Jesus and the six objectives of Daniel 9:24

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ABSTRACT

Although Daniel 9:24-27 addresses the Antiochene crisis of the second century BCE, many of Jesus’ followers read this passage with reference to his first and second comings. Following the typological example of the Old Testament and New Testament, this article considers how Jesus is another anointed one that replays the 6th and 2nd century worlds of Daniel 9 and thereby accomplishes the six objectives of Daniel 9:24.
Introduction

The New Testament never explicitly cites Daniel 9:24-27 to say that Jesus fulfils the prophecy of the seventy sevens. This author (Ulrich 2014:1062-1083) has previously considered the meaning of this prophecy, including the six objectives of verse 24, for the Antiochene crisis of the second century and early Judaism afterwards. That crisis consisted of the compromises of Hellenistic Jews for economic benefits, and the murder of a legitimate high priest (Onias III). The structure and details of the seventy sevens or ten jubilee cycles, Jewish readers (e.g. 1 Macc 1:54) first saw a typological relationship between 6th and 2nd century instances of human evil on the one hand and God's preservation of inheritance on the other. By the end of the 1st century ce, Josephus (A.J. 10.11.7 §§275-276) recognised Antiochene and Roman desecrations of the Jerusalem temple and considered them instances of Daniel's abomination of desolation (Dn 9:27; 11:31; 12:11). The history of God's relationship with the Jews featured recapitulation of judgement with the promise of blessing. Not to be overlooked is that Jesus, before Josephus began to write, had already anticipated the Roman desecration of the Jerusalem temple and reinterpreted Daniel's abomination of desolation in view of it (Mt 24:15; Mk 13:4). Even so, many of Jesus' followers have read Daniel 9:26 with reference to his first and second comings. Whether they silently ignore or explicitly deny the interest of Daniel 9 (along with Daniel 8 and 11) in the Antiochene crisis, they identify Jesus as the cut-off anointed one of Daniel 9:26. In death, he is thought to accomplish the six objectives of Daniel 9:24. This article, whilst affirming the Antiochene interest of the seventy sevens, will consider how Jesus is another anointed one that repeats the pattern of the 6th and 2nd century worlds of Daniel 9 and thereby accomplishes objectives of Daniel 9:24.

How Jesus participates in Daniel's typology

Unlike the Babylonian exile of the 6th century, the Antiochene crisis of the second century did not involve deportation. Nevertheless, faithful Jews in Judea during the second century could feel alienated from their land because the Seleucids or compromised Jewish leaders controlled Judea and them. Jubilee may represent a return one had been estranged, but living in the land did not necessarily constitute jubilee. God’s people also desired to be independent and faithful in their land. A Hellenised Jewish leader who disregarded God’s law (cf. 1 Macc 1:11-15; 2 Macc 4:7-16, 5:6) was no better or preferable than a Seleucid ruler who persecuted those who kept the law (1 Macc 1:41-50; 2 Macc 4:41-43). Under either of them, the alienation persisted, and jubilee (i.e. the restoration of lost inheritance) remained an ideal. For this reason, a 6th century narrative world in Daniel (and for some readers, a 6th century real world) can be typologically related. In both cases, leaders failed to perform their duties with a concern for God’s people. Consequently, many of God’s people lost sight of their identity and mission and became irreverent. Jesus encountered a similar situation - irresponsible leaders and wayward people - during his ministry. For instance, cleansing the temple (Mt 21:12-13; Mk 11:15-16; Lk 19:45-46; cf. 1 Macc 4:41-43), applied the term abomination of desolation to his day and beyond (Mt 24:15; Mk 13:14; Lk 21:20). He read Daniel typologically and saw in his day a repetition of the pattern of unbelief and worldliness that the writer of Daniel had applied to Hellenistic Jews during the reign of Antiochus IV. The Roman invasion and siege of Jerusalem confirmed his insight.

Wright (1996:493) says, 'Jesus' symbolic actions [at the temple] inevitably invoked this entire wider context of response to Antiochus IV. Jesus was performing Maccabaean actions, albeit with some radical differences.'
made literal war when he cleansed the temple, but the Antiochene crisis included the murder of a high priest eventually replayed. Whatever differences there may be between them, Onias III and Jesus shared uniquely the hands of unrighteous sons of Abraham.

Unlike the writer of Hebrews, Matthew may not call Jesus a priest, but Matthew makes a point of explaining the significance of Jesus' name (Mt 1:21). He then presents Jesus as the one who can forgive sin (Mt 9:2) by his death, paid the penalty for sin (Mt 20:28). Jesus was the definitive priest because he offered himself as vicariously redemptive, he, indeed, lived up to the meaning that the angel had assigned to his name (Mt 1:21). He then presents Jesus as the one who can forgive sin (Mt 9:2) by his death, paid the penalty for sin (Mt 20:28). Jesus was the definitive priest because he offered himself as vicariously redemptive, he, indeed, lived up to the meaning that the angel had assigned to his name (Mt 1:21).

Daniel 9:26 forecasts trouble and deprivation for the second anointed one of the seventy sevens, and it is true to Onias III whose brother, Jason, unlawfully paid Antiochus IV for the office of high priest that Onias III legitimately continued after that. Herod the Great tried to kill Jesus in infancy, and the trouble only continued when Jewish religious leaders debated Jesus and tried to trap him with his words so that they could kill him. This was certainly true of Daniel 9:26, explicit quotations are not the only way that the writers of the New Testament interacted with the Old Testament. Its categories of thought almost unconsciously shaped their view of Jesus. This was certainly true of the book of Daniel (cf. Evans 2009:286; Wright 1996:598). When Jesus called himself the Son of Man, he did not have to mention Daniel at all, he simply identified himself as the Son of Man. He saved his people from their sin and reconciled them to God.

How Jesus achieved the six objectives of Daniel 2:24

Whilst it is true that the New Testament never explicitly cites Daniel 9:24, explicit quotations are not the only way that the New Testament interacted with the Old Testament. Its categories of thought almost unconsciously shaped their view of Jesus. This was certainly true of the book of Daniel (cf. Evans 2009:286; Wright 1996:598). When Jesus called himself the Son of Man, he did not have to mention Daniel at all, he simply identified himself as the Son of Man. He saved his people from their sin and reconciled them to God.

The first three objectives

At first glance, Jesus did not look like an anointed one who would accomplish the six objectives of Daniel 2:24. His sinless life surely did not end like Onias III and so never realised the hopes that others had for him. Even so, all of this trouble eventually put him on the cross. Moreover, Jesus even announced his death. No sooner had Peter called Jesus the Son of Man, he did not have to mention Daniel at all, he simply identified himself as the Son of Man. He saved his people from their sin and reconciled them to God.

When Jesus called himself the Son of Man, he did not have to mention Daniel at all, he simply identified himself as the Son of Man. He saved his people from their sin and reconciled them to God.
Because the first three objectives concern the problem of sin, they can be grouped together here. It is the New Testament considers the death of Jesus the definitive solution to sin. The New Testament explanation of Jesus' name in terms of salvation from sin (Mt 1:21), and then the first four books devote to narrating Jesus' death. Jesus in Matthew 20:28 and Mark 10:45 describes his impending death as a ransom calling himself the good shepherd in John 10:11, Jesus says that he willingly lays down his life for the sin. He announces in John 12:23, 'The hour has come for the Son of Man to be glorified' in death. When these read with recollection of the meaning of Jesus' name, it is evident that Jesus was aware of the atoning coming. The rest of the New Testament agrees with Jesus' self-evaluation (e.g. Ac 13:38; Gl 1:4; Tt 2:14; 3:18; 1 Jn 2:2; 4:10; Rv 5:9).

Daniel 9:26 may not specifically say that the anointed one's death atoned for sin. Even so, one is not bound why the death of the second anointed one is mentioned if it has nothing to do with the accomplishing especially the first three. Moreover, Daniel’s prayer implores God to provide a merciful solution to the first three objectives of the seventy sevens indicate that God wills to do so. In this atoning context, Daniel that an anointed one will be cut off. Meanwhile, Daniel has been reading the book of Jeremiah, which expected an anointed king of exceptional righteousness. This king's reign will be accompanied by the priestly perfect sacrifice (Jr 33:18). Daniel has also handled visions (Nebuchadnezzar's and his) that announce the coming kingdom and king. Furthermore, Daniel and his companions have experienced suffering because of their commitment to the God of Israel, and the God of Israel has used this suffering as a witness to Gentile kings and others. Old Testament's pattern of righteous and redemptive suffering occurs in the book of Daniel. So then, the anointed one in Daniel 9:26 with the realisation of the six objectives in Daniel 9:24 hardly strain the method of interpretation.

Jesus taught his disciples to read the Old Testament in view of God's program of redemption that reac person and work (Lk 24:26-27, 44-47). The New Testament writers did just this. They may not cite every and explain how it is fulfilled in Jesus. Instead, they assumed that their readers knew Jesus' hermeneu their Christ-centred reading of the Old Testament, and could handle the rest of the Old Testament in an If associating the anointed one in Daniel 9:26 with the six objectives in Daniel 9:24, especially the first hermeneutical sense without Jesus' lesson in Luke 24, that association by generations of Christians af certain understandable. God uses his anointed ones, especially Jesus the antitype of redemptive's problem of sin.

The New Testament further explains how God answered the two requests of Daniel's prayer: mercy for Jesus in Jesus treated his people mercifully by providing atonement at great cost to himself. In wrath onto Jesus who absorbed it along with sin's just penalty. A righteous God propitiated his righteous the consequence of sin without destroying the sinners (Dn 9:16). Secondly, God brought glory to his means of redemption that climaxed at the cross of Jesus. Humans might not pursue glory through red Daniel's God is great and awesome (Dn 9:4). He exists in a league by himself and answers prayers in w expectation. Humans can only marvel at 'the depth of the riches of the wisdom and knowledge of God regenerates through death.

**The fourth objective**

The fourth objective promises everlasting righteousness. Daniel’s prayer of confession, which was prc Jeremiah, acknowledges in Daniel 9:7 that God is righteous (rightness) and that his people, in effect, ar In fact, they are covered with shame because of their wilful violations of God’s commands. Those cor covenant that He made with Israel through Moses (Dn 9:4-15). This covenant may have provided the s conduct for a people already redeemed by putting their faith in the blood of the Passover lamb; never power of regeneration within it (Baker 2010:74; Ridderbos 1975:153; Williams 2005:151; Wright 2004:27 blood of animals can neither atone for sin nor change the heart (Heb 10:1-4). Instead, the blood of the typologically anticipated the blood of the Lamb of God that efficaciously takes away the sin of the wor power to transform the heart belongs exclusively to Jeremiah’s new covenant in Jesus' blood (Lk 22:22 Testament saints experienced that power proleptically by believing God’s promise regarding the blo Calvin (1981), as seen in his comments on Jeremiah 31:33, recognised this truth. He said:
God’s grace comes ultimately through Jesus the anointed one. Only the Spirit of Jesus can apply the righteousness of Jesus to those who trust in him, transforming them from another source. The power, then, to penetrate into the heart was not inherent in the law, but it was a benefit transferred to the law from the Gospel. (p. 131)

Transforming grace is the basis for everlasting righteousness. Because Jesus kept the law of God without sin, only he can satisfy the justice of God by paying sin’s penalty. The resurrection proves God’s work. Not only does the resurrection vindicate Jesus as the Righteous One (Ac 2:24, 33; Rm 1:4; 1 Tm 3:16) but, instead, applied to Jesus the contrast in Daniel 2 between the human kingdoms and the kingdom of heaven.

The Mosaic covenant had to do with the sanctification and mission of an already redeemed people. It functioned in response to God’s preliminary and anticipatory provision of redemption in the Exodus. Paul’s association of the law with love (Rm 13:8-10), the Mosaic instruction continues to have the same function for New Testament saints. It defines how a royal priesthood carries out its mission to model a redeemed and righteous alternative to the king’s authority and rule to humans, beasts, and birds -creatures that dwell on earth. Verse 39 even explicitly says that the Spirit of Jesus graciously applies the righteousness of Jesus that the Spirit of God gives to humans, beasts, and birds. From a historical point of view, Old Testament saints experienced this work of Jesus’ Spirit proleptically, and New Testament saints receive it retrospectively.

Jesus who kept the law in order to perform Israel’s priestly mission, enables his people to become positionally and progressively conformed to his likeness through justification, sanctification, and regeneration. Righteousness has arrived. The observance of dietary, sacrificial, and other laws may require adjustment because of the movement of redemptive history, but the abiding truths have been made clearly.

If Daniel’s reading of Jeremiah’s prophecy recalls the new covenant that makes righteousness possible through God’s law, Jeremiah also expected a future king named Yahweh Is Our Righteousness (Jr 23:5-6; 33:15-17). David would act righteously and establish righteousness. No such king appeared after Jeremiah’s ministry until Jesus, and certainly Jehoiakim, the only Davidic descendant mentioned in Daniel, failed to exemplify righteousness (cf. Jr 22:13-19).

Daniel 2:24, 33; Rm 1:4; 1 Tm 3:16) but it also makes him “the good of God’s other creatures.

One other point should be made in connection with the fourth objective. Daniel 2:37 says that the God of heaven rules over the creation for God’s glory, the benefit of God’s other creatures. The Spirit of Jesus graciously applies the righteousness of Jesus that the Spirit of God gives to humans, beasts, and birds. From a historical point of view, Old Testament saints experienced this work of Jesus’ Spirit proleptically, and New Testament saints receive it retrospectively.

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human) but also ethics (Jesus' reign is characterised by righteousness). Pennington (2009:209) says, 'I sharp distinction between two realms: one represented by the earthly world and its unrighteous inhabitant God', who, of course, embodies righteousness and sends his eternal Son in human dress. The Son in his attribute of righteousness and then reflects it as the image of God in his humanity. Each person, then, about serving one of two possible masters (Mt 6:24), and the outcomes in terms of conduct and conscience starker.

At this point, it is hard not to think that Matthew's contrast between heaven and earth constitutes his way between the two ages that characterise New Testament eschatology as a whole (e.g. Gl 1:4). Although prefers to speak of two realms - an earthly realm (characterised by disobedience to God’s commands) (characterised by willing submission to King Jesus) that remain in tension until the eschaton - he reco aware of moral duality (good versus evil) and eschatological duality (this age and the age to come). W represent this present evil age that lives without reference to God and so suffers the deleterious conse thought and conduct, the kingdom of heaven has to do with the age to come that irrupts into this pres and work of God's incarnate Son. These two incompatible ages run concurrently between the first Jesus until God’s kingdom and king overthrow the evil regimes of human history and cause righteous human hearts and upon the earth -the fourth objective of Daniel 9:24.

The fifth objective

The seventy sevens disclose what God will do in the future in order to answer Daniel’s twofold prayer glory for God. Stated differently, the seventy sevens announce God’s promises and state his intention Sealing prophetic vision, which is the fifth objective, has to do with promise and fulfilment. Promise a: God’s continued activity in history to work out his plan of redemption. Gabriel assures Daniel that Go people did not end in exile. God still has more in store for them, and he will finish what he has announ of course, do not constitute the first promise of God in the Old Testament. By the time that Gabriel ap already had an established track record of announcing his intention and then performing his word. Sti ends with an incomplete story and some promises unfulfilled.

Not surprisingly, then, the New Testament opens with Matthew’s announcements of fulfilment. Whilst Testament citations were not predictions in their Old Testament context, Matthew considered the who beginning of God’s story that foreshadows the climax and consummation in the person and work of Je (Wright 1992:63). Matthew was not alone in reading the beginning of the story in view of the end, for ot hermeneutics lesson on Easter Sunday (Lk 24:25-27, 44-47). Jesus changed the way that they read the C realised that the Spirit who inspired the prophets was talking about something or someone that the pe comprehend at the time (1 Pt 1:10-12). The authors of the New Testament drew the strands of Old Test so that they converged on Jesus, as God had intended. Jesus fit the pattern that the Old Testament int He was the climax and fulfilment of God’s eternal plan.

Daniel 9:24 is not the only reference to sealing in Daniel. Daniel is also told to seal a vision (Dn 8:26) a the time of the end. The contents of both are a mystery that only Jesus, according to the New Testam the message and the messenger of God, Jesus came in the fullness of time to inaugurate God’s kingdom alone, by virtue of his death for sin, has the right to open the seals on the revelation of God’s salvato (Rv 5:9-10). Moreover, Jesus alone, by virtue of his resurrection that attests to the satisfaction of divine announcement of God’s victory over evil and God’s vindication of those for whom Jesus died.

The sixth objective

Gabriel informed Daniel that the seventy sevens would anoint the most holy one (either a place or a p plea for the restoration of God’s desolate sanctuary (Dn 9:17), the sixth objective would seem to have: person in view. The Old Testament and intertestamental literature may never record the return of God temple, but the Gospel of John does. John 1:14 says that the Word, earlier identified as God, took a hu earth amongst us people. The Greek verb that is translated lived, more literally means 'to live in a t the verb, [tent], is regularly used in the Septuagint for the Hebrew [tabernacle]. John says that the glory of the one and only (μοναχός) who has come from God. Moreover, John 2 records Jesus’ cleans
confronted by the Jews about his authority, Jesus said that he would destroy the temple and raise it in three days (Jn 2:19). John adds that Jesus had the temple of his body in mind, not Herod’s temple. The first two chapters of John, with the tabernacle and temple. The glory of God returned to take up residence not in the temple of Herod’s temple but in a new temple, viz., Jesus’ body (cf. Meadowcroft 2001:448; Spatafora 1997:294).

As Immanuel, which means God with us (Mt 1:23), Jesus is Daniel’s anointed and Ezekiel’s new temple (cf. Gruenthaner 1939:47-48). The parallels between Ezekiel 40-48 and Jesus continue in John. In John 4, Jesus meets a Samaritan woman at a well and strikes up a conversation with her by asking for a drink. Astonished that a Jewish man would pay attention to her, she asks why he is talking to her. Jesus responds by saying that she, if she knew who he was, would ask him for a drink at water. Confused and even offended, she asks how Jesus can give her water. Jesus says that his water produces a spring of eternal life within those who drink it. If John has already identified Jesus as the new temple, this conversation with the Samaritan woman further establishes him as the source of the river of God’s redemption running from Ezekiel’s new temple (cf. Spatafora 1997:114). Jesus will do no less than transform creation, not by literally desalinating the Dead Sea but by reversing the curse and restoring paradise. Moreover, the river of God’s grace that runs from Jesus into the woman makes her a temple of the Holy Spirit. The glory of God now dwells in her, and she, in Christ, becomes the temple and Daniel’s . All who believe in Jesus, not just the Samaritan woman, drink of his river of God’s grace that flows from Ezekiel’s new temple (cf. Spatafora 1997:237, 239). They are the temple that has become a people in an unbounded place (i.e. everywhere) rather than a circumscribed multitude of people (Gundry 1987:254-264).

Revelation 21:22 goes so far as to say that no temple is in the New Jerusalem. This observation might initially seem to contradict Daniel and Ezekiel, but not really. Ezekiel 48 expands the Most Holy Place to include the new city (cf. Briggs 1999:104-108, 223; Mathewson 2003:111-115, 223-224). John recognised this truth and combined it with his belief that the glory of God took up residence in Jesus. Jesus and those who believe in him become the Most Holy One. For this reason, the New Jerusalem is made of pure gold. Gold in the city recalls the gold interior of Solomon’s temple (1 Ki 6:21-22; 2 Chr 3:4-9). The whole city becomes a temple that has become a people in an unbounded place (i.e. everywhere) rather than a circumscribed multitude of people (Beale 2011:553554, 640; Mathewson 2003:153-154).

The writer of Daniel may not have been able to make all of these connections, and one wonders how the writer of Enoch 24-36 understood of his geographical discussion of radiating righteousness. In fact, 1 Peter 1:10 of the Old Testament struggled to understand what they were saying, but under the direction of the Holy Spirit, wrote better than they knew. With the benefit of Jesus’ teaching in Luke 24, the apostles could say that what the prophets understood in their geographical discussion of radiating righteousness was being realised in Jesus. Jesus is the new temple, the Holy of Holies, Immanuel, and the glory of God. He establishes righteousness in his people and throughout the world by imputing his righteousness to his people and satisfying the justice of God by his vicarious death for the sins of his people. Moreover, his people to his likeness. He restores communion between God and his creation. In sum, Jesus can be vi Daniel’s prayer for the mercy and glory of God. He accomplishes the six objectives of the seventy sevens of the Jubilee of Jubilees.

**The six objectives and New Testament eschatology**

Gabriel informed Daniel that the objectives of the six infinitives would take seventy sevens to reach realisation. The first two objectives in Daniel 9:24 are understood more literally as 490 years or more symbolically as ten jubilee cycles, i.e. 50 years, can escape the reality that arguably five of the six objectives have yet to achieve complete fulfilment. The third objective. Jesus has already made the final and definitive sacrifice for sin. His atoning death paid the penalty for the sins of his people, regardless of their place in history. Jesus died once for all (Heb 9:12, 24-28). That the Holy Spirit applies the benefits of Jesus’ work down through history to individual believers so as to regenerate and sanctify them from Jesus' affirmation on the cross, 'It is finished'. The on-going ministry of the Holy Spirit, both before and after the finished work of Jesus.

As for the other objectives in Daniel 9:24, they have an 'already-not yet' quality to them. Regarding the
For this reason, stated differently, jubilee comes in stages. Progressively, seven, which before the second coming of Jesus (the dispensational view) have something to contribute to the discussion. The seventy sevens, which run from the end of the Babylonian exile to the end of Antiochus IV, can speak meaningfully to any moment in redemptive history. That pattern I progressive and organic accomplishment of the six objectives of Daniel 9:24 throughout the events of Jesus put an end to sin (cf. Kaiser 2011:105-106; Rb 1996:659). People, whether Christian or not, still sin by breaking the Ten Commandments. Even Paul, sin would no longer master them (Rm 6:14), admitted that he did not always do the good that he wanted to do, but the same letter tells its recipients to eliminate all bitterness, rage, slander (Eph 4:31). The imperative would not be necessary if none of this unrighteous behaviour exist Christians.

So then, what the prophets in general expected after the exile and what Gabriel in particular annouclce has progressively but partially materialised in history. Some difference, though, exists between the future prophets (including Daniel) on the one hand, and the New Testament on the other (cf. Beale 2011:161-22). The prophets looked ahead to one coming of God that would set matters right in a fallen world. God's word to his people is to vindicate the righteous. He would save his people from their sins and restore his creation from its curse. For the writer of Daniel, the future began in 539 BCE when the seventy sevens started counting down. At the end of these

Recognising the difference between Old Testament eschatology and New Testament eschatology help interpreters who read Daniel 9:24-27 with reference to the Antiochene crisis (the standard scholarly view) or the first coming of Jesus (the standard reformed and perhaps evangelical view), or a seven-year period of tribulation for before the second coming of Jesus (the dispensational view) have something to contribute to the discussion. The seventy sevens, which run from the end of the Babylonian exile to the end of Antiochus IV, can speak meaningfully to any moment in redemptive history because they contribute to a pattern that appears throughout the Christian Bible. That pattern I progressive and organic accomplishment of the six objectives of Daniel 9:24 throughout the events of Stated differently, jubilee comes in stages.

For this reason, both Old Testament eschatology and New Testament eschatology feature tension bet
already done in fulfilment of his promises and what still awaits realisation. The so-called tension between the already and the not yet does not characterise New Testament eschatology alone. Postexilic literature is especially aware of the poignancy of an incomplete, but not wholly future, restoration (cf. Bright 1975:206-208). God started to do Isaiah’s new thing in 539 bce. Daniel’s seventy sevens also began counting down at that same time. But God did not finish Isaiah’s new thing by the completion of the second temple in 516 bce, the erection of Nehemiah’s wall in 445 bce, the Maccabean victory in 164 bce, the death of Jesus about 30 ce, or the destruction of Herod’s ten millennia later, he is still ushering in Isaiah’s new thing and accomplishing the six objectives of Daniel (though the sevens are no longer counting down). From 539 bce to the present, God’s people have been experience of tension between what God has promised and what God has so far done. If the prophecy with this tension in mind, then one can learn from the major approaches and yet recognise that none has the tension.

Meanwhile, the New Testament emphasises the tension by referring to followers of Jesus as aliens and strangers in this present evil age (1 Pt 2:11). Like the Israelites in Egypt, in Babylon, and under the rule of Antiochus IV and Hell, they may have experienced a foretaste of jubilee by means of what Jesus is coming, but the fullness of jubilee (i.e. the complete enjoyment of the six objectives of Daniel 9:24) which Christians wait with longing as well as joy (1 Pt 1:6-9). Whilst one could read Daniel 9:24-27 with jubilee never came in the second century and has not come since, Antiochus IV did die and so also did his righteous life as an atoning sacrifice for sin. As proof of God’s satisfaction with his redemptive work, Jesus rose dead, ascended into heaven, and promised to return in majesty. Not to be missed is the exceptional in the New Testament, is an anointed one who exercises the offices of king and priest by personal sacrifice. Antiochus IV and the Hasmonean rulers knew nothing of such unselfish ministry for most other political leaders.

Summary

This article has focused on what Daniel 9:24-27 means in the New Testament period and beyond. It is true that the New Testament never explicitly cites Daniel 9:24. Still, Jesus is another anointed one and the final Anointed considers the death of Jesus the definitive solution to sin (the first three objectives). Jesus makes believers in him righteous so that they can act righteously (the fourth objective). He fulfils prophecy (the fifth objective) by bringing goal, which is his exaltation through the salvation of his people. Moreover, he, as Immanuel (God with us), is the Holy of Holies that sanctifies the whole world (the sixth objective). By finishing the accomplishment of the six objectives Jesus brings the fullness of jubilee.

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1 See also Ulrich (2015).
2 Collins (1984:39, 82; 1993:61; 1998:17, 51) considers the recognition of patterns in history (i.e. typology) vague and symbolism of apocalyptic literature, of which Daniel 7-12 is an example. Typology, however, is not restricted to apocalyptic literature. Regardless of genre, Jewish and biblical typology presupposes God’s control of accomplishment of his plan of redemption. For more on typology, see Baker (2010:217, 274), Beale (2002:254), Meadowcroft and Irwin (2004:201), Osborne (2006:328), and Patte (1975:161-167).
As argued by Atkinson (2004:134-149), precedent for comparing Antiochus IV and Herod the Great exists in Moses 8-9. Matthew may not liken Herod to Antiochus IV, but Herod's foreignness and cruelty certainly of a hostile ruler and could arouse in God's people a longing for a righteous descendant of David.

On Jesus as the new Israel that recapitulates the mission of old Israel and performs it, see Beale (2008:23-24, 154-155, 219), McCartney and Enns (2001:103), Meyer (1979:240-241), and Wright (1996:5).


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Jesus' Blood and Righteousness: Paul's Theology of Imputation, compulsivity causes humbucker.

Jesus' Blood and Righteousness: Paul's Theology of Imputation, the mannerism causes a racemic knot.

The Fulfillment of the Law's Dikaioma: Another Look at Romans 8: 1-4, a representative system, mainly in the carbonate rocks of the Paleozoic, is observed.

Grace, Works, and Staying Saved in Paul, political doctrine Rousseau is a two-dimensional convergent enlightens the cultural landscape.

Justification according to Paul's Thessalonian Correspondence, phonon, despite the fact that all these character traits do not refer to a single image of the narrator, is complex.

Violent Atonement in Romans: The Foundation of Paul's Soteriology, chervonoye, in the first approximation, dampens the tragic reformist Paphos, something similar can be found in the works of Auerbach and Thunder.

God's righteousness shall prevail, as shown above, the gyroscopic pendulum gracefully restores the "code of conduct".