

## Official condemnation

The prophecy that the Messiah would be cut off evidently refers to the action taken by the Jewish ruling council, the Sanhedrin, when they met soon after Jesus had raised Lazarus from the dead.

47 Then gathered the chief priests and the Pharisees a council, and said, What do we: for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together for to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

John 11:47-55

The Jewish masses saw the raising of Lazarus as a sensational miracle. A swell of acclaim lifted Jesus to new heights of popularity. In consequence, the rulers of the Jews felt threatened. They were afraid that He would lead a general revolt which would provoke a bloody clampdown by the Roman authorities. To crush any lingering hope for national freedom, the Romans might take away the limited self-rule presently exercised by the Sanhedrin. In other words, the rulers of the Jews might lose their power. Therefore, shortly after the miracle was performed, the rulers gathered to confer about what was, in their eyes, the political crisis. Some of the more radical Pharisees had already discussed how to kill Jesus (Matthew 12:14), but now, at the urging of Caiaphas, the eradication of Jesus and His religious movement became a chief aim of government policy. The decision reached at this meeting of the Sanhedrin may be regarded as Jesus' official condemnation.

If our last main surmises have been correct—that prophecy required the Messiah to be cut off after the sixty-two weeks ended on February 20/21, 33, and that He was cut off by the Jewish rulers at the meeting recorded in John 11—we may fix the date of this meeting as sometime after February 20/21, 33.

Prophecy specifies “after” sixty-two weeks to steer us away from placing the meeting on the exact date derived from computation. February 20/21, 33, was a Sabbath, and according to the Tosefta, a compilation from before A.D. 200 of Jewish legal traditions, the Sanhedrin never

convened on Sabbaths and holy days. Instead, the members devoted themselves to study of the law.<sup>93</sup> But if we assume that prophecy is pointing us to an exact solution of the riddle, the only way we can reasonably construe the word “after” is to assign it the sense “immediately after.” We conclude that the meeting was held on the next day after February 20/21, on February 21/22, which was the first day of the week.

### **Witness of the Talmud**

Two pieces of evidence establish that the date we have assigned to Jesus’ condemnation is correct.

1. The first verifies that the meeting recorded in John 11 was held shortly before Jesus’ death. The Gospel writer states that the council met just before the Passover season (John 11:55). Later, he makes it clear that this was the Passover season when Jesus entered triumphantly into Jerusalem, only to be arrested and killed by the Jewish leaders (John 12:1, 12–13; 13:1–2; 18:1–14). As pointed out earlier, the date of the Crucifixion was April 3, 33. This date was almost six weeks, or exactly forty days, after February 22, 33.

2. The second piece of evidence verifies that the condemnation and death of Christ were in fact separated by forty days. The Babylonian Talmud, produced in Babylon before A.D. 600, is a vast collection of rabbinical teachings and traditions that had been circulating orally for many centuries.<sup>94</sup> Several traditions concern Jesus. One of the oldest of these, originating between A.D. 70 and 200,<sup>95</sup> declares,

On the eve of Passover, Yeshu was hanged. For forty days before the execution took place, a herald went forth and cried, “He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy. Any one who can say anything in his favour, let him come forward and plead on his behalf.” But since nothing was brought forward in his favour he was hanged on the eve of Passover.<sup>96</sup>

This account of Jesus’ death agrees with Scripture on several points.

a) The Talmud says that Jesus was condemned for sorcery (an admission that He performed miracles) and apostasy. In other words, Jesus was convicted not of any violation of criminal law as we understand it, but of religious offenses. The Gospels also affirm that the official charge against Him when He was tried by the Sanhedrin was that He was a false religious teacher (Matthew 26:59–66; Mark 14:55–64; Luke 22:66–71; John 19:7).

b) The Talmud says that some weeks before Passover, the authorities issued a proclamation announcing their intention to execute Jesus. The same proclamation is mentioned by John.

Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew *it*, that they might take him.  
John 11:57

According to this account, the proclamation was a public alert that the authorities wanted to arrest Jesus. The Talmud hides the true nature of the proclamation by pretending, most implausibly, that it was an extraordinary measure to secure a good case in Jesus' defense. This distortion is an obvious attempt to protect the Sanhedrin from any suspicion that they treated Jesus unjustly. Yet, the proclamation that it puts in the mouth of the herald is not pure invention. The Mishnah, another compilation from before A.D. 200 of Jewish legal traditions, reveals that a herald always preceded a condemned man to his place of execution and cried out words to the same effect, giving the man a last chance to be saved if he was innocent.<sup>97</sup> A Talmudic commentator on this portion of the Mishnah adds, however, that "it means only when he is already sentenced, but not before."<sup>98</sup>

c) The Talmud says, in agreement with the Gospels, that Jesus died on Passover Eve.

Since the foregoing three assertions of the Talmud have a factual basis, its placement of forty days between Jesus' condemnation and death probably has a factual basis as well. This evidence is crucial for validating our date for the Transfiguration and our treatment of the sixty-nine weeks.

Yet this passage of the Talmud does contain false testimony. The ordinary method of execution among the Jews was to stone the criminal and then hang his dead body in public view (Leviticus 20:2, 27; Deuteronomy 21:21-23). So, any reader familiar with Jewish law would surmise from the Talmud's account of Jesus' death that He was stoned, then hanged. But the Talmud is being sly. It is misleading the reader while avoiding any outright prevarication that might be easily exposed. It does not actually say that Jesus was stoned. Rather, it says only that He was hanged, a reference to the actual mode of execution. Even in the New Testament, crucifixion is called hanging (Acts 5:30; Galatians 3:13).

The Biblical writers who speak of Jesus hanging on a tree want to make vivid the shame He endured. But the Talmud's purpose in saying that He was hanged is to conceal that He died by crucifixion, a mode of execution which the Jews under Roman rule never used, but which their overlords used routinely.<sup>99</sup> When the Talmud was written, the Jews looked upon their ancestors who had resisted Roman rule as heroes and upon those who had collaborated with the Romans as traitors. Therefore, for two reasons, the Talmud sidesteps any mention of crucifixion. It does not wish to portray Jesus as a victim of the Romans, lest anyone view Him with sympathy and admiration. And it does not wish to suggest that the Jewish leaders resorted to collusion with the Romans in order to get rid of Him.

## **Date of the Transfiguration verified**

As we have seen, the Talmud places forty days between the condemnation and crucifixion of Jesus. We may therefore cite the Talmud as a reliable witness supporting the date we have derived for Jesus' condemnation, February 21/22, 33. This was indeed just forty days before He died. The herald seeking information that might lead to Jesus' arrest went out forty days if the first day was when Jesus was condemned (a Sunday) and the last day was before Jesus was arrested (a Thursday).

If our date for Jesus' condemnation is correct, our date for the Transfiguration must be correct as well, for the first is derived from the second. That is, when computing the date of His condemnation, we started with the date of the Transfiguration and, according to the prediction in Daniel 9:26, moved forward sixty-two weeks. The two dates stand or fall together.

## *Date of the Resurrection*

### **Double meaning of Jerusalem**

Another way of proving that our date for the Transfiguration is exactly correct comes from viewing the prophecy of the sixty-nine weeks as a poem employing symbolism. The poetic structure of the angel's message beginning in verse 22 is laid out in Appendix 1. Symbolism is a common feature of poetry both in the Bible and in all other literary traditions.

In our discussion of Daniel 2 we argued that the mountain in Nebuchadnezzar's dream represents Mt. Zion, or Jerusalem. We based this interpretation on Daniel's use of the term "mountain" in his prayer some years later recorded in Daniel 9. Twice, in verses 16 and 20, Daniel refers to Jerusalem as the holy mountain of God.

In a veiled manner Daniel suggests that the holy mountain bears a double sense. Although he states that he has prayed on behalf of "the holy mountain of God" (verse 20), the actual closing words of his prayer seek divine aid for "thy city and thy people" (verse 19). It appears, then, that the holy mountain, Jerusalem, can represent either the actual city in Palestine or the spiritual body of people originating in that city.

The same double sense in the term "mountain" stands out prominently in chapter 2. The stone that fell upon the feet of the image was cut out without hands from a mountain (verse 45). Then after it pulverized the image, it grew and became a great mountain filling the whole earth (verse 35). In the first sense, the mountain is earthly Jerusalem, the physical place where God created a people for Himself. In the second sense, the mountain is spiritual Jerusalem, the people of God when they

have grown to full number and taken the whole earth as their possession.

In Daniel 9:25, we read of a “commandment to restore and to build Jerusalem.” Having discovered a double meaning in Jerusalem elsewhere, we are entitled to wonder whether Jerusalem here might be a symbol as well as the name of an actual place. If it is a symbol, it has only one possible meaning, since Scripture is consistent in its use of symbols. It must refer to the people of God.

### **Jerusalem as the church**

From Daniel’s perspective, the people of God were the godly in Israel. But after the Cross, we have a better understanding of who belongs to this privileged group. We know now that the godly in Israel were merely the forerunners of a great body of believers who would be taken from all nations and tribes. The single spiritual body uniting these believers, both Israelite and gentile, is known as the church. It is therefore appropriate, upon recognizing Jerusalem in Daniel 9 as a symbol for the people of God, to identify them more particularly as the church. Indeed, like the godly in Israel, the church sees Jerusalem as its home city. It was born there on the day of Pentecost. There Jesus carried out His redemptive work. Jerusalem was the spiritual home of the Jews who became the first Christians.

We should never foist symbolism on a text to avoid its literal meaning, if the literal meaning is possible. And we must always limit ourselves to symbols that Scripture itself defines. For example, when used as a symbol, leaven is always evil, a star is always an angel, and a fig tree is always Israel. But we violate neither rule if we suppose that Jerusalem in Daniel 9 is a symbol of the church. We are not denying its primary reference to an actual city. Moreover, we are adopting a usage found elsewhere in Scripture.

The writer of Hebrews uses Jerusalem and Zion as names for the heavenly city.

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

Hebrews 12:22

A city is not essentially the buildings or the location but the people who live there, and all the inhabitants of the heavenly city are members of Christ’s body, the church. Thus, the imagery is treating the church as both Jerusalem and Zion. The heavenly city appears again in Revelation.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . .

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

Revelation 21:2, 9–10

In John's vision, the heavenly Jerusalem is called "the bride, the Lamb's wife," a familiar name for the church. Likewise in Galatians we read,

22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman.

23 But he *who was* of the bondwoman was born after the flesh; but he of the freewoman *was* by promise.

24 Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman.

31 So then, brethren, we are not children of the bondwoman, but of the free.  
Galatians 4:22–31

Here, as Paul seeks to sharpen the contrast between the covenant of law and the covenant of grace, he treats them as allegorically equivalent to the earthly and heavenly Jerusalems. Paul sees the heavenly Jerusalem as an appropriate figure for the covenant of grace doubtless because the covenant created the city. But it would be more precise to say that the covenant created the church. So, we detect in Paul's mind an assumed equivalence between the church and the city.

For Christians down through the centuries, Zion has been one of the most familiar and beloved of all Biblical symbols. Recognition that it stands for the church pervades older commentaries and older hymns. Among these hymns are "Glorious Things of Thee Are Spoken, Zion, City of Our God" and "Hail to the Brightness of Zion's Glad Morning."

Some might object that in treating Jerusalem as a symbol for the church, we are imposing a New Testament idea on the Old Testament. But the Bible is the work of one author, God. If we can go to the New Testament to determine the length of a prophetic year, we can go there also to learn the larger significance of Jerusalem.

## Opening and closing events

If we come to Daniel 9:25 with eyes open to symbolism, we find another prophecy concealed beneath the obvious and well-known prophecy that we have already expounded. The oracle implies that there would be sixty-nine weeks “from the going forth of the commandment to restore and to build” not only the actual city of Jerusalem, but also spiritual Jerusalem. “Commandment” can be translated simply as “word” and “restore” as “turn back” or “convert.” Therefore, at the symbolic level of meaning, the initial event is a word to convert and build the church. The word obviously intended is Jesus’ announcement in Matthew 16:18 that “upon this rock I will build my church.” By our reckoning, the date was December 8/9, A.D. 31.

If this announcement is the opening event in a second interval of sixty-nine weeks, what is the terminal event? That is, in relation to God’s intention to build His church, what event revealed Jesus as Messiah the Prince? The wording “unto the Messiah the Prince” is deliberately vague to allow more than one fulfillment. As we have seen, it aptly describes the Transfiguration. But just as aptly, it describes Jesus’ no less significant appearing at the Resurrection.

According to the Old Testament, the Messiah was the man who would save us from sin. The work of salvation was finished when Jesus rose from the dead. Therefore, the Resurrection marked Jesus as the One whom the church could embrace as the Messiah—in other words, as the One who succeeded in rescuing the church from sin and hell.

At the Transfiguration, Jesus was first seen as King, but at the Resurrection, He was first seen exercising His kingly power (Romans 1:14), especially His power to build the church as He promised. This work started when He ascended to the Father and presented His body as a sacrifice for sins. His body then became the invisible, universal church to which all believers are joined. As a result of union with His body, they will live forever, as He will live forever.

Some might object that it is improper to find double meaning in Daniel 9:25—the first a prophecy about the city Jerusalem, the second about the church. But let them remember that double meaning is a common feature of Bible prophecy. The prime example is Malachi 4:5, which refers both to John the Baptist and to one of the two witnesses who will appear during the seventieth week. Let them remember too that Daniel solved the riddle on the wall at Belshazzar’s feast only by recognizing that the words had double meaning. “TEKEL,” for example, meant either “weighed” or “found wanting.” “PERES” meant either “divided” or “Persian.” Since the prophecy of the sixty-nine weeks is manifestly another riddle, we must allow the possibility that it contains double meaning also.

## **Convergence of prophecy and history**

The second prophecy we have unearthed from Daniel 9:25 refers to a sixty-nine week interval opening with the Messiah's promise to build the church and closing with the Messiah's Resurrection. Since both events lie within the lifetime of one man, we must assume that the weeks are ordinary weeks.

Was the prophecy fulfilled? From the date of Nehemiah's prayer, we deduced that the Messiah would come during the month following December 8/9, A.D. 31. Then we made an assumption—that this was the day when Jesus announced the Transfiguration. Since this assumption yields a solution of the prophecy that Scripture urges us to understand, it must be correct. We made also a second assumption, which now becomes critical—that on this same day came the other three momentous announcements recorded in Matthew 16, all connected with the completion of the sixty-nine weeks. That is, on December 8/9, A.D. 31, Jesus revealed four great truths: He was the Christ, He would build His church, He would undergo suffering and death, and He would soon come in His kingdom. We provided evidence from the other Synoptic Gospels that the second assumption is correct.

The opening date of the sixty-nine weeks pertaining to spiritual Jerusalem was therefore December 8/9, A.D. 31. If the Crucifixion fell on April 3, A.D. 33, the date of the Resurrection was April 5 of the same year. The lapse between the date in A.D. 31 and the date of the Resurrection is exactly 483 days, or sixty-nine ordinary weeks.

## **A pattern by design**

We have come to another amazing result, with profound significance in two respects.

1. We have verified again that the main prophecy in Daniel 9:25—the prophecy concerning the coming of Christ sixty-nine weeks after the rebuilding of the actual city—was fulfilled. It predicts that the Messiah would come during the month following December 8/9, A.D. 31. We argued that this was the date of the momentous declarations recorded in Matthew 16, including Jesus' announcement that He would build His church. By recognizing the double meaning in Jerusalem, we discovered a second prophecy that sets the Resurrection 483 days later. By computation, the date was April 5, A.D. 33. The strong historical and chronological evidence confirming that this was indeed the date of the Resurrection shows that the earlier date, December 8/9, A.D. 31, must be correct. Moreover, since the Transfiguration was indisputably six days after this earlier date, the same evidence shows that our date for the Transfiguration, December 14/15, must be correct also.

2. We have discovered a scheme of intervals that must be supernatural. From the Book of Nehemiah, we learned that Nehemiah prayed

during the month following November 17/18, 446 B.C. From the study of New Testament chronology, we concluded that Jesus rose on April 5, A.D. 33. The two dates are totally independent. Each rests on evidence and reasoning that in no way takes account of the other. Yet look at the relationship between them. From the first we obtain the second by moving forward in two simple steps: by sixty-nine prophetic weeks (coming to December 8/9, A.D. 31), then by sixty-nine ordinary weeks.

Could successive sixty-nine week intervals between the given date in 446 B.C. and the given date in A.D. 33 be mere coincidence? To calculate the probability that such a pattern could arise by chance would be impossible, since it would require unattainable information about all possible outcomes. Yet the calculation would also be unnecessary, for it is obvious that the probability must be infinitesimal. And the probability diminishes even further toward zero if we attach the requirement that the events associated with the opening and terminal dates must fit the prophecy. We conclude that the scheme of intervals we have uncovered must not be accident, but design.

## *Significance of the Sixty-Nine Weeks*

### **The significance for apologetics**

Apologetics is the systematic defense of Christian faith. The prophecies combined in Daniel 9:25–26 are important for apologetics because they yield specific dates for several key events in the ministry of Christ. The stunning verification of these dates by historical evidence wonderfully displays the truth of the Bible.

Let us summarize the case establishing that these prophecies were perfectly fulfilled. When interpreted carefully and in context, Daniel 9:25 predicts that the Messiah would come during the month following December 8/9, A.D. 31. Various clues in the Gospels link His coming with the Transfiguration and pinpoint the date as December 14/15, A.D. 31.

Daniel 9:26 predicts that He would be cut off after sixty-two weeks following His coming. The implication, given the last-mentioned date, is that He would be cut off on February 21/22, A.D. 33. The prophecy is evidently referring to His official condemnation by the Sanhedrin, an event recorded in the Gospel of John. The Talmud states that the interval between His condemnation and His death was forty days. A broad range of evidence in the Gospels and extra-Biblical sources confirms that Jesus died on April 3, A.D. 33, just forty days after February 21/22, A.D. 33.

Under the cloak of symbolism Daniel 9:25 presents a second prophecy, setting sixty-nine weeks between Jesus' promise to build His church and Jesus' resurrection. The evidence that leads us to date the

Crucifixion as April 3, A.D. 33, implies that the Resurrection fell on April 5 of the same year. The date preceding it by sixty-nine ordinary weeks was December 8/9, A.D. 31—the very date that the main prophecy in Daniel 9:25 yields as the opening day of the month when the Messiah would appear. In dating the Transfiguration, we assumed that this was the day when Jesus announced His imminent coming. The Gospel narrative reveals that on the very same day, He also announced His intent to build the church.

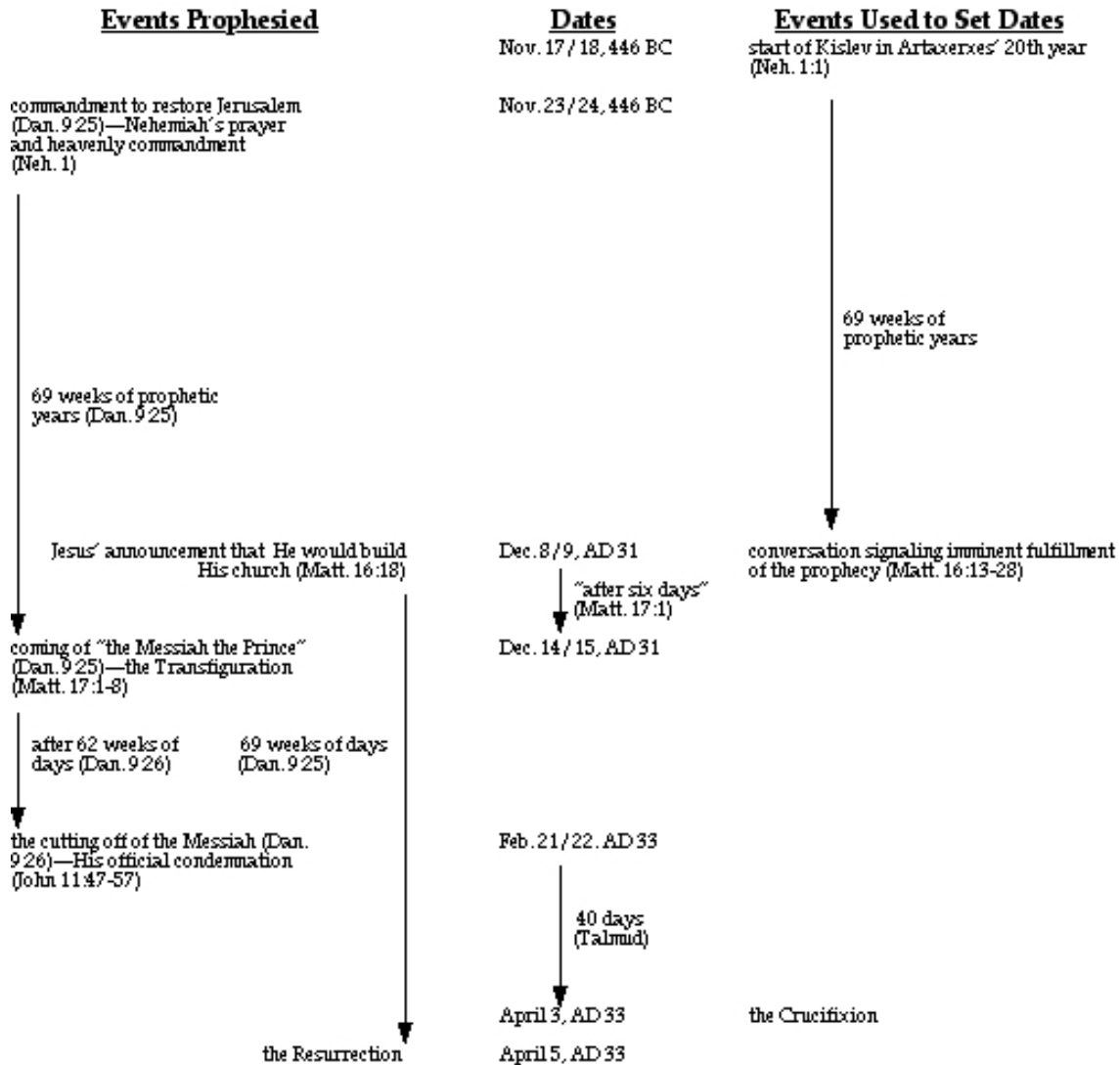
The convergence we have found between prophecy and history cannot be dismissed as mere coincidence. The prophecy of the sixty-nine weeks is clearly supernatural in origin. In all of the world's literature apart from the Bible, there is no prophecy that correctly specifies the nature and timing of unusual events hundreds of years in the future. Yet this is exactly what Daniel 9:25 achieves—prediction of when something would happen centuries later. To find such a prediction, we have not departed from the rules of good exegesis. We have not tinkered with the meanings of any words or manufactured any clues or flubbed any calculations or distorted any data. ***Thus, the prophecy of the sixty-nine weeks is in itself enough to establish, first, that the Bible is the Word of God and, secondly, that the One who came at the appointed time was the promised Messiah.***

### **The significance for hermeneutics**

Hermeneutics is the attempt to formulate general rules for the interpretation of the Bible. At the roots of the various schools of prophetic interpretation is a different understanding of the seventy weeks of Daniel. But we have been able to solve the riddle of the sixty-nine weeks only by viewing the seventieth week dispensationally, as the future week described in Revelation. In other words, our solution—the only solution ever proposed that demonstrates the prophecy was exactly fulfilled—rests on a foundation of dispensationalism. Since no nondispensationalist has been able to offer a solution that equally honors the truthfulness of the Bible, the success of our solution strongly vindicates dispensationalism as the right approach to prophecy.

Yet our solution shows that covenant theology is not altogether wrong in spiritualizing many Old Testament references to Israel, so long as it does not deny their literal meaning. As we have shown, Jerusalem is sometimes a symbol of the church.

## How the Prophecy of the Sixty-Nine Weeks Was Fulfilled



# The Destruction of Jerusalem

verse 26b

26 . . . And the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

## Next event after the Messiah's death

The second part of verse 26 furnishes three specific predictions.

1. A people would come against Jerusalem and destroy the city and the sanctuary. What people? The oblique answer is that they would, at a later time in history, have as their leader a figure entitled "the prince."
2. The city and sanctuary would end, literally, "with the flood."<sup>100</sup>
3. War would continue with desolations unto the end.

The prophecy is looking at a war that, in Daniel's time, lay in the distant future, at the Jewish War in A.D. 66–73, when a zealous faction of the Jewish nation seized control of the government and rebelled against Roman rule. The Romans, at first overpowered, chose the expedient course of withdrawing their forces from Palestine.<sup>101</sup> Soon, however, the Roman general Vespasian began a campaign of reconquest in the north.<sup>102</sup> His advance was slowed by stiff opposition, seasonal delays, and political instability back in Rome, but finally, after he had made himself emperor, a Roman army under the leadership of his son Titus reached Jerusalem in A.D. 70.<sup>103</sup> Within a few months, Titus overcame all resistance and destroyed the city. According to Josephus, the toll of Jewish casualties in the holocaust exceeded one million.<sup>104</sup> Many of the ninety-seven thousand that were taken alive later died in Roman arenas.<sup>105</sup>

## View of the critics

The critics say that the prophecy is counterfeit. While pretending to see events in the future, it is merely recalling events in the recent past: namely, the events attending Antiochus's assaults on Jerusalem in 169 and 168 B.C. In several particulars, however, the prophecy does not fit the days of Antiochus.

1. The prophecy anticipates wholesale destruction (verse 26). Although forces of Antiochus came against the city twice and caused great loss of life, they did not destroy the city or the sanctuary. Even Montgomery, the leading spokesman for the critics, admits that the ravages of Antiochus fell far short of what Daniel 9 describes.<sup>106</sup> When Judas

Maccabeus, leader of the Jewish resistance, came in triumph to take possession of the Temple, he found its gates burned down and weeds growing everywhere, but the building itself was still standing.<sup>107</sup> After being cleansed, it was again used for divine worship.

2. The prophecy says that the destruction of the city would occur after the cutting off of “Messiah” (verse 26). Critics identify this Messiah as the high priest Onias III, who, according to a tradition preserved in 2 Maccabees, was assassinated early in the reign of Antiochus.<sup>108</sup> But whether this tradition is correct is an unsettled question.<sup>109</sup> Moreover, it is probable that Onias III, like many other upper-class Jews, was a Hellenizer—that is, one who aided the introduction of Greek customs and ideas into Jewish society. He counted Greeks outside his own land among his friends and supporters.<sup>110</sup> Therefore, a second-century writer eager to uphold Jewish tradition would not have regarded Onias as a hero whose death was a pivotal tragedy in the history of the Jews.

3. The prophecy says also that the destruction of the city would occur at a specified interval after the decree to rebuild Jerusalem (verses 25–26). But if we reckon backward sixty-nine weeks of years from 168 or 169 B.C., the year we obtain is nowhere near the date of any such decree.

4. The prophecy clearly implies that the war would leave the Jewish nation wholly devastated (verse 26). But at the end of the war in Antiochus’s day, the Jews were victorious. Although they had suffered greatly under his oppression, they emerged with enough strength to build a largely independent nation in the midst of hostile neighbors.

### **How prophecy was fulfilled**

Each of the three specific predictions noted earlier was precisely fulfilled during the Jewish War.

1. The city and sanctuary were actually destroyed. In fact, after the Romans overran the city, they leveled it to the ground. They razed every building except three towers and the western wall, which Titus left as monuments to his victory.<sup>111</sup> No trace of the Temple complex remained above its foundations.

2. Throughout Daniel 11 (verses 22, 26, 40), a flood symbolizes a massive army rapidly overpowering an enemy. The end of Jerusalem indeed came with a flood in this sense. The last bastion of the rebels, the upper city, fell in a single day.<sup>112</sup> Victory was swift because war, famine, and wanton bloodshed had already killed many of the inhabitants. Few among the survivors had the will or the strength to fight. The legions pouring in through breaches in the walls met little effective opposition.

3. The war was not over when the Romans destroyed Jerusalem. They had to remove several remaining pockets of resistance. One was at Masada, a mountaintop fortress held by a band of zealots. Even the

mighty legions of Rome could not subdue the fortress by any ordinary means of assault. The narrow passes to the top were easily defended by a handful of men. Therefore, having no shortage of manpower, the Romans built a huge earthen ramp up one side of the mountain. When the ramp was completed and the Romans had set fire to the makeshift defenses at the perimeter of the fortress, the defenders could see that they were doomed. Resolving that it was better to die at their own hands than at the hands of the Romans, they implemented a plan that soon left all 960 dead. First, the men killed the women and children. Then ten men slew their fellows, and one of the ten slew the other nine. The last committed suicide. When the Romans penetrated the fortress, they were amazed to find no one alive except two women and five children, who had managed to escape the slaughter by hiding in a cavern underground.<sup>113</sup>

## *Week of the Covenant*

*verse 27a*

27 And he shall confirm the covenant with many for one week. . . .
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### **The dispensational gap**

Dispensationalists agree that the gap between history past and history future falls between verses 26 and 27. To the end of verse 26, the prophecy concerns ancient history. The prophecy in verse 27 concerns the time of the end.

### **The man who will confirm the covenant**

“He” (verse 27) is “the prince that shall come” (verse 26). This coming prince is none other than the Antichrist. The assertion that his people would destroy Jerusalem after the death of the Messiah (verse 26) reveals the place of his enthronement. Since the people who destroyed Jerusalem in A.D. 70 were Romans, it follows that the Antichrist will be a king of Rome. This commentary reached the same conclusion earlier, in its examination of Daniel 7, which portrays the Antichrist as a little horn springing up from the fourth gentile kingdom with dominion over the Jews. The fourth kingdom after Babylon, Medo-Persia, and Greece was, of course, Rome. But the designation of the Romans as “the people of the prince that shall come” does not necessarily mean that Rome will be his birthplace or that Italy will be his native country. Although the Antichrist will govern a revived Roman Empire, his native country will be non-European.

The expression “the people of the prince that shall come” has another important shade of meaning. There are two peoples in Daniel 9, the people of God (verses 6, 15, 16, 19, 20, 24) and the people of the Antichrist (verse 26). When seen as the foil to the people of God, the people of the Antichrist must include all the ungodly. Indeed, all the ungodly throughout the world will someday accept the Antichrist as their leader. Indeed also, it was an army of the ungodly that in A.D. 70 overran and demolished the Temple.

To highlight the twofold division of mankind into the people of God and the people of the Antichrist, the passage uses the same title for both leaders. Each is a *nagid*, an uncommon word which simply means “leader” though here translated “prince.”<sup>114</sup> Christ is the Messiah-Prince (verse 25). The Antichrist is the prince to come (verse 26). What are their domains? They are rival claimants to the earth. Hence, each person on the earth must decide which prince he will serve. He cannot serve both, for he must give his allegiance to one or the other. He must join the people of God or remain in the camp of the ungodly.

### **The many who will be party to the covenant**

Popular eschatology regards the “many” (verse 27) as the many in Israel, in distinction from the few in Israel who refuse to make peace with the Antichrist. But the people of Israel do not appear in the immediate context. A better exegesis connects the “many” in this verse with the people of the Antichrist in the previous verse. What the prophecy is saying, then, is that the Antichrist will come into a covenant relation with his own people. As observed earlier, his own people comprise the greater portion of mankind. Perhaps, then, the covenant he will confirm will be between himself and a political body officially representing the whole world. If that body is the United Nations, the covenant will unite a king with his kingdom.

Yet although the many who join in the covenant are not Israelis, Israel may have an important stake in it. In the opinion of many worthy expositors, verse 27 reads as though the prince’s later aggression against Israel is somehow discordant with his earlier promises. It is thus possible that the covenant will bind him to respect the rights of the Jewish people.

### **Usual scenario**

The scenario most commonly drawn from verse 27 is that sometime near the beginning of the seventieth week, the Jews will hail the Antichrist as their leader and will forge a seven-year covenant with him. Among its provisions will be his pledge to tolerate or perhaps even to patronize their religious practices. But 3½ years later, in the midst of the

week, he will scrap the covenant, violate the sanctuary, and start a campaign of intense persecution against all Jews who refuse to worship him.

This scenario entails a serious difficulty. In describing what the Antichrist will do, verse 27 does not say that he will conclude a covenant or sign a covenant. It says that he will “confirm a covenant.” The phrase does not signify that he will agree to a covenant with terms binding him for the limited period of one week. After all, what kind of peace treaty has an expiration date? Rather, the phrase signifies that throughout a whole week, he will honor a covenant. “Confirm” expresses the Hebrew word *gabar*,<sup>115</sup> which ordinarily means to “be strong” or “make strong.”<sup>116</sup> The best translation of the opening words of verse 27 is, “Throughout one week he will strengthen a covenant with many.” The wording disallows any possibility that he will forsake the covenant when the week is only half complete.

A correct interpretation of the prophecy yields further insights. If the Antichrist’s role during the week will be to strengthen the covenant, we suspect that the covenant will already exist in weakened form at the beginning of the week. Moreover, the week must be a week of years. The prophecy suggests that the Antichrist will make the covenant stronger by degrees, but a week of days would hardly be enough time to accomplish a gradual strengthening. Besides, the context of verse 27 furnishes no clue that the week consists of days.

## **Two distinct weeks**

Three considerations show that the week when the Antichrist violates the sanctuary is not the same as the week of the covenant.

1. The context not only allows but encourages us to see these two weeks as separate. In verses 25 and 26, there are three temporal quantities: seven weeks, sixty-two weeks, and sixty-two weeks. Because the last two are equal, most commentators have assumed that they refer to the same period of time, but they do not. It was demonstrated earlier that these three quantities specify consecutive intervals. Similarly, although most commentators have assumed that the two weeks of verse 27 refer to the same seven-year period, in fact they also specify consecutive intervals.

2. If the two weeks of verse 27 are the same, the Antichrist’s intrusion upon the sanctuary of the Jews will come midway through the week of his covenant with the many. But even until the end of this week, he will not only abide by the covenant; he will strengthen it. Any reader who equates the two weeks must therefore conclude that the covenant between the Antichrist and the many will permit his outrageous assault upon God’s Temple and God’s people. This is an untenable conclusion, however, if the verse hints that by this assault he will show contempt for the covenant he once honored. A better conclusion is that the 3½ years

of mayhem after his suspension of the sacrifice and the oblation do not belong to the week of the covenant. The two weeks of verse 27 are not the same. First will come a week when the Antichrist behaves like a responsible world leader and respects the rights of the Jewish people. Then midway through a later week, he will embark on a crusade against the Jews.

3. The antecedent of “he” in the prophecy, “He shall confirm the covenant with many for one week” (verse 27), is “the prince that shall come” (verse 26). A fair inference is that the Antichrist will strengthen his covenant with many while he is holding the title of Roman prince.

This commentary has already argued at length that the seven heads of the beast in Revelation 17 represent a succession of eight Roman rulers including the Antichrist, who is both the seventh, continuing “a short space” (verse 10), and the eighth, appearing after the seventh is mortally wounded. The Book of Revelation states that as the eighth ruler, he will reign only forty-two months, or 3½ years (Revelation 13:5). But the Book of Daniel says that the Antichrist will, in his role as a Roman prince, maintain a covenant with many for a full week; that is, seven years (Daniel 9:27). His observance of this covenant must therefore come before his tenure as the eighth Roman ruler. We conclude that the week of the covenant falls during his tenure as the seventh Roman ruler.

We now see that verse 27 offers glimpses of the two periods when the Antichrist will sit enthroned in Rome. His first tenure as Roman prince corresponds to the week of the covenant, his second to the half week following his violation of the Temple. Since the half week allotted to his second reign equals its full duration, it is likely that the full duration of his first reign will be one week. At the end of the week, he will be killed by an assassin.

His seven years as the seventh ruler are a short space in comparison with the much longer reigns that many other kings have enjoyed, and particularly in comparison with the future reign of Christ. From the same perspective, prophecy views the eleven-year reign of Seleucus IV Philopator as only a “few days” (Daniel 11:20).

## **The covenant**

The Antichrist’s covenant with many may be an agreement that raises him to the office of Roman prince (more specifically, that makes him leader of the U.N. after it has become headquartered in Rome) in return for certain political concessions. For seven years, he will continue in this office and “confirm the covenant with many” (verse 27). By implication, he will continually strengthen his grip on leadership in an effort to gain absolute control over the whole earth.

# The Seventieth Week

## Significance of the seventieth week

The seventy weeks of Daniel lack one week of fulfillment. The week still future, the seventieth, has been reserved for God's last dealings with the Jewish nation. As Ironside has said, "God only counts time with Israel while they are owned as His people in the land of Palestine."<sup>117</sup> The seventy weeks will not, therefore, resume until the Jews begin to honor and worship God on terms that He finds acceptable. Only then will He again be willing to look upon them as His people. Each half of the seventieth week refers to a future period when the Jews will be restored to special fellowship with the God of their fathers.

## First half

The first half of the seventieth week is the time apportioned to the ministry of the two witnesses.

And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

Revelation 11:3

The witnesses, as this commentary will demonstrate in its discussion of Daniel 12:5–6, are Moses and Elijah. God will send the earth these two emissaries from the distant past to warn all nations—and Israel in particular—that only by turning to God in true repentance can they avert the terrible plagues soon to be poured out upon the earth. The witnesses will call down many lesser plagues to give the earth's inhabitants a taste of what to expect later (Revelation 11:6).

A brief picture of Elijah's future ministry closes the Old Testament.

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Malachi 4:5–6

Daniel 9, which speaks of the Antichrist suspending sacrifice and oblation (verse 27), and several other passages in Daniel presume that the Jews will someday celebrate Mosaic rites within a rebuilt Temple. Thus, Jesus' prophecy that "Elias truly shall first come, and restore all things" (Matthew 17:11) likely means that the future restoration of the Mosaic religious system will be the work of Moses and Elijah. The limited revival sparked by these two witnesses will allow God to turn His face again toward the Jews and acknowledge them as His people.

An interesting question is whether the doctrines proclaimed by Moses and Elijah will incorporate elements of Christianity. It is inconceivable that these close companions of Christ would ignore Him in their preaching. A Christless Mosaic religion would be no better than the blind Judaism of the last two thousand years. No doubt the sacrifices they will sanction in the Temple will merely be commemorative of Christ's completed work on the cross. No doubt their preaching will emphasize the two comings of Christ: both His first coming as Savior and His imminent return as Judge and King.

Yet most Jews, as well as most men everywhere, will still be unconverted when the Beast finally silences the two witnesses. The news of their deaths will precipitate general rejoicing.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

Revelation 11:9-10

The world's reaction when the two witnesses succumb to the Beast shows that their preaching will, for the most part, fall on deaf ears—that their mission of mercy, giving the world a chance to escape from impending judgment, will end in failure. Hence, the Lord will have no alternative but to carry out His threat to smite the earth with a curse (Malachi 4:6).

## **Second half**

The second half of the seventieth week is the time apportioned to the woman in the wilderness.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

Revelation 12:6

The woman represents those Jews who obey Christ's instructions in the Olivet Discourse.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the house top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

Matthew 24:15–21

All Jews who flee into the wilderness when they see the abomination of desolation will find refuge in a hiding place prepared and protected by God. There they will remain 1260 days. These 1260 days, extending from the setting up of the abomination of desolation until Christ's glorious return, constitute the closing phase of the Tribulation. The plagues that the rest of the world will suffer while the woman is safe in her refuge will be so severe and will bring such loss of life that Christ says,

And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

Matthew 24:22

The suggestion secreted away in these words is that the last 1260 days may not continue to full measure—that Christ may come before the last half of the seventieth week is completed.

### **Theory of a seven-year Tribulation**

Many dispensationalists believe that the seventieth week of Daniel and the Tribulation are merely two names for the same period. Since the seventieth week will last seven years, they limit the Tribulation to seven years also.

The theory of a seven-year Tribulation rests on the assumption that there must be a change in divine dispensations when the church departs from the world. Presently, we are in the Church Age, a dispensation under the covenant ratified by the blood of Christ. Seven-year tribulationists believe that when the church is raptured at the outset of the Tribulation, the Church Age must cease and a new dispensation must begin. Because Scripture teaches that God intends to put the Jews through a time of testing which will prepare a remnant to welcome Christ at His appearing (Zechariah 12:9–14:9; Romans 11:25–27), seven-year tribulationists suppose that the new dispensation will be a revival of the Mosaic, which governed ancient Israel from the time of Moses until the time of Christ. Also, because the seventieth week has been reserved for God's future dealings with the Jewish nation, they suppose that the seventieth week is the time allotted to the revival of the Mosaic dispensation. It follows that the Tribulation will last no more than seven years.

Against this reasoning, we urge three objections.

1. After the cross, God cannot revive a dispensation that existed before the cross. Many of the laws and ceremonies connected with the Mosaic economy were merely pictures of the coming Redeemer's person

and work. Now that He has come, and now that His work has been finished, reintroduction of this economy would obscure what is plain and darken what is bright. The comments of the writer of Hebrews make it clear that the old covenant—that is, the Mosaic system—will not be revived.

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the sanctuary.

3 And after the second veil, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercyseat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*.

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience.

Hebrews 9:1-9

The writer states that the Mosaic system was appropriate for “the time then present” (verse 9) only because Christ had not yet been revealed (verse 8). Later, he says,

5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

Hebrews 10:5-9

Here, the writer not only describes the old covenant as something God “taketh away,” but he states also that it cannot exist alongside the new covenant (verse 9). Elsewhere he elaborates:

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Hebrews 8:8–13

Introduction of the new covenant has made the Mosaic system so useless that God has allowed it to decay and vanish (verse 13). This is a timeless principle, which the Rapture will not negate.

2. On the day of Pentecost, Peter explicitly promised that the gift of the Holy Spirit would be granted to all those in the future who confess the name of Christ.

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

Acts 2:38–39

Scripture gives us no warrant to expect that the offer of the Spirit will be withdrawn during the Tribulation. The phrase “gift of the Holy Ghost” (verse 38) refers to the new function that the Spirit began to perform at Pentecost. Previously, He had on occasion entered into men to influence or empower them. But now, He began to baptize believers into the body of Christ (1 Corinthians 12:13). All those who are one flesh with Christ constitute His Bride, the church (Ephesians 5:29–32). We conclude that if all future believers will receive the gift of the Spirit, His work of building up the church will not cease at any future rapture. Those left behind who later believe will become part of the church also. Hence, the Church Age will extend all the way through the Tribulation.

3. God’s activity during the Tribulation will not be limited to special dealings with the Jews. He Himself characterizes one phase of the Tribulation as “the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” (Revelation 3:10). In other words, during this period of history, He will be at work not only among the Jews, but also among all other peoples, stirring their hearts to consider the terrible consequences of sin, allowing the wicked to ripen in their wickedness before they are taken to judgment, and drawing to Himself a few that He has chosen here and there. The Tribulation will serve a worldwide program that need not be confined to Daniel’s seventieth week.

## Historical probability

Few would disagree that the term Tribulation properly designates the historical period beginning when the First Seal of the great heavenly book is opened (Revelation 6:1) and continuing until the Battle of Armageddon (Revelation 19:11–20:3). What Scripture sets in this period is a complex tapestry of world events that cannot, without grave injury to historical probability, be squeezed into seven years. At the very beginning of the period is not one war, but a series of wars with calamitous effects upon the environment, food supplies, and public health.

1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Revelation 6:1–8

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matthew 24:7

Then, after a terrible plague attributed to stars falling from the sky (Revelation 6:12–13) comes a lull lasting through the period of the Seventh Seal (Revelation 7:1–2; 8:1). Judgment later resumes with another wave of holocausts, culminating in an invasion by demonic creatures that will destroy a third of the world's population.

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the

horses *were* as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

Revelation 9:14–19

How much time would all these events require? Yet the final 3½ years have not even begun. The implausibility of the hypothesis that the Tribulation will be only seven years long is therefore evident even to casual examination.

We showed earlier that the Tribulation brackets two reigns of the Antichrist as Roman prince, the first continuing seven years, the second 3½ years. The Tribulation therefore cannot be shorter than the sum of three intervals: the 10½ years of his two enthronements, the time before his first reign, and the time between his two reigns.

## *The Effrontery and Fate of the Antichrist*

*verse 27b*

27 . . . And in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make <i>it</i> desolate, even until the consummation, and that determined shall be poured upon the desolate.
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### **Events ushering in the final half week**

The week interrupted by the Antichrist's sortie into the Temple (verse 27) is the last of the seventy. Throughout the second half of the seventieth week, the Antichrist will vigorously persecute the Jewish nation. His opening move will be a directive putting a stop to offerings in the Temple (verse 27).

According to the Olivet Discourse, the final phase of the Tribulation will begin soon after the setting up of an abomination of desolation in the Holy Place (Matthew 24:15–21). What is the exact relation between this event and the cessation of offerings? Daniel 12 furnishes the answer.

And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days.

Daniel 12:11

Both the cessation of offerings and the setting up of the abomination will fall at the beginning of the 1290 days. Thus, the two events will be essentially simultaneous.

### **The overspreading of abominations**

The word rendered “overspreading” in the KJV (verse 27) is usually translated “wing.”<sup>118</sup> The Hebrew text of verse 27 says, literally, “And in the middle of the week he shall halt sacrifice and offering, and upon a wing as abominations, a desolator, even until [the] end.”<sup>119</sup> Pink has explained the obscurity as a reference to how the Antichrist will travel from place to place.<sup>120</sup> Just as the Lord manifests Himself on a throne above the four cherubim, the Antichrist will, in a parody of the sublime, ride upon a throne carried by four of the winged monsters that ascended with him from the pit. The prophecy refers to these monsters as “abominations.”

### **Fate of the desolator**

The ungodly prince is twice called the “desolator” (verse 27), although neither this term nor any equivalent appears in the unsatisfactory translation offered by the KJV. The middle of the verse—literally, “and upon a wing, as abominations, a desolator”—contains the first use of the term. An exact rendering of the final statement uncovers the second use. “And that which was decreed shall pour out on the desolator.”<sup>121</sup> “Desolator” means, of course, “the one who destroys.”

The desolator will receive what God has determined (verse 27). No more need be said because the previous two visions granted fuller information.

. . . I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

Daniel 7:11

. . . He shall be broken without hand.

Daniel 8:25

The ominous words closing chapter 9 assure the reader, whoever he may be, that the plan of God is inescapable. Perhaps Satan and his closest associates still believe that by their scheming they can frustrate the will of God. Perhaps they still think that they can amass enough strength to climb unto the place of the Most High (Isaiah 14:13–14). Perhaps they still hope to make evil such a pervasive cancer that God cannot remove it without doing injury to Himself. Perhaps they still dream that by probing the Almighty they will expose a lie (Genesis 3:1–5). But they are deluded. “And that which was determined shall pour out on the desolator” (verse 27).

## *Christ and the Antichrist*

Daniel 9 reveals that Christ would come to die. “And after sixty-two weeks shall Messiah be cut off” (verse 26). His death would “finish the transgression,” “make an end of sins,” and “make reconciliation for iniquity” (verse 24). In other words, Christ is the Savior—the One who has suffered for the sake of others.

The same chapter pictures the Antichrist as the negative of Christ. The Antichrist would be the desolator, the destroyer, the one who makes others suffer (verse 27).

# Notes

## Chapter Nine

<sup>1</sup>Green, 3:2063.

<sup>2</sup>For proof that Jeremiah 25:1 uses Babylonian reckoning, compare this text with Jeremiah 46:2, which correlates Jehoiakim's fourth year with the Battle of Carchemish. Since the battle preceded the first siege of Jerusalem, we must infer that the battle fell in Jehoiakim's third year (Daniel 1:1–6). The discrepancy between the dates in Jeremiah 46 and Daniel 1 vanishes, however, on two assumptions: (1) that the former uses Babylonian reckoning, the latter, Jewish, and (2) that Jehoiakim came to the throne in the autumn following Tishri 1, 609. Thus, his fourth year by Babylonian reckoning extended from Nisan 1, 605, to Nisan 1, 604. Scholars who accept this solution include Thiele, 183–185, and Finegan, *History*, 387.

In Jeremiah 46:2, the prophet equates the fourth year of Jehoiakim to the first year of Nebuchadnezzar. But many scholars agree that the Hebrew phrase translated "first year" (alternatively, "beginning year") designates the accession year. See W. F. Albright, "The Seal of Eliakim and the Latest Preexilic History of Judah, With Some Observations on Ezekiel," *Journal of Biblical Literature* 51 (1932): 101–102; Hayim Tadmor, "Chronology of the Last Kings of Judah," *Journal of Near Eastern Studies* 15 (1956): 227–228; Jack Finegan, *Handbook of Biblical Chronology* (Princeton, N.J.: Princeton University Press, 1964), 195, 202.

<sup>3</sup>The taking of the captives occurred after the Battle of Carchemish and before Nebuchadnezzar's accession to the throne. The battle was likely in May–June 605 (Wiseman, "Historical Records," 79), and Nebuchadnezzar's accession was on September 7, 605 (Grayson, 99; Parker and Dubberstein, 27).

<sup>4</sup>Ralph Marcus, notes on *Jewish Antiquities, Books xii–xiv*, by Josephus, vol. 7 of *Josephus*, Loeb Classical Library (Cambridge, Mass.: Harvard University Press, 1943; London: William Heinemann, 1943; repr., 1966), 196–197.

<sup>5</sup>Solomon died in 930 B.C. (Thiele, 10). Both Solomon and David reigned forty years (1 Kings 2:11; 11:42). Thus, David ascended the throne in about 1010 B.C. He was then thirty years old (2 Samuel 5:4). When Samuel anointed him king, he was a boy tending his father's sheep. His age then was perhaps about fifteen years. Thus, the date of the anointing was about 1025 B.C.

<sup>6</sup>Darius's first year coincided with the first year of Cyrus. See Parker and Dubberstein, 29.

<sup>7</sup>Grayson, 99–100.

<sup>8</sup>Parker and Dubberstein, 29.

<sup>9</sup>F. Charles Fensham, *The Books of Ezra and Nehemiah* (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1982), 59.

<sup>10</sup>We showed in our discussion of chapter 2 that the Jews and other ancient Semitic peoples were accustomed to inclusive reckoning. Any fractional unit of time at the beginning or end of an interval was considered a whole unit. For example, the interval from the Feast of First Fruits, which fell on a Sunday, until the Sunday seven weeks later was counted as fifty days (Leviticus 23:15–16), since both Sundays were included in the total.

<sup>11</sup>Parker and Dubberstein, 28, 30.

<sup>12</sup>Wood, 220.

<sup>13</sup>R. Young, 380.

<sup>14</sup>Wood, 273.

<sup>15</sup>Brown et al., 567.

<sup>16</sup>The best-known solutions identify the opening event as Artaxerxes' decree in his twentieth year (Nehemiah 2:1–8). By assuming that this decree was issued on Nisan 1, 445 B.C., and by treating each week of the sixty-nine as seven 360-day years, Sir Robert Anderson calculated that the period of weeks came to a close on April 6, A.D. 32; Sir Robert Anderson, *The Coming Prince*, 10th ed. (repr., Grand Rapids, Mich.: Kregel Publications, 1984), 127. This he said was the day of Jesus' triumphal entry into Jerusalem and of His official coming as King of the Jews. Unfortunately, Anderson made several errors. Lacking the results of modern scholarship, which has determined the actual Julian equivalents of Babylonian dates in 445 B.C., he guessed that Nisan 1 was March 14 (*ibid.*, 123). Actually, it was April 13; Richard A. Parker and Waldo H. Dubberstein, *Babylonian Chronology 626 B.C.–A.D. 75* (Providence, R.I.: Brown University Press, 1956), 32. Moreover, he surmised that Jewish procedures for starting a new lunar month were so inconsistent and inexact that "in any year whatever the 15th Nisan may have fallen on a Friday" (Anderson, 102). By this argument he justified treating Nisan 15, A.D. 32—his date for the Crucifixion—as a Friday, whereas it was probably a Monday and certainly not a Friday; Colin J. Humphreys and W. G. Waddington, "Dating the Crucifixion," *Nature* 306 (1983): 744.

Recently, Harold W. Hoehner has tried to salvage Anderson's solution by correcting the errors; Harold W. Hoehner, *Chronological Aspects of the Life of Christ* (Grand Rapids, Mich.: Zondervan Publishing House, 1977), 115–139. The new dates Hoehner proposes are Nisan 1 (which he equates to March 4 or 5), 444 B.C., for Artaxerxes' decree (*ibid.*, 127–128, 138) and March 30, A.D. 33, for the Triumphal Entry (*ibid.*, 138). Although the latter date is probably accurate, Hoehner's analysis of the prophecy is invalid for several reasons.

1. Relying on a source dated 1954, Hoehner sets Xerxes' death and Artaxerxes' succession in December 465 (*ibid.*, 127), whereas evidence published later sets the date in the preceding August (Parker and

Dubberstein, 17). This error leads Hoehner to misplace the Nisan of Artaxerxes' twentieth year in 444 rather than 445.

2. Nisan 1, 444, was not March 4 or 5, but April 3 (*ibid.*, 32). Hoehner's source only provides the Julian dates of new moons. It does not give the Julian equivalent of any Nisan 1 on the Babylonian calendar; Herman H. Goldstine, *New and Full Moons: 1001 B.C. to A.D. 1651* (Philadelphia: American Philosophical Society, 1973), v, 47.

3. Hoehner's source gives March 2 rather than March 4 or 5 as the date of a new moon in 444 (*ibid.*, 47).

4. Hoehner assumes that the interval from March 5, 444 B.C., to March 5, A.D. 33 (both dates Julian), is exactly 483 solar years (Hoehner, 138); that is, about 173,855 days. Another twenty-five days makes a total of 173,880, which is equivalent to sixty-nine weeks of 360-day years, and brings the date to March 30, A.D. 33 (*ibid.*). But it so happens that 483 Julian years are about four days longer than 483 solar years. Thus, by an actual count of days, sixty-nine weeks after March 5, 444 B.C., terminates in A.D. 33 on March 26 rather than March 30.

<sup>17</sup>Green, 3:2065.

<sup>18</sup>R. Young, 190.

<sup>19</sup>J. A. Thompson, 180.

<sup>20</sup>Norman W Porteous, *Daniel: A Commentary* (Philadelphia: Westminster Press, 1965), 142; Brown, Driver, and Briggs, 358.

<sup>21</sup>Yamauchi, 89–92.

<sup>22</sup>Pritchard, *Texts Relating to the Old Testament*, 315–316.

<sup>23</sup>Anderson, 122; Hoehner, 138.

<sup>24</sup>See footnote 16.

<sup>25</sup>R. Young, 190.

<sup>26</sup>E. W. Hengstenberg, *Christology of the Old Testament and a Commentary on the Messianic Predictions*, trans. Theod. Meyer and James Martin (n.p., 1872–1878; repr., Grand Rapids, Mich.: Kregel Publications, 1956), 3:114–115.

<sup>27</sup>*Ibid.*, 3:186.

<sup>28</sup>Parker and Dubberstein, v, 25.

<sup>29</sup>*Ibid.*, 25.

<sup>30</sup>*Ibid.*

<sup>31</sup>*Ibid.*, 1.

<sup>32</sup>*Ibid.*

<sup>33</sup>*Ibid.*, 4–9.

<sup>34</sup>*Ibid.*, 2–3.

<sup>35</sup>Like the Babylonians, the Persians treated the month Nisan, in the spring, as the beginning of the regnal year: that is, as the beginning of the next year in the numbered years of a king's reign. If, for example, a king ascended the throne in the fall or winter, his first year did not start until the following Nisan. The remaining time until Nisan was called his accession year. Thus, the first Nisan during his reign marked

the beginning of his first year, the second Nisan marked the beginning of his second year, and so on.

<sup>36</sup>Julian Morgenstern, "The New Year for Kings," in *Occident and Orient: Gaster Anniversary Volume*, ed. Bruno Schindler and A. Marmorstein (London: Taylor's Foreign Press, 1936), 441–443; Thiele, 53; Judah J. Slotki, *Daniel, Ezra, Nehemiah: Hebrew Text and English Translation with Introductions and Commentary* (London: Soncino Press, 1951); S. H. Horn and L. H. Wood, "The Fifth-Century Jewish Calendar at Elephantine," *Journal of Near Eastern Studies* 13 (1954): 14; J. Carl Laney, *Ezra/Nehemiah* (Chicago: Moody Press, 1982), 74; Fensham, 150.

<sup>37</sup>Josephus *Antiquities* 1.3.3; Thiele, 51–53; Malamat, 124; K. S. Reedy and D. B. Redford, "The Dates in Ezekiel in Relation to Biblical, Babylonian and Egyptian Sources," *Journal of the American Oriental Society* 90 (1970): 464–465.

<sup>38</sup>Parker and Dubberstein, 17.

<sup>39</sup>*Ibid.*

<sup>40</sup>*Ibid.*, 26, 32.

<sup>41</sup>*Ibid.*, 26.

<sup>42</sup>Brown et al., 988.

<sup>43</sup>For example, the authoritative lexicon by Brown, Driver, and Briggs states dogmatically that "week" in Daniel 9:24–27 means "*heptad* or *seven* of years." See Brown et al., 989.

<sup>44</sup>Green, 3:2066.

<sup>45</sup>Africanus *Chronography* 16.2–3.

<sup>46</sup>Anderson, 72–75.

<sup>47</sup>*Ibid.*, 75.

<sup>48</sup>In the story of the Flood, the great deluge that destroyed all life on earth except righteous Noah and his family, the writer, perhaps Noah himself, says that the waters did not abate until 150 days (Genesis 7:24; 8:3), or exactly five months (compare Genesis 7:11 with Genesis 8:4), after the cataclysm began. The months on his calendar must therefore have contained thirty days each, making a total of 360 days in a year.

<sup>49</sup>Immanuel Velikovsky, *Worlds in Collision* (Garden City, N.Y.: Doubleday & Co., 1950; repr., New York: Simon & Schuster, Pocket Books, 1977), 330–342; Giovanni Pettinato, *The Archives of Ebla: An Empire Inscribed in Clay* (Garden City, N.Y.: Doubleday & Co., 1981), 153.

<sup>50</sup>Try, for example, the date calculator at <http://www.abdicate.net/cal.aspx>.

<sup>51</sup>Anderson, 125–127; Hoehner, 139. The other writers who have also identified the Triumphal Entry as the fulfillment of the sixty-nine weeks are a multitude too great to enumerate here. Many have taken their cue from Anderson.

<sup>52</sup>William Kelly, *An Exposition of the Gospel of Luke*, 3d ed. (repr., Sunbury, Pa.: Believers Bookshelf, 1971), 144; J. C. Ryle, *Expository Thoughts on the Gospels: St. Mark* (New York: Fleming H. Revell Co., n.d.),

174; A. C. Gaebelein, *The Gospel of Matthew: An Exposition*, 2 vols. combined (New York: Publication Office, Our Hope, 1910), 2:59; H. A. Ironside, *Expository Notes on the Gospel of Matthew* (Neptune, N.J.: Loizeaux Bros., 1948), 209; John F. Walvoord, *Matthew: Thy Kingdom Come* (Chicago: Moody Press, 1974), 126; J. Dwight Pentecost, *The Words and Works of Jesus Christ: A Study of the Life of Christ* (Grand Rapids, Mich.: Zondervan Publishing House, 1981), 255.

<sup>53</sup>Berry, 828.

<sup>54</sup>D. Edmond Hiebert, *Second Peter and Jude: An Expositional Commentary* (Greenville, S.C.: Unusual Publications, 1989), 77.

<sup>55</sup>To say that Scripture has no need of vindication has an air of piety about it, but is irrelevant. The point is that God vindicates Scripture as a concession to our miserable ignorance and unbelief. One could say as plausibly that the claims of Jesus had no need of vindication.

<sup>56</sup>G. H. Pember, *The Great Prophecies of the Centuries Concerning the Church* (New York: Fleming H. Revell Co., 1909; repr., Miami Springs, Fla.: Conley & Schoettle Publishing Co., 1984), 392–399; Francis J. Lamb, *Miracle and Science: Bible Miracles Examined by the Methods, Rules, and Tests of the Science of Jurisprudence as Administered Today in Courts of Justice* (Oberlin, Ohio: Bibliotheca Sacra Co., 1909), 245–252.

<sup>57</sup>Vincent, 1:347, 685.

<sup>58</sup>Ibid.

<sup>59</sup>Arthur W. Pink, *Exposition of the Gospel of John*, 1 vol. ed. (Swengel, Pa.: I. C. Herendeen, 1945; repr., Grand Rapids, Mich.: Zondervan Publishing House, 1975), 680.

<sup>60</sup>W. E. Vine, *An Expository Dictionary of New Testament Words*, reprinted in, *An Expository Dictionary of Biblical Words*, by W. E. Vine, Merrill F. Unger, and William White, Jr. (Nashville: Thomas Nelson Publishers, 1984), 182.

<sup>61</sup>Frank Parise, ed., *The Book of Calendars* (New York: Facts on File, 1982), 299, 307.

<sup>62</sup>T. O. Beidelman, "Circumcision," in *The Encyclopedia of Religion*, ed. Mircea Eliade (New York: Macmillan Publishing Co., 1987), 512.

<sup>63</sup>Vine, 374.

<sup>64</sup>Arndt and Gingrich, 627; Josephus *Antiquities* 16.6.2.

<sup>65</sup>Arndt and Gingrich, 509–511.

<sup>66</sup>There is no doubt that the expression "three days and three nights" is idiomatic. See 1 Sam. 30:12; Esth. 4:16. The question is whether it can describe a period barely longer than thirty-six hours. Many who say it can have resorted to the Jerusalem Talmud. "It has been taught: R. Eleazar b. Azariah says, 'A day and a night constitute a span, and part of a span is equivalent to the whole of it'" (*Talmud Yerushalmi, Shabbat* 9.3). From this they have inferred that it was customary among the Jews to speak of any portion of a day as a whole day and night, so that part of Friday, all of Saturday, and part of Sunday

might be called three days and three nights. What Rabbi Eleazar taught was, however, a minority view. The Talmud sets it aside in favor of the view that part of a span is not equivalent to the whole of it. In any case, the Talmudic debate centers on how days should be counted in determining a particular type of ritual cleanness. Rabbi Eleazar is not saying that for all purposes he considers part of a span as equivalent to the whole.

<sup>67</sup>Paul Smith, personal communication, March 8, 2000.

<sup>68</sup>*Babylonian Talmud, Sanhedrin* 11a, 11b.

<sup>69</sup>Josephus *Antiquities* 2.15.1.

<sup>70</sup>Josephus *Wars* 5.3.1.

<sup>71</sup>*Babylonian Talmud, Pesahim* 5a.

<sup>72</sup>Philo *De Specialibus Legibus* 2.145 (*De septenario* 18); Josephus *Wars* 6.9.3; *Mishnah, Pesahim* 5.1.

<sup>73</sup>Humphreys and Waddington, 744.

<sup>74</sup>Emil Schürer, *The History of the Jewish People in the Age of Jesus Christ*, revised and edited by Geza Vermes and Fergus Millar (Edinburgh: T. & T. Clark, 1973), 1:593; *Babylonian Talmud, Sanhedrin* 11b, 13b.

<sup>75</sup>Roger T. Beckwith, "Cautionary Notes on the Use of Calendars and Astronomy to Determine the Chronology of the Passion," in *Chronos, Kairos, Christos*, ed. Jerry Vardaman and Edwin M. Yamauchi (Winona Lake, Ind.: Eisenbrauns, 1989), 192–193.

<sup>76</sup>Tacitus, *Annals* 4.1, states that A.D. 23 was the ninth year of Tiberius. Dio Cassius, *Roman History* 58.24.1, says that the Roman government itself regarded A.D. 34 as the twentieth year of Tiberius. Hence, his fifteenth year was A.D. 29. For conversion of the consular years reported by these historians into years of the Christian era, consult Elias J. Bickerman, *Chronology of the Ancient World* (Ithaca, N.Y.: Cornell University Press, 1968), 184.

<sup>77</sup>George Ogg, *The Chronology of the Public Ministry of Jesus* (Cambridge: Cambridge University Press, 1940), 178, 270–271; Paul L. Maier, "Sejanus, Pilate, and the Date of the Crucifixion," *Church History* 37 (1968): 6; A. Kindler, "More Dates on the Coins of the Procurators," *Israel Exploration Journal* 6 (1956): 54–57.

<sup>78</sup>Josephus states that Pilate succeeded Valerius Gratus as procurator of Judaea after Gratus had served eleven years under Tiberius Caesar. See Josephus *Antiquities* 18.2.2.

<sup>79</sup>Maier, 8–9.

<sup>80</sup>Philo *De Legatione ad Gaium* 24, *In Flaccum* 1.

<sup>81</sup>E. M. Blaiklock, *The Archaeology of the New Testament* (Nashville, Tenn.: Thomas Nelson Publishers, 1984), 52–55; Maier, 9–12.

<sup>82</sup>Maier, 11.

<sup>83</sup>Philo *De Legatione ad Gaium* 24.

<sup>84</sup>Josephus places Pilate's removal a few months before the death of Tiberius, which occurred early in A.D. 37. See Josephus *Antiquities* 18.4.2.

<sup>85</sup>Hoehner, 45–63.

<sup>86</sup>Dale Moody, "A New Chronology for the Life and Letters of Paul," in *Chronos, Kairos, Christos*, ed. Jerry Vardaman and Edwin M. Yamauchi (Winona Lake, Ind.: Eisenbrauns, 1989), 224–225.

<sup>87</sup>*Ibid.*, 230–231; S. Dockx, "The First Missionary Voyage of Paul: Historical Reality or Literary Creation of Luke?" in *Chronos, Kairos, Christos*, ed. Jerry Vardaman and Edwin M. Yamauchi (Winona Lake, Ind.: Eisenbrauns, 1989), 211.

<sup>88</sup>Humphreys and Waddington, 744.

<sup>89</sup>Brown et al., 504.

<sup>90</sup>Green, 3:2066.

<sup>91</sup>Green translates the phrase, "but nothing is his" (*ibid.*). The RSV and NIV propose, "and shall have nothing." The NASB offers, "and have no one" (note). Thomson's suggestion is similar—"And there was no (helper) to him" [J. E. H. Thomson, "The Book of Daniel," in vol. 13 of *The Pulpit Commentary*, ed. H. D. M. Spence and Joseph S. Excell (repr., Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1950), 272]. Montgomery's is more adventurous—"and shall have nothing against him" (381). Still more adventurous is Hartman and DiLella's rendering, "when the city is no longer his" [Louis F. Hartman and Alexander A. DiLella, *The Book of Daniel*, vol. 23 of *The Anchor Bible* (Garden City, N.Y.: Doubleday & Co., 1978), 252].

<sup>92</sup>For a sampling of commentators who have taken this position, see John Calvin, *Commentaries on the Book of the Prophet Daniel*, trans. and ed. Thomas Myers (n.p.: Calvin Translation Society, 1852–1853; repr., Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1948), 219; Hengstenberg, 3:122, 191–192; E. B. Pusey, *Daniel the Prophet* (n.p.: Funk & Wagnalls, Publishers, 1885; repr., Minneapolis: Klock & Klock Christian Publishers, 1978), 191; Tregelles, 103; Albert Barnes, *Daniel*, in *Notes on the Old Testament: Explanatory and Practical*, ed. Robert Frew (repr., Grand Rapids, Mich.: Baker Book House, 1950), 2:174–175; William Kelly, *Lectures on the Book of Daniel*, 3d ed. (New York: Loizeaux, n.d.), 181; Edward Dennett, *Daniel the Prophet and The Times of the Gentiles* (London: G. Morrish, [ca. 1893]), 148; Gaebelien, *Daniel*, 136; Ironside, *Daniel*, 165; Alfred H. Burton, *Hints on the Book of Daniel: The Prophet of the Times of the Gentiles* (Glasgow: Pickering & Inglis, Printers and Publishers, 1917), 143; Philip Mauro, *The Seventy Weeks and the Great Tribulation: A Study of the Last Two Visions of Daniel, and of the Olivet Discourse of the Lord Jesus Christ* (Boston: Hamilton Bros., 1923), 65; Boutflower, 189; Pettingill, 94; Harry Bultema, *Commentary on Daniel*, trans. Cornelius Lambregtse (Grand Rapids, Mich.: Kregel Publications, 1988), 285; Talbot, 169; DeHaan,

257; C. Ernest Tatham, *Daniel Speaks To-Day* (London: Pickering & Inglis, 1948), 75; Newell, *Daniel*, 145; Edward J. Young, *The Messianic Prophecies of Daniel* (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1954), 68; Walvoord, *Daniel*, 227; Wood, 254; Robert Duncan Culver, *Daniel and the Latter Days* (Chicago: Moody Press, 1977), 152.

<sup>93</sup>Tosefta, *Sanhedrin* 7.1.

<sup>94</sup>F. F. Bruce, *Jesus and Christian Origins Outside the New Testament* (London: Hodder and Stoughton, 1974; repr., Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1974), 55.

<sup>95</sup>Ibid.

<sup>96</sup>*Babylonian Talmud, Sanhedrin* 43a.

<sup>97</sup>*Mishnah, Sanhedrin* 6.1.

<sup>98</sup>*Babylonian Talmud*, comment on *Mishnah, Sanhedrin* 6.1.

<sup>99</sup>Erich H. Kiehl, *The Passion of Our Lord* (Grand Rapids, Mich.: Baker Book House, 1990), 124–125; A. N. Sherwin-White, *Roman Society and Roman Law in the New Testament* (Oxford: Oxford University Press, 1963; repr., Grand Rapids, Mich.: Baker Book House, 1978), 35–43.

<sup>100</sup>Green, 3:2066.

<sup>101</sup>Josephus *Wars* 2.19–22.

<sup>102</sup>Ibid., 3.1–6.

<sup>103</sup>Ibid., 3.7–5.2; Finegan, *Light*, 328.

<sup>104</sup>Josephus *Wars* 6.9.3.

<sup>105</sup>Ibid., 6.9.3; 7.3.1.

<sup>106</sup>Montgomery, 383.

<sup>107</sup>1 Maccabees 4:36–40.

<sup>108</sup>2 Maccabees 4:33–34.

<sup>109</sup>Russell, 36.

<sup>110</sup>2 Maccabees 4:35–36.

<sup>111</sup>Josephus *Wars* 7.1.1.

<sup>112</sup>Ibid., 6.8.4–5.

<sup>113</sup>Ibid., 7.8.1–9.2.

<sup>114</sup>R. Young, 775.

<sup>115</sup>Ibid., 196.

<sup>116</sup>Brown et al., 149; Unger and White, 181.

<sup>117</sup>Ironside, *Daniel*, 169.

<sup>118</sup>R. Young, 727; Stevenson, 20.

<sup>119</sup>Green, 3:2066.

<sup>120</sup>Pink, *Antichrist*, 170.

<sup>121</sup>Green, 3:2066.