

APPENDIX TWENTY-SIX

Dan. 9:24-27 and the Olivet Discourse

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The following quotations are representative references from commentators on the relationship between Mark 13 and 9:24-27 of Daniel.

Suivant le cadre tracé par Daniel, dans la prophétie des semaines, il faisait plutôt entendre qu'il y aurait pour Jérusalem un temps relative-ment court de desolation, profanation religieuse et calamites de toutes sortes, qui se terminerait par l'apparition glorieuse du Messie. Ces jours seraient abrèges, parce que, sans cela, 'tout chair', c'est-à-dire tous les hommes, pas livrer à la mort tous les élus. Ceux-ci ont du fuir au moment où a paru "l'abomination"; mais la Judée ne sera pas seule à souffrir, et le monde entier sera en proie aux douleurs du grand avènement.

~~~ A. Loisy, *Les Évangiles synoptiques* (Ceffonds, 1908), 11, p. 424.

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We have no doubt ... that ... expositors in general are right in assuming, on the one hand, that our Lord's direct reference is to the great fontal predication in chapter ix. 24-27, and in assuming, on the other, that in the expression which he quotes, as well as in his own mind, there was a reference to something that was to happen in connection with the destruction of Jerusalem by the Romans.

~~~ J. Morison, *Matthew's Memoirs of Christ* (London, 1873), pp. 507-508.

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The Greek phrase ... comes from the Septuagint, or Greek, version of Dan. 9:27 ... But the time of our Gospel, the original reference of the passage had been lost sight of, and it was merely a mysterious prophecy which yet was to be fulfilled.

~~~ B. H. Branscombe, *The Gospel of Mark* (MC) (London, 1937), p. 327.

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... the meaning of the prophecy was not regarded as having been exhausted by its contemporary fulfillment, and the mysterious phrase about the **abomination of desolation** ... was regarded as a prophetic word still destined to find fulfillment in the future.

~~~ A.E.J. Rawlinson, *The Gospel According to St. Mark* (WC) (1949), p. 187.

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... in Mark the Little Apocalypse takes up those tragic events through which Israel must pass, and especially the destruction of the temple ... it uses a Danielic vocabulary, and follows the Danielic pattern. The words "come to an end" or "fulfillment" have a Danielic sound,

~~~ P. Carrington, *Mark* (Cambridge, 1960), p. 272.

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The word [for "end"] which is used in this chapter of Mark is *telos*, which has the meaning of aim, purpose, objective and fulfillment, as well as finality ... We find it in Daniel ix, where it seems to imply the finale or outcome of the present historical afflictions in Israel, including, for instance, the capture of the city and the cessation of the daily sacrifice, which is itself an "end". ... In this context it assumes the meaning of the final fulfillment of the prophecies under consideration, whatever this may be.

~~~ *Ibid.*, p. 275.

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A direct reference is now made to Daniel, and the lector is bidden to use his intelligence: “When ye see the abomination of desolation standing where it ought not — let him that readeth understand.” The reference is to the phrase in Daniel ix:27 ... it is clear to us at once what is being announced in the Little Apocalypse; it is a second agent of desecration and desolation of a comparable character.

~~~ *Ibid.*, p. 278.

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Daniel does contemplate the destruction of the city and temple, as the intelligent lector would find if he turned to Daniel ix:27.

~~~ *Ibid.*, p. 279.

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... Daniel, in a mysterious passage, speaks of a Prince-Messiah (who may be the high priest of his day), and a verse later says that “the Messiah will be cut off.” This chapter of Daniel contributed one or two important concepts or expressions to the tradition of Mark:

- Dan. ix. 26, 27: the Messiah cut off (Mark viii.31, ix.31, x.33).
- the sanctuary destroyed (Mark xiii.2, xiv.58 xv.29).
- war or wars (Mark xiii.7).
- the end (Mark xiii.7, 13).
- the abomination of desolation (Mark xiii.14).

Now Jesus certainly accepted the title of Messiah in xiv.62, and combined it with the symbolism of the Son of Man of Daniel vii.23, who comes with the clouds of heaven and receives the Kingdom from God; but it looks as if he also took into account the death of the Prince-Messiah in Daniel ix.26, 27, since he made use of those verses in his apocalyptic; it would seem that he saw in them an image of the tragic times through which Israel was to pass during that evil generation; the Messiah cut off, wars and rumours of wars, the temple destroyed, and the abomination of desolation standing where it ought not.

~~~ *Ibid.*, p. 183.

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Setzen wir voraus dass die geprägte Wendung τὸ βδέλυγμα τῆς ἔρημώσεως Dan. 12,11 entnommen sei, so konnte der Evangelist, der sie mit dem Vorlagentext übernahm, durchaus an die Zerstörung des Tempels denken. In Dan. 12, 11 ist zwar unmittelbar nur von der Entweihung des Tempels die Rede, der Ausdruck in Dan 12,11 bezieht sich aber wie auch Dan 11,31 auf Dan 9,26f. zurück, wo von dem die Rede ist, der die Stadt verwüstet. Vielleicht soll der Leser gerade auf diesen Zusammenhang achten, der sich von Mk 13, 2 her bereits nahelegt. In Dan 9, 26f. ist die Vernichtung von Stadt und Tempel angesagt, und Dan 11, 31; 12, 11 sind nur - literarkritisch vielleicht sogar sekundäre - Bezugnahmen auf diesen Spruch. Der Ausdruck τὸ βδέλυγμα τῆς ἔρημώσεως kann also nicht nur an eine Entweihung des Tempels, sondern ebensogut an Krieg und Zerstörung von Stadt und Tempel erinnern. Da die Tempelzerstörung in Mk 13,2 so deutlich geweissagt ist, da diese Vorhersage den Anlass zur Jüngerfrage und damit zur ganzen nachfolgenden Rede bietet, muss τὸ βδέλυγμα τῆς ἔρημώσεως zwangsläufig im Licht von 13,2 verstanden werden. Der Evangelist spricht in Mk 13,14 von der Zerstörung des Tempels.

~~~ R. Pesch, *Näherwartungen. Tradition und Redaktion in Mk. 13* (Düsseldorf, 1968), pp. 142-143. (Pesch cites K. Staab, J. Huby, C. Perrot and others to similar effect.)

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The more vividly Jesus Himself foresaw the coming ruin ... the fuller, moreover, the acquaintance which the disciples must have had with the prophecy in Dan. ix ... so much the more intelligible is this introductory passage. ...

~~~ Meyer, *Commentary on New Testament, The Gospel of Matthew* (E.T., New York, <sup>6</sup>1884), p. 406.

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The main passage here referred to by the Lord is the remarkable prophecy Dan. 9:26-27, which we find more definitely expressed, Dan. xi. 31; xii. 11.

~~~ H. Olshausen, *Matthew, Commentary on the New Testament* (New York, 1957), p. 236.

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