third month (**that is, the month Sivan**)...”; and Zechariah 1:7, “...the eleventh month, **which is the month Shebat**...” Note that the numbered form is given first and provides the essential identification of the month in the minds of the exiled Judeans, while the names Nisan, Sivan, Shebat and Adar are given as secondary identifiers influenced by the Babylonian captivity (cf. the list of month-names at <https://www.livius.org/articles/concept/calendar-babylonian/>). From this evidence it follows that the religious (God-ordained) calendar took priority in Jewish minds over the Babylonian civil calendar, and is more accurately described as *first month*-based rather than Nisan-based. It is rooted ultimately in what the LORD established long before the Babylonian captivity.

Since 1 Maccabees treats the month-name Chisleu as a parenthetical explanation for “ninth month” like those examples from Scripture, we can conclude that the Maccabean-era Jews applied the Greek year numbering to their ancient sacred calendar, so that instead of starting the years in the fall of 312 BC as the Greeks did, they began their SE year-count in the spring of 311 BC. This results in the following table, where each Seleucid Era (SE) year begins in the “first month,” Nisan (N). The BC equivalents are approximate, beginning about four months before the corresponding SE years. The Olympiad information ties in with what Josephus reported about these events in *Antiquities* 12.7.6 (Loeb edition 12.321). The gold color signifies that the temple was rededicated during a sabbatical year that began in the month of Tishri (T) in 164 BC.

The Metonic Cycle

The bottom line is that we cannot tie Herodotus' 360-day year length to the Maccabean era. That being the case, neither can we use the idea that extra months of 30 days (intercalary or "leap" months) were added to the calendar on a regular every-other-year pattern as Herodotus taught. In fact, in the fifth century BC, the Greek astronomer Meton devised a more accurate strategy for synchronizing lunar-based calendars with the solar-based agricultural seasons, and this was adopted by the Jews under Greek influence. The 19-year Metonic cycle had a standard year-length of 354 days. According to Wikipedia (https://en.wikipedia.org/wiki/Metonic_cycle), "Traditionally, for the Babylonian and Hebrew lunisolar calendars, the years 3, 6, 8, 11, 14, 17, and 19 are the long (13-month) years of the Metonic cycle. This cycle forms the basis of the Greek and Hebrew calendars..." It appears, then, that only twice in 19 years were intercalary months added every other year by the Jews, whereas Herodotus indicates it was the regular pattern. And the fact that the month-name given in 1 Maccabees is Kislev rather than a Macedonian name shows a specifically Jewish approach was taken.

From these two considerations—the length of the year and when intercalary months were added—there is reason to question the strategy Miller used to reconcile 1,150 days of twice-daily sacrifices in Daniel 8 with the three years and ten days between the desecration of the temple (1:54) and its restoration (4:52). Its validity depends on a 360-day year and a regular pattern of alternating intercalary years. If instead we use the Metonic cycle with three years of 354 days, then presume two of them included extra intercalary months of 30 days, then add an extra ten days, we get a total of 1,132 days of two regular sacrifices per day, totaling 2,264 “evening-mornings.” This is 36 offerings, or 18 days, a bit short of the total required by the prophecy. And if only one of the three years was an intercalary year, we have to consider the possibility that only 1102 days, or 2204 “evening-mornings,” passed.

It is at this point that many give up trying to find a way to reconcile the prophecy of Daniel 8 with the history in 1 Maccabees. Of greater concern is that it appears, at least superficially, that Scripture cannot be reconciled with what history tells us. In what follows I want to push forward in search of a solution.

Exegesis of Daniel 8

Of course, the above deliberations about the calendar used during the Maccabean period only apply if the “rather small horn” of Daniel 8:9 is identified with Antiochus IV Epiphanes, in whose time Seleucid dating was in effect. Not everyone agrees. One person emailed me to say that this “horn” is to be identified with Rome, not Antiochus IV Epiphanes (or any other king of Greek derivation, for that matter). Learning this spurred me into buying a couple of books—*Daniel: The Vision of the End* by Jacques B.

Doukhan, and *God Cares: The Message of Daniel for You and Your Family* by C. Mervyn Maxwell—so I could see for myself what this reasoning is based on.

First, we look at the pertinent verses of Daniel 8 as given in the NASB. Verses 8–9 include certain words rendered in Hebrew with their genders noted, since they will be important to evaluating the analysis of Doukhan and Maxwell, and others in italics are supplied by the context:

⁸Then the male [*tsaphiyr*, masc noun] goat [*'ezim*, fem noun but masc in plural, as here] magnified *himself* exceedingly. But as soon as he was mighty, the large horn [*qeren*, fem noun] was broken; and in its place there came up [*'alah*, verb] four conspicuous [*chazuwth*, fem noun] *horns* [supplied] toward the four winds [*ruach*, fem noun] of heaven. ⁹Out of one [*'echath*, fem adj] of them [*mehem*, Strong's #1992, *hem* prefixed with *min* ("from"), pl masc or fem pronoun] came forth [*yatsa'*, verb] **a rather small** [*tsa`iyr*, fem adj] **horn** [*qeren*, fem noun] which grew exceedingly great toward the south, toward the east, and toward the Beautiful *Land* [supplied]. ¹⁰It grew up to the host of heaven and caused some of the host and some of the stars to fall to the earth, and it trampled them down. ¹¹It even magnified itself to be equal with the Commander of the host; and **it removed the regular sacrifice from Him**, and the place of His sanctuary was thrown down. ¹²And on account of transgression the host will be given over to the horn along with the regular *sacrifice*; and it will fling truth to the ground and perform its will and prosper. ¹³Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, "How long will the vision about the regular *sacrifice* apply, while the transgression causes horror, so as to allow both the holy place and the host to be trampled?" ¹⁴He said to me, "**For 2,300 evenings and mornings**; then the holy place will be properly restored" (emphasis added). The angel Gabriel subsequently explains to Daniel the meaning of that vision in verses 16–26, but we will save that for our discussion of context.

Is the "Rather Small Horn" Rome?

Some teach that the "rather small horn" of Daniel 8:9, by equating it with the "little horn" of Daniel 7:8, must represent Rome. To maintain this equivalence, they say that typical English translations of Daniel 8:8–9 are misleading. Such translations cause us to think the grammatical antecedent of "them" (*mehem*) in verse 9 is the word "horns" rather than "winds," thereby making the small horn of 8:9 a Greek. To keep their understanding that the "rather small horn" must refer to Rome, they argue that the antecedent of "them" must be "winds," a point made primarily through analyzing the gender of nouns used in the passage. As Maxwell puts it:

Readers of the English versions sometimes assume that when the Bible says that the little horn arose out of "**one of them**," it means that it arose out of one of the four horns. What the Bible really means, however, is that the little horn arose out of one of the four winds; that is, that it arose out of one of the four directions of the compass. (We are dealing with an idiom.)

How can this be?

Nouns in Hebrew have grammatical gender. They are considered to be either masculine or feminine. Many other languages also employ grammatical gender. And it is a rule in all of them that pronouns must agree with their antecedent nouns in being similarly masculine, feminine, or neuter. Even in English we think of a ship as feminine and refer to one with the feminine pronouns "she" and "her."

In the Hebrew for Daniel 8:8, 9, “horns” is feminine, and “winds” is either masculine or feminine. In the phrase “out of one of them,” the pronoun “them” is masculine. This means that the antecedent noun for “them” cannot be “horns” but must be “winds.” Thus the little horn was to appear out of one of the four winds. It was to arise from one of the four directions of the compass (p. 158).

Pronoun Antecedents and Noun Genders

Close examination of the above statement, however, reveals it to be a mixture of truth and error. Contrary to Maxwell’s claim that the pronoun *mehem* is masculine, it is actually gender-independent. The *Theological Wordbook of the Old Testament (TWOT)*, a standard reference work, observes at entry #504 that it is a “third person plural **independent** nominative pronoun.” *TWOT* also points out, at entry #480 dealing with the third person singular pronoun *hû*, that it likewise is gender-independent and can take the meaning “he,” “she,” or “it,” depending on the context. We must conclude Maxwell is wrong to claim *mehem* must be a masculine noun requiring a masculine antecedent.

There are also problems with Maxwell’s blanket statement that “winds” can be either masculine or feminine. It is true that some grammars call it a “common gender” word that can take either a masculine or feminine verb, but we still have to let the specific context determine how *ruach* should be regarded in each case. In the authoritative Koehler-Baumgartner-Richardson-Stamm *Hebrew and Aramaic Lexicon of the Old Testament (HALOT)* it states (p. 1197), “Generally רוח is fem.; only seldom is it masc., as in Ex 10:13, 19 Nu 11:31 Is 57:16 Jr 4:12 Ezk 27:26 Ps 51:12 78:39 Jb 4:15 8:2 20:3 41:8 Qoh 16:319.” The given instances are apparently the sum total of places where *ruach* is masculine. No Daniel passages are included. Hence, we should conclude that Maxwell is mistaken in claiming that *ruach* is a masculine noun as used in Daniel 8.

Doukhan similarly tries to get around the apparent sense of the text—that “them” refers to one of the four Greek “horns” of 8:8—by claiming that there is a “curious disagreement of genders in the Hebrew phrase ‘one’ (feminine) of them (masculine)” (p. 28). The *-ath* ending of the adjective “one” (*’echath*, אֶחָד), which modifies “them,” is feminine. Because Hebrew requires that adjectives must agree in gender with the noun they modify, it shows the independent pronoun “them” is being treated as a feminine noun. We therefore expect the pronoun “them” to be paired with a feminine antecedent. There is thus no disagreement of genders, and linking “them” with the feminine noun for “horns” is quite grammatically valid. Maxwell and Doukhan thus cannot rule out “horns” as the antecedent of “them” on the basis of gender.

The above analysis of grammar-related issues made me realize how important it was to really understand what was going on in the Hebrew text of Daniel. I would like to impress on my readers that it is critical to give the Holy Spirit first dibs at explaining the Word to you, not a commentator! That includes me. By praying for insight and then wrestling directly with the text ourselves, we should at least get a general idea of what it says before we allow anyone else to tell us how to understand it.

A Word Study

Now we turn to look at some Hebrew terms in Daniel 8. Our objective is to determine whether it is legitimate to equate the “little horn” of Daniel 7, which arises out of a beast representing the Roman Empire, with the “rather small horn” of Daniel 8. To evaluate this concept, this phase of our study focuses mainly on the Hebrew

terms *chazown* (“vision”), *mar’eh* (“vision” or “appearance”), and *ha-tamiyd* (“the regular”), along with a few other words.

I put together the following raw data, with emphasis added in places and a few notes of my own in parenthesis. For brevity only key verses are covered. The NASB is used.

Dan 8:1 In the third year of the reign of Belshazzar the king a **vision** (*chazown*) appeared to me, Daniel, subsequent to the one which appeared to me previously (in Daniel 7).

Dan 8:2 I looked in the **vision** (*chazown*), and while I was looking I was in the citadel of Susa, which is in the province of Elam; and I looked in the **vision** (*chazown*) and I myself was beside the Ulai Canal.

Dan 8:5 While I was observing, behold, a male goat was coming from the west over the surface of the whole earth without touching the ground; and the goat had a conspicuous (*chazuwth*) horn (*qeren*) between his eyes.

Dan 8:8 Then the male goat (the Grecian empire) magnified himself exceedingly. But as soon as he was mighty, the large horn (Alexander the Great) was broken; and in its place there came up **four conspicuous** (*chazuwth*) **horns** (in italics because it is supplied; it refers to four kingdoms led by Alexander’s generals Lysimachus, Cassander, Seleucus and Ptolemy) toward the four winds of heaven. (Since “conspicuous” [*chazuwth*] is paired with “horn” [*qeren*] in 8:5, the context expects us to likewise supply *qeren* to go with *chazuwth* here.)

Dan 8:9a Out of one of **them** (apparently one of the four “conspicuous horns,” which were the kingdoms arising from Alexander’s four Greek generals) came forth a **rather small horn**... (Since it is a horn, and since the preceding four horns were derived from the one large horn representing Alexander, this “rather small horn” was in turn derived from one of the four; horns logically give rise to other horns, making this “rather small horn” a ruler of Greek extraction.)

Dan 8:9b ...which grew exceedingly great toward (rose powerfully against) the south, toward the east, and toward the Beautiful *Land*. (The “Beautiful” is Judea. This geographic description of the lands the “rather small horn” rose powerfully against cannot be interpreted apart from 8.9a, which defines this king as arising from Grecian forebears.)

Dan 8:10 It (the “rather small horn” of 8:9) grew up to (rose against) the host of heaven and caused some of the host (the Jews) and some of the stars (Jewish religious leaders) to fall to the earth (be killed), and it trampled them down. (“Host” simply means a group and here refers to the Jews, because “it” in this context derives from Alexander. The metaphor thus must refer to human beings, not heavenly beings.)

Dan 8:11 It (the “rather small horn”) even magnified itself to be equal with the Commander of the host (God); and it removed **the regular** (*ha-tamiyd*) *sacrifice* (“sacrifice” is in italics because it is supplied by the context and the use

of the article *ha-*, not by a specific Hebrew term) from Him, and the place of His sanctuary was thrown down.

Dan 8:12 And on account of transgression the host (the Jews) will be given over to the (“rather small”) horn along with **the regular** (*ha-tamiyd*) *sacrifice* (supplied); and it will fling truth to the ground and perform its will and prosper.

Dan 8:13 Then I heard a holy one speaking, and another holy one said to that particular one who was speaking, “How long will the **vision** (*chazown*) about **the regular** (*ha-tamiyd*) *sacrifice* (supplied) apply, while (during the time) the transgression (caused by the “rather small horn” king) causes horror, so as to allow both the **holy place** (*qodesh*—in context, of the Jerusalem temple) and the host (the Jews) to be trampled?”

Dan 8:14 He said to me, “For 2,300 **evenings** (*`ereb* sing.) and **mornings** (*boqer* sing.); then the **holy place** (*qodesh*) will be properly restored.” (Due to the singular nouns, “evening-mornings” is a more literal translation.)

Dan 8:15 When I, Daniel, had seen the **vision** (*chazown*), I sought to understand it; and behold, standing before me was one who **looked** (*mar'eh*) like a man.

Dan 8:16 And I heard the voice of a man between the banks of Ulai, and he called out and said, “Gabriel, give this man an understanding of the **vision** (*mar'eh*).”

Dan 8:17 So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, “Son of man, understand that the **vision** (*chazown*) pertains to the time of the end.”

Dan 8:26 “The **vision** (*mar'eh*) of the **evenings** (*`ereb*) and **mornings** (*boqer*) (lit. “the evening-morning vision”) which has been told is true; but keep the **vision** (*chazown*) secret, for *it* pertains to many days *in the future*.”

Dan 8:27 Then I, Daniel, was exhausted and sick for days. (Since Gabriel was commanded to give Daniel the intended understanding, we must assume he fulfilled that command. Daniel’s feeling sick should be attributed to the emotional shock of learning about severe future persecution of the Jews and desecration of the temple.) Then I got up *again* and carried on the king’s business; but I was astounded at the **vision** (*mar'eh*), and there was none to explain *it*. (Apparently Daniel wanted further explanation not of *what* would happen, which Gabriel adequately explained, but *why* it would happen.)

This word study allows us to broadly say that the entire chapter of Daniel 8 is devoted to a single, self-contained vision, which verses 1 and 2 call a *chazown*. It should not be interpreted in terms of similar outside symbolism such as the horns of Daniel 7, but only within the limits of its own *mar'eh*. Notice in particular verses 16 and 17; since both words are to be “understood,” they effectively tie *mar'eh* and *chazown* inextricably together.

The lexicons indicate that *chazown* refers to the *phenomenon* of a visionary experience, whereas *mar'eh* focuses more on the particular *content* of a vision, which must be defined within the individual context. According to Strong's Concordance, *mar'eh* refers to "a view (the act of seeing); also **an appearance (the thing seen)**, whether (real) a shape (especially if handsome, comeliness...), or (mental) a vision..." The emphasis of *mar'eh*, therefore, is on appearance, and is not limited to the "mental" realm of a vision. As for *chazown*, Strong's defines it as "a sight (mentally), i.e. **a dream, revelation, or oracle:—vision.**" This definition reflects the meaning that we generally have in mind when we think of a prophetic vision, whereas *mar'eh* carries the idea of such a vision's specific appearance or content. Since *mar'eh* is necessarily tied to the immediate context each time the word is used, the *mar'eh* of Daniel 8 stands on its own. Its "horns" should not be interpreted according to similar imagery in chapter 7 without clear contextual reasons for doing so.

Interpreting "the Regular"

Another word demanding special attention is *ha-tamiyd*, translated "the regular." A reader of my original article wrote to me:

Since Dan. 8, 11, and 12 use *tamiyd* without "sacrifice," we would tie in the other *tamiyd* items as well, such as the showbread (Ex. 25:30) and the burning lamps of the 7-branched candlestick (27:20).

My own exegetical examination of the term *tamiyd* was partly motivated to see if it was really necessary to connect the showbread and candlestick with "the regular"—essentially, to discern if "the regular" meant the entire setup of the holy place in the temple, including the furnishings, or it was restricted to the whole burnt offering that was replenished on the altar twice a day. What caught my attention was that in Daniel 8, 11 and 12, the reason the Hebrew term for "burnt offering," *olah*, was not included in those passages was because for the Jews it was redundant. In those particular instances, the article "the" (Heb. ה, *ha-*) is added to *tamiyd*, making what is elsewhere an adverb meaning "continual" into a noun with a particular idiomatic meaning. That noun form of the word, *ha-tamiyd* תַּמִּיד, designates a particular thing that is continual: the never-ceasing whole burnt offering on the altar, dedicated entirely to God to honor Him, with nothing eaten by the priests. The word "sacrifice" is added in English translations of those passages only because writing "the regular" or "the continual" would be confusing for us, though not for the original Jewish readers. Actually, it would have been better for the supplied word to have been "offering," because the "whole burnt offering" was purely for the honor and pleasure of God, not in expiation for any sins (see Ex 29:38–42). This ties in with what verse 8:11 says: the "rather small horn" **removed "the regular" from Him**. It was something for God's pleasure that got taken away, not an expiatory sacrifice for human sins. A standard reference work, the *Theological Wordbook of the Old Testament*, has this to say (emphasis added):

1157a תַּמִּיד (*tāmîd*) **continuity.**

Most frequently this word is used in an adjectival genitive construction with *ōlâ* for the continual whole burnt offering made to God every morning and evening (Ex 29:42; Num 28:6, 10, 15, 23; Ezr 3:5; Neh 10:34; cf. Ezk 46:15, every morning; and the continual *minḥâ* [sacrifice], Num 4:16; Neh 10:34; Lev 6:13. **The word is used alone** [not modifying another] **to designate the daily burnt offering in Dan 8:11–13;**

11:31; 12:11. Numbers 4:7 refers to the “bread of continuity” meaning the bread that was always there.

Similarly, the *Enhanced Brown, Driver and Briggs Lexicon* says (abridged from p. 556):

תָּמִיד Strong's⁸⁵⁴⁸ TWOT^{1157a} GK⁹⁴⁵⁸ n.m. Dn 12:11 continuity;—ת always absolute;— **1.** earliest and oftenest **as adverb, continually: a. of going on without interruption = continuously**, Ho 12:7 Je 6:7 Na 3:19 Is 21:8; 49:16; 51:13, 52:5, 58:11; 60:11, 62:6, 65:3 Ob 16 Hb 1:17 Dt 11:12 1 K 10:8 = 2 Ch 9:7, 1 Ch 16:11, 37; ... in ritual, Lv 24:8, *cf.* **Ex 25:30** (shew-bread), Lv 24:2, 3, 4, *cf.* **Ex 27:20** (of lamp), Ex 28:29, 30, 38. **b.** of regular repetition: meals 2 S 9:7, 10, 13; 2 K 25:29 = Je 52:33; journeys 2 K 4:9; *cf.* Nu 9:16; Ps 71:3; of ritual: sacrifice, לִיזוֹם תָּמִיד **Ex 29:38**; *cf.* 1 Ch 16:40; 23:31 2 Ch 24:14. **2. as substantive** [functioning as a noun]: **a.** of uninterrupted continuity, אַנְשֵׁי ת' Ez 39:14 *men of continuity*, i.e. men continually employed for the purpose; ... **b.** of regular repetition 2 אַרְחַת מ' K 25:30, i.e. a regular allowance, = Je 52:34; especially of ritual: קְטֹרֶת ת' Ex 30:8; most often עֶלְתַּת ת' Ez 46:15 (every morning), Ex 29:42 (morning and evening, so) Nu 28:6 Ezr 3:5; עֹלֶחַ הַתַּי Nu 28:10, 15, 23, 24, 31; 29:6, 11, 16, 19, 22, 25, 28, 31, 34, 38 Ne 10:34. **c.** (late) הַתַּי **alone = daily (morning and evening) burnt-offering Dn 8:11, 12, 13; 11:31; 12:11** (so Talmud, even in plural תָּמִידִין) (brackets and some emphasis added).

So we see that both standard exegetical tools teach the same significance of *ha-tamiyd* in Daniel 8, 11 and 12: when it stands alone and does not function as a modifier, it refers to the daily burnt offering set out by the Levitical priests in the temple twice a day.

Extending the 2,300 “Years” into the “Heavenly” Sanctuary

Some teachers have tried to get around the difficulties in maintaining the Rome view of the “rather small horn” by adopting an allegorical interpretation, in which “the regular” is shifted from the temple in Jerusalem to the heavenly realm, where it is said to represent the continual priestly ministry of Christ in the heavenly sanctuary. But this allegorical approach divorces the term *ha-tamiyd* from its plain-sense use in Scripture, where the term refers to the ritual first prescribed in Exodus 29:38–42 (*cf.* also Numbers 28:2–6): Now this is what you shall offer on the altar: two one year old lambs each day [*yom*], continuously [*tamiyd*]. The one lamb you shall offer in the morning [*boqer*] and the other lamb you shall offer at twilight [*ereb*]; and there shall be one-tenth of an ephah of fine flour mixed with one-fourth of a hin of beaten oil, and one-fourth of a hin of wine for a drink offering with one lamb. The other lamb you shall offer at twilight [*ereb*], and shall offer with it the same grain offering and the same drink offering as in the morning [*boqer*], for a soothing aroma, an offering by fire to the LORD. It shall be a continual [*tamiyd*] burnt offering [*olah*] throughout your generations at the doorway of the tent of meeting before the LORD, where I will meet with you, to speak to you there.

Thus Scripture says that what is “continual” is a whole burnt offering upon the altar by the Levitical priests. We should resist the temptation to allegorize this passage by claiming it applies to activity taking place in a “heavenly” sanctuary. *To allegorize is often to make an exception to plain-sense interpretation, and should only be resorted to if the text itself—not a desired interpretation—demands it.* Allegory is only necessary here for one who insists that the “rather small horn” of Daniel 8:9 *must* refer to the Roman Empire. But exegetical support to back up that assumption is lacking, calling an allegorical approach into question. If instead the 2,300 refers to the twice-

daily *tamiyd* offering in the earthly temple spanning only 1,150 days—one day per “evening-morning,” where each Jewish day begins at sundown, as in Genesis 1—there is no need to bring an allegorized “heavenly” sanctuary into the picture. From this I must conclude that *ha-tamiyd* in Daniel 8 has everything to do with events leading up to the suspending of 2,300 whole burnt offerings, offered twice daily over a period of 1,150 days in the earthly temple, and nothing to do with anything happening in heaven. Besides, if the holy place (*qodesh*) in Daniel 8:14 that is “restored,” “put right,” or even “justified” after 2,300 “years” is a heavenly one, then the context demands that it be the same *qodesh* that was “trampled” in 8:13. How could a “trampling” take place by a mere human king of a *qodesh* in heaven? If we admit that is impossible, it is equally impossible for 8:14 to refer to the heavenly sanctuary. The immediate context therefore demands that the *qodesh* in 8:14 is that in the temple at Jerusalem, not an allegorically-supplied one in heaven.

An Earth-based Chazown

Another advantage of keeping the sanctuary tied to the earthly plane is because the *chazown* in Daniel 8 is Earth-based. Gabriel says matter-of-factly that the vision deals with kings of Media, Persia and Greece (8:20–21), with no indication it includes any other nations or events in heaven. If we use other visions of Daniel as an interpretive guide, the statue in Nebuchadnezzar’s vision in Daniel 2 clearly has the third kingdom of bronze referring to Greece, while the fourth “strong as iron” world kingdom in 2:40 refers to the Roman Empire. Likewise, in 7:6 the third, four-headed leopard-beast in that vision corresponds to Greece, while the fourth beast of 7:7, “dreadful and terrifying and extremely strong,” having “large iron teeth” and “ten horns,” is clearly the Roman Empire. There is no doubt that the visions of chapters 2 and 7 include a reference to the Romans.

Then we come to chapter 8, where the goat clearly refers to the empire of Greece and the horns refer to four Grecian kingdoms arising from it. Verse 8:21 says the large horn represents the first individual king of the empire, and is without dissent Alexander the Great. In keeping with the horn imagery within the context, the remaining horns are all connected with the kingdom of Greece. Then what does it say in 8:9? “Out of one of *them*”—that is, out of a kingdom belonging to one of the four generals of Alexander—“came forth a rather small horn.” This is the point where, if the pattern seen in Daniel 2 and 7 held, we would expect a mention of the Roman Empire to come into the picture as an animal of some sort distinct from the goat, preferably with some mention of iron. But all we have is a “rather small horn”—and it was of *Greek* extraction! If the “rather small horn” is Rome, *from which of the four Greek generals did the Roman Empire arise?* None. We cannot build the entire case for the “rather small horn” being the Roman Empire only on the ambiguous second half of 8:9, “which grew exceedingly great toward the south, toward the east, and toward the Beautiful *Land*,” as some do. The first part of the verse is at least as important as the second. Those who wish to see Rome referenced in Daniel 8:9b must also present a solid exegetical case for how the Romans better fulfill 8:9a than Antiochus IV Epiphanes, the Seleucid king whose campaigns in Egypt (south); Persia, Parthia and Armenia (east); and Palestine (the “Beautiful Land”), also fulfilled 8.9b. (The paper, “The Stability of the Seleucid Empire under Antiochus IV”

at <http://stars.library.ucf.edu/cgi/viewcontent.cgi?article=2659&context=honorstheses1990-2015>, discusses all three of these campaigns by Antiochus.)

The bottom line is, we cannot interpret the second half of Daniel 8:9 without also doing careful exegesis of the first half of the verse. And by clearly indicating the “rather small horn” arose from a *Greek* kingdom, the first half does not support equating it with *Italian* Rome. Its description as a “rather small horn” also clashes with the “powerful as iron” beast representations of Rome in the visions of Daniel 2 and 7.

The Testimony of Josephus

Yet another reason why we should reject Rome as being the “rather small horn” in Daniel 8 comes from Josephus. In *Antiquities* 12.7.6 (Loeb 12.321–22) he wrote:

This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apelleus, and on the hundred fifty and third olympiad; but it was dedicated anew, on the same day, the twenty-fifth of the month Apelleus, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. And this desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before; for he declared that **the Macedonians would dissolve that worship** [for some time] (emphasis added).

We see that Josephus assigned the “relatively small horn” of Daniel that disrupted the sanctuary to “the Macedonians.” This obviously refers to Antiochus Epiphanes, and constitutes important historical testimony against the Rome interpretation.

Contextual Clues from Daniel 7

Now let us see if the surrounding context supports interpreting Daniel 8:9 as 2,300 *tamiyd* offerings. I asked this question of the text: “Can a ‘rather small horn’ arise from ‘winds’ in Daniel 8:8?” Or better, since both “winds” and “horns” are used figuratively, which is more likely: that “them” refers to preexisting kings, or to compass directions?

Since Daniel 7 is written in Aramaic, we cannot directly compare its words with chapter 8, which was written in Hebrew. Nevertheless, the descriptions used for the various “beasts” in the vision of chapter 7 allow us to confidently match up their symbolic attributes with Babylon (the winged lion), the Medo-Persian empire (the bear), the Greeks (the four-headed leopard), and Rome (the ten-horned dreadful beast with iron teeth). I am unaware of any who disagree that the fourth beast represents Rome.

Where disagreements come in is how to identify the kings or political entities represented by the ten horns and the “little horn” which arises from the ten; but for our purposes it is enough to say that the fourth beast of Daniel 7 is Rome and entities arising from its empire.

The question before us is whether the context of Daniel 7 indicates that the “little horn” there is the same as the “rather small horn” in Daniel 8. Verses 7–8 tell us how the “little horn” in Daniel 7 arose:

⁷After this I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong; and it had large iron teeth. It devoured and crushed and trampled down the remainder with its feet; and it was different from all the beasts that were before it, and it had ten horns. ⁸While I was contemplating the horns, behold, another horn, a little one, came up among them, and three of the first horns were pulled out by the roots before it...

Daniel 7 begins with ten horns on the head of a dreadful beast. They symbolically represent ten kings or kingdoms. After them a little horn comes up among the existing ten, displacing three that had already existed. Now compare this with what happens in Daniel 8:8–9a:

⁸Then the male goat magnified *himself* exceedingly. But as soon as he was mighty, the large horn was broken; and in its place there came up four conspicuous *horns* toward the four winds of heaven. ⁹Out of one of them came forth a rather small horn...

Again we begin with a number of pre-existing horns, four in this case. Again we have a little horn arising from a previous group of horns. Completely apart from our earlier word study, and just using the example of apocalyptic imagery of chapter 7 as a general guide, would we not expect that the pronoun “them” in verse 8:8 refers to the four horns? This is not to say that the small horns in both cases must have identical symbolism—the symbols must be contextually defined within each self-contained *chazown* vision—but only that in both cases, we see that new horns arise from others that pre-existed. In each vision a group of horns gives way to a single small horn of special significance. This contextual consideration, together with the fact that the four-wind distribution is tied to the four generals of Alexander, indicates that “them” in Daniel 8:9 does not refer to the four “winds,” as some have proposed, but to the four “horns.” The imagery requires the small horn to arise from a pre-existing horn, not a wind. The four winds are the four directions in which Alexander’s four generals parceled up the Greek empire among themselves after his death. They have no direct connection with the single “rather small horn.”

What about Gabriel’s Explanation of the Vision of Daniel 8?

Rather than focusing almost exclusively on grammar-centered matters to understand Daniel 8:8–14, in my opinion we should be more interested in how the angel Gabriel explains the vision, since he was delegated with that task and had comprehensive knowledge of what it meant. In Maxwell’s book there is hardly anything about what Gabriel says. On page 159 he writes:

But of course the Bible doesn’t *state* that the little horn of Daniel 8 is Antiochus Epiphanes, and there are many ways in which he does not fit the prophecy at all. Horns represent kingdoms, and he was only an individual king—a part of one of the four horns. He did not appear at the “**latter end**” of the Seleucid kingdom (Daniel 8:23) but approximately in the middle of the line of Seleucid kings... And he did not really “**prosper**” (verse 12) or grow “**exceedingly great**” (verse 9) (emphasis in original).

The only thing in that statement directly connected with Gabriel’s explanation of the vision is the reference to 8:23, so we will ignore the comments about 8:9 and 8:12. Here is the angel’s information in Daniel 8, with crucial information bolded:

¹⁶And I heard the voice of a man between the banks of Ulai, and he called out and said, “Gabriel, give this man an understanding of the vision.” ¹⁷So he came near to where I was standing, and when he came I was frightened and fell on my face; but he said to me, “Son of man, understand that the vision pertains to the time of the end.” ¹⁸Now while he was talking with me, I sank into a deep sleep with my face to the ground; but he touched me and made me stand upright. ¹⁹He said, “Behold, I am going to let you know what will occur at the final period of the indignation, for it pertains to the appointed time of the end. ²⁰The ram which you saw with the two horns represents the kings of Media

and Persia. ²¹**The shaggy goat represents the kingdom of Greece, and the large horn that is between his eyes is the first king** [Alexander the Great; this horn is equated with a specific king, not a kingdom]. ²²**The broken horn and the four horns that arose in its place represent four kingdoms which will arise from his nation,** although not with his power [the kingdoms of Lysimachus, Cassander, Seleucus and Ptolemy]. ²³**In the latter period of their** [those four kingdoms, not just their first kings] **rule**, when the transgressors have run their course, **a king will arise** [an individual, the “rather small horn”], insolent and skilled in intrigue...

The information given in the vision must be interpreted in the light of what Gabriel says about it. He identifies the principle parties as the kingdom of Greece, its first king (Alexander), and four smaller kingdoms which arise out of Alexander’s large one. In the “latter period” of these four kingdoms—“latter period” is very subjective, but it requires all four kingdoms to still exist, so it was *before* their assimilation into the Roman Empire—an individual king would arise from one of those four Greek kingdoms. By comparing this explanation with the vision, it is clear that the “rather small horn” must arise from a Grecian kingdom. I do not think there is any way to accept Gabriel’s explanation and still claim that the “rather small horn” could be a Roman, or that it arose from a “wind” rather than a “horn.”

It follows that the rationale for equating the “rather small horn” with Rome in Daniel 8 is eliminated contextually as well as by grammar and word study considerations. There remains no objective reason to justify interpreting “evening-morning” in Daniel 8 allegorically, as anything other than “the regular” offered up twice a day by the Levites in the temple. Instead of trying to find a way to fit 2,300 years into the eschatology derived from Daniel, it would be far more fruitful to seek a way to explain how 2,300 “evening-mornings” were fulfilled in Antiochus Epiphanes.

Reconciling Daniel’s 2,300 Evening-Mornings with 1 Maccabees

Having accumulated what I think is sufficient evidence that the proper way to interpret the 2,300 “evening-mornings” of Daniel 8:14 is as 1,150 days of twice-daily whole burnt offerings, it is time to seek a different way of connecting it with the history recorded in 1 Maccabees than that offered by Fred Miller. In reviewing 1 Maccabees carefully, I belatedly realized I had overlooked something important: **“the regular” was interrupted sometime before the pagan altar was erected**, so the 1,150 days should be counted from that earlier time. The burnt offerings were stopped by Antiochus *prior* to the desecration of the temple. The vision of Daniel 8 encompasses the full amount of time the burnt offerings were interrupted, but the dates given in 1 Maccabees only cover the period between the desolation of the altar and its restoration. 1 Maccabees does not specify the date when offerings ceased *before* the abomination was set up. **This is why the number of missed sacrifices between the abomination and rededication is less than the 2,300 given in Daniel 8.** Here is a condensation of 1 Maccabees 1, using the RSV version found online at <https://www.biblestudytools.com/rsva/1-maccabees/1.html>, with some significant information emphasized:

⁷And after Alexander had reigned twelve years, he died. ⁸Then his officers began to rule, each in his own place. ⁹They all put on crowns after his death, and so did their sons after them for many years; and they caused many evils on the earth. ¹⁰From them came forth a sinful root, Antiochus Epiphanes, son of Antiochus the king; he had been a

hostage in Rome. He began to reign in the one hundred and thirty-seventh year of the kingdom of the Greeks...

²⁰After subduing Egypt, Antiochus returned [to Israel] **in the one hundred and forty-third year**. He went up against Israel and came to Jerusalem with a strong force. ²¹He arrogantly **entered the sanctuary and took the golden altar**, the lampstand for the light, and all its utensils... ²⁴Taking them all, he departed to his own land...

²⁹**Two years later** [145 SE] the king sent to the cities of Judah **a chief collector of tribute**, and he came to Jerusalem with a large force... ³¹He plundered the city, burned it with fire, and tore down its houses and its surrounding walls. ³²And they took captive the women and children, and seized the cattle. ³³Then they fortified the city of David with a great strong wall and strong towers, and it became their citadel. ³⁴And they stationed there a sinful people, lawless men. These strengthened their position; ³⁵they stored up arms and food, and collecting the spoils of Jerusalem they stored them there, and became a great snare. ³⁶ It became an ambush against the sanctuary, an evil adversary of Israel continually. ³⁷On every side of the sanctuary they shed innocent blood; **they even defiled the sanctuary**. ³⁸Because of them the residents of Jerusalem fled; she became a dwelling of strangers; she became strange to her offspring, and her children forsook her. ³⁹Her sanctuary became desolate as a desert...

⁴¹Then the king wrote to his whole kingdom that all should be one people, ⁴²and that each should give up his customs... ⁴⁴**And the king sent letters by messengers to Jerusalem and the cities of Judah; he directed them to follow customs strange to the land, ⁴⁵to forbid burnt offerings and sacrifices and drink offerings in the sanctuary**, to profane sabbaths and feasts, ⁴⁶to defile the sanctuary and the priests, ⁴⁷to build altars and sacred precincts and shrines for idols, to sacrifice swine and unclean animals, ⁴⁸and to leave their sons uncircumcised. They were to make themselves abominable by everything unclean and profane, ⁴⁹so that they should forget the law and change all the ordinances. ⁵⁰“And whoever does not obey the command of the king shall die.” ⁵¹In such words he wrote to his whole kingdom. And **he appointed inspectors** over all the people and commanded the cities of Judah to offer sacrifice, city by city... ⁵⁴**Now on the fifteenth day of Chislev, in the one hundred and forty-fifth year, they erected a desolating sacrilege upon the altar of burnt offering...** ⁵⁹And on the twenty-fifth day of the month they offered sacrifice on the altar which was upon the altar of burnt offering.

To summarize, this extended reading of 1 Maccabees indicates the following occurred: (1) In 143 SE, Antiochus took away the golden altar in the temple. Technically this altar was only stolen, and in light of later verses we may assume that after Antiochus departed for his homeland, that altar was promptly replaced. This was most likely a simple altar of undressed stones (1 Macc. 4:47).

(2) Two years then passed, after which we learn that “a chief collector of tribute” arrived in Jerusalem with a large force in 145 SE. He wreaked havoc around the temple, posting troops in the city and defiling the sanctuary. This would necessarily have caused “the regular” to cease, since offerings could never be given if the holy place was

defiled by the entry of unclean Gentiles. The result was that “her sanctuary became desolate” at that time and the people forsook worshipping there. *This* is when we should understand the *ha-tamiyd* offerings were interrupted. However, the exact date this began, as far as I can tell, is nowhere given in the histories.

(3) Shortly after this official letters arrived, which decreed that burnt offerings were to cease and altars replaced by pagan altars on which unclean animals were to be sacrificed. “Inspectors” were appointed to ensure compliance with Antiochus’ diktat. The result was that they “erected a desolating sacrilege upon the altar of burnt offering.” “The regular” *ha-tamiyd*, however, had already been stopped earlier by “a chief collector of tribute.” So we have the cessation of “the regular” sometime prior to the desecration of the altar, a desecration triggered by erecting a pagan altar on it, which was first used ten days after it was set up.

(4) Three 354-day years and one or two 30-day intercalary months after this, the Maccabees were victorious over the Seleucid forces and rebuilt the altar, rededicated it, and resumed “the regular” once again. This fulfilled the prophecy of Daniel 8:14. As discussed earlier, the Jewish use of the Metonic cycle indicates that less than 2,300 “evening-morning” offerings were missed between the desolation and restoration of the altar—perhaps 2,264 or 2,204. Either way, the remaining missed regular burnt offerings of the 2,300 fell between the desecrating of the sanctuary by “a chief collector of tribute” and the erection of the “abomination of desolation” on the altar by a later ‘inspector.’ Precision may elude us in the historical data, yet all of the data of both history and Scripture still smoothly reconcile with each other. And that is what matters.

Conclusions

This study has looked in rather great depth at two questions: the nature of the 2,300 evening-mornings of Daniel 8:14, and how to reconcile the passage with the historical record of 1 Maccabees. In contrast with Miller’s proposal, the solution put forth here does not allow one to come to the precise answer Miller’s solution seemed to promise. As a former draftsman and computer programmer, I have always valued precision. I have found, though, we have to be content with only as much precision as the actual evidence God has preserved for us allows. Exactness cannot be an end in itself. In this particular case, I think there is an overwhelming amount of historical, grammatical and contextual evidence which, when viewed with unbiased eyes, indicates that reading 2,300 years into the “evening-mornings” of Daniel 8:14 is not justified by the inspired text. It should thus play no role in seeking an accurate understanding of the prophecy of Daniel 9:24–27.

Download PDF version here: [A Closer Look: Daniel 8:14 Re-examined](#)

Daniel's Seventy Week Prophecy: Antiochus Epiphanes Or Jesus

An Examination of Isaiah 40 and Daniel 9 = <https://donkpreston.com/daniels-seventy-week-prophecy-antiochus-epiphanes-or-jesus/>

On FaceBook, the claim is being made by some former preterists that Daniel 9 is not Messianic. It did not foretell the death of Jesus to put away sin (Hebrews 9:26). It has nothing to do with Jesus! To say that this is stunning is an understatement.

While I do not hold the testimony of the early church fathers as definitive proof of anything, those who are espousing this non-Messianic application of Daniel 9 do place tremendous emphasis on the views of the "historical church" and have stated, based on the early writings, that full preterism is unorthodox, and therefore wrong. The irony here is that in the Patristic writings, the idea is almost universally held that Daniel 9 was Messianic! The view that the 70 weeks ended in AD 70 is widespread. How do these former preterists react to this? They simply wave their hand at it, lightly dismissing it as irrelevant, all the while condemning preterists for denying the testimony of the early fathers!

The denial of the Messianic application of Daniel 9 is amazing since Daniel foretold the death of Messiah in the midst of the seventieth week, the Atonement, the taking away of Israel's sin, the sealing of vision and prophet, the catastrophic end of Old Covenant Jerusalem and the Temple and the arrival of the World of Righteousness. I would note here that the elements of Daniel 9 are common elements of other

prophecies that are freely admitted to be Messianic, e.g. Isaiah 51-56 for instance. So, that raises the question, if the elements of Daniel are the common elements in prophecies that are admitted to be Messianic, then upon what basis does one deny that Daniel 9 was Messianic? The purpose of this brief series of articles is to examine a few of those other key Messianic prophecies and their connection with Daniel 9.

(Side Bar: Make no mistake, Jerusalem and the Temple were NOT completely destroyed by Antiochus Epiphanes, in an overwhelming flood of destruction, as demanded by the text of Daniel 9:26-27).

John and Jesus both announced that Jesus had come when “the time” was fulfilled– when the appointed, designated time (kairos) was fulfilled. As F. F. Bruce said of the words “the time is fulfilled” in Mark 1:15: “These words express, among other things, the assurance that an ardently desired new order, long since foretold and awaited. was now on the point of realization.” He goes ahead to connect those statements with Daniel’s prophecy. (F. F. Bruce, *The Time is Fulfilled*, (Exeter, Paternoster Press, 1978)15).

What “time” – what designated time had been appointed for the work of Messiah? Well, Daniel 9 foretold, that within the seventy weeks, Messiah would die, not for himself, the Atonement would be made, sin would be removed, and everlasting righteousness would come in. (I am not commenting at the moment on the “finishing of the transgressions.” I hope to do that later). So, Daniel designated a time to accomplish the very things that Jesus came to do, and, he came at the designated time. But, we are supposed to ignore this.

Just as Daniel spoke of these things, Jesus – the Messiah of God – died to make the Atonement, to take away sin. He came at the end of the age. He came to fulfill the law and the prophets (which is related to “seal vision and prophet”). He was to come the second time to bring that Old Covenant world to its appointed- catastrophic- end! He would, at his parousia, bring in the world of everlasting righteousness that was foretold by the OT prophets (2 Peter 3:13).! Yet, according to

the former preterists, we are not supposed to see any connection to Daniel 9!

What I want to do at this point is to investigate the motif of the taking away of Israel's sin, as Daniel foretold. The taking away of Israel's sin would be accomplished within and no later than the seventy weeks. What we will do is to examine three (perhaps more) texts besides Daniel 9, that foretold the taking away of Israel's sin.

✓ We will show that each of these texts was Messianic.

✓ We will show that what they foretold was time restricted in fulfillment to the first century, and specifically, the coming of the Lord in judgment of Old Covenant Jerusalem / Israel for shedding the blood of the righteous martyrs.

✓ We will demonstrate that Daniel's prophecy foretold the identical thing that these prophecies predicted.

In establishing that those prophecies – all written prior to Daniel – foretold the catastrophic and climactic events of the first century, we will have established that Daniel 9 was, of necessity, Messianic and that his prophecy also foretold the soteriological and eschatological work of Christ, that was consummated at his end of the age coming in AD 70– Matthew 24:29-34.

The first OT prophecy to be examined is Isaiah 40:1-12: "Speak comfort to Jerusalem, and cry out to her, That her warfare is ended, That her iniquity is pardoned For she has received from the Lord's hand Double for all her sins."

In this great prophecy, YHVH foretold the time when Israel's sin would be removed at the coming of the Lord in judgment of Israel and the arrival of the righteous kingdom (v. 10-12).

The Voice in the Wilderness would herald that Day of the Lord when Israel's sin would be taken away (Isaiah 40:3).

John the Baptizer was, of course, that promised Voice. He came preparing for the coming of the Lord in judgment and the arrival of the kingdom. He said that the Day of the Lord was near – “Repent for the kingdom of heaven has drawn near”; “His winnowing fork is in his hand”; “The axe is already at the root” (Matthew 3:2/ 10-12). He promised the forgiveness of sin- the taking away of sin.

Side Bar: John was also The Messenger of Malachi 3:1-6 and Elijah of Malachi 4, which means that he was to prepare for the coming of the Great and Terrible Day of the Lord in the judgment of the Temple (Malachi 3:1-3) when no man could stand before Him. Why is this coming of the Lord in the judgment of the Old Covenant Temple, not the same judgment of the Temple in Daniel? Daniel anticipated the utter destruction of the Temple, Malachi foretold the yet future to him judgment of the Temple. One thing is for sure, the coming of the Lord in judgment of the Temple of Malachi was not the coming of Antiochus Epiphanes (BC 175-164), since it would be the Day of the Lord presaged by The Messenger, i.e. John the Baptizer (Mark 1:1-3). I will not explore that here, but, see my book, *Elijah Has Come: A Solution to Romans 11:25-27* for a fuller discussion.

Undeniably then, Isaiah 40 with its prediction of the coming of the Lord in judgment and the kingdom to take away Israel’s sin was Messianic. That is how John applied that prophecy – he was the Voice! Jesus said John was the Voice. It is how Mark applied it (Mark 1:1-2). So, in Isaiah 40 we find a Messianic prophecy of the taking away of Israel’s sin at the coming of the Lord in judgment and the kingdom.

John was the Voice announcing the forgiveness of sin, the impending judgment of Judah and the arrival of the kingdom. That meant that the taking away of Israel’s sin was a Messianic promise, and due to the temporal constraints in the Gospels, was to be fulfilled soon.

Notice that in Daniel we find the promise of the taking away of Israel’s sin. We have the time of the judgment of Jerusalem. We have the promise of the coming in of everlasting righteousness- which is the

arrival of the New Creation– the Kingdom. (One has the right to ask if the kingdom came in the days of Antiochus Epiphanes, establishing everlasting righteousness? To suggest that it did, would be nothing less than desperation. Did the Maccabees – in the time of Antiochus – restore Torah observance? Yes. Did they establish the kingdom in everlasting righteousness? Hardly).

If Isaiah 40 is the background for Daniel 9, (and many scholars believe that it is),

then,

since Isaiah 40 foretold the ministry of John presaging the AD 70 coming of Christ in judgment, the kingdom, and the taking away of Israel’s sin at that Day of the Lord,

then,

It must be true that Daniel 9 foretold that same Day of Salvation – the taking away of Israel’s sin at the arrival of the world of everlasting righteousness in AD 70. (Again, I discuss the connections between Isaiah 40 and Daniel 9 in detail in my “Elijah Has Come: A Solution to Romans 11:25-27.” The connections are incredible).

Unless it can be definitively proven that the taking away of Israel’s sin foretold in Isaiah 40 is totally unrelated to the taking away of Israel’s sin in Daniel 9, that means that Daniel 9 is Messianic. And that falsifies the claims of those denying the Messianic application of Daniel.

The constituent elements in both passages – not to mention Malachi 3 & 4 – are identical. To compound this problem, the advocates of the view that Daniel 9 foretold Antiochus Epiphanes cannot point to the time and the manner of the taking away of Israel’s sin in the days of Antiochus. As a matter of fact, in the FaceBook exchange, I posed the following questions: (Keep in mind that in the Antiochan view, Onias III, (BC 185-171) the High Priest of Jerusalem, is supposedly the “messiah” of Daniel 9:26 that died in the middle of the seventieth

week. In light of that identification, Onias should have been the one to make the Atonement, to take away sin and to bring in the everlasting righteousness).

With that in mind, I posed the following questions in the FaceBook discussions:

Did Onias make the Atonement?

Did Onias take away Israel's sin?

Did Onias bring in the world of everlasting righteousness – which by the way – both Paul (Galatians 5:5 and Peter (2 Peter 3:13) and John (Revelation 21-22) were still anticipating in the first century – in fulfillment of OT prophecies?

As of the posting of this article, I have received no response to the questions above.

We have the right to ask who did these things? Who made the promised Atonement? Who put an end to sin? Who brought about the reconciliation? Since only a high priest could make the sacrifices for the Atonement, to take away sin, etc., then those references in Daniel 9 demand that a priest, a High Priest, had to accomplish those things. But, to reiterate, chronologically that could not have been Onias, even though he was a high priest! Thus, if (since) Onias did not do what Daniel 9:24 predicted, he is not the messiah of Daniel!

I raise these questions above because as just noted, it is claimed that Onias III is the messiah, the prince, of Daniel 9:26. But, there are some facts that are being ignored in this suggestion.

✓ The fact is that Onias was murdered in BC 171, having fled Jerusalem to escape the wrath of Epiphanes.

Here is what that means:

✓ He did not re-dedicate the Temple after its defilement by Antiochus in BC 168! (*Onias died three years before Antiochus even defiled the temple!*)

- ✓ He did not “take away sin” by his actions.
 - ✓ He did not “make the Atonement.”
 - ✓ He did not establish everlasting righteousness.
 - ✓ He did not anoint the Most Holy (Place)!
- (He did not fulfill other aspects of Daniel 9:24 but we will leave that for another time, perhaps).

Chronologically, and historically, Onias III simply could not be the prince that would accomplish the elements of Daniel 9:24. (Of course, Jesus, the Great High Priest, did come to put away sin, to make the Atonement and bring in everlasting righteousness, thus fulfilling the OT prophecies, but, that supposedly has nothing to do with Daniel – or so we are being told!)

Onias was certainly respected for resisting the Hellenizing of Antiochus, and for resisting the plundering of the Temple treasures by the king, Seleucus Philopator. However, he was not the priest that was in charge of the temple after its desecration by Antiochus, (having been murdered three years earlier). It is anachronistic to suggest that he was the one that made the Atonement, took away sin, made the reconciliation and brought in everlasting righteousness! That “honor” should have been placed on Judas, son of Mattathias, who cleansed the temple after the city was retaken by Mattathias in BC 164. But, that is untenable and there is nothing in Daniel 9 to suggest or allow for that identification. The math does not work either.

According to Daniel 9:26 the messiah in view (supposedly Onias III) would be cut off in the middle of the week – the seventieth week. This demands that the middle of the seventieth week was in BC 171. That only leaves 3 ½ years for the duration and expiration of the seventy weeks. There are severe problems here, as already suggested. Here is a brief time line:

- ✚ Onias was murdered in BC 171– three years before Antiochus defiled the temple! Again, this was supposedly in the middle of the seventieth week.

✦ Antiochus defiled the temple in BC 168.

✦ Judas Maccabeus cleansed the temple in BC 164. That is seven years after the death of Onias, and thus, 3 ½ years after the end of the seventieth week.

This time line, accepted by virtually all historians, falsifies the claim that Onias was the messiah of Daniel 9 -thus, falsifying the claim that **Daniel's Seventy Week Prophecy** was Antiochan application of Daniel 9. Now, perhaps I have completely missed it, but, I have not read anyone that has suggested that Judas Maccabeus was the messiah of Daniel 9:26. The chronology of that suggestion would simply not fit anyway.

Not only that, there is only one prince, one messiah involved in Daniel 9:26 who would accomplish the Atonement, the putting away of sin, etc.. But, since Onias cannot be the prince that accomplished these things, that means that another prince / messiah had to do it. But once again, Judas cannot have been that prince due to the chronology of the text. Even if one posits Judas as the one to make the Atonement, that demands that we find two messiahs in Daniel 9– in fact, it may, on the traditional reading, demand three messiahs!

1. You have the people of the prince that was to come who would destroy the city and sanctuary. We are told that this had to be Antiochus as the first prince.

2. Then, you have the messiah that would be cut off in the middle of the week. We are told that this was Onias, but, as we have seen, he did not accomplish the things listed in Daniel 9:24! How does Onias, fleeing the temple, and being murdered in the desert, equate to making the Atonement, taking away sin, and bringing in everlasting righteousness?

3. But then, we have to have a priest, a High Priest, to accomplish the tenets of Daniel 9:24. But remember, chronologically, that does not work, because Judas – although he was a priest – cleansed the temple

seven years after Onias, and 3 ½ years after the expiration of the seventy weeks! But, he did not make the Atonement for sin, or put away sin, or bring in everlasting righteousness as demanded by the text of Daniel 9.

To summarize at the risk of redundancy, the problems (just a few of the problems) with the Antiochan suggestion, here is what we have:

1. Antiochus did not “destroy the city and the sanctuary” in an overwhelming flood, as the text of Daniel 9:26-27 demands. Incidentally, the language of the overwhelming flood, is never used of anything other than total destruction. (CF. Isaiah 24:18f). The language springs from the Noachic flood, and thus, to suggest that any kind of partial destruction of the city, the people and the temple is in view is a violation of that “flood” imagery.
2. Onias did not make the Atonement, take away sin, or bring in everlasting righteousness, as the text demands. (By the way, Sam Frost, former preterist, posited Onias II as the messiah to be cut off in Daniel 9:26. But that must be a typological error. Onias the II was not a righteous person by any stretch of the imagination and he is not the Onias that was murdered by Menelaus. Furthermore, Onias II died in BC 181, which does not in any way fit Frost’s proposed chronology of Daniel 9).
3. Onias III died before the Temple was ever defiled by Antiochus. That means that he did not cleanse the Temple, did not make Atonement for the Temple, did not bring in everlasting righteousness, as demanded by the text of Daniel 9.
4. Judas Maccabeus did cleanse the temple, but, his actions lie outside the seventieth week, and the text is emphatic that the events of Daniel 9:24 were to occur within that divinely ordained period.
5. As a final thought, the end of the seventieth week is the overwhelming destruction of the city and the sanctuary. That demands

that the end of the seventy week countdown was in BC 168. But, that too destroys the Antiochan application.

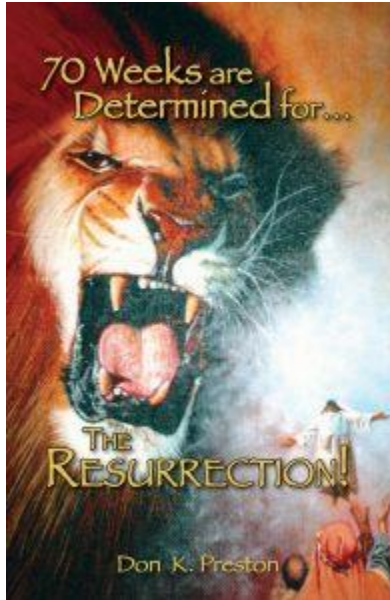
Antiochus assaulted the city and desecrated the temple in BC 168. That has an appearance of agreeing with an Oniad messiah, since that desecration was 3 ½ after the death of Onias. But in reality it does not help since if the seventy weeks ended in the attack on the city, as the text demands, then there is no place for the making of the Atonement, the taking away of sin and the bringing in of everlasting righteousness prior to BC 168! As we have seen, Onias did not do that! He died before that desecration! Where and when, then, in this scenario, are the glorious things of Daniel 9:24 accomplished? The seventy weeks, in this scenario, ends, not with the glorification and salvation of God's people, but with the desecration of the temple and the defeat of the people! The end of the seventy weeks is horror, shame, defeat and desecration!

So, what we have in the connections between Isaiah 40, the ministry of John the Baptizer as The Voice, and **Daniel's Seventy Week Prophecy** is that they all spoke of the same thing– the taking away of Israel's sin at the coming of the Lord in judgment of Israel. Isaiah 40 is patently Messianic. Thus, if Isaiah and Daniel 9 speak of the same thing– the taking away of Israel's sin at the time of her judgment, then this serves as powerful proof that Daniel 9 is Messianic. And if Daniel 9 is Messianic, the futurist views of the former preterists falls to the ground.

Furthermore, our brief examination of the proposal that Onias III was the messiah to be cut off has shown that he does not match the criteria of the text. While it is sometimes claimed that there is a perfect correspondence between Daniel 9 and Onias, that simply is not true. Onias was “run out of town” by Antiochus. He was murdered and did not even finish his course as a High Priest. Again, he did not do what Daniel 9 demands.

In our next installment, I will take a look at another amazing prophecy – a Messianic prophecy – of the taking away of Israel's sin. That prophecy matches Daniel 9 to a "T." Stay tuned!

Be sure to get a copy of my book, [Seventy Weeks Are Determined...For the Resurrection.](#)



Daniel's Seventy Week Prophecy: Antiochus or Jesus = <https://donkpreston.com/daniels-seventy-week-prophecy-antiochus-or-jesus-2/>

A look at Isaiah 26-27 and Daniel 9 – Parallel Messianic Texts

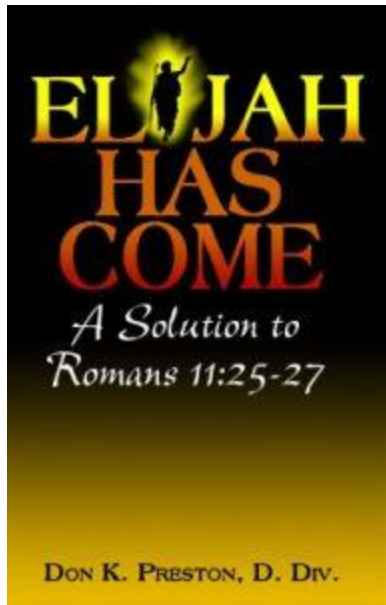
In our first installment, examining the claim that Daniel 9 is not Messianic, we noted how Isaiah 40 and its promise of the taking away of

Israel's sin is directly parallel with Daniel 9. We demonstrated that Isaiah 40 is undeniably Messianic, as it foretold the coming of The Voice, the herald the Day of the Lord, in judgment and salvation– the taking away of sin. In the New Testament, John said he was The Voice. Jesus echoed that, and Mark the Evangelist testified to this truth. Since Isaiah foretold the taking away of Israel's sin through the work of the Messiah, and since Daniel 9 foretold the taking away of Israel's sin, to bring in everlasting righteousness, this serves as proof that Isaiah and Daniel are both Messianic.

There is much more that could be said about the relationship between Isaiah 40 and Daniel 9. See my book *The Resurrection of Daniel 12:2: Future or Fulfilled? For an in-depth discussion.*

The implications of this are profound. Since Daniel 9 is Messianic, it means, as I demonstrated in my [*Seventy Weeks Are Determined...For the Resurrection*](#), that the eschatological consummation is posited by scripture at the end of the seventy week countdown of Daniel 9. And this reveals one of the key motivations for the former preterists who are claiming that Daniel 9 was not Messianic but rather was fulfilled in the time of Antiochus Epiphanes. Futurists know that if Daniel 9 is Messianic and foretold the resurrection, that their futurist eschatology is dead- it is game over. So, they believe that if they can prove that Daniel 9 is not Messianic, and is not eschatological, that one of the pillars of Covenant Eschatology crumbles. They are thus desperate and willing to go to what seems like any length – no matter how illogical – to deny the Messianic nature and content of Daniel 9. Some of the comments being made are, in addition to being purely presuppositional, (e.g. “No one saw the resurrection, therefore, it did not happen in AD 70.”) in a word, unbelievably bad.

So, what I want to do now is to examine the Little Apocalypse– Isaiah 24-27. These chapters had a profound role in Pauline (and NT) theology and eschatology. To say that they set the stage for Daniel 9 is an understatement. What I will present here is an edited (reduced) version of material from my book, [*Elijah Has Come: A Solution to Romans 11:25-27*](#).



The seventy week prophecy of Daniel 9 is directly related to the ministry of John the Baptizer as Elijah!

In a brief scan, I discovered that Paul quotes from the Little Apocalypse no less than seven times in Romans 8-11. (J. Ross Wagner, in his excellent, *Heralds of the Good News*, (Boston; Brill Academic Press, 2003), 343) has Paul citing the Little Apocalypse no less than eight times). What is so significant about this is that Isaiah 24-29 contains no less than six (I think more, actually) predictions of the salvation of Israel, but, in every occurrence that salvation is posited at the time of the judgment of Jerusalem. Let's take a look then, at the Little Apocalypse.

1. Isaiah 24 – We find the establishment of the kingdom in v. 20 at the time of the punishment of the wicked. That kingdom arrives at the time of the judgment of “the people” and “the city” that sits in the midst of “the land” (v. 10-12. This can only refer to Old Covenant Jerusalem and the people of Israel Compare Ezekiel 5:8-9). The entire chapter is about the coming judgment of Israel because “they have broken the everlasting covenant” (v. 5).

Brant Pitre, (*Jesus, Tribulation and the End of Exile*, (Grand Rapids; Baker Academic, 2005), 229) agrees with this assessment, and includes Isaiah 25:1-12 in his comments on “the city of chaos” that was to be destroyed. He fails, however, to see that if Jerusalem is the city of chaos to be destroyed in Isaiah 25:1f, that this demands that the resurrection of v. 8 – the source of Paul's resurrection hope in 1 Corinthians 15 – was to

occur at the destruction of Jerusalem. This would be in agreement with Daniel 12:2-7.

2. Isaiah 25:1-3 / 6-9 – The establishment of the kingdom and the judgment of the wicked of 24:20f is posited very clearly in chapter 25:1-3 at the time when the fortified city (Jerusalem) and the temple would be destroyed and the temple turned over to pagans.

Then, in verses 6f we find the prophecy of the Messianic Banquet and the resurrection. It should hardly be necessary to note that Paul quotes from Isaiah 25:8 in his discussion of coming resurrection in 1 Corinthians 15. That means that the resurrection of 1 Corinthians 15 would be when the City and the Temple would be destroyed– just as Daniel 9 foretold.

Likewise, Jesus draws directly from Isaiah in his comments to the Centurion in Matthew 8:11. He promised, “many shall come from the east and the west and sit down with Abraham, Isaac and Jacob in the kingdom, the sons of the kingdom shall be cast out.” Now, for argument sake (only) one could say that **the seventy week prophecy of Daniel 9** is not messianic and still be able to prove from Jesus’ application of Isaiah 25, that the resurrection of 1 Corinthians 15 was in AD 70 when the “sons of the kingdom” were cast out.

What is so fascinating is that Frost, Gentry, McDurmon, etc., and most Postmillennialists agree that Matthew 8:11 was fulfilled in AD 70! But, as I point out in detail in my [The Resurrection of Daniel 12:2](#) book, that means that the resurrection of 1 Corinthians 15 is fulfilled! Not only that, it proves that resurrection does not entail the raising of human corpses out of the dust! If Abraham and the worthies are now in heaven – as posited by Frost and others – sitting at the Banquet, then undeniably, Isaiah 25 and 1 Corinthians 15 are fulfilled and, to restate, the resurrection did not include any necessity of having a body of flesh, or being raised out of literal, physical graves.

3. Isaiah 26:1-3, 19f – In the early verses of chapter 26 the prophet foretold the time of salvation: “with joy will we draw water from the well of salvation” – this is the salvation that would come at the time of the Messianic Banquet of 25:6-9. We then find the resurrection: “your dead shall live”– but, this is undeniably posited at the time of the Messianic Woes, commonly called the Great Tribulation (v. 17). This is also posited

at the Day of the Lord for the vindication of the martyrs (v. 21). I am convinced that Isaiah 26 lies behind Paul's reference to the groaning of creation and the promise of the resurrection in Romans 8:18f.

See Brant Pitre's excellent discussion of the relationship between the Great Tribulation and the restoration of Israel (2005, 219+). He shows that in Scripture and in Jewish thought, there is a clear-cut and inseparable connection between these motifs. Since Jesus posited the Tribulation for his generation, and in direct connection to the judgment on Jerusalem, this means that Let me suggest again that you see my book *The Resurrection of Daniel 12:2: Fulfilled or Future?* in which I document the direct and undeniable connection between the Great Tribulation and the Resurrection. With this connection established, those who admit, as the Amillennialists and Postmillennialists normally do, that the Great Tribulation was in the first century, have unwittingly destroyed their own futurist eschatology. And those former preterists who seek to delineate between the Great Tribulation and the Resurrection are likewise falsified.

4. Notice that in Isaiah 26:20-21, the resurrection is posited at the Day of the Lord, when He would come and avenge the blood of the martyrs "the earth will no longer conceal the blood of the saints."

5. Isaiah 27:1-2 promised the destruction of Leviathan, (this is at the Day of the Lord to avenge the martyrs of 26:21) so that Israel, the Lord's vineyard, could sing praises for her salvation. God's people would suffer, but, her enemies would be crushed. We then we find one of the passages that Paul cited in Romans 11:26-27. So, at this juncture we need to focus on Isaiah 27:9f to see how it compares directly with Daniel 9.

"Therefore by this the iniquity of Jacob will be covered; And this is all the fruit of taking away his sin: When he makes all the stones of the altar Like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand. Yet the fortified city will be desolate, The habitation forsaken and left like a wilderness; There the calf will feed, and there it will lie down And consume its branches. When its boughs are withered, they will be broken off; The women come and set them on

fire. For it is a people of no understanding; Therefore He who made them will not have mercy on them, And He who formed them will show them no favor. And it shall come to pass in that day That the Lord will thresh, From the channel of the River to the Brook of Egypt; And you will be gathered one by one, O you children of Israel. So it shall be in that day: The great trumpet will be blown; They will come, who are about to perish in the land of Assyria, And they who are outcasts in the land of Egypt, And shall worship the Lord in the holy mount at Jerusalem.” Isaiah 27:9-13).

So, what do we have in Isaiah 24-27?

✓ We find, among other things, several references to the coming salvation of Israel. And, in chapter 27:9-10, that is explicitly referred to as the time when the Lord would take away the sin of Israel.

✓ That salvation, that taking away of Israel’s sin, is explicitly posited at the time,

“When He makes all the stones of the altar like chalkstones that are beaten to dust, Wooden images and incense altars shall not stand. Yet the fortified city will be desolate, The habitation forsaken and left like a wilderness; There the calf will feed, and there it will lie down And consume its branches. When its boughs are withered, they will be broken off.”

Were Israel’s sins taken away at the time of the desecration of the temple by Antiochus Epiphanes? Patently not. Nor were Israel’s sins taken away after Antiochus.

Was the altar of the Temple turned to chalkstone crushed and destroyed? No. This has been pointed out repeatedly in the FaceBook exchange, but, this has been all but totally ignored.

✓ This salvation would be at the Day of the Lord to avenge the blood of the martyrs – 26:21. Was the attack on Jerusalem and the desecration of the temple to avenge the blood of the martyrs?

✓ This day of the taking away of the sins of Israel would likewise be the time of the resurrection (26:19f). Will the former preterists and futurists tell us if they believe that the resurrection would take place at the time of Antiochus Epiphanes?

Sam Frost is on record as delineating between the time of the Great Tribulation -in the time of Antiochus Epiphanes (Daniel 12:1) and the resurrection of Daniel 12:2, which is supposedly at the proposed end of time. But, that is untenable. The text of Isaiah offers no support for that idea. To claim that Isaiah is speaking of an event separated by thousands of years from the rest of the text – is eisegesis on a grand scale.

✓ This resurrection would be out of the dust, just as the resurrection of Daniel 12:2 would be the resurrection out of the dust. But, keep in mind that in Isaiah 26 that time of resurrection is the time of the salvation of Israel – the taking away of her sin – when the city and the temple would be crushed and destroyed! This correspondence between Isaiah and Daniel is undeniable. (I will not cite the many scholars that agree that Daniel is drawing from Isaiah, but, this is very important. It shows that Daniel's prophecy of the resurrection posited the resurrection at the time of the Great Tribulation and, at the time when the power of the holy people would be shattered (Daniel 12:2-7) i.e. when the city and the temple would be destroyed (Isaiah 25:1-2 / 27:10f).

✓ This time of the taking away of Israel's sin would be when the people whom the Lord had created would no longer receive mercy (Isaiah 27:10-11).

It is important to realize that this language is taken directly from the Song of Moses, Deuteronomy 32:28. The Song foretold Israel's last days (32:19f/ 32: 29f).

The relationship between Isaiah 24-27 and **the seventy week prophecy of Daniel 9** is very clear then. In both passages we have the taking away of Israel's sin at the time of the destruction of the city and the temple. And both passages likewise foretold the full end of Israel's covenant relationship with the Lord. The seventy weeks is the prediction of the climax of Israel's eschatological hope. The constituent elements of the

Atonement, the taking away of sin, the bringing in of everlasting righteousness, not to mention the anointing of the Most Holy, were all elements being anticipated by the New Testament writers who said they were longing for the fulfillment of God's Old Covenant promises to Israel. So, notice the following:

The Song of Moses foretold the avenging of the blood of the Martyrs in Israel's last days, in the days of her latter end (Deuteronomy 32:20 29f / 32:43). In those days the people without understanding would no longer receive mercy. (The Lord would turn His face from them, 32: 32:20). Of course, Jesus said he was in the last days, he said that all the blood of the martyrs would be avenged in his generation; he said that would be in the judgment of Jerusalem (Matthew 23).

In Isaiah 26-27 we have the prediction of the resurrection, the Day of the Lord, the avenging of the martyrs, and the taking away of Israel's sin. This would be when Jerusalem and the temple would be destroyed, the temple altar crushed, shattered, turned to chalkstone. And this would be in fulfillment of the Song of Moses. What this means is that the prophecy of Isaiah, in its ultimate application, is about final end, the last days of Israel, as the Song foretold. That is how Paul interpreted and applied Isaiah.

In Romans 11, Paul was undeniably anticipating the future to him coming of the Lord to take away the sin of Israel, in fulfillment of Isaiah the source of that expectation. Thus, he clearly viewed Isaiah as Messianic.

What do we find in Daniel 9, to turn back to that text?

We find the prophecy of the consummation of Israel's covenant history: "Seventy weeks are determined for your people and your city." This is about Israel's last end – the end foretold by Deuteronomy 32 and Isaiah. Just like Daniel 11-12 presents a panoramic view of Israel's history into the climactic days of the Roman destruction, Daniel 9 foretold the paradigmatic seventy weeks that would consummate in the New Creation of everlasting righteousness. (For a discussion of Daniel 10-12 and how the vision extends to and ends in the days of Rome and AD 70,

see James Jordan's *Handwriting on the Wall*, (Powder Springs, GA.; American Vision, 2007), 496).

In Daniel 9 we find the promise of the avenging of the blood of the martyrs, i.e. specifically, the avenging of the blood of the Messiah (v. 26-27). And notice that just as in Isaiah 26-27 that vindication is posited at the destruction of the city and temple. This does not fit the AE suggestion. One would think that instead of Antiochus attacking Jerusalem to avenge the death of Onias, that he would be the one destroyed. He was the one ultimately responsible for the death of Onias. But, clearly, his attack on Jerusalem was not God's judgment on him. He did not die for almost four years afterward!

To repeat, *Jerusalem did not kill Onias!* The attack and desolation of the temple was not God's punishment of AE for killing Onias. Yes, Menelaus the High Priest killed Onias, but, he did so as a pawn of Antiochus who was the driving force behind all of that internecine conflict and drama. (Not only that, but, Menelaus did not die until approximately BC 161 – seven years after Antiochus attacked the city and three years after the death of Antiochus. Thus, once again, the attack on Jerusalem was not the avenging of the blood of Onias, since the one guilty of that crime, neither Antiochus or Menelaus – was slain in that attack). But in Daniel 9 it is the city that is being destroyed for killing the Anointed Messiah. If the AE construct is right, then it should have been Antiochus or Menelaus being destroyed / slain for killing Onias.

We then find the promise of the salvation of Israel just as Isaiah 24-27 foretold. The constituent elements, at least most of them, anticipated the glorious climax to Israel's history.

In Isaiah 27 we find the specific and explicit positing of the salvation of Israel, the taking away of Israel's sin (and thus the resurrection and salvation) at the time of the destruction of the city, the people and the temple: "Therefore by this the iniquity of Jacob will be covered; And this is all the fruit of taking away his sin: When he makes all the stones of the altar like chalkstones that are beaten to dust" (Isaiah 27:9f). Is that what Daniel 9 foretold? Yes! The end of the seventy weeks, the time of the "full end" is the destruction, the total destruction, of the people, the city and

the temple. And let's face it, the people of Israel were not utterly destroyed by AE. The Maccabean Revolt is proof positive of that.

The Seventy Week Prophecy of Daniel 9 is likewise the time of the bringing in of everlasting righteousness, the putting away of sin– this is Israel's time of salvation, but, it is also the full end of her covenant history! While AE declared that Torah could not be observed, it was that very command that led to the revival of Torah observance– not the shattering of Torah, not the end of Israel's covenant history. AE did not completely shatter the power of the holy people as demanded by Daniel 9 & 12! The power of the holy people was her covenant relationship with the Lord, and it was that Torah observance that was revived under AE! So, the Song foretold the last days of Israel -her last end. The martyrs would be avenged. Jesus, Paul and the NT writers applied the Song to their generation.

Isaiah cited the Song to be fulfilled when Israel was utterly destroyed, at the Day of the Lord when the martyrs would be avenged.

Paul cited both the Song and Isaiah in his prediction of the future to him taking away of Israel's sin at the Day of the Lord.

Daniel 9 foretold that Israel's salvation would be accomplished within the seventy weeks when the city, the people and the city would reach their full end, (Israel's last end) in the overwhelming flood of destruction and the martyrs would be avenged.

This is perfect correspondence as to events, as to time, and to application.

Remember that in our previous article we demonstrated that the proposal that Onias III was the "anointed one" (messiah) to be cut off is untenable. The proponents of the AE construct cannot make either the players, the events or the time line fit, in spite of their claims that Antiochus and Onias "fit perfectly." That is a false claim.

Let me reiterate: Onias III did not make the Atonement. He did not take away sin. He did not bring in everlasting righteousness to restore and rededicate the city and temple. He was killed three years before Antiochus even defiled the Temple, thus, he played no role in its cleansing and sanctification! So, how then, does he “fit perfectly” with Daniel 9? He doesn’t.

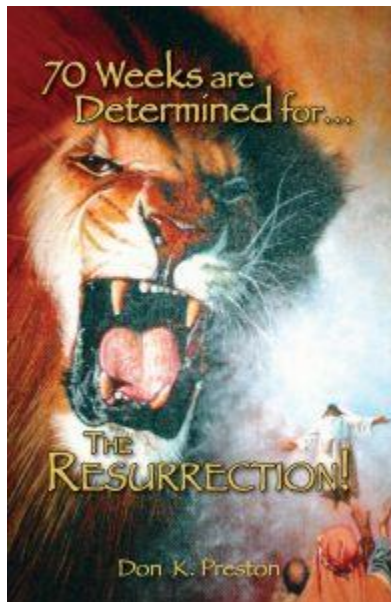
More to come on whether **The Seventy Week Prophecy of Daniel 9** is a true Messianic Prophecy.

Post navigation

Daniel’s Seventy Week Prophecy – Three Messiahs, Three Princes? #3 = <https://donkpreston.com/daniels-seventy-week-prophecy-three-messiahs-three-princes-3/>

February 28, 2018 1 Corinthians 15 Daniel 12 Daniel 9:24 Daniel’s Seventy Week Prophecy Day of the Lord eschatology full preterist Gary DeMar Great Tribulation last days passing of the law of Moses restoration of all things

Spread the love



Daniel’s Seventy Week Prophecy– Fulfilled in Jesus — Not Antiochus Epiphanes!

Daniel's Seventy Week Prophecy: Three Messiahs, Three Princes?

Be sure to read the first two installments of this series in which we are examining the question of whether Daniel's Seventy Week Prophecy foretold the coming of Antiochus Epiphanes, or, if Daniel foretold the coming of the True Messiah – Jesus. [#1](#) [#2](#). It is important to realize that the view of Daniel 9 that says it was about Antiochus and Onias III the High Priest raises a question: How many “princes / messiahs” are in the text of Daniel 9?

In the view of Sam Frost and his supporters on FaceBook, there are two, Antiochus Epiphanes and Onias. But, that will not work. The truth is that if one follows their view, there must be, logically at least, *three* “anointed” ones. Yet, the text does not allow for that.

Understand that the Hebrew word Mosiach simply means anointed. It does not always refer to Jesus “the Messiah.” Thus, Antiochus was a messiah because he was evidently appointed by the Lord to accomplish the judgment on Jerusalem. Likewise, Onias III was messiah, because as High Priest, he was an “anointed one.” But, Daniel 9 – under the AE construct – demands three messiahs!

1. Antiochus Epiphanes.

2. Onias III.

3. *Some other High Priest, a messiah.* This third messiah was to make atonement, take away sin, and bring in everlasting righteousness after the desecration by Antiochus and after the murder of Onias! It is essential to understand that these key elements of making the Atonement, take away sin and bring in everlasting righteousness were functions of the High Priest. They were not things done (performed) by the people. They were cultic, liturgical actions and functions, accomplished (ostensibly) in the Temple cultus. And to repeat, those liturgical functions could only be “accomplished” (performed) by a High Priest, an anointed one.

Not just any “messiah” could enter the temple and offer sacrifices. Remember Uzziah the king– who was *an anointed one* of course – who entered the temple and offered incense (2 Chronicles 26:16-21)? Not being a duly ordained priestly messiah: “he transgressed against the Lord his God by entering the temple of the Lord to burn incense on the altar of incense.”

The duly authorized High Priest, Azariah with several other priests, confronted and condemned the king for his presumptuous actions:

“And they withstood King Uzziah, and said to him, “It is not for you, Uzziah, to burn incense to the Lord, but for the priests, the sons of Aaron, who are consecrated to burn incense. Get out of the sanctuary, for you have trespassed! You shall have no honor from the Lord God.” Then Uzziah became furious; and he had a censer in his hand to burn incense. And while he was angry with the priests, leprosy broke out on his forehead, before the priests in the house of the Lord, beside the incense altar (2 Chronicles 26:18-19).

The point is that when Daniel foretold the making of the Atonement, taking away of sin, etc., this demands that *a duly ordained “messiah” a High Priest*, had to perform those actions, in the temple. So, who would accomplish those soteriological predictions?

It is safe to say that Antiochus did not make the atonement, take away sin, and bring in everlasting righteousness! He was evil. He was no High Priest.

And, catch the power of this: Onias III did not do these things. He served as priest prior *to the desecration of the temple by Antiochus*. Thus, he could not make atonement for the temple after its desecration. He played no role in making the atonement, restoring the cultus and reviving Torah! He played *no role* in bringing in everlasting righteousness. He died a fugitive away from the city, away from the temple! In fact, one has the right to ask why Onias would be singled out for mention in such an auspicious prophecy like Daniel 9 since he lived, worked and died prior to the time when the events of verse 24 could begin to unfold.

I am not discounting Onias’ attempts to fight Menelaus and his henchman Andronicus (who later killed him). Onias was highly respected. I am

simply pointing out that chronologically and in light of what Daniel 9:24 demands, Onias simply does not fit.

Let me repeat my point from just above. The elements of atonement, taking away sin, etc., are distinctively and exclusively the cultic and liturgical work of the High Priest. These were not actions of the people, *per se*. Thus, since Antiochus could not perform those duties, and since Onias did not, that demands another messiah in Daniel 9 to make the atonement, to take away sin and bring in everlasting righteousness. The priest that followed Onias was Menelaus, the man who murdered Onias (through his henchman Andronicus). He had purchased, through bribery, the High Priesthood from Antiochus. We are safe in saying that he did not, and could not, establish everlasting righteousness. As a totally corrupt High Priest, one can say with safety that he could not even make the Atonement or take away sin! As a man given to violence, corruption, dishonesty and cruelty, he was *disqualified* from offering the sacrifices – any of his temple functions were totally ineffective. *He could never accomplish what Daniel 9 foretold and demanded.*

So, if we are going to honor what Daniel 9 says, and then attempt to impose the Antiochan view onto the text, it demands three anointed ones. But, this is not the case if we accept the Messianic view.

Jesus is the prince that was to come (and did) and as we have shown previously, it was his people, according to the testimony of Josephus (shared earlier) that were responsible for the destruction of the city and the temple.

It was Jesus the Christ – the anointed – who was slain after the sixty ninth week.

It was Jesus the Christ who confirmed (berith) the covenant (Cf. Romans 15:8). Sam Frost's claim on FaceBook that the text actually means that the prince in view would make the covenant "strenuous" (not confirm the covenant), has him on a linguistic limb virtually alone. I have examined 51 translations and *not one of them support this rendering*. You would think that at least one of them would support Frost, but they do not.

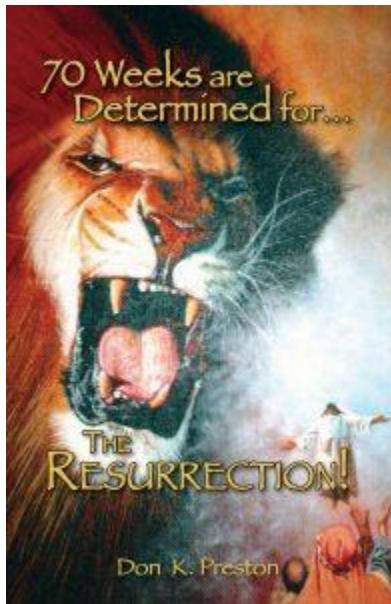
It was Jesus, through the power of his perfect sacrifice – as a result of his martyrdom – that caused the sacrifice to end in the judgment of the city.

It was Christ the Messiah who fully accomplished the destruction of the city and the temple; he came in the glory of the Father in judgment.

It was Jesus, the Great High Priest, who was “holy, harmless, un-defiled, separate from sinners” (Hebrews 7:26) who made the Atonement, put an end of sin, and brought in everlasting righteousness.

There are not three messiahs, three anointed ones, in Daniel 9. There is only one true Messiah, and that is Jesus the Christ. **Daniel’s Seventy Week Prophecy** is not about Antiochus Epiphanes. It is about Jesus, the True Messiah.

More to come. For more on **Daniel’s Seventy Week Prophecy**, see my book, [Seventy Weeks Are Determined...For the Resurrection](#). It is a powerful demonstration that Daniel 9 foretold the resurrection of the dead – not Antiochus Epiphanes.



Daniel’s Seventy Week Prophecy is about the resurrection at the time of the end. Not Antiochus Epiphanes!

Post navigation

[Previous](#) [Previous post](#): Daniel’s Seventy Week Prophecy: Antiochus or Jesus #2

NextNext post: Daniel's Seventy Week Prophecy of Daniel 9: Bringing In Everlasting Righteousness – Impossible Under Antiochus Epiphanes!

Search ...

TRANSLATE FROM ENGLISH

 English

WITH REGARD TO ADVERTISING

The ads on my site do not necessarily represent my views. Any offensive ad or repetitive ad may be removed by you reporting them at the top right corner of each ad.

GIVE YOUR SUPPORT FOR OUR MINISTRY

DKP CATEGORIES

DKP Categories Select Category 1 Corinthians 13 AD 70 Articles babylon Benjamin Netanyahu bible prophecy Biblical Hermeneutic Blog Post Book of Daniel Book of Revelation Books Creeds Dating of Matthew Dating of Revelation Dating the NT books Day of the Lord Debates Deity of Jesus Elijah end of the world eschatology Exegetical Studies Failures of Futurism Series Feast Days of Israel Formal Debates Fulfilled Prophecy full preterist Hebrews 9:6-10. Holy Spirit Isaiah Israel 1948 Israel and the Land Jerusalem Temple Jewish Feast Days John the Baptist Jonathan Cahn last days Matthew 5:17-18 Nature of the Kingdom New Creation Olivet Discourse Olivet Discourse– Matthew 24 Passing of the Law of Moses PPW Rapture Responding to the Critics restoration of all things Restoration of Israel Resurrection Romans 11:25-27 Romans 8 Sabbath second coming Studies in Romans Studies in Thessalonians The Last Days/End Times The Millennium The New Creation Uncategorized Written Debates Zechariah 14 Zionism

NEW TO PRETERISM? CHOOSE THIS OFFER

Don K. Preston is offering to new preterists and those desiring a refresher course in preterism 6 books at a 15% discount. You must follow the links in order to qualify.



STORE.BIBLEPROPHECY.COM

New To Preterism – B.P. Store

Do you consider yourself a beginner to Preterism? Or at least one who would like a little refresher course in the basics of Preterism? Don has just what you need to help you along in those areas.

[WATCH](#)

PRI Videos Youtube Latest Video Debate Or Listen Here

[VIEW CART](#)

[View Your Cart](#)

WE ACCEPT ORDERS BY MAIL

*How do I order a book from Don since I am a cash only person?
See Instructions*

Am I able to pay with a money order or personal check?

Yes, checks should be made to:

JaDon Management
720 N. Commerce
#731
Ardmore, OK 73401

If your purchase involves a special offer because of **Youtube or Facebook**, be sure to note that to Don in your order.

Regular orders of one or two books requires an extra **4.95** for shipping and handling

Search ...

- [HOME](#)
- [ABOUT](#)
- [Annual PPW](#)
- [Articles](#)
- [Shop](#)
- [CONTACT DON](#)
- [Donate To The Annual PPW](#)
- [Sitemap](#)
- [Video/Audio Shows](#)
- [2019 PPW Playlist](#)
- [App Articles](#)
- [Categories](#)

DKP ARCHIVES

DKP Archives Select Month [December 2023](#) [November 2023](#) [October 2023](#) [September 2023](#) [August 2023](#) [July 2023](#) [June 2023](#) [May 2023](#) [April 2023](#) [March 2023](#) [February 2023](#) [January 2023](#) [December 2022](#) [November 2022](#) [October 2022](#) [September 2022](#) [August 2022](#) [July 2022](#) [June 2022](#) [May 2022](#) [April 2022](#) [March 2022](#) [February 2022](#) [January 2022](#) [December 2021](#) [November 2021](#) [October 2021](#) [September 2021](#) [August 2021](#) [July 2021](#) [June 2021](#) [May 2021](#) [April 2021](#) [March 2021](#) [February 2021](#) [January 2021](#) [December 2020](#) [November 2020](#) [October 2020](#) [September 2020](#) [August 2020](#) [July 2020](#) [June 2020](#) [May 2020](#) [April 2020](#) [March 2020](#) [February 2020](#) [January 2020](#) [December 2019](#) [November 2019](#) [October 2019](#) [September 2019](#) [August 2019](#) [July 2019](#) [June 2019](#) [May 2019](#) [April 2019](#) [March 2019](#) [February 2019](#) [January 2019](#) [December 2018](#) [November 2018](#) [October 2018](#) [September 2018](#) [August 2018](#) [July 2018](#) [June 2018](#) [May 2018](#) [April 2018](#) [March 2018](#) [February 2018](#) [January 2018](#) [December 2017](#) [November 2017](#) [October 2017](#) [September 2017](#) [August 2017](#) [July 2017](#) [June 2017](#) [May 2017](#) [April 2017](#) [March 2017](#) [January 2017](#) [December 2016](#) [October 2016](#) [September 2016](#) [August 2016](#) [July 2016](#) [June 2016](#) [May 2016](#) [February 2016](#) [January 2016](#) [December 2015](#) [November 2015](#) [October 2015](#) [September 2015](#) [August 2015](#) [July 2015](#) [June 2015](#) [May 2015](#) [April 2015](#) [March 2015](#) [February 2015](#) [January 2015](#) [December 2014](#) [November 2014](#) [October 2014](#) [September 2014](#) [August 2014](#) [July 2014](#) [June 2014](#) [May 2014](#) [April 2014](#) [March 2014](#) [February 2014](#) [January 2014](#) [December 2013](#) [November 2013](#) [October 2013](#) [September 2013](#) [August 2013](#) [July 2013](#) [June 2013](#) [May 2013](#) [April 2013](#) [March 2013](#) [February 2013](#) [January 2013](#) [December 2012](#) [November 2012](#) [October 2012](#) [September 2012](#)

ARTICLES AT ESCHATOLOGY.ORG

Search for:Archived Articles

CATEGORIES

- 1 Corinthians 13
- AD 70
- Articles
- babylon
- Benjamin Netanyahu
- bible prophecy
- Biblical Hermeneutic
- Blog Post
- Book of Daniel
- Book of Revelation
- Books
- Creeds
- Dating of Matthew
- Dating of Revelation
- Dating the NT books
- Day of the Lord
- Debates
- Deity of Jesus
- Elijah
- end of the world
- eschatology
- Exegetical Studies
- Failures of Futurism Series
- Feast Days of Israel
- Formal Debates
- Fulfilled Prophecy
- full preterist
- Hebrews 9:6-10.
- Holy Spirit
- Isaiah
- Israel 1948
- Israel and the Land
- Jerusalem Temple
- Jewish Feast Days
- John the Baptist
- Jonathan Cahn
- last days
- Matthew 5:17-18
- Nature of the Kingdom
- New Creation
- Olivet Discourse
- Olivet Discourse– Matthew 24
- Passing of the Law of Moses
- PPW

- Rapture
- Responding to the Critics
- restoration of all things
- Restoration of Israel
- Resurrection
- Romans 11:25-27
- Romans 8
- Sabbath
- second coming
- Studies in Romans
- Studies in Thessalonians
- The Last Days/End Times
- The Millennium
- The New Creation
- Uncategorized
- Written Debates
- Zechariah 14
- Zionism

Are You New To Preterism?



Some Great Titles To Choose From



The Seventy Week Prophecy of Daniel 9:24:
Bringing in Everlasting Righteousness –
Impossible Under Antiochus Epiphanes! =
<https://donkpreston.com/daniels-seventy-week-prophecy-of-daniel-9-bringing-in-everlasting-righteousness-impossible-under-antiochus-epiphanes/>

We are examining the claim that the Seventy Week Prophecy of Daniel 9 is not a Messianic prediction, but rather foretold the career of Antiochus Epiphanes. Be sure to go back and read the previous installments [#1](#) [#2](#) [#3](#)

Before I get into the body of this article, I want to point out that [in my previous article](#), I pointed out that the Antiochan view demands that Daniel 9 is speaking of 3 “princes” but, that in that paradigm, *not one of them could do what the text of Daniel demands*, i.e. make the atonement, take away sin, and bring in everlasting righteousness. In “response” (if you can call it that) Sam Frost concurred that Daniel does speak (demand) of three princes. He listed them as Cyrus (who made the decree to rebuild Jerusalem, Onias III the slain high Priest, and Antiochus.

Do you see the problem here?

As I noted in a response to Frost, Not one of these men did – or could do – what the text of Daniel 9 demands! Not one of them! *Cyrus was not a priest, nor was Antiochus!* And, Onias was killed by Antiochus’ henchmen before the Temple was desecrated, thus, he did not do those things to restore the temple and cultus! Thus, Frost’s “response” is totally specious and untenable. His suggestion reveals how desperate his new theology has forced him to become.

Consider this: **The Seventy Week Prophecy of Daniel 9** foretold the establishing of everlasting righteousness. I suggest to you that this is *prima facie* proof that Daniel 9 is truly Messianic in the fullest, most wonderful sense of the word.

According to the unbroken testimony of scripture, the arrival of the Messianic Kingdom would be when righteousness would be established.

Isaiah said that when the kingdom came, the king would rule in righteousness (32:1) and that the Lord would place righteousness and salvation in Zion (Isaiah 46:13). When the Old “heaven and earth” passed away, the Lord’s righteousness would prevail in the kingdom (Isaiah 51:6f). The Davidic king and his kingdom and rule would be characterized by righteousness (Jeremiah 23:5; 33:15).

This keynote word for the Messianic kingdom is contrasted, particularly by the New Testament writers, with the futility of life under Torah. As Paul said: “Is the law then against the promises of God? Certainly not! For if there had been a law given which could have given life, truly righteousness would have been by the law” (Galatians 3:20-21).

This text sums up the reality of Torah. While a person could – and many did – live lives of holiness to the very best of their ability, the stark reality is that,

“Sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. Therefore the law is holy, and the commandment holy and just and good” (Romans 7:7-10).

Paul could say that Israel’s failure was, in fact her attempt to find – to achieve – righteousness by law keeping instead of by faith (Romans

9:32-10:1-3). Righteousness, simply stated, could never be established by or under Torah.

The Seventy Week Prophecy is perfectly harmonious with these other true Messianic prophecies in its prediction of the coming world of righteousness. This is the “restoration of all things” that Peter said all the OT prophets foretold. This is the righteousness that Paul anticipated in Galatians 5:5. It is the New Creation, the New Heavens and Earth that Peter longed for, and that would be the fulfillment of God’s Old Covenant promises (2 Peter 3:13).

What this means is that when Daniel 9:24 foretold the coming world of everlasting righteousness, it must be seen as a prediction of the long anticipated Messianic kingdom, in its fullest sense. Everlasting righteousness could not – ever – be established under the Old Covenant age. It could not be established by Onias or any of the OT high priests– period.

The suggestion that Daniel 9 is about the turbulent time of Antiochus is simply untenable on this one single tenet alone. One must ignore, dismiss or redefine the coming “everlasting righteousness” in a way separate and apart from all other true Messianic prophecies of the coming New Creation, in order to sustain a non-Messianic interpretation of Daniel 9:24f.

One final thought here, and that is throughout the OT, the coming world of righteousness is posited at the time that the Old Covenant Jerusalem would be destroyed, and the New Jerusalem established.

In Isaiah 65, the Old Creation is destroyed, along with the people that spurned the Lord’s gracious calling of repentance and obedience (65:1-2). As a result of that rebellion Israel would fill the measure of her sin (through violence) (Isaiah 65:6ff). As a result: “The Lord God shall slay you and call His people by another name” (Isaiah 65:13f) The Old Creation, along with the Old Jerusalem, would pass.

“For behold, I create new heavens and a new earth; And the former shall not be remembered or come to mind. 18 But be glad and rejoice forever in what I create; For behold, I create Jerusalem as a rejoicing, And her people a joy. 19 I will rejoice in Jerusalem, And joy in My people; The voice of weeping shall no longer be heard in her, Nor the voice of crying.”

The identical tenets and elements are found in Isaiah 66. The rebellious people, the defiled temple, the sinful city would be destroyed, giving rise to the New Heavens and Earth – the world of righteousness.

We thus have the destruction of the Old people, the Old City- and by extension – the Old Temple. This is precisely what Daniel 9 foretold. He foretold the coming judgment on the City, the People and the Temple – in total destruction, but, the arrival of the world of everlasting righteousness!

Now, it is significant that Paul directly quotes from both Isaiah 65 and chapter 66 to speak of his ministry, Israel’s rebellion, and the implied coming judgment (Romans 10-11). And of course, Jesus had foretold that Israel would fill the measure of her sin – through violence, and be destroyed- in his generation. Thus, Isaiah’s prophecy of the coming total destruction of the People, the City and the Temple, leading to the New Jerusalem is patently Messianic in application.

But of course, once again, these are the identical tenets and elements of **The Seventy Week Prophecy** of Daniel 9. In Daniel we find the sin of Israel reaching its climax (the finishing of the transgression – more on that later). She would kill Messiah – consequently, she would be totally destroyed in the overwhelming flood. The People, the City, the Temple would all be destroyed, giving way to “everlasting righteousness.”

This concept of Two Jerusalems is found in many Old Covenant prophecies. I discuss and document this motif in my *Who Is This Babylon?* book.

So, what we see then is this: Daniel 9 foretold the coming in of

everlasting righteousness at the time of the destruction of the People, the City and the Temple. Make no mistake, that did not happen when Antiochus desecrated the city and temple!

With the killing of Onias, any “righteous” High Priest disappeared. As I have noted, Menelaus was a killer, cruel, dishonest, immoral. He was thoroughly unqualified to make the atonement, put an end of sins and bring in everlasting righteousness!

Following Menelaus was Alcimus, who was, like Menelaus, a murderer, and almost equally immoral, dishonest and cruel as High Priest. According to 1 Maccabees, he was not even of the proper High Priestly line, anyway. He claimed to be of the proper lineage, but, Onias is generally recognized as the last of that proper line.

Now, what is fascinating is that in the first century – certainly among the Essenes – there was the belief that the High Priestly office had been so defiled, so degraded for so long, that there were no qualified High Priests, and therefore, the entire Temple cultus was, to them, totally defiled. This means that the High Priestly line – such as it was – from Onias onward simply could not make the atonement, put an end of sins and bring in everlasting righteousness. Daniel 9 could not be fulfilled by any Jewish High Priest from Onias onward!

Do you catch the power of that?

But, there was a fully qualified High Priest – Jesus – who was totally qualified to make the true Atonement (Hebrews 9), to put an end of sin (Hebrews 9:26), to bring in everlasting righteousness through the New Covenant!

It is more than fascinating – and significant – that Jesus never spoke of the -re-establishment of the Levitical / Zadokite priesthood to restore the Temple Cultus! He was the one to fulfill what all of the OT prophecies of the coming world of righteousness pointed to!

So, what the text of Daniel *demanded* could not be fulfilled since everlasting righteousness could not be established by any restoration

of the Old Covenant Temple, with its ineffective sacrifices, or, by the revival of Torah observance, since righteousness was not obtainable through Torah.

Not only that, with the death of Onias III, the duly qualified priesthood seemingly died out. The “High Priests” who followed him were disqualified either through lineage, or, through their disqualification via violence, immorality, cruelty, dishonesty! *They simply could not make the atonement, put an end of sins and bring in everlasting righteousness.*

But, the ultimate, the True High Priest, did come! He made the Atonement. He put away sin. He brought in everlasting righteousness, and that righteousness is to be found in him. He fulfilled Daniel 9– to the T! The **Seventy Week Prophecy** of Daniel 9 was all about Jesus and his work, the work that he has completed.

The Seventy Weeks of Daniel 9:24 and Isaiah 59

Seventy Weeks Are Determined... to Finish the Transgressions =

<https://donkpreston.com/the-seventy-weeks-of-daniel-924-finishing-the-transgression/>

I have demonstrated in two other articles on **the Seventy Weeks of Daniel 9** examining the motif of the taking away of Israel’s sin, that Isaiah 40 and Isaiah 26-27 are directly parallel to Daniel 9:24-27. Those texts in Isaiah are undoubtedly Messianic. Since they are directly parallel to Daniel 9 – and since the NT writers clearly echo

Daniel 9 in Messianic contexts, this serves as powerful proof that Daniel 9 was truly Messianic. It was not focused on the days and events of Antiochus Epiphanes, but on the first century and Jesus the true Messiah.

Let me say something here that is very important. I am convinced that the driving force behind those who are advocating the Antiochan view of Daniel is the mistaken idea that if they can show that Daniel 9 is not Messianic, that they have, for all practical purposes sake, negated Covenant Eschatology. In one recent FaceBook exchange, one individual said that Daniel 9 is absolutely essential for the preterist view. This shows that either that individual is ignorant of Covenant Eschatology, or, they are ignorant of Bible prophecy over all.

While I make no apologies for focusing on Daniel 9 and believe it is a very important eschatological prophecy, it is not a “make it or break it” case, if one could prove that Daniel did speak of Antiochus. It would still be more than easy to establish, based solely on the NT testimony, that the end of the age, the parousia of Christ, and the resurrection were near, at hand and coming soon in the first century.

On the other hand, if, as I am 100% confident that it is, **the Seventy Weeks of Daniel 9** is Messianic, then without doubt, any and all futurist views of eschatology are falsified. This is true because, as I show in my *Seventy Weeks Are Determined...For the Resurrection*, book, Daniel 9 predicted the resurrection and the New Creation. Not only that, Daniel’s prophecy cannot extend beyond the destruction of the city and temple in AD 70. Thus, to establish Daniel 9 as Messianic is in fact to prove that the resurrection occurred in AD 70. The former preterists who are striving so hard to prove that Daniel 9 is not Messianic know this, without any doubt. They are thus striving with everything they have to deny the Messianic application of Daniel. In other words, their preconceived futurism is driving their exegesis, and generating false claims, some of them virtually unprecedented in the annals of Biblical commentary.

With this said, I want now to turn to Isaiah 59 as a third to text to examine in the light of the promise of Daniel 9, that within the seventy

weeks, sin would be put away. I cannot over-emphasize the fact that my previous articles on this important tenet have been totally ignored. Not a word – as of the writing of this installment – has been typed in response to my articles on Isaiah 26-27 / Isaiah 40 and the article on the making of the Atonement. Literally not a keystroke!

Isaiah 59 is a very important Messianic prophecy, cited directly by the apostle Paul in his anticipation of the future to him salvation of Israel at the coming of the Lord. In my book, [Elijah Has Come: A Solution to Romans 11:25-27](#), I offer this analysis of Isaiah 59:

- **ACCUSATION** → In verses 1-8, Jehovah accuses Israel of being almost hopelessly sinful. Among her sins, “Your hands are defiled with blood” (v. 3). Hosea, contemporary of Isaiah, described her blood guilt, “they break all restraint. With bloodshed upon bloodshed” (Hosea 4:2). Three times in verses 1-8 Isaiah points to Israel’s internecine guilt. This three-fold accusation serves to intensify the reader’s awareness of that blood guilt.

- **ACKNOWLEDGMENT** → In verses 9-15, Israel confesses her sin. Salvation is far from her, “justice is far from us, nor does righteousness over take us, we look for light and there is none, ...justice is turned back, and righteousness stands afar off, truth is fallen in the streets” (v. 9, 15).

- **ACTION** → Jehovah, “Saw it, and it displeased Him that there was no justice...therefore...He put on righteousness as a breastplate, and a helmet of salvation on His head; He put on the garments of vengeance for clothing, and was clad in zeal as a cloak. According to their deeds, accordingly He will repay. Fury to His adversaries, recompense to His enemies; the coast lands He will fully repay. So shall they fear the name of the Lord...The Redeemer will come to Zion and to those who turn from transgression in Jacob” (v. 16f).

Isaiah 59 then, is just like Isaiah 27, which as we saw in [our article on that text](#), is a prediction of the taking away of Israel’s sin, at the time of the judgment of Israel for shedding innocent blood.

Notice also that Isaiah 59 contains another element that is found in Daniel 9, and that is the motif of the filling the measure of Israel's sin – contextually- by shedding innocent blood.

“Therefore justice is far from us, Nor does righteousness overtake us; We look for light, but there is darkness! For brightness, but we walk in blackness! We grope for the wall like the blind, And we grope as if we had no eyes; We stumble at noonday as at twilight; We are as dead men in desolate places. We all growl like bears, And moan sadly like doves; We look for justice, but there is none; For salvation, but it is far from us. For our transgressions are multiplied before You, And our sins testify against us; For our transgressions are with us, And as for our iniquities, we know them” (Isaiah 59:9-12).

How is this parallel with the **Seventy Weeks of Daniel 9**? In verse 24 the Lord said that within the seventy weeks, Israel would “finish the transgression” and this means – Sam Frost agreeing!! – that Israel would fill the measure of her sin within the seventy week countdown. It should be noted that the term “to finish the transgression” has historically been accepted as reference to Israel filling the measure of her sin, in Jesus' generation. Eusebius, commonly called the Father of Church History, commented on Daniel 9 (which he applied Messianically):

Eusebius, Demonstration of the Gospel, on Daniel 9.24 and finish transgression- “Instead of, “For sin to be ended, and to seal up transgressions,” Aquila translated, “For ending disobedience, and for completing transgression.” I think that our Saviour's words to the Jews, “Ye have filled up the measure of your fathers,” are parallel to this.” “And the people of the governor that cometh will destroy the city and the holy place.” Meaning that the city and the Holy Place are not only to be ruined by the leader to come, whom I have identified in my interpretation, but also by his people. And you would not be far wrong in saying, too, that the Roman general and his army are meant by the words before us, where I think the camps of the Roman rulers are meant, who governed the nation from that time, and who destroyed

the city of Jerusalem itself, and its ancient venerable Temple. For they were cut off by them as by a flood, and were at once involved in destruction until the war was concluded, so that the prophecy was fulfilled and they suffered utter desolation (400) after their plot against our Saviour, which was followed by their extreme sufferings during the siege. You will find an accurate account of it in the history of Josephus.”

“But after the prophecy of the events that happened to the Jewish nation in the intermediate period between the |135 seven and sixty-two weeks, there follows the prophecy of the new Covenant announced by our Saviour. So when all the intermediate matter between the seven and the sixty-two weeks is finished, there is added, “And he will confirm (b) a Covenant with many one week,” and in half the week the sacrifice and the libation shall be taken away, and on the Holy Place shall come the abomination of desolation, and until the fullness of time fullness shall be given to the desolation.

Side Bar: Just for fun, and since in several FaceBook posts Sam Frost is emphasizing what the early church fathers believed, let me share another quote or two from Eusebius about Daniel 9:

Eusebius Proof, Bk VIII, 118f– says: “It is quite clear that the seven times seventy weeks...was therefore the period determined for Daniel’s people, which limited the total length of the Jewish nation’s existence.”

Eusebius, Proof, BK VIII. 122– on Seal up vision and prophecy. Since the coming of Christ all prophecy and prophet perished in Israel. “from that day there has been no prophet or seer among them; this has altogether ceased from the time named till our own day.”

So, here is one of the leading “church fathers” who presented what was considered by him to be the consensus view of Daniel 9, and he applied it Messianically– contra Sam Frost. But of course, Mr. Frost only cares about what the early church fathers believed when they agree with him.

What is so significant is that Frost has essentially entrapped himself – once again and as usual – by his most recent post on Daniel 9:24. Now, it was more than obvious that Frost believed that he had a powerful and definitive point, since, although he had been challenged by a wonderful Bible student from Australia named Julienne Chambers, as well as myself on his claims about Daniel 9, he adamantly refused to deal with the issues that we had raised. He changed the discussion to Daniel 8 and the description of Antiochus Epiphanes and the issue of finishing the transgressions. I am giving his entire post here, so that you can catch the power –and the fallacy – of what he is saying:

“Let’s take one thing at a time, Julienne Chambers. (This is where Frost became evasive, refusing to deal with the issues that Julienne and I had raised and were pressing. Julienne and I had already raised numerous issues that Frost had totally ignored, but now, he insisted that we take “one thing at time” DKP. If he was concerned with taking “one thing at a time” he would have dealt with the issues we had raised. But, he refused.) “Seventy weeks have been determined...to “finish transgression” (NIV); “to finish THE transgression” (ESV); “to finish the wickednes” (GNB); ” until the measure of transgression is filled” (Tanak); “to shut up the transgression” (YLT). When you see this amount of differing translations, something is going on in the original.”

When you look at the original, “the transgression” is with the article (“the”). It’s specific. What “transgression” needs to be “ended”, “finished”, “shut up” or “stopped”? Well, in Daniel 8.23 we have “the Transgressors” – who are the Jewish rebels that revolt against the Law. Hear the Tanak version: “When their kingdoms are at an end, when the measure of transgression has been filled, then a king will arise, impudent and versed in intrigue” (8.23). See that? “when the measure of the transgressors has been filled” – same stuff in 9.24. 8.12: “And the host is given up, with the continual sacrifice, through transgression, and it throweth down truth to the earth, and it hath worked, and prospered.” The host ended THROUGH TRANSGRESSION....the transgression. The unfaithful among the faithful Jews are at it again....their transgression has risen again...and for it their

transgression, THE transgression, must be STOPPED....and what does the covenant God do to stop it? Sends a powerful nation to smash them. Now, since Antiochus IV is OBVIOUSLY in view in chapter 8, then he is the “Prince, THE ONE who is coming” to place abominations on the wing of the altar (or temple, the noun is left out) – and to put an end to the Rebellion....which he did.”

Frost essentially gave away the farm on this, although, as noted, he surely believes that he had falsified the Messianic application of **The Seventy Week Prophecy of Daniel 9**. Frost is adamant that since Daniel 8 and 9 contain similar elements that this demands that they are both speaking of Antiochus Epiphanes. He fails to see that while there certainly are similarities in the language, there are likewise dissimilarities of content that forbid applying both chapters to Antiochus. That is for another discussion, perhaps. What I want you to see at this point is that Frost agrees that to “finish the transgression” meant to fill the measure of sin. I could not agree more!

Notice that Isaiah 59, as noted above, discussed how Israel would fill the measure of her sin. In Isaiah 59, we thus have the following elements:

1. Israel filling the measure of her sin.
2. The coming of the Lord.
3. The judgment of the wicked – the persecuting nation of Israel.
4. The salvation of the remnant at the coming of the Lord “out of Zion.”

Isaiah wrote well before Daniel. In Isaiah we have the same identical tenets that we find in Daniel 9. But, as seen, similar tenets do not prove identity. We must establish that linkage.

First of all, we need to establish that Isaiah 59 is Messianic and that is easily done. In Paul’s discourse on the salvation of Israel – at the coming of the Lord – he directly cites Isaiah 59. This is acknowledged

by virtually all scholars. So, Paul was expecting the fulfillment of Isaiah 59 at the day of the Lord for the salvation of the righteous remnant of Israel. Isaiah 59 is firmly established as Messianic.

Now, this means that Paul expected Israel to fill the measure of her sin and to be judged at the Day of the Lord, in perfect accord with Daniel 9. This means that Israel would be saved and Israel's salvation is nothing less than the New Creation, the New World of righteousness according to Isaiah 65-66. So, the question becomes, if the arrival of the everlasting righteousness of Daniel 9 is not the New Creation (wherein dwells righteousness, 2 Peter 3:13), where is the proof of that? Frost and his followers have been asked (repeatedly!) to show where and how everlasting righteousness arrived in the time of Antiochus, but, even though they have been asked this question a host of times, they have not hit a key in response.

[As I demonstrated in my previous articles](#), it was impossible for the Atonement and the bringing in of everlasting righteousness to be made at the time of Antiochus. There was no qualified High Priest to accomplish those things! Period, end of story. Do you catch the power of that fact? Since the last of the qualified High Priests ended with Onias, then the very things that Daniel 9 demands could not have been fulfilled in those days. Those things had to be – and they were – fulfilled by the True High Priest – Jesus, the Messiah of God. This alone is a falsification of those who deny the Messianic nature of Daniel 9. Stay tuned as we explore this critical tenet of finishing the transgressions as foretold in **The Seventy Week Prophecy of Daniel 9**.

The Seventy Weeks of Daniel 9: Seventy Weeks Are Determined to Finish the Transgressions = <https://donkpreston.com/the-seventy-weeks-of-daniel-9-finishing-the-transgressions-2/>

I want now to discuss the issue of “finishing the transgression.” [As noted in the previous article](#), Frost admits that the meaning of this term is to fill up the measure of sin. He rightly points out that in Daniel 8:12, 23, the prophet foretold coming judgment on Israel, for filling the measure of her sin. That judgment would come at the hands of Antiochus. Is this the end of the story? Does this prove, as Frost claims, that Daniel 9 must also speak of Antiochus? That is an illogical non-sequitor. Does **the Seventy Weeks of Daniel 9** refer exclusively to the days of Antiochus Epiphanes? No.

Frost is ignoring (conveniently) the fact that Judah had filled a measure of her sin earlier, and that brought down the judgment of God at the hands of the Babylonians. The point being that because Daniel 8 speaks of filling the transgressions in the time of Antiochus, this does not suggest or imply that it was the “ultimate” finishing of the transgressions. But, Frost scoffs at the idea that Daniel 8 can refer to one finishing of transgression but that Daniel 9 can refer to another, at the time of the end. Here is what he offered as a “response” to my comments:

“Thus, yeah, to put an end to the filling up of the transgression in daniel (sic) 8 is NOT, according to Don, the filling up the transgression in Daniel 9! Now we have TWO filling up of the transgressions.....yet, I am told this is bad form when chapter 9 follows chapter 8! Truly amazing.”

So, Frost is (seemingly) denying that there could be the filling up of the measure of sin on the part of Israel / Jerusalem at different times! That

would demand that God could only punish Jerusalem at the time of Antiochus, because, evidently, Frost thinks that there can only be ONE filling up of the measure of Israel's sin. This exhibits a lamentable willingness to ignore the Biblical data.

But, as just noted, Jerusalem and Judea filled the measure of her sin in the days of Jeremiah. That "full measure" of sin brought God's judgment on them (cf. Jeremiah 2-7), sending them into Babylonian Captivity, just as when the ten northern tribes had filled the measure of their sin and were carried into Assyrian Captivity.

What this means is that it is perfectly logical, perfectly scriptural, to suggest that Daniel 8 can refer to one filling up of the measure of sin, while Daniel 9 could be referent to the ultimate "finishing of transgressions" by Israel in her last days.

I suggest, as both Julienne Chambers and I did in the FB exchange, that the events in the time of Antiochus were typological of the time of Christ, the time of the ultimate and final filling up of the measure of sin on the part of Israel. In other words, Daniel 8 "set the stage" for the last days filling up of the measure of sin, in Jesus' generation, the time when the Lord would bring about the consummative avenging of the blood of the saints (Deuteronomy 32:43).

There can be no doubt, if we are to accept the words of our Lord, that he saw his generation as the pivotal, ultimate and final generation in Israel's covenant history, and this is proven by a close examination of just two of his words.

Matthew 12:43-45:

"When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation."

Notice carefully that Jesus identified his generation as the worst generation of Israel His generation was worse than the former ones! Little wonder since his generation would be the one to reject and kill the “Lord of Glory.” Now, keep in mind that, as we have seen, Judah and Israel had filled the measure of their sin earlier, resulting in both the Assyrian and Babylonian captivities. Similarly, as just noted, Daniel 8 recounts the coming judgment on Jerusalem as a result of her transgressions; she was once again filling the measure of her sin.

Yet, from Jesus’ perspective, his generation was worse than all the preceding generations and their “filling the measure of sin.” His generation would fill the measure of the sins of their fathers!

Another key text is Matthew 23:29-37, which I consider to be one of the most under-rated, and even ignored eschatological texts in the entire NT corpus. I believe it is paradigmatic, as a matter of fact, for understanding the proper context of the parousia of Christ. Look carefully at what Jesus said as he stood in the temple:

“Woe to you, scribes and Pharisees, hypocrites! Because you build the tombs of the prophets and adorn the monuments of the righteous, and say, ‘If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.’ “Therefore you are witnesses against yourselves that you are sons of those who murdered the prophets. Fill up, then, the measure of your fathers’ guilt. Serpents, brood of vipers! How can you escape the condemnation of hell?

Therefore, indeed, I send you prophets, wise men, and scribes: some of them you will kill and crucify, and some of them you will scourge in your synagogues and persecute from city to city, that on you may come all the righteous blood shed on the earth, from the blood of righteous Abel to the blood of Zechariah, son of Berechiah, whom you murdered between the temple and the altar. Assuredly, I say to you, all these things will come upon this generation. Jesus Laments over Jerusalem. “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!”

It is crucial to see how comprehensive the judgment that Jesus described really was. Contra those who tell us that the judgment of Jerusalem was a strictly “local” event that no one in Corinth, or Thessalonica, or Athens, etc., cared about, the reality is that Jesus said that the coming judgment of Jerusalem would span all time, all events, all the way back to Creation! All of the blood, of all the righteous, all the way back to Abel would be judged in that catastrophe! And yet, we are supposed to believe that was strictly local judgment, and it did not matter? See my in-depth discussion of the crucial role of Matthew 23 as it relates to the doctrine of the coming of the Lord and resurrection in my [*The Resurrection of Daniel 12:2: Fulfilled or Future?*](#)

Throughout the NT, we find the recurring theme of the filling the measure of sin on the part of Israel, through the persecution of the Christians.

So, although Israel and Judah had filled the measure of their sin and had been judged in prior Days of the Lord, none of those judgments, none of those “filling the measure of sins” was consummative. None was as comprehensive as what was to happen in Jesus’ day! None of those judgments was the ultimate finishing of transgressions, and none of those judgments entailed the “end of the age” (Matthew 24:3). None of those judgments brought about Israel’s final end, as demanded by Deuteronomy 32 and the text of Daniel 9: “seventy weeks are determined on your people and on your city.” As Eusebius said, [\(cited earlier\)](#) Daniel 9 foretold the final end of Old Covenant Israel.

The filling of the measure of sins mentioned by Jesus spanned, and somehow included, all of those previous filling the measure of sin by Israel. In some way, perhaps known by the Lord, the filling up of the measure of sins by “Israel” in his generation was so expansive, so comprehensive, so broad, that it encompassed all of the former times of filling the measure of sin. But, the filling of the measure of sin – the finishing of transgression – that Jesus spoke of, and the ensuing judgment, was the final, the ultimate, the comprehensive and expansive filling the measure of sin and the final judgment. It was the “end of the age” judgment.

Interestingly, N. T. Wright links the resurrection of Daniel 12:2 directly to the vindication of the martyrs – which is Daniel 9:26-27 – at the end of the age: “There can be little doubt who these persons are: they the righteous who have suffered martyrdom on the one hand, and their torturers and murderers on the other” (N. T. Wright, *Resurrection of the Son of God*, (Minneapolis; Fortress, 2003), 110). Incredibly and sadly, Wright, like so many others, ignores Daniel 12:7 (and the relationship with Matthew 23) which gives heaven’s clear declaration about when that consummative resurrection and vindication would take place. That means that in some sense that the finishing of transgressions and the judgment in the days of Israel, in the days of Jeremiah and in the days of Antiochus was not the ultimate finishing of transgression, and it was not the final judgment of Israel for her sin. That was reserved for Jesus’ generation. This is proven by the way the NT writers develop the doctrine of filling the measure of sin by Israel. Look at just a few of the many texts:

- ◆ 1 Corinthians 4:9f– Paul said that God had set forth the apostles, last of all, as men condemned to die. Now, in Frost’s evident claim that filling the measure of sin belonged exclusively to the days of Antiochus, Paul’s comments would be ludicrous – and false. But, his comments in Colossians 1:24f (see below) show that his suffering, as an apostle, were eschatological to the core.
- ◆ Colossians 1:24-27 – Paul said he was filling up the measure of the suffering of Christ. Remember, he was suffering persecution at the hands of the Jews, and thus, by persecuting Paul, they were filling the measure of their sin, just as Jesus said they would in Matthew 23.
- ◆ 1 Thessalonians 2:15-16– Paul said that the Jews were guilty of killing the prophets (which encompasses the OT blood guilt), they had killed Jesus, and they were guilty of persecuting the apostles of Jesus. In doing so, they were filling the measure of their sin. Now, remember that Frost scoffs at the idea of two filling up of the measure of sin. Yet, unless he is willing to say that 1 Thessalonians 2 also refers to the time of Antiochus, then we have the filling up of the measure of sin in the days of Antiochus,

and we have that in the first century in Thessalonians. Any way you want to count it, that is two different periods of finishing the transgressions.

I should note here that Daniel 9:26 speaks of the slaying of the “Messiah” and the ensuing overwhelming destruction of Jerusalem; his vindication. Well, in 1 Thessalonians 2, we find that Jerusalem had slain the Lord, the True Messiah, and “the wrath of God has come upon them to the uttermost”! Perfect correspondence.

I will skip over a host of other passages that reference the filling up of the measure of sin / suffering, but, call attention to two final texts:

◆ 1 Peter 5:10 – The apostle encouraged the suffering saints in Asia and environs by reminding them that their suffering and that of their brethren throughout the world was being “perfected.” The word used is *epiteleo*, and means brought to the fulness. Peter was saying that the measure of their suffering was almost full (Cf. 1 Peter 1:5f), and that means that the measure of the sin of their persecutors was almost full.

◆ Revelation 6:9-11 / 17:6f / 18:20-24 – In these passages John wrote eloquently of the imminent filling up of the measure of suffering of the saints. He spoke of the Harlot city Babylon, holding the cup full of the blood of the martyrs. He said -just as Paul did in Thessalonians – that Babylon had killed the prophets and the apostles of Jesus.

What is so significant about Revelation is that the Apocalypse – *by virtual unanimous scholarly consent* – draws heavily from the book of Daniel’s prophecies of the end!

▣ Daniel 2 and 7 with the vision of the four kingdoms / beasts, is echoed in chapter 13.

▣ Daniel 7 and the prophecy of the coming of the Son of Man on the clouds of heaven in judgment is echoed in Revelation 14.

▣ Daniel 12 is all but quoted in Revelation 10-11.

▣ Revelation 21-22 is a description of the New Creation – the world of everlasting righteousness of Daniel 9.

But, according to Sam Frost, none of these correlations mean anything. Daniel contains no prophecy of Jesus! It is all about Antiochus!

I should note that recently, I challenged Frost and those following his lead to answer a very pointed question:

Does the book of Daniel predict the coming of Jesus, the True Messiah, Yes or No?

Frost adamantly refused over several days to respond. Finally, when pressed by the admin of the page, Barry Isaac, to give an answer, he said: “Not directly, no. The “one like a son of man” is left purposely in a mystery in Daniel.”

So, this is where Frost’s desperation has led him. He now (evidently) denies that the book of Daniel contains a single clear-cut prophecy of Jesus! There is no “direct” reference to Jesus. There is only “mystery.” The fact is, of course, that as we have seen, the NT writers, through the Spirit revealed what the OT prophets did not understand (1 Peter 1:10-12) and *they unequivocally applied Daniel to Jesus and his work.*

Notice for instance that Daniel 9 foretold the “suffering of messiah” i.e. messiah shall be cut off (v. 26). Well, in 1 Peter, the apostle said that the OT prophets “spoke of the suffering of Christ and the glory to follow” (1 Peter 1:11). Do you suppose that the “glory to follow” the suffering of Christ could possibly be the bringing in of “everlasting righteousness?” Could it be the Atonement and the putting away of sin– i.e. the salvation of their souls that Peter said the prophets foretold? If not, why not? Where is the proof?

And let me say that the irony here is, once again, incredible. The early church fathers disagree with Frost. Church history disagrees with Frost. And yet, Frost, who commonly boasts that he stands with the historical and creedal church, flatly rejects the dominant, almost universal view of the early and historical church (not to mention the Rabbinic application

of Daniel 9 to AD 70!!) that Daniel did predict the coming of Jesus! As noted at the outset of this article, I am convinced that there is a force other than exegesis driving Frost's new theology.

But to continue...

As we have seen, Israel filled the measure of her sin on at least three occasions, but, none of those previous judgments entailed or brought about, the making of the Atonement or the bringing in of everlasting righteousness! The judgment actions of Antiochus did not make the Atonement, or put away sin. The desecration of the Temple at his hands did not bring in everlasting righteousness as demanded by the text of Daniel 9. Frost adamantly refuses to even address these issues.

So, here is what we find. Daniel 8 and **the seventy week prophecy of Daniel 9** list similar tenets. However, the disparities between the two texts establish a distinction.

The text of Daniel 8 promised the restoration of the temple after Antiochus defiled it. Daniel 9, in sharp distinction, terminates with the "full end" of the city and the temple in the overwhelming flood of destruction at the end of the seventy weeks. Did both Daniel 8 and Daniel 9 predict the finishing of transgressions, i.e. the filling up of the measure of sin? Yes! But, at different periods of time, with different results, restoration of the temple after defilement, versus the total destruction of the city, the people and the temple, and the bringing in of everlasting righteousness and salvation!

In Daniel 8 there is no putting away of sin. There is no bringing in of everlasting righteousness. There is no Atonement— there is in Daniel 9. In other words, what Daniel 9 demands did not happen in the days of Antiochus. And Frost has not touched this argument, top, side or bottom. Not a keystroke.

Side Bar: At the time of this posting, I have challenged Frost repeatedly to tell us who it was among the three "princes" that his paradigm demands in **the seventy week prophecy of Daniel 9**, that would make the Atonement, put away sin and bring in everlasting righteousness. I

have shown that it could not have been the pagan Cyrus. It was not Onias. It could not be Antiochus. It could not be any of the High Priests who followed Onias, e.g. Menelaus or Alcimus, since they were not qualified due to their murderous, dishonest, immoral lifestyles. Although I have asked Frost to deal with this issue more than four times, he has refused to even mention the question. Perhaps he will get to it one of these days.

Finally, as we have seen, for Frost to simply scoff at the idea of two different filling up of the measure of sin on the part of Israel at different times, simply ignores the Biblical evidence. We have shown that Israel / Judah had both filled the measure of their sin and consequently had gone into their respective captivities. Then, under Antiochus, Jerusalem once again filled the measure of her sin and the Lord used Antiochus to bring judgment on her. But, that is not the end of the story. That is not the final filling up of the measure of sin foretold in in **the seventy week prophecy of Daniel 9.**

We have shown that in Matthew 23 Jesus spoke of his generation filling up the measure of sin and suffering. And that was to be so comprehensive, so inclusive, that it spanned and included all the previous filling up of sin / suffering all the way back to creation! That means – it demands – that the filling up of the measure of sin / suffering in the days of Antiochus was not the “full measure” of finishing the transgression that would bring about the “full end” in the overwhelming flood of destruction demanded by the text of Daniel 9. When Frost admits that “to finish the transgression” meant the filling up of the measure of sin, he has, as usual, entrapped himself and falsified his new found futurism.

Finally, I have shown that the NT contains text after text that develops the idea that in the last days- in Israel’s last days in which they were living – that Israel was filling the measure of her sins, and as a result, the overwhelming flood of destruction was coming on Jerusalem. This testimony includes the book of Revelation that unequivocally echoes the prophecies of the book of Daniel and anticipated fulfillment of Daniel’s Messianic prophecies. This is an utter falsification of Sam Frost’s denial of Daniel as a book predictive of the true Messiah, Jesus of Nazareth.

A closing comment. I have now posted several articles on the question of whether **the seventy week prophecy of Daniel 9** foretold the true Messiah, Jesus, or whether it is exclusively focused on Antiochus. In these articles, which I have also posted on FaceBook and tagged Sam Frost and his supporters, I have asked them to address the issues I have raised. As of today, (3-8-2018) the only response to any of the articles has been Frost's claim that he had never called Antiochus an "anointed one." This is a totally evasive, obfuscatory and diversionary claim, and reveals Frost's inability to actually engage the evidence. He has not offered a single keystroke of response to my in-depth refutation of his claims.

Post navigation

Responding to the Critics: Sam Frost's Fatal Admission on Daniel 7 - #1 =

<https://donkpreston.com/responding-to-the-critics-sam-frosts-fatal-admission-on-daniel-7-1/>

In a recent, on-going dialogue with former preterist Sam Frost, he took the position that Daniel 9 is not a Messianic prophecy of Jesus, but rather foretold nothing but the bloody actions of Antiochus Epiphanes in the second century BC. As a result of many of Frost's comments it became increasingly evident to me that Frost rejects the idea that any of Daniel foretold the coming of Jesus.

Not wanting to misrepresent him, I posed the following question to him: "Does the book of Daniel contain any prophecy of the coming of Jesus, the True Messiah of God? Yes or NO?"

Frost refused to answer the question for several days, even though I continued to post it. Finally, the admin of the FaceBook page, Barry Isaac, posted the question reminding Frost that he needed to answer. In what can only be construed as an evasive answer, Frost finally gave

this: “Barry, not directly, no. The “one like a son of man” is left purposely in a mystery in Daniel.”

So, Frost says that Daniel did not “directly” predict the coming of Jesus as the true Messiah of God., but, the “one like the son of man is left purposely in a mystery in Daniel.” This is the epitome of obfuscation and refusal- but, at the same time – revealing.

Why will Frost not openly state that he rejects Daniel as a direct prophecy of Jesus and his ministry? As I have pointed out before, one of the major ironies with Sam’s current theology is that on the one hand he claims to hold to the historical view of the early church; *he* is “orthodox.” And yet, as I have shown, the historical view of the early church- by a wide margin- is that Daniel did predict the coming of Jesus and his ministry!

I should also point out that while many Rabbins did apply Daniel 9 to the time of Antiochus, not all of them did by any means. It is recognized that one of the reasons many rabbis came to adopt the AE view was to eliminate it from being used by Christians as a prediction- a fulfilled prediction- of the coming of Jesus. In other words, their anti-Christian ideology – not exegesis – drove them to accept the non-Messianic view of Daniel 9! That hardly recommends itself as a desirable view.

But, let’s look closer at Frost’s response, as we continue to **Respond to the Critics**, shall we?

His comment that Daniel does not “directly” predict the coming of Christ is very much of a smoke screen. In fact, in follow up comments, after being challenged to clarify his comments, he offered this:

“As far as Daniel directly relating to Jesus.....Daniel 7.13,14 – a vision of “one like a son of man” that is left out of the interpretation that follows. All the characters are mentioned in the interpretation that follows, except one: the one like a son of man. This fact has puzzled many commentators.....even Daniel was puzzled (last verse). There have been a variety of ways to explain this, and I am sure you claim

that yours (sic) and yours (sic) only is the only acceptable, irrefutable interpretation that settles all other alternatives (we should just sit at the feet of Don, shut up, and listen). Matthew explicitly picks up Daniel 7.13,14. The opening description of Jesus in Revelation 1.10-ff explicitly picks it up and applies it as fulfilled in Jesus.” (The reader will note Frost’s deep sarcasm. He exhibits this attitude more and more, unfortunately).

You simply MUST catch the power of this admission by Frost! Frost’s answer is more than revealing, and it is totally destructive of his non-Messianic claims about Daniel.

He is saying that when Jesus or a NT writer applies an OT prophecy that this settles the case. The OT prophecy that they are applying to Jesus was a prophecy of Jesus, (and of course, also the events that the NT writers were applying the OT prophecy to). *I could not agree more with this!*

I think it also important to point out here that the NT writers did not, as a general rule, and as Frost so desperately wants them to be doing, simply refer to people and events of the OT analogically, i.e. for mere illustration purposes. When they cited OT scriptures they were doing so within the context of prophecy – fulfillment. Gregory Beale expresses the issue well:

Beale notes that when NT writers cite the OT prophets, that they are interpreting it. An OT prophecy is likewise a prophecy in the NT:

“Should not those with a high view of scripture begin with the assumption that the NT interprets the OT contextually and with hermeneutical integrity? Accordingly, if an OT passage quoted in the NT is a prophecy in its original context, would not a NT author also see it as a prophecy, and would he not see it as a beginning fulfillment if he identifies the prophecy with some reality in his own present time?”

Beale then considers the question of whether the NT writers could cite an OT passage analogically and not prophetically:

“Possibly a NT writer could use the OT analogically, but, the weight of the prophetic context of the OT passages tilts toward the notion of fulfillment, if there is no clear evidence to the contrary in the NT context. If this is a correct hermeneutical approach, then the prophecies discussed in this chapter about Israel’s land being widened to include the whole earth have an already-not yet fulfillment in the NT.” (Gregory Beale, *A New Testament Biblical Theology*, (Grand Rapids; Baker Academic, 2011), 772).

This is significant since Frost insists that in Matthew 24:15, when Jesus said, “when you see the Abomination of Desolation spoken of by Daniel the prophet (whosoever reads, let him understand), then let those who are in Judea flee” that Jesus was not saying that the events of his day were actually foretold by Daniel. Yet, I will show below that Frost’s admissions about Jesus being the Son of Man foretold by Daniel 7 demands that Daniel’s prediction of the Abomination in chapters 9 & 12 did apply to Jesus’ day!

According to Frost, Jesus was supposedly saying to his audience: “When you see the events I am predicting take place, remember that Daniel foretold events for the days of Antiochus, and they were fulfilled. Likewise, my words will come to pass, just as Daniel’s did in the days of Antiochus.” But, as Beale points out, this is not the way that the NT writers utilized and applied OT prophecy.

One of the things that we could ask in response to Frost’s comment about “direct” prophecies of Jesus in Daniel is: What OT prophecies are in fact “direct”? Is Isaiah 53 a “direct prophecy” of Jesus? According to the Ethiopian Eunuch in Acts 8 there was no established Messianic understanding among the Jews of that great chapter. Does Frost reject it as Messianic because it is not a “direct prophecy”? And what about Isaiah 42:5f that foretold the coming of the “Servant of the Lord” that would be so gentle so as not to crush a broken reed? Is that a “direct prophecy?” Indeed, what about the entire corpus of Suffering Servant prophecies? Does Frost reject that large group of prophecies as Messianic because they are not “direct?” We could go on and on with such questions, but, it is simply incredible -and sad – that Frost would

resort to such obfuscatory and diversionary comments to avoid dealing with the questions forthrightly and candidly.

To appreciate the power of what will follow, the reader needs to understand an ancient Hebrew concept called *Raz Peshet*. In a nut shell, what this term meant was that it was believed and understood that the OT prophets did not fully understand the prophecies that they were delivering. For instance, even the Dead Sea Community of the Essenes held to this concept:

“According to the Qumran commentators, then, God conveyed his purpose to the prophets in the form of a mystery’. No one can understand this mystery unless its interpretation has been given to him. The interpretation depended on direct revelation from God as truly the mystery had done. The Qumran commentators gave the impression that no one before their day had understood the prophets; they were able to understand them because of the interpretive key was at their disposal.” (Charles Kimball, *Jesus’ Exposition of the OT in Luke’s Gospel*, (Sheffield Academic Press, JSOT, Supplement Series 94, 199), 67; Kimball cites F. F. Bruce, (Biblical Exposition, 78), This is a Biblical principle. Notice the words of Peter:

“Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow. To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven—things which angels desire to look into.” (1 Peter 1:10-12).

Naturally, those who accept the inspiration of the Bible will reject the idea that the Qumran community revealed the true meaning of the Old Testament. My point in sharing their ideas was simply to illustrate the point, that the ancient Jews believed and understood that the OT prophets did not fully understand the prophecies that they gave.

What is so significant about *Raz Peshar* is that the book of Daniel offers us direct insight into the reality that the OT prophets did not understand their own prophecies!

Notice some fascinating and important texts from Daniel:

“In the third year of Cyrus king of Persia a message was revealed to Daniel, whose name was called Belteshazzar. The message was true, but the appointed time was long; and he understood the message, and had understanding of the vision.” (Daniel 10:1).

On the surface, this seems to contradict *Raz Peshar*, but, we are not through:

The angel that had been sent to Daniel told him:

“Now I have come to make you understand what will happen to your people in the latter days, for the vision refers to many days yet to come.” (Daniel 10:14).

If Daniel truly understood the full scope of the vision, (by the way, look at Daniel 7:28) why did the angel say he was sent to make him understand it? I believe that there was an “at hand” reality that was understandable by Daniel, but, there was a “not at hand” element (explicitly stated) that went far beyond the present realities of Daniel’s time, all the way to Israel’s last days.

Side Bar: The time of Antiochus Epiphanes was not Israel’s last days, they were not Israel’s last end. Israel’s last days were “far off and not near” in Daniel. This referent to Israel’s latter days, her last days, takes us back to Deuteronomy 32 where the Song of Moses foretold Israel’s “latter end” her last days. However, Israel’s last days were the first century generation. And since Jesus and the NT writers emphatically said that their days were the last days, then even on Frost’s admission, this should settle the fact that the “far off” times, of Daniel 10-12 were not the days of Antiochus Epiphanes. To reiterate: The time of Antiochus Epiphanes was not Israel’s last days.

Additional Side Bar: Frost is fond these days of rejecting the Biblical time statements, insisting that “at hand,” “soon,” “shortly” and “quickly” do not objectively convey true imminence. Well, would he now, in light of Daniel 10:14, say that “many days yet to come” refers to things that were actually not far off but near instead? If “at hand” and “soon” do not mean anything, then what did “a long time” and “many days yet to come” actually mean? The idea that God does not communicate truthfully about time is a specious and desperate claim with no merit. Daniel 12:4-11:

“But you, Daniel, shut up the words, and seal the book until the time of the end; many shall run to and fro, and knowledge shall increase.” Then I, Daniel, looked; and there stood two others, one on this riverbank and the other on that riverbank. And one said to the man clothed in linen, who was above the waters of the river, “How long shall the fulfillment of these wonders be?” Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time; and when the power of the holy people has been completely shattered, all these things shall be finished. 8 Although I heard, I did not understand. Then I said, “My lord, what shall be the end of these things?” And he said, “Go your way, Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, made white, and refined, but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand.”

Several things stand out about this text.

★ Daniel saw a vision of *the time of the end*. What time of the end is this? It is about Israel’s last days that the previous elements of the prophecy have brought the reader to. The span of the prophecy certainly included the days of Antiochus Epiphanes (chapters 10-much of 11) – but, to reiterate – *the days of Antiochus were not the last days of Israel*. But, as I documented [in an earlier article](#), in chapter 11, we find a transition from the horrors of Antiochus’ days, to the days of Rome,

when Daniel was told about the future confrontation between Caius Popilius Laenus (i.e. Rome) and Antiochus.

Laenus, a former friend of Antiochus and now a Roman general, confronted Antiochus on the shores of Alexandria, Egypt (where Antiochus had gathered for an invasion of Egypt) and told him to stand down or face the might of Rome. Antiochus, seeking time to escape, asked to give an answer later. Laenus took his staff and drew a circle in the sand around Antiochus, and told him to give an answer before leaving the circle. Antiochus, in the face of the dominant force of the Roman army, backed down. Rome was now in control. (See Elizabeth Latimer, *Judea from Cyrus to Titus*, (Chicago; A. C. McClurg and Co., 1899), 123+). It was to that time, the time of Rome, that Daniel 12:1 refers when it says “at that time there shall be great tribulation such as has never been.”

Notice in light of this that Jesus himself applied Daniel 12:1- the prediction of the Great Tribulation in the days of Rome – to the impending horrors of the Jewish War (this will be confirmed even more as we proceed, and we will show that Frost’s admissions will confirm this). Thus, per Frost’s expressed hermeneutic (which we will explore even more) that when Jesus or a NT writer applies an OT prophecy to their time, that it meant that the OT prophecy foretold their time, this is *prima facie* proof that Daniel 12:1 is a “Messianic prophecy” of the first century events, and not the days of Antiochus.

Of course, this fits perfectly the angel’s declaration that in contrast to the at hand events of Daniel’s time, the vision also extended many days into the future to Israel’s last days. Remember that Jesus did NOT say, “As it was then, there will be another analogous Tribulation.” No, he said that as Daniel foretold the Abomination, they would understand Daniel when they saw what Daniel foretold, and he said that it was in his days that the Great Tribulation would be fulfilled. The Tribulation would be in the last days, the time of the end, and in Matthew 24 Jesus was answering questions about “the end of the age” (24:3f), and the time of the end (24:14).

★ Daniel was told that the time of the end was far off. Now, Frost might well respond by noting that the days of Antiochus were far off from Daniel, which of course was true. But, this does not deal with the text of Daniel 12. Remember that Daniel had been told that his vision extended to Israel's last days. Daniel 12 deals with that terminal period as the climax and consummation of the vision.

What was Israel's last days. It was the time of the end of Daniel 12:4, 10f. It was the time of the resurrection in v. 2 and the time of the kingdom in verse 3! (Hang onto this since it will become extremely important in light of Frost's admissions concerning Daniel 7). It was the time of the resurrection (v. 2). The time of the end was Israel's latter days, her "appointed end," her last days.

★ Notice that Jesus confirms that Daniel was speaking of his day. Daniel was told that the vision was sealed until the time of the end when the righteous would understand his vision. Jesus told his disciples, who would receive the gift of the Holy Spirit to guide them into all truth (John 16:6f), that when they saw the Abomination they would understand!

Was Jesus mis-applying Daniel, who was told that the vision was sealed until the time of the end when the wise would understand? Was the time of the end, and true understanding of Daniel actually past when Jesus cited Daniel in Matthew 24? Was the time of the end in the days of Antiochus, and not in Jesus' day? This is the implication of saying that Daniel was actually fulfilled two hundred years before Jesus appeared – but that idea flies in the face of the many NT passages that tell us that the first century was the last days. They were living in the time of the end! They were living in the time foretold by the OT prophets (Acts 3:21-24)!

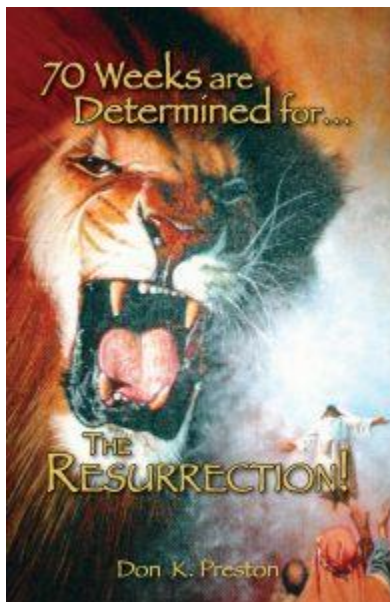
The reader must understand that unless Frost can prove that the days of Antiochus were Israel's last days, his claims are wrong. Unless he can show that the "time of the end" was in BC 168 then his claims are false. Unless he can show- in overt denial of Daniel and his own

admissions – that the Son of Man coming in his kingdom was in the days of Antiochus, then his claims about Daniel are specious. And of course, his admission on Daniel 7 belies this idea anyway.

So, Jesus was living in Israel's last days and said that his disciples would understand Daniel when they saw the Abomination, which would be set up in Israel's last days – that extended past the horrific days of Antiochus. This is Jesus' "direct" interpretation of Daniel, proving that Daniel 9 & 12 were Messianic prophecies of Jesus' first century generation.

Let me close this installment of this short series **Responding to the Critics** on Daniel 7 and Frost's admissions by calling attention again to Frost's admission above. He admits that Matthew and Jesus applied Daniel 7 specifically to Jesus. Likewise, Revelation applied Daniel directly to Jesus. Thus, since Jesus and the NT writers applied Daniel 7 Messianically, it is clearly and irrefutably wrong to deny that Daniel 7 is Messianic.

Do you catch the power of that???



Responding to the Critics: Sam Frost's Fatal Admission Exposed!

Hang onto it as we proceed, because as I have noted, this admission by Frost completely refutes his non-Messianic application of Daniel 2, 9 and 12.

In the meantime, get a copy of my book, [Seventy Weeks Are Determined...For the Resurrection](#). It is a powerful, compelling study of Daniel 9 proving that it foretold the coming of the True Messiah, Jesus, and the end time resurrection.

Responding to the Critics: Sam Frost's Fatal

Admission on Daniel 7 - #2 =

<https://donkpreston.com/responding-to-the-critics-sam-frosts-fatal-admission-on-daniel-7-2/>

As I noted [in the first installment](#) on Sam Frost's admissions on Daniel 7, he evidently failed to think through what he was admitting to. When he admitted that Matthew, that Jesus and that John (in Revelation) "explicitly" (Frost's word) applied Daniel 7 and the prophecy of the coming of the Son of Man to Jesus, the implications of this are totally destructive to Frost's claims that Daniel is not Messianic.

Let's remind ourselves of what Frost has admitted:

"As far as Daniel directly relating to Jesus.....Daniel 7.13,14 - a vision of "one like a son of man" that is left out of the interpretation that follows. All the characters are mentioned in the interpretation that follows, except one: the one like a son of man. This fact has puzzled many commentators.....even Daniel was puzzled (last verse). There have been a variety of ways to explain this, and I am sure you claim that yours (sic) and yours (sic) only is the only acceptable, irrefutable interpretation that settles all other alternatives (we should just sit at the feet of Don, shut up, and listen). Matthew explicitly picks up Daniel 7.13,14. The opening description of Jesus in Revelation 1.10-ff explicitly picks it up and applies it as fulfilled in Jesus." (Copied and pasted from Frost's FaceBook quote)

In the FB discussion, Frost tries to make something of the omission of “Son of Man” in the interpretation in Daniel 7:15f. In response, I noted that the interpretation in Daniel 7 also omits any reference to thrones or the “ten thousand times ten thousand.” Thus, Frost’s suggestion that the omission of the term “The son of Man” in the interpretation is meaningful carries no weight. His claim is merely deflective and obfuscatory. The fact that he admits that Matthew, Jesus and John “explicitly” apply the Son of Man prophecy to Jesus should be sufficient – to anyone honoring scripture – that the interpretation is in fact about Jesus, the Son of Man. Frost never responded to the fact that neither thrones or the tens of thousands are omitted from the interpretation in Daniel 7.

And, does the reader notice the ever so subtle comment by Frost? He calls attention to the fact that “the Son of Man” title is not mentioned in the interpretation. He says this omission has perplexed the scholars, and then adds “even Daniel was puzzled (last verse).” Frost is trying to convince the reader that Daniel was perplexed by the omission of the term Son of Man in the interpretation! But, that is nowhere stated nor implied. Daniel was perplexed by the vision he had been given. Frost was seeking to make a mountain out of nothing. His claim is illustrative of his misguided hermeneutic that I have addressed on several different occasions and will put to the test below.

With all of that said, let’s take a look at Frost’s admissions as we continue our **Responding to the Critics** exercise:

He tells us that Jesus is “explicitly” identified as the Son of Man of Daniel 7 by Matthew, Jesus and John in Revelation.

This means that Daniel 7 is a Messianic prophecy.

Since the inspired NT writers and Jesus applied Daniel 7 Messianically, it is patently wrong to deny that Daniel 7 was a Messianic prophecy.

This cannot be over-emphasized!

To put this another way: A prophecy can never NOT MEAN what the NT writers said it meant. Thus, Jesus and the NT application of Daniel 7 is irrefutably Messianic, and since the NT writers also apply Daniel 2

and 9 and 12 to Jesus' day, as we will see, this means that those chapters cannot be non-Messianic.

Now, since Daniel 7 foretold the coming of Jesus as the Son of Man, this logically demands that Daniel foretold *the time of the coming of the Son of Man*— i.e. in the days of the fourth kingdom (represented by the four beasts in Daniel 7:1f. You can't accept that Daniel predicted the coming of Jesus without likewise accepting the *time* that Daniel predicted for the coming of the Son of Man – Jesus!

You must understand at this juncture that Frost denies that Daniel foretold the days of Rome. He recently denied that Daniel 2 foretold the Roman empire as the fourth kingdom. Contra the early patristics, the historical church and even the ancient Rabbis who most assuredly did see the fourth beast as the Roman empire, Frost tells us that this is false. (Instead, he appeals to modern scholarship). But, it is not false since he admits that Daniel 7 foretold the coming of Jesus as the Son of Man – because Daniel predicted the coming of the Son of Man in the days of the fourth empire – which was, of course, Rome!

But notice, to emphasize, that since Daniel 7 foretold the coming of the Son of Man in the days of the fourth beast this means that the fourth kingdom is Rome. This demands that Daniel 2 is also Messianic since it foretold (again as the ancient early church and the rabbis believed) the establishment of the kingdom in the days of the fourth empire. Daniel 2 and 7 are directly parallel in predicting the coming of four world empires, beginning with Babylon, and, extending all the way to Rome, and the days of the establishment of the everlasting kingdom.

In the days of the fourth empire:

“And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever” (Daniel 2:44).

The days being referenced are the days of the fourth kingdom. Frost says that the long standing view that the fourth kingdom was Rome is being increasingly questioned these days. For Frost, the non-Messianic application of Daniel is that the fourth kingdom / empire is Greece and the days of Antiochus. But, since Daniel 7 foretold the coming of the Son of Man in the days of the fourth beast / empire, then unless Jesus and the everlasting kingdom arrived in the days of Antiochus Epiphanes that countdown is untenable. You cannot – textually, or logically – divorce the coming of the Son of Man from the days of the fourth kingdom! Let’s look even closer at what Frost’s admission demands.

Notice the direct parallels (Remember that Frost has insisted that we honor the consistency in Daniel. Let’s see if he will actually honor it in light of what follows). We will then point out some glaring and substantive differences between Daniel 2, 7, 9 and 12 – and the prophecy of Daniel 8.

Daniel 2 –

The vision is focused on the last days (Daniel 2:28).

It is a vision of four world empires.

The kingdom of God, the stone cut out without hands, is established in the days of the fourth empire.

The fourth kingdom that had the element of “clay” (i.e. Israel, cf. Isaiah 64) is destroyed. This means that the “clay” i.e. Israel, is also destroyed in the days of the fourth kingdom.

That kingdom cut out without hands that is established in the days of the fourth kingdom *will never be destroyed*.

Please understand, as I have noted repeatedly in my discussions with Frost, that Israel was not destroyed in the days of Antiochus. However, Daniel 9 and Daniel 12 do foretell the total destruction of Jerusalem and the Temple.

I must focus at this juncture on the fact that Daniel 2 foretold the establishment of the kingdom “cut out without hands.” This means it was not the same kind of kingdom as the other earthly kingdoms. But, here is a critical point, national Israel, while it was a Theocracy to be

sure, it was also a kingdom of man (cf. 1 Samuel 8- “Give us a king that we might be like the nations”). It was just as geo-centric, military, social and nationalistic as the other four kingdoms!

The question therefore is, was a kingdom *that can never be destroyed*, a kingdom *not made with hands*, established in the days of Antiochus Epiphanes? What is so significant here is that the NT (not to mention other OT prophecies) speaks of the Messianic Kingdom as the kingdom not made with hands- just as Daniel does! I should point out that this motif of “cut out without hands” has been all but universally recognized as reference to the spiritual kingdom of Messiah. But of course, Frost now denies this historical view.

As Timothy Gray notes: “The word ‘made with hands’ is found 14 times in the LXX, and in every case it describes man made idols. This observation is very consequential, for the description of the Jerusalem temple ‘as made with hands’ is not simply saying that the temple is of this world- man made- but that it has become an idol” (Timothy Gray, *The Temple in Mark*, (Grand Rapids; Baker Academic, 2008), 175).

Add to this that the kingdom and the temple were of the same order, *the same nature*, and you have a direct contrast between the kingdoms made with hands, and the New Covenant kingdom of Christ, not made with hands. So, once again, was a kingdom, not made with hands, established in the days of Antiochus Epiphanes? The answer is, unequivocally, No. And, it will not be an “answer” to say that Israel was restored. The kingdom that was restored under the Maccabees was the restoration of the geo-political, military, social, and national kingdom. It was not a “mountain cut out without hands.”

Daniel 7 -

It is a vision of four world empires, just like Daniel 2.

The vision does not extend beyond the days of the fourth kingdom. Like in Daniel 2, the kingdom of God is established in the days of the fourth empire / beast.

It predicted the destruction of the persecuting power that trampled down the saints and their vindication at the coming of the Lord. (This is pretty clearly the one like the Son of Man in verses 13-14).

The kingdom is given to the saints and just like Daniel 2:44, will never be destroyed. It is the stone cut out without hands of chapter 2.

Daniel 9 –

The Seventy Week countdown takes us to the days of the Roman empire.

The vision is about the destruction of the persecuting city, the vindication of the messiah that was slain. And remember, once again, that Jerusalem and the Temple were not destroyed (as the text demands) in the days of Antiochus.

The vision is about the last end – the consummation of Israel's covenant age there is no covenant history for Israel beyond the end of the seventy weeks and the overwhelming flood of destruction.

The vision is about the establishment of the kingdom – the bringing in of everlasting righteousness.

Daniel 12 –

✪ Daniel 9 & 12 are parallel– Frost admits this – while denying application to the days of Rome. But, we have weighed that claim in the balances and found it lacking.

✪ Daniel 12:3 is about the establishing of the kingdom, the righteous shining forth in the eternal kingdom (v. 3, which is directly parallel to Daniel 7:21f) where the saints are given the kingdom and rule forever– just as also in Daniel 2 the indestructible kingdom is established.

✪ The vision of Daniel 12 entails the time when the power of the holy people is completely shattered. That was NOT the time of Antiochus, as has been proven in previous articles. The shattering of the power of the holy people is parallel to the total destruction of the city and the sanctuary in the overwhelming flood of destruction of Daniel 9:26-27.

✪ Daniel 12 entails the vindication of the martyrs. This is the judgment of the little horn of Daniel 7 for persecuting the saints, It is the judgment on Jerusalem of Daniel 9:27 for killing Messiah.

✪ The vision is about the time of the end – the consummation of Israel's covenant age. Her power would be *completely shattered*. There

is no covenant history for Israel beyond this point– just as in Daniel 9 Israel’s covenant history is confined to the seventy weeks. And, as in Daniel 7, the eschatology of the text, the coming of the Lord, cannot be extended beyond the days of the fourth empire.

✪ Just as Daniel 9 foretold the bringing in of everlasting righteousness, Daniel 2 foretold the everlasting kingdom of God. Daniel 7 also foretold the establishment of the indestructible kingdom and Daniel 12 foretold the establishment of the kingdom where the righteous saints shine and rule with *eternal life*, i.e. in the eternal kingdom! This is perfect harmony, perfect parallelism. Perfect consistency.

Let me say this again, since it is so important: Since Frost agrees and admits that Matthew, Jesus and John all directly (“explicitly” per Frost) apply the prophecy of the Son of Man of Daniel 7 to Jesus, then, of logical necessity, that means that *the time of the fourth kingdom, is the time of Jesus*. You cannot divorce the coming of the Son of Man from the time when Daniel said the Son of Man would come! What a horrific hermeneutic that would be!

You must catch the power of this! Here is my argument simply stated

Daniel 7 foretold the coming of the Son of Man.

Matthew, Jesus and John explicitly applied the prophecy of Daniel 7 to Jesus as the fulfillment of Daniel 7 – Sam Frost.

But, Daniel 7 posited the coming of the Son of Man in the days of the fourth empire.

Therefore, Jesus’ coming as the Son of Man in fulfillment of Daniel 7 was in the days of the fourth empire.

Following up on that, we have this:

Jesus’ coming as the Son of Man in fulfillment of Daniel 7 was in the days of the fourth empire of Daniel 7.

But, Jesus appeared in the days of Rome (Luke 3:1f).

Therefore, the fourth empire of Daniel 7 was Rome.

We can express it like this:

Daniel 2 predicted the establishment of the everlasting kingdom in the days of the fourth empire / kingdom.

Daniel 7 predicted the establishment of the everlasting kingdom in the days of the fourth empire / kingdom.

The days of the fourth empire in Daniel 7 are the days in which Jesus as the Son of Man came in fulfillment of Daniel 7 – i.e. the days of Rome.

Therefore, the days of Daniel 2, the time of the establishment of the everlasting kingdom in the days of the fourth empire / kingdom were the days of Rome.

This falsifies Frost's contention that Daniel 2 and Daniel 7 extend no further than the last days of the Grecian empire and Antiochus. If he identifies the four kingdom count as some have done: i.e. → Babylon, → Medes, → Persians, → Greece, then of necessity, according to the demands of the text, *the everlasting kingdom of heaven was established in the days of Greece and the Son of Man came in the days of Antiochus!* An additional thought here about Frost's hermeneutic. You will recall that he calls our attention to the fact that Daniel 7:15f – which is the interpretation of the vision given earlier – does not mention the Son of Man. This is supposedly significant. For Frost, missing words demand missing doctrine. But, he called our attention to the similarities between Daniel 8 and Daniel 9. And there is some similar language. However, the perfect harmony between the chapters illustrated above, with the historical realities that belie application to Antiochus demand that we look for other solutions. By this we mean that there are certain significant and substantive differences between Daniel 2, 7, 9 and 12 – and chapter 8 – that demand, in spite of similarity of language, that these other chapters looked far beyond Antiochus. We have already cited some of those difficulties but consider now, as we continue to **Respond to the Critics**, some other disparities between Daniel 8 and the other prophecies mentioned above.

Look at Daniel 8 in contrast with the other chapters mentioned.

X In Daniel 8 it is concerned with the end of the Grecian empire of the Ptolemies and Selucids, "the last days of their kingdom." We are thus given an explicit identification of the end of this vision. It is the end of

Antiochus and his kingdom. However, in contrast, Daniel 9 and 12 (and I would suggest even chapter 7) is about the end of *Israel* – not the pagans. This is a totally different focus, and the additional fact that Israel did not come to an end in the days of Antiochus or at the end of the 70 week countdown as proposed by Frost shows that the disparity between the chapters is substantive.

X Daniel 2, 7, 9 and 12 are about the establishing of the kingdom of God. Daniel 8 has no such discussion. The subject is not even mentioned, even though in Daniel 2, 7 and 12 the destruction of the persecuting power results in the establishment of the kingdom. No such contrast, no such discussion, no such subject is in chapter 8.

X Daniel 2, 7, 9 and 12 are about the bringing in of *the everlasting kingdom of righteousness* and the (righteous) people of God. As has been noted [in previous articles](#), in the days of Antiochus there was NO ONE– do you catch the power of this?? – *NO ONE*, to make the Atonement, put away sin and bring in everlasting righteousness. The proper blood line of priests ended with the murder of Onias III, as Sam Frost has admitted. Without that genealogically certified priesthood, Daniel 9:24 could not be fulfilled in the days of Antiochus! This is seemingly an insurmountable problem, and even though this issue has been pressed on Frost, he has refused to even address it.

Now, in Daniel 8 there is not so much as a syllables' mention of the making of the Atonement, the putting away of sin and the bringing in of everlasting righteousness or the establishment of the indestructible kingdom. There is not a word about the coming of the Son of Man. Now, since Frost wants to make an issue of the absence of any mention of the Son of Man in the interpretation of Daniel 7, one wonders why the total absence of any mention of these critical tenets or of the Son of Man is not significant in Daniel 8?

Frost will almost certainly ignore all of this, saying (if he comments at all) as he has on two different occasions now, that my comments are not worthy of comment. On 3-13-18, on FaceBook, he said: "I do not value Preston's 'criticism.'" He says he just does not have the time to

respond to my questions and articles, although he does have, of course, time to write lengthy blog articles attacking me.

Let me close by noting, once again, that Frost is running counter to the church history that he so cherishes and often appeals to for his “orthodoxy” – and to condemn me. The indisputable fact is that throughout 2000 years of church history, as well as Jewish history and Rabbinic writings, the fourth kingdom of Daniel 2 and 7 was *Rome! That* is the “orthodox view!” But, Frost assures us that he has been studying diligently for “over a year,” and has come to his (unquestionably) unorthodox views! Even though I have also been studying this issue (for literally *many* years), and came to agree with the consensus view of Jewish ancients, with church history and with scholarly consensus, per Frost, I am unorthodox and I am not even a Christian.

So, in closing this installment, let me reiterate what cannot be over-emphasized. Sam Frost’s admission that Daniel 7 foretold the coming of Jesus as the Son of Man:

1. Annuls his denial of any Messianic prophecies in Daniel.
2. Falsifies his claim that the fourth empire of Daniel 2 & 7 is the Grecian empire under Antiochus. As stated above, there was no one to make the Atonement, to put away sin, and bring in everlasting righteousness in the time of Antiochus. *No one!*
3. His admission negates his non-Messianic application of Daniel 2 & 7 unless he is able to show that the everlasting kingdom, a kingdom not made with hands, was established in the days of Antiochus Epiphanes.
4. His admission therefore falsifies his rejection of Rome as the fourth empire of Daniel 2 and Daniel 7.
5. Since the bringing in of everlasting righteousness (Daniel 9) and the time of the righteous shining in the kingdom at the time of the end (Daniel 12:3) are synchronous and parallel with Daniel 2 & 7, (unless Frost wishes to deny a link between the everlasting kingdom and the

world of everlasting righteousness) this likewise means that Daniel 9 and 12 are Messianic prophecies of the coming of Jesus in the days of Rome, and his coming in judgment as the Son of Man.

More to come as we continue our **Responding to the Critics** series on Daniel, so stay tuned!

More on the Seventy Weeks of Daniel 9:24f = <https://donkpreston.com/more-on-the-seventy-weeks-of-daniel-924f/>

I have been sharing with our visitors here some of the exchanges I have been having with Sam Frost, former preterist, on FaceBook. Frost now denies that Daniel 9 foretold the coming of Jesus. It was fulfilled in the days and events of Antiochus Epiphanes IV, in the second century BC.

Just recently, Frost took a novel approach to the seventy week prophecy, claiming that the constituent elements list in verse 24 did not have to all be fulfilled within that period of time. Some could be fulfilled within the countdown, some could be fulfilled afterward. I emphasized that any fair reading of the text would demand fulfillment within the seventy week countdown. Here is what he said:

“Notice that Don nowhere mentioned the Lamed-Infinitive – which is used in verse 24. This is another example of “my way or nothing” with Don. Let me simply use an example. “We must stitch seventy stitches in your arm IN ORDER FOR the wound to heal.” Now, does the wound heal WHEN the stitches are put in place, or are they put in place SO THAT the wound can heal? Thus, it is entirely possible, grammatically speaking, that the seventy weeks run their course SO THAT all or some of the items can THEN do their thing. Of course, I realize that

Don is “amazed” by what Hebrew grammar can do – that it is elastic in many places (Hebrew ain’t English). Don has probably never read some of the material I have read, or even considered other plausible, textual considerations. There is no other way except Don’s way....

“The seventy sevens must run their course “in order to...” – this implies and can mean that the seventy sevens run their course SO THAT the things listed can be completed. Or, as others have seen, SOME of the items in 9.24 can be fulfilled within the seventy sevens, but not all.”

So, per Frost, the seventy weeks was simply the prelude, the lead in, for the fulfillment of the constituent elements. The seventy weeks was not a “cut out” period of time (as the language suggests) for the fulfillment, the seventy weeks had to take place for the final fulfillment.

Now, first of all, the six infinitives of v. 24 do indicate that seventy weeks are determined “in order to.” Well, “in order to” do what? In order to accomplish the elements of v. 24! Sam’s new proposal has the text saying– “Seventy weeks are determined to make reconciliation, but, the reconciliation will not take place until long after the seventy weeks are ended.” Or, “Seventy weeks are determined on your people and on your city to finish the transgression, but, who knows when, maybe years and years and years after the end of the seventieth week, the transgressions will be full.” (By the way, take note that Frost did not offer a single scholarly source for his claims about the lamed infinitives. He just threw out his reference to them, indicating that they support his claim, but, he did not support his claim with the sources. Interesting to say the least!)

Now, I would point out that Sam has told us that “finish the transgression” meant to fill the measure of sin” Not only that, he applied it to Israel filling the measure of her sin, in the time of Antiochus, and being judged for that sin, at the hands of Antiochus. So, Sam has the filling up of the measure of sin definitely confined to the seventy weeks.

Here is what that means: It means that Sam has SOME of the six constituent elements of Daniel 9 fulfilled within the seventy weeks, but some of them not fulfilled within that period! (And that is what he actually says!) But the question is, where is the pen knife to delineate which ones belong to and would be fulfilled within that period that had been “cut off” determined, to accomplish all of the six elements – and those that might not be fulfilled for who knows how long after their expiration?

The text says “Seventy weeks are determined, in order to...”

The text does not say SOME of the six would be fulfilled within the seventy weeks.

It does not say – nor imply – that any of the six would be fulfilled after the seventy weeks was expired.

It does not say or indicate that the weeks were determined to begin the fulfillment of those elements, but that fulfillment would be afterward by who knows how long.

A look at every English translation of Daniel 9:24 gives the rendering “seventy weeks are determined to bring in, to make, to finish, to seal, to anoint.” Seventy are determined to accomplish! That is the meaning on any fair reading of any of those translations. The force is that everyone of the elements would be accomplished within the seventy weeks– not afterward!

So, in this proposed view, the seventy weeks were not truly determined “to bring in everlasting righteousness’ etc.– as virtually every translation renders the 6 infinitives in the text. The seventy weeks were merely determined. For what? Sam simply says “in order to.” Well, again, yes, but, the meaning is “in order to accomplished” the promises of verse 24! “In order to” is not some vague, nebulous, elastic reference. It is made in direct connection to “seventy weeks are determined in order to.” Seventy weeks are determined and “in order to” are inseparable.

Sam’s proposal raises an interesting question. Since Sam has thrown out the idea that some of the elements of Daniel 9:24 could be fulfilled

after the end of the seventy weeks, perhaps he would be so kind as to tell us WHICH ONE (OR ONES) OF THOSE SIX ELEMENTS MIGHT HAVE BEEN FULFILLED AFTER THE DESIGNATED SEVENTY WEEKS EXPIRED? (Sam has not responded to that question after several days of my posting it. I reposted it on 3-26-18)

Was it the making of the Atonement? Well, let's not forget that with the death of Onias (BC 171), there were no more qualified High Priests to offer the Atoning sacrifice! NONE! (That is, until Jesus, the True Great High Priest came along!) But, if Sam points to Jesus as the One who would ultimately make the true Atonement, then he would thereby be surrendering his view- stated repeatedly and emphatically – that Daniel 9 is not a messianic prophecy. Although Sam has been asked numerous times about who would make the Atonement and when the promised Atonement was made, he has never offered a keystone of response.

Sam has told us that the sealing of vision and prophet has reference to the prophecy of Jeremiah (Jeremiah 25, 27, etc.). Well, Jeremiah's prophecy of a 70 year exile was considered by Daniel to be fulfilled when Daniel 9 was written (Daniel 9:2f). Jeremiah's prophecy did not extend to the days of Antiochus.

But more, if one turns the seventy weeks into an extended reference to Jeremiah's prophecy, then most assuredly the seventy weeks were determined to fulfill the vision and prophecy! There is no textual or contextual justification for extrapolating the sealing (fulfillment) of vision and prophecy beyond the seventy weeks; "Seventy weeks are determined...to seal vision and prophet"!

Sam has told us that Antiochus appeared in the middle of **the seventieth week**. That means that the seventy weeks ended three and a half years later. Yet, the city and the temple were not destroyed (as demanded by the text of Daniel 9). In the countdown of Daniel 9 it is more than evident that the destruction of the city is "the full end" with

an overwhelming flood of destruction. That is the end of the seventy weeks.

Everlasting righteousness was not established and brought in by the death of Antiochus or the rise of the Maccabeans, who were in fact, ruthless warriors, and certainly not qualified priests! So, once again, I would note that Sam has been asked repeatedly to tell us who brought in the everlasting righteousness and when they accomplished that. The problem for Sam's paradigm that he has "thrown out" is severe- as I see it.

There were no qualified High Priests after Onias to accomplish this. The everlasting kingdom of righteousness was not established in the time of Antiochus- period.

So, if Sam's proposal is correct, and everlasting righteousness was established after the end of the seventy weeks, we will eagerly await Sam's explanation as to who accomplished this, and when.

Consider carefully the following:

Daniel 9 is irrefutably about the fulfillment of God's Old Covenant promises made to Old Covenant Israel after the flesh.

Per the actual text, the seventy weeks were determined in order to accomplish those things.

Old Covenant Israel's covenant history would end - be consummated at the end of the seventy weeks.

But, Sam says, no, those elements did not have to be all fulfilled within the seventy weeks. Some would be, some not. Those not fulfilled within the seventy weeks could be fulfilled later. He did not tell us how much longer after the expiration of the seventy weeks that some of the elements might be fulfilled. He left that hanging. But, inquiring minds want to know!

Until Sam graces us with some answers on this, consider the following:

Some elements of Daniel 9:24 might be (could be) fulfilled after the expiration of the seventy weeks - Sam Frost.

But, any and all of the elements of Daniel 9:24 are God's Old Covenant promises, made to Israel after the flesh.

Therefore, any and all elements of Daniel 9:24 that were not fulfilled within the seventy weeks are Old Covenant promises made to Old Covenant Israel after the flesh, that would be, must be, fulfilled after the termination of the seventy weeks of Daniel 9:24.

Follow that with this:

Any and all elements of Daniel 9:24 that were not fulfilled within the seventy weeks are Old Covenant promises made to Old Covenant Israel after the flesh, that would be, must be, fulfilled after the termination of the seventy weeks of Daniel 9:24.

But, not one jot or one tittle of God's Old Covenant promises, made to Old Covenant Israel after the flesh, could pass until it was all fulfilled.

Therefore, not one jot or one tittle of God's Old Covenant promises, made to Old Covenant Israel after the flesh, (inclusive of any of the constituent elements of Daniel 9 that were not fulfilled within the seventy weeks) could pass until it was all fulfilled.

Where ever Sam Frost might posit the final fulfillment of any of the constituent elements of Daniel 9:24 – beyond the expiration of the seventy weeks – this means that God's Old Covenant promises, made to Old Covenant Israel after the flesh, would or will remain valid and binding.

Be sure to get a copy of my book, [Seventy Weeks Are Determined...For the Resurrection](#), for a powerful demonstration that Daniel 9 was fulfilled in AD 70!