Jesus and the six objectives of Daniel 9: 24.

Dean R. Ulrich
Faculty of Humanities, Subject Group Theology, North-West University, Vaal Campus, South Africa

ABSTRACT

Although Daniel 9:24-27 addresses the Antiochene crisis of the second century BCE, many of Jesus’ followers have 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 (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.¹ That crisis consisted of the compromises of Hellenistic Jews for economic benefits, and the murder of a legitimate high priest (Onias III). 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 his 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 and blessing.²

Not to be overlooked is that Jesus, before Josephus began to write, had already anticipated the Roman desecration of Jerusalem temple and reinterpreted Daniel's abomination of desolation in view of it (Mt 24:15; Mk 13:1). The Gospels, however, never say that Jesus identified himself with the cut off anointed one of Daniel 9:26, and the Gospel writers did not portray him as, a second Onias III. Instead, the writer of Hebrews likened Jesus in his priestly role to Melchizedek (Heb 5:10). Even so, many of Jesus’ followers have read Daniel 9:24-27 with reference to his first and second comings.³ Whether they silently ignore or explicitly deny the interest of Daniel 9 (along with Daniel 8 and 11), 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 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 felt 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 3:14-33). 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 irresponsible leaders and wayward people - during his ministry. For 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 the events of 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 abomination of desolation events of 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 response to 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 *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 unj 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 expla significance of Jesus' name (Mt 1:21). He then presents Jesus as the one who can forgive sin (Mt 9:2) by cross, paid the penalty for sin (Mt 20:28). Jesus was the definitive priest because he offered himself as so doing, Jesus was involved in a war that others brought to him and that he took to them. This war the death involved stripping the spiritual forces of evil of their power to captivate people in rebellion - an exorcisms had foreshadowed (Meyer 1979:155-156; Ridderbos 1962:61-64; Tannehill 1986:88-89). Jesus power of sin not by destroying the sinners but by absorbing the punishment for their sins. Because his suffering became vicariously redemptive, he, indeed, lived up to the meaning that the angel had assign He saved his people from their sin and reconciled them to God.

Daniel 9:26 forecasts trouble and deprivation for the second anointed one of the seventy sevens, and l way to Onias III whose brother, Jason, unlawfully paid Antiochus IV for the office of high priest that Onias III legitimately paid Antiochus IV for the office of high priest that Onias III legitimately and murdered Onias III (2 Macc 4:7-10; 4 Macc. 4:17). Later, Menelaus unlawfully supplanted Jason and murdered Onias III (2 similar can be said about Jesus. Herod the Great tried to kill Jesus in infancy, and the trouble only con Jewish religious leaders debated Jesus and tried to trap him with his words so that they could kill him. He answered Jesus' hermeneutics lesson on Easter Sunday (Lk 24:25-27, 44-47), the New Testament writers instinctively related these trouble that eventually put him on the cross. Moreover, Jesus even announced his death. No sooner h anointed one than Jesus predicted his impending suffering and death at the hands of Jewish religious enough, they eventually succeeded in having him executed. The anointed one was cut off, seemingly ν never seemed to have much. Whilst alive, the anointed one had no place of sleeping to call his own (N died, his friends deserted him out of fear of being guilty by association (Mt 26:56; Mk 14:50), and the RoRoman soldiers cast lots for his clothes that they had taken away from him (Mt 27:35; Mk 15:24; Lk 23:34; Jn 19:23). After being chi exclusion and/or extermination (and both happened to Jesus outside Jerusalem), Jesus was buried in 27:60). Maybe the worst of all, He had even been disowned by God (Mt 27:46).

At first glance, Jesus did not look like an anointed one who would accomplish the six objectives of Dar answer Daniel’s prayer about mercy for Israel and glory for God (9:17-19). His sinless life surely did not con contemporaries, but his humble beginnings hardly aroused expectations of royal destiny or priestly ir not to call himself an anointed one further made him an unlikely messianic figure. Moreover, he seem end like Onias III and so never realised the hopes that others had for him. Even so, all of this trouble v inaugurating his kingdom of redemption (cf. Mt 11:12; 20:28), and the Gospels suggest that Jesus spent intentionally looking ahead to his death. By his death, Jesus became greater than Onias III. This obse objectives of the seventy sevens into view.

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 th of the New Testament interacted with the Old Testament. Its categories of thought almost unconscious the world and especially their view of Jesus. This was certainly true of the book of Daniel (cf. Evans 20 2009:286; Wright 1996:598). When Jesus called himself the Son of Man, he did not have to mention Dar source of the title. Everybody knew what text was in view. The same could be said about the six object atonement, righteousness, fulfilment of prophecy, and temple were woven into the fabric of the New T Jesus' hermeneutics lesson on Easter Sunday (Lk 24:25-27, 44-47), the New Testament writers instinct to the person and work of Jesus.

The first three objectives
Because the first three objectives concern the problem of sin, they can be grouped together here. It is likely that 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 devoted to narrating Jesus' death. Jesus in Matthew 20:28 and Mark 10:45 describes his impending death as a ransom sacrifice (Mt 20:28; Mk 10:45). Calling himself the good shepherd in John 10:11, Jesus says that he willingly lays down his life for the sheep. He announces in John 12:23, 'The hour has come for the Son of Man to be glorified.' When these words are read with recollection of the meaning of Jesus' name, it is evident that Jesus was aware of the atoning purpose of his death. 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 to insist why the death of the second anointed one is mentioned if it has nothing to do with the accomplishing of the first three objectives. Moreover, Daniel's prayer implores God to provide a merciful solution to the problem of sin. 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, the anointed king of exceptional righteousness. This king's reign will be accompanied by the priestly perfection of the coming kingdom and king. Furthermore, Daniel and his companions have experienced suffering as a witness to Gentile kings and other Old Testament's pattern of righteous and redemptive suffering occurs in the book of Daniel. So then, Daniel has anointed one in Daniel 9:26 with the realisation of the six objectives in Daniel 9:24 hardly strain the grammatical-historical method of interpretation.

Jesus taught his disciples to read the Old Testament in view of God's program of redemption that reac- 2

Firstly, God in Jesus treated his people mercifully by providing atonement at great cost to himself. In so doing, he diverted his wrath onto Jesus who absorbed it along with sin's just penalty. A righteous God propitiated his righteous anger and expiated the consequence of sin without destroying the sinners (Dn 9:16). Secondly, God brought glory to his name through means of redemption that climaxed at the cross of Jesus. Humans might not pursue glory through redemptive suffering, but Daniel's God is great and awesome (Dn 9:4). He exists in a league by himself and answers prayers in accordance with his expectation. Humans can only marvel at 'the depth of the riches of the wisdom and knowledge of God that is God's program of redemption that reactivates an already redeemed people. In fact, they are covered with shame because of their wilful violations of God's commands. Those cov- enants that He made with Israel through Moses (Dn 9:4-15). This covenant may have provided the standard of righteousness. This king's reign will be accompanied by the priestly perfection of the coming kingdom and king. Furthermore, Daniel and his companions have experienced suffering as a witness to Gentile kings and other Old Testament's pattern of righteous and redemptive suffering occurs in the book of Daniel. So then, Daniel has anointed one in Daniel 9:26 with the realisation of the six objectives in Daniel 9:24 hardly strain the grammatical-historical method of interpretation.

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

**The fourth objective**

The fourth objective promises everlasting righteousness. Daniel's prayer of confession, which was partly answered in Daniel 9:7 that God is righteous (Jer 31:33) and that his people, in effect, are covered with shame because of their wilful violations of God's commands. Those covenants that He made with Israel through Moses (Dn 9:4-15). This covenant may have provided the standard of righteousness. This king's reign will be accompanied by the priestly perfection of the coming kingdom and king. Furthermore, Daniel and his companions have experienced suffering as a witness to Gentile kings and other Old Testament's pattern of righteous and redemptive suffering occurs in the book of Daniel. So then, Daniel has anointed one in Daniel 9:26 with the realisation of the six objectives in Daniel 9:24 hardly strain the grammatical-historical method of interpretation.

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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 believers and thereby regenerate and transform their hearts. From a historical point of view, Old Testament saints experienced this work of Jesus' Spirit proleptically, and New Testament saints receive transforming grace as the basis for everlasting righteousness. Because Jesus kept the law of God, none of the four kingdoms, human or demonic, seen and unseen. Jesus also claimed to be Daniel's Son of man who is said to receive dominion, majesty, and a name that is above every name. As such, Jesus inherited and realised the royal commission given to Adam, the first human (Gn 1:28), and later to the Davidic kings (Ps 2:1-2). He rules righteously over the creation for God's glory, the benefit of God's other creatures.

The Mosaic covenant had to do with the sanctification and mission of an already redeemed people. It rightfully 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 for Testament saints. It defines how a royal priesthood carries out its mission to model a redeemed and righteous alternative to the human kingdoms of this present evil age. The observance of dietary laws may require adjustment because of the movement of redemptive history, but the abiding truths remain in effect.

Jesus who kept the law in order to perform Israel's priestly mission, enables his people to reflect his righteousness in character and conduct, righteousness spreads throughout their areas of influence. Stated differently, Paul's association of the law with love (Rm 13:8-10), the Mosaic instruction continues to have the same for Testament saints. It defines how a royal priesthood carries out its mission to model a redeemed and righteous alternative to the human kingdoms of the present evil age. The observance of dietary laws may require adjustment because of the movement of redemptive history, but the abiding truths remain in effect.

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One other point should be made in connection with the fourth objective. Daniel 2:37 says that the God will rule over heaven. So then, Daniel 2 contrasts earth and God's kingdom of heaven (Pennington 2009:272). That focus is especially seen in Matthew's phrase kingdom of heaven instead of kingdom of God. Mark 1:15 reports that Jesus began his ministry by proclaiming, 'The time has come; the kingdom of God is at hand'. Curiously, Matthew 4:17 (a parallel to that reference in Matthew refer to the kingdom of God as the kingdom of heaven. According to Pennington (2011), the writer of Matthew did not use a 'reverential circumlocution' to avoid direct reference to God (as was done in the literature of the Second Temple Judaism) but, instead, applied to Jesus the contrast in Daniel 2 between the human kingdom of heaven. This contrast involves not only ontology (Jesus in contrast to the kings in I
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, is about serving one of two possible masters (Mt 6:24), and the outcomes in terms of conduct and consequence are starker.

At this point, it is hard not to think that Matthew's contrast between heaven and earth constitutes his way of distinguishing 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) and a heavenly realm (characterised by willing submission to King Jesus) that remain in tension until the eschaton - he recognises that moral duality (good versus evil) and eschatological duality (this age and the age to come). What represent this present evil age that lives without reference to God and so suffers the deleterious consequences thought and conduct, the kingdom of heaven has to do with the age to come that irrupts into this present age person and work of God's incarnate Son. These two incompatible ages run concurrently between the first coming of Jesus until God's kingdom and king overthrow the evil regimes of human history and cause righteousness 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 to seal 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 God will not end in exile. God still has more in store for them, and he will finish what he has announced of course, do not constitute the first promise of God in the Old Testament. By the time Gabriel appeared to Daniel, Yahweh people did not end in exile. God still has more in store for them, and he will finish what he has announced. Daniel 9:24. Matthew was not alone in reading the beginning of the story in view of the end, for other disciples heard Jesus' teaching and conduct, the kingdom of heaven has to do with the age to come that irrupts into this present age person and work of God's incarnate Son. These two incompatible ages run concurrently between the first coming of Jesus until God's kingdom and king overthrow the evil regimes of human history and cause righteousness in human hearts and upon the earth -the fourth objective of Daniel 9:24.

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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 Jesus (cf. Wright 1992:63). Matthew was not alone in reading the beginning of the story in view of the end, for other disciples heard Jesus' teaching and conduct, the kingdom of heaven has to do with the age to come that irrupts into this present age person and work of God's incarnate Son. These two incompatible ages run concurrently between the first coming of Jesus until God's kingdom and king overthrow the evil regimes of human history and cause righteousness in human hearts and upon the earth -the fourth objective of Daniel 9:24.

The sixth objective

Gabriel informed Daniel that the seventy sevens would anoint the most holy one (either a place or a person in view. The Old Testament and intertestamental literature may never record the return of God's temple, but the Gospel of John does. John 1:14 says that the Word, earlier identified as God, took a human nature amongst us people. The Greek verb µthat 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 (µ 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, 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 reproduces 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 red 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 Ezekiel’s new temple and Daniel’s . All who believe in Jesus, not just the Samaritan woman, drink of his river temples of the Spirit of Jesus (Jn 7:37-39; 1 Cor 3:16; Eph 2:22; 1 Pt 2:5).

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. Bi 223; Mathewson 2003:111-115, 223-224). John recognised this truth and combined it with his belief that 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 9). The whole city becomes a (cf. Beale 2011:553554, 640; Mathewson 2003:153-154). because God through Jesus resides without impediment in the midst of his people (cf. Spatafora 1997: temple that has become a people in an unbounded place (i.e. everywhere) rather than a circumscribed multitude of people (Gundry 1987:254-264).

The writer of Daniel may not have been able to make all of these connections, and one wonders how 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 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 seven 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. If the Old Testament understood more literally as 490 years or more symbolically as ten jubilee cycles, 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 for 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 made possible by 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. progressive history because they contribute to a pattern that sevens, which before the second coming of Jesus (the dispensational Jesus (the standard view) have something to contribute to the discussion. The seventy events of redemptive history.

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) 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 disciples sevens, which run from the end of the Babylonian exile to the end of Antiochus IV, can speak meaningful 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 what has been done and what is yet to come 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 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 temple in 70 ce. Millenia later, he is still ushering in Isaiah’s new thing and accomplishing the six objectives of Daniel’s seventy sevens (though the sevens are no longer counting down). From 539 bce to the present, God’s people have been experiencing the tension between what God has promised and what God has so far done. If the prophecy of seventy sevens is read with this tension in mind, then one can learn from the major approaches and yet recognise that none has fully understood 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, Christians await the Jubilee of Jubilees. They may have experienced a foretaste of jubilee by means of what Jesus accomplished at his first coming, but the fullness of jubilee (i.e. the complete enjoyment of the six objectives of Daniel 9:24) remains. Christians wait with longing as well as joy (1 Pt 1:6-9). Whilst one could read Daniel 9:24-27 with cynicism and say that 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 from the dead, ascended into heaven, and promised to return in majesty. Not to be missed is the exceptional in that Jesus demonstrated righteousness in life and then willingly laid down his righteous life as an atoning sacrifice for sin. As proof of God’s satisfaction with his redemptive work, Jesus rose from the dead, ascended into heaven, and promised to return in majesty. Not to be missed is the exceptional in that Jesus demonstrated righteousness in life and then willingly laid down his righteous life as an atoning sacrifice for sin. As proof of God’s satisfaction with his redemptive work, Jesus rose from the dead, ascended into heaven, and promised to return in majesty. Not to be missed is the exceptional in that Jesus demonstrated righteousness in life and then willingly laid down his righteous life as an atoning sacrifice for sin. As proof of God’s satisfaction with his redemptive work, Jesus rose from the dead, ascended into heaven, and promised to return in majesty. Not to be missed is the exceptional in that Jesus demonstrated righteousness in life and then willingly laid down his righteous life as an atoning sacrifice for sin.

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 One. The New Testament 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 about 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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**Correspondence:**

Dean Ulrich
87 Youngs Mill Road, Kingston, Georgia 30145, United States
deanrichardulrich@gmail.com

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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. typologie) vagueness 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 (1987:47-51), Lucas (2002:254), Meadowcroft and Irwin (2004:201), Osborne (2006:328), and Patte (1971:596) says, 'Not unexpectedly, most early Christian writers give a Christological interpretation of Daniel’s seventy weeks with the coming of Jesus.' For surveys of the Early Church, see Adler (1996:218-238), Beckwith (2002:239-243), Hess (2011:320-321), Knowles (1944:136-160), Tanner (2009:185-198), and Van Kooten (2009:185-198). Representatives of this approach include Gentry (2010:38), Hess (2011:330), Kline (1974:462-469), Robinson (1949:199, 201).
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 (2011:406, 2008:23-24, 154-155, 219), McCartney and Enns (2001:103), Meyer (1979:240-241), and Wright (1996:5:63).

The phrase *kingdom of God* is not completely absent in Matthew. It occurs in Matthew 12:28; 19:24; 21:6:33.

On the two ages in New Testament eschatology, see Hoekema (1979:13-75), Ladd (1974:68-69, 302-307, 573-577, 591, 595-597), Ridderbos (1957:63-70; 1975:44-53, 91-93), and Vos (1986:1-41).

Cf. Wallace (1984:165) who considers the Antiochene reading of Daniel 9:24-27 sensational with Mer uses the word *penultimate* for apocalyptic visions.