



The Antecedent of “he” in Daniel 9:27: Is “prince” Not “Messiah”; Revelation Proves Antiochus Cannot Be Source of Abomination; Preterist Rationales

Daniel 9:26 - “And after sixty–two weeks (the 434 year period between the completion of Jerusalem and the public appearance of Messiah), Messiah shall be cut off, but not for Himself. And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.

v. 27 - Then he shall confirm a covenant with many for one week [שָׁבוּעַ **shavua': one group of seven**] but in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.”

Walvoord, *Daniel*, 233-34:

The determination of the antecedent of *he* in verse 27 is the key to the interpretation of the passage. If the normal rule be followed that the antecedent is the nearest preceding possibility, it would go back to the *prince that shall come* of verse 26. This is the normal premillennial interpretation which postulates that the reference is to a future prince who may be identified with the Antichrist who will appear at the end of the interadvent age just before the second coming of Christ.

A number of other interpretations, however, have been advanced. (James A.) Montgomery believes that the reference is to Antiochus Epiphanes, in keeping with his interpretation that the prophecy was fulfilled in the second century B.C.

A second view is that *he* refers to Christ. This is supported by Philip Mauro (who) states, “If we take the pronoun ‘He’ as relating to ‘the Messiah’ mentioned in the preceding verse, then we find in the New Testament Scriptures a perfect fulfillment of the passage. That pronoun (“he”) *must* be taken as referring to Christ, because (a.) the prophecy is all about Christ; (b) Titus did not make any covenant with the Jews; and (c) there is not a word in Scripture about any future ‘prince’ making a covenant with them.” (p. 233)

Ultimately, the question facing every expositor is what interpretation gives the most natural and intelligent exposition of the text. If it is not necessary to consider this literal prophecy, and the time units are not literal, a variety of interpretation immediately becomes possible. If the expositor desires to follow the text meticulously, however, there is really no alternative but to declare the entire seventieth seven future, for there has been no seven-year period fulfilling the events of prophecy, however labored the interpretation.

In summary, it may be concluded that Antiochus Epiphanes does not satisfy the passage for anyone who accepts it as Scripture. Christ does not satisfy the description of verse 27 because there is no seven-year period related to Christ which provides fulfillment of the entire passage. Under these circumstances, the normal antecedent of *he* is the *prince that shall come*, who is not to be identified with Titus but rather with a future enemy of the people of Israel who will bring them into the great tribulation anticipated as still future in the book of Revelation, **which was written twenty years after the destruction of Jerusalem.** (p. 234)

This final statement is critical. The Apostle John clearly writes in an apocalyptic style in reporting what the Lord Jesus Christ revealed to him.

Revelation 1:1 - The Revelation [**Ἀποκάλυψις, apokalupsis: Apocalypse**] of Jesus Christ, which God gave Him to show His servants—things which must shortly take place.



This is a message from Jesus Christ to the Apostle John to be passed along to THE CHURCHES. These “things” relate to Church Age believers and concern the historical trends that are to be expected to occur in local churches throughout the dispensation. This takes up the first three chapters.

Revelation 4:1 begins the next part of the Revelation and takes up a new subject: prophecy:

Revelation 4:1 - After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, “Come up here, and I will show you things which must take place after this.”

The preposition that introduces this section is the accusative neuter plural of the demonstrative:

οὗτος, **houtos** - “After these things”

This pronoun relates to something that is near in thought in a sequence of events. It refers to the just completed dissertation on the historical trends of the Church Age.

Now comes the aorist active indicative of the verb:

ὤραω, **horaō** - “I looked”

John now moves into eschatology beyond the Church Age. The “door standing open in heaven” refers to the Rapture of the Church. John is going to be shown “things which *must* take place after *this* (the Rapture).”

The Greek word for “must” is the present active indicative of the verb:

δεῖ, **dei** - Refers to the divine decrees. What follows are not historical trends but prophecy of future history that *must* occur thus introducing the events that transpire during the Tribulation, or the fulfillment of Daniel’s Seventieth Week.

We now continue with Dr. Walvoord’s summary of Daniel 9:

Walvoord, *Daniel*, 234-35:

The precise prophecy of Daniel 9:27 indicates that the personage in view enters into a covenant relationship *with many*. This is a clear reference to unbelieving Jews who will enter into alliance with the *prince that shall come*. That they are Jews is indicated by *thy people* in verse 24. If the preceding chronology is understood to involve literal years, this should also be a seven-year period. In a word, the prophecy is that there will be a future compact or covenant between a political ruler designated as the *prince that shall come* in verse 26 with the representatives of the Jewish people. (pp. 234-35)

According to the prophecy, in the middle of the seven-year period the one who confirms the covenant “shall cause the sacrifice and oblation to cease,” that is, all the sacrifices. This could not refer to Jesus Christ at His death on the cross as Philip Mauro insists, because, the sacrifices did not cease until A.D. 70, some forty years later. The sacrifices were not stopped by Christ but by the Roman soldiers who destroyed the temple. Contemplated in this prophecy is a yet future event following the type of the desecration of the temple by Antiochus Epiphanes but beginning the great tribulation of which Christ spoke in Matthew 24:15-26, **obviously future from Christ’s point of view**, and, therefore not the desecration by Antiochus in the second century B.C. (P. 235)



8. The Preterist, however, claims that the pronoun “he” that begins Daniel 9:27 refers to the Messiah who brought an end to the sacrifices and offerings with His work on the cross.
9. Further, they contend that the “abomination of desolation” is not performed by the Antichrist in the Tribulation but by Antiochus Epiphanes in 167 B.C., an event the Lord prophesied as future to Him in Matthew 24:15.
10. A Preterist Web site offers the following conclusions based on the several assumptions we have noted in our study:

www.geocities.com/newearthcd/about.html:

1. The judgment on Jerusalem in A.D. 70 fulfilled all prophecies of judgment in the Old and New Testaments.
 2. Jesus' Second Advent was accomplished at this time.
 3. The "end", "end of the age", "end of all things" and other terms all refer to the end of the old system of worship, rejected by God in favor of the new covenant made through Jesus Christ.
 4. The judgment, destruction of death and the grave, the resurrection of the dead to eternal destruction in the lake and to everlasting life all coincided with this coming of Jesus 'on the clouds'.
 5. Therefore, we today are living in the new heavens and earth, have immediate access to eternal life upon our own passing, and are citizens of the new Jerusalem, wedded once and for all to the perfect groom: Jesus.
 6. Death, 'Satan', mourning, and suffering are destroyed for us.
 7. Those who are not a part of this citizenship are cast out of God's kingdom, into the eternal separation of the outer darkness, having no share in the gift of eternal life.
11. This system denies the literal fulfillment of prophecy. It denies the mystery dispensation of the Church. There is no rapture of the Church. The Second Advent has already occurred and the kingdom reign of Christ began in A.D. 70.
 12. One of the current proponents of this view of eschatology is Kenneth J. Davies. A synopsis of the Preterist approach to Scripture is the subject of his paper:

Davies, Kenneth J. “What Is A Preterist and Why I Would Want to Become One?”

<http://ourworld.cs.com/preteristsabcs/id39.htm>.

(1) In the most basic terms, a Preterist believes that all the prophecies of the Bible were fulfilled by the end of the first century (usually by AD 70), and those prophecies have continuing results today.



(2) You can know the joy of having received *all* the promises the Old Testament saints were eagerly awaiting. (3) You can acknowledge the fact that you are a full-fledged child of God living in His eternal kingdom right **now**, and enjoying the benefits of a fully accomplished salvation! (4) Never again will you have to say that you are only a second-class citizen because you weren't born Jewish or live in the modern-day state called "Israel." (5) No more will you be required to impugn the foresight of your heavenly Father by sheepishly explaining that the so-called "Church age" is merely a parenthesis in the plan of God. (6) Nay, you can know for sure you are a **citizen** of the *true Israel* with full rights and privileges, a *true child of Abraham*, whether you are Jew or Gentile. (7) You can also have the confidence of knowing that you are living in the Kingdom age (you can call it the "Church age" if you like), and that it is everlasting in its duration!

(8) You can live your life productively! No pessimism is necessary in this view. **You won't have to be discouraged from working to change society because you will know that the things you do can make a difference!** (9) You will discover that the ship is not sinking, and it is therefore a good idea not only to "polish the brass," but also to swab the decks!

(10) You can live your life free from the fear of imminent disaster and tribulation. No more do you need to fear being *'left behind'* in an allegedly future "rapture." The energy you formerly wasted worrying needlessly about these things can be used positively now to further the spread of God's wonderful kingdom!

13. Where do we begin? These four paragraphs are filled with flawed assumptions, incorrect analysis of dispensational beliefs, false premises, misinformation, and just plain heresy. To illustrate the error of the Preterist theology we will dissect Davies's comments one by one.

- (1) "In the most basic terms, a Preterist believes that all the prophecies of the Bible were fulfilled by the end of the first century (usually by AD 70), and those prophecies have continuing results today."

"All prophecies" includes quite a lot but the statement can be discredited simply by noting that the Apostle John takes 14 chapters in Revelation to describe future events related to the Tribulation and the Second Advent of Christ. John wrote in circa a.d. 96, some 26 years after the fall of Jerusalem. I remind you of a quote from:

Walvoord, Daniel: The Key to Prophetic Revelation, 234:

... the *prince that shall come*, ... is not to be identified with Titus but rather with a future enemy of the people of Israel who will bring them into the great tribulation anticipated as still future in the book of Revelation, which was written twenty years after the destruction of Jerusalem.

- (2) "You can know the joy of having received *all* the promises the Old Testament saints were eagerly awaiting."

This is wrong. The unconditional covenants to Israel were given to genetic Jews who believed in Messiah. These are represented by the phrase, "one will be left" in:

Matthew 24:36 - "But of that day and hour [**Second Advent**] no one knows, not even the angels of heaven, nor the Son, but the Father alone."

v. 40 - "Then there shall be two men in the field; one will be taken [**Jewish unbelievers removed from the earth and transferred to the Torments compartment of Hades**], and one will be left [**Jewish believers who remain on the earth and will move into Israel as citizens of the new client nation for the Millennium**].



v. 41 - "Two women will be finding at the mill; one will be taken, and one will be left."

v. 42 - "Therefore, be on the alert, for you do not know which day your Lord is coming [**Second Advent**]."

The Lord refers here to the baptism of fire at the Second Advent which He also alludes to in several parables:

- (1) The wheat and the tares, Matthew 13:24-30, 36-40.
- (2) The good and bad fish, Matthew 13:47-50.
- (3) The ten virgins, Matthew 25:1-13.
- (4) The sheep and the goats, Matthew 25:31-46.