

Is There A Line Between Daniel 9:24-27 and Revelations 20:1-6? A Brief Examination of Daniel's Prophecy and Its Fulfillment.

Author: Peter Nieman Martin, Sr.
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Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Proverbs 4:7. Entering the word of God with the purpose of walking away from it with an understanding is a work worth accomplishing no matter how long it takes. Men do so with the word of men-- how much more with the word of God!

The number of papers that have been written on this very subject must be an astounding number! What further need is there for another paper? I am pressed to answer that question intelligently, except to say that from a local perspective, it may (I trust) be of benefit to those who read it.

When considering the complexities of some biblical prophecy, how appropriate indeed are the Apostle Paul's words written in Romans 11:33-36 which read

*O the depth of the riches both of the wisdom and knowledge of God!
How unsearchable are his judgments, and his ways past finding out!
For who hath known the mind of the Lord? Or who hath been his
counselor? Or who hath first given to him, and it shall be recompensed
unto him again? For of him, and through him, and to him, are all things: to
whom be glory for ever, Amen'.*

I will set forth two passages of scripture, one from the Old Testament and another from the New Testament. To simplify matters for the purpose of establishing relevancy, if indeed relevancy exists, **the OT passage will be termed "A" and the New Testament passage will be "B."** **Does the one have anything to do with the other? Is "A" in any way a part of "B"?** This study is crucial because it involves a doctrine which many are trying to advance called Premillennialism—a doctrine which has convinced countless numbers that Christ upon his return will establish a millennial kingdom on earth and rule for a thousand years. It is not the bible's position that such a doctrine exists. **The position of this paper is that "A" is not connected to "B".** Please note the two passages: Daniel 9:24-27 and Revelations 20:1-6.

Daniel 9:24-27

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to rebuild Jerusalem unto the Messiah the Prince shall be

seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: 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. And he shall confirm the covenant with many for one week: 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 it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Revelations 20:1-6

And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of god, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Having set forth the passages, I will now examine Daniel's prophecy in the biblical light of its interpretation. I wish to go on record at this time to say that I, by no means, wish to fit the interpretation of anything to my own preconceived notions. Yea, let God be true!

Daniel 9:24-27: Gabriel's words to Daniel

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end to sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (Daniel 9:24, KJV).

In researching this material, I discovered from the competent writings of Wayne Jackson (Daniel's Prophecy of the Seventy Weeks) a point that I think is relevant to the 24th verse. I will set forth his quote in its entirety. It reads as follows:

Because of Israel's apostasy, the prophet Jeremiah had foretold that the Jews would be delivered as captives to Babylon. In that foreign land, they would be confined for seventy years (Jeremiah 25:12; 29:10). The law of Moses had commanded the Israelites to acknowledge every seventh year as a sabbatical year. The ground was to lie at rest (Leviticus 25:1-7). Apparently, across the centuries Israel had ignored that divinely-imposed regulation. In their pre-captivity history, there seems to be no example of their ever having honored the

Sabbath-year law. Thus, according to the testimony of one biblical writer, the seventy years of the Babylon captivity was assigned “until the land had enjoyed its Sabbaths” (2 Chronicles 36:21).

If each of the seventy captivity-years represented a violation of the sabbatical-year requirement (every seventh year), as 2 Chronicles 36:21 appears to suggest, this would indicated that Israel had neglected the divine injunction for approximately 490 years. The captivity era therefore looked backward upon five centuries of sinful neglect. At the same time, Daniel’s prophesy telescoped forward to a time—some 490 years into the future—when the “Anointed One” would “make an end of sins” (9:24). Daniel’s prophesy seems to mark a sort of “mid way” point in the historical scheme of things.

Forgive the long quote. I wanted to represent as nearly as possible his entire idea within the context of this subject.

Daniel 9:24 is without question a passage that addresses the mediatory work of our Lord. The language leaves no doubt. Christ is not coming a second time to initiate work of salvation. As it is written, “And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. (Hebrews 9:27, 28).” That being the case, Daniel 9:24 is therefore limited to the first coming of Christ. But of what use is a statement of this kind without suitable evidence? It is of no use at all, but merely words. Let us now bear the burden of proving the case without attempting to force scriptures to fit where they do not belong. The 24th verse can be broken down in the following manner:

- to finish the transgression
- to make an end of sins
- to make reconciliation for iniquity
- to bring in everlasting righteousness
- to seal up the vision and prophesy
- to anoint the most Holy

That this is referring to the work of the Lord during His first ministry there is no doubt. I would like to approach this in an unconventional manner before arriving at the practical proof necessary to render understanding. If we were to look at the first three items in the list—to finish the transgression, to make an end of sins, and to make reconciliation for iniquity, we would realize that the sacrifices offered under the law could not take away sin. Consider Hebrews 10:1-10.

For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because the worshippers once purged should have had

no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. 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; Then said he, Lo, I come to do thy will O God. He taketh away the first that he may establish the second.

The language of this text expresses clearly that under the law there was no way to ‘finish the transgression, to make an end of sin, to make reconciliation for iniquity. Had the law power to do any of these things, it would not have been replaced. The sacrifices offered under the law were of no pleasure to God in serving as a “just recompense for the sins committed by mankind.” This reconciliation would call for an exceedingly more substantial sacrifice. I use the words *exceeding more* with the full knowledge that they fall *eternally short* of being the proper terms in comparing the Master’s sacrifice and that of animals. Remember when the Lord told the Jews in John 5:39, “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me,”—it clearly fits Hebrews 10:7.

The impossibility that Daniel 9:24-27 would embrace any thing but the first coming of Christ is vouched for by even human logic. Could the Law of Moses save the children of Israel from their sins? Impossible! Therefore, what the law could not do, someone would have to accomplish. This point is clear in Hebrews 10:8, 9. Add to this proof, Matthew 1:21, which reads, “And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.” These New Testament proofs spring from the prophecies anchored in the Old Testament. Prophecies like Genesis 12:3; Deuteronomy 18:15-19; Isaiah 11:1ff; and Isaiah 53:1ff are fully clothed in the person of Jesus. Their fulfillment is complete.