11-11-2017

Dear xxx,

I have been saving up some thoughts, in reply to your premise that the last "week" of Daniel 9 has been completely fulfilled by events of the Gospels and Acts up to the destruction of the Jewish Temple in AD 70.

Your email discussion was somewhat terse, so I may be misunderstanding some of your points.

Is it your view that "to seal up vision and prophet" should be understood as fulfilling prophecy? - and doing so comprehensively of all the prophecies given to Israel? It does seem to be an implication of your 70th-week-completed view. And your additional statement that you are looking for a historicist interpretation of the book of Revelation.

I believe the first place to look for enlightenment on the meaning of Dan.9:24-27 would be in the near context - the book of Daniel itself. As I've said previously, the revelations to Daniel took place over a lifetime and each vision builds on the previous vision. Thus the Nebuchadnezzar dream of Dan.2 is further explained by the vision of Dan.7. Dan.7 by Dan.8. Dan.8 by Dan.9. Dan.9 by Dan.10-12.

"vision and prophet" figure particularly in ch.8, and my very literal translation follows:

"And from the one of them came forth one little horn and he became very great toward the South and toward the East and toward the Beautiful (land). And he became great toward the armies of the heavens, and he threw down to the ground some of the army and some of the stars, and he trampled them. Even to the commander of the army he magnified himself. And on account of him was abolished the continual (sacrifice), and the place of its sanctuary was thrown down. And an army will be appointed him over the continual (sacrifice) because of transgression, and it will throw truth to the ground and succeed and prosper. Then I heard a holy one speaking, and another holy one said to that one who was speaking, 'Until when is the vision, the continual (sacrifice), and **the desolating transgression** to give both holy (place) and army to be trampled?' And he said to me, 'Until two thousand three hundred evening-mornings. Then the holy (place) will be justified.' ... a king of strong face will arise (v.23) ... And his power will be mighty, but not by his own power. And he will destroy marvelously, and he will succeed and do. And he will destroy a mighty (people) and a people of holinesses. And on account of his understanding he will even cause deceit to succeed by his hand. And in his heart he will magnify himself, and with ease he will destroy many. And against a Prince of princes he will stand, but without hand he will be broken. And **the vision** (appearance) of the evening and the morning which was told - it is true. But you seal up **the vision**, for it is for many days (hence)." Dan.8:9-26

The insolence and ruthlessness of Little Horn and King of Strong Face are the same - the former was the form in which Daniel's vision gave it shape, the latter was the angel's interpretation of the vision. Note that his power is great, but he is a surrogate for another (“not by his own power”). This aligns with the dragon-power given the beast in Rev.13:1-2. If this ch.8 prophecy has already been fulfilled, then who in history satisfies all these conditions applying to Little Horn/King of Strong Face? Remember that he has to be broken, but not by hand. He has some connection with the armies of the heavens (this would have been understood as angels by Daniel himself) and even tramples some of them (“stars” = angels, particularly in Revelation [e.g., 1:20]).

And “the continual”, or daily sacrifice, is removed by him and the holy place re-consecrated exactly 2300 days later. When was this accomplished in history?

And what is the significance of the unit of measure, "evening-morning"? It is unique, found nowhere else in Scripture, but may be a reminder of the prescribed daily sacrifices, such as the grain offering, half to be offered in the evening and half in the morning (Lev.6:13). Another "continual" thing of note in the Sanctuary was the lamp, which was to be kept lit "from evening until morning" (Lev.24:2-3).

Note that here in Daniel 8 it mentions a "**transgression of desolation**", or literally an "**appalling** (horrifying) **transgression**". Dan.9:27, 11:31 and 12:11 build on this by naming it an "**appalling** (horrifying) **abomination**". It is the same act or object. The fact that it is an abomination marks it as an object of idolatrous worship (see Deu.7:25; 2 Ki.23:13). Also note that the last "week" will "finish the transgression" (9:24) - the definite article is present in the Hebrew text, so it is a specific rebellion referred to – i.e., the one previously described in Daniel 8 above. The Hebrew is slightly different in Dan.9:27 - it is "**appalling abominations**". But a unique feature of this phrase is that while the noun "abominations" is plural, its modifying participle is singular. What this may signify is that two (or more) abominations will appear as one. The Beast of Rev.13:14, once resuscitated from his fatal sword wound, will appear to be the Beast again to those who look on the outward, but he will be Satan incarnate. This could easily satisfy "abominations" (pl.) in a singular "appalling" appearance.

Dan.12:11 provides very specific timing between the time the daily sacrifice is removed and setting up the “**appalling abomination**” – 1290 days. The beginning of this period appears to coincide with the “midst of the week” of 9:27. This prophecy is so specific as to make one wonder: Why? I think it must be because the proof of the prophecy will be apparent when it is fulfilled. Can anyone today prove it was fulfilled in the past? If it is a past occurrence, then we should have the precise proof of it too – right to the 1290th day!

Of course, Jesus takes up the theme of “**the abomination of desolation** which was spoken by Daniel the prophet standing in the holy place” in Mat.24:15. If “the great tribulation” of Mat.24:21 was the siege of Jerusalem in 69-70 AD, then when were the powers of heaven so visibly shaken “immediately after” – there should be some record in profane history of such an apocalypse. Note that the white-robers before the throne of God (from every nation – Rev.7:9) are said to have come out of “the great tribulation” (Rev.7:14). This is no accident, and was meant to be a “comparing of spiritual with spiritual” (1 Cor.2:13). This is also the incomparable “time of trouble” like the world has never seen (Dan.12:1). These white-robed men could not stand before God’s throne without a resurrection having taken place. So, if Revelation is preterist, there must have already been a resurrection in our past. But Paul taught “each in his own order: Christ *the* Firstfruit, then those of the Christ at His parousia.” (1 Cor.15:23). So Rev.7 is a flash forward view of those who are in the former resurrection (Rev.20:5) – and they have come out of the great tribulation Jesus spoke of in connection with the abomination of desolation.

In Dan.8 the "king of strong face" takes his stand against a "Prince (sar) of princes", Whom I have interpreted as Messiah - Dan.9:25 builds on this, calling Him Messiah the Leader (nâgîyd). It is tempting to align "prince of princes" with 10:13, where Michael is called "one of the chief princes (sar)". But one of an elite group is hardly the same as the Head of them all, which is what this unique "Prince of princes" requires.

The sealing of vision and prophet in 9:24, when looked at through the lens of the rest of Daniel, seems not to deal with completing or fulfilling vision and prophecy. It has to do with concealing its meaning:

"But you, Daniel, conceal the words and seal the book until the end-time (LXX: sunteleia). Many will dash to and fro, and the knowledge (of it) will increase." Dan.12:4

"And he said, 'Go, Daniel, for the words are concealed and sealed until the end-time." Dan.12:9

Daniel himself would already have been familiar with the following prophecy of Isaiah:

"For Yahweh has poured out over you a spirit of deep sleep, and He has shut your eyes - the prophets. And He has covered your heads - the seers. The whole vision will become to you like the words of a sealed book, which they give to one knowing the book, saying, 'Please read this.' But he will say, 'I cannot, for it is sealed.'" Isa.29:10-11

My conclusion is that the true interpretation of Daniel will be hidden from most of Israel right through the final half-week. It will be hidden in open sight, as it were.

Your application of “anointing the most holy” to Messiah does not track with how Scripture uses the expression *qôdesh qôdeshim* (26 occurrences, 3 of which are *qôdesh qôdesh*):

1. the Temple altar and its accoutrements
2. the Temple incense
3. meal, sin, trespass and votive offerings
4. the mountaintop of the Ezekiel Temple vision
5. the sanctuary of the Ezekiel Temple vision
6. the Levitical district in Jerusalem, surrounding Ezekiel’s Temple

*Qôdesh qôdesh*(*im*) is never applied to God, man or angel.

Some questions:

1. What “Temple of God” did “the man of sin” sit in (2 Th.2:1-11)? If you want to make of this a past event, then you must clearly demonstrate who it was who thus sat, and made himself out to be THE God (not just another god, as so many have done). And show me that a great apostasy preceded his sitting. Prove that this Temple-sitter demonstrated Satanic power “in all power and signs and lying wonders.” If the prophecy is past, it should be easily demonstrable. If you are a futurist about 2 Th.2, then the “Temple of God” must be rebuilt in the future.
2. When were the 144,000, 12,000 out of each tribe of Israel, sealed (Rev.7:4, etc.)? These numbers are too specific to gloss over. If you cannot identify this event specifically from the past, then what was the point of the prophecy in the first place?! If the prophecy is futuristic, then there is a future hope for Israel – God has not given up on them!
3. Concerning gaps in the 70 weeks, the text is silent. But the text does take the initial 70 and divide it into 7 weeks, 62 weeks, and 1 week. Further, it splits the final week “in the midst”. The prophecy does not say the 4 divisions of weeks are contiguous, but the initial understanding by those Jews hearing Daniel was likely so. But look what happens when this and other prophecies are mapped against events. Isa.44:28 credits the yet unborn Cyrus with decreeing the rebuilding of Jerusalem:

“I, Who say to Cyrus, ‘My shepherd.’ And he will complete all My desire, even to say to Jerusalem, ‘She will be built, and the Temple will be founded.’"

Now Cyrus’ decree went out in 536 BC. If this was the going forth of the word to build Jerusalem, then the 69 sevens (483 luni-solar years = 476 calendar years) brings us short of Messiah’s time – a ~90 year gap!

But the Cyrus edict is given verbatim in Ezr.1 and it dealt ONLY with rebuilding the Temple – the “street” and “wall” of Dan.9:25 are notable absent. It was Artaxerxes I’s edict (445 BC) that sanctioned the rebuilding of the City (Neh.2:7-8), and Sanballat, Tobiah and Geshem provided the “troublous times”. The 69 weeks, when applied to Artaxerxes’ edict, does bring us to Messiah’s cutting off. So what happened to the prophecy about Cyrus in Isa.44:28? It is just one example of deferred prophecy – that is, of a gap being introduced in its fulfillment.

1. When did God ever pour out the spirit of grace and supplication on the house of David and Jerusalemites, to cause such mourning as described in Zec.12:10-14? I know of no past event resembling it. It must be future.
2. As to whether Darby, et al., created the futurist point of view in prophecy, I invite you to read the affiliated file, named “Patristic Futurists.pdf”.

I hope these comments will suffice to reflect upon for a time.

And, of course, the important thing is that we understand completely what is OUR hope in the heavenlies, and what sort of conduct is incumbent upon us, as Christians in this evil age.

Your brother in Christ,

Glen