



DANIEL'S
SEVENTIETH
WEEK

FUTURE OR FULFILLED?

RALPH WOODROW

DANIEL'S SEVENTIETH WEEK—Future or Fulfilled?

While Christians generally believe that a portion of the Seventy Weeks prophecy measured to Messiah, there is not this same agreement regarding the final or 70th week of the prophecy. In fact, two almost opposite views emerge! Those on one side believe the 70th week is yet *future*—and pertains to *Antichrist*; those on the other side believe it has been *fulfilled*—and that it pertained to *Jesus Christ*!

We readily acknowledge that fine people may hold differing views on numerous things, including, sometimes, the interpretation of the Bible. We will present here what we feel is the best explanation—the *fulfilled* view—but in so doing, it is not our intent to cast any reflection upon a brother or sister in Christ who may differ.

Because many readers are most familiar with the wording of the King James Version, this will be used for our text: 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 build 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 unto the consummation, and that determined shall be poured upon the desolate.

It is generally recognized that the "seventy weeks" or 490 days are symbolic of *years*—each day representing a year—that is, 490 years. Biblical examples of a day for a year measurement are found in Ezekiel 4:6 and Numbers 14:34.

According to the futurist interpretation, a huge *gap* of 2,000 years or so separates the 70th week from the other 69 weeks that measured unto Messiah. The fulfilled interpretation does not require this gap, but holds that the 70th week followed the 69th in logical sequence. The futurist interpretation links the 70th week to the Antichrist—that he will *make* a covenant with the Jews, allowing them to offer sacrifices in a rebuilt temple at Jerusalem, only to

later *break* this covenant, causing sacrifices to cease. The fulfilled interpretation, links the 70th week to Jesus Christ—that he caused sacrifices to cease by becoming the perfect and final sacrifice at Calvary!

We will now notice, step by step, all of the basic parts of the 70 weeks prophecy and the fulfillment.

1. JERUSALEM WAS TO BE RESTORED. Numerous scriptures explain that following the Babylonian Captivity Jerusalem and the temple would be rebuilt.

2. THE STREET AND WALL WERE TO BE REBUILT IN TROUBLOUS TIMES. The book of Ezra describes some of the troubles that confronted the people in those years of rebuilding.

3. THE MOST HOLY WAS TO BE ANOINTED. We believe this refers to Jesus Christ. Gabriel announced to Mary: "The *holy* thing that shall be born of thee shall be called the Son of God" (Luke 1:35). Peter referred to him as "the *holy one*" (Acts 3:14). John referred to him as "the *holy one*" (1 John 2:20). Even demons had to recognize him as "the *holy one* of God" (Mark 1:24). David referred to him as "the *holy one*" who would not see corruption (Acts 2:27). Heavenly creatures rest not from saying: "*Holy, holy, holy*" concerning Christ (Revelation 4:8).

From the going forth of the commandment to restore and build Jerusalem unto Messiah was to be 483 years. When this time was fulfilled, those who knew this prophecy were expecting the appearance of the Messiah, that is, *the Christ*. ("Christ" is the Greek form of the Hebrew word "Messiah.") Thus when John came baptizing, "the people were in

expectation," wondering if he were the Christ (Luke 3:15). John told them he was not the Christ—he was only the forerunner. When the time came that Jesus should be made manifest to Israel" (John 1:29-31), he was baptized by John. "The heaven was opened. And the Holy Spirit descended in a bodily shape like a dove upon him, and a voice from heaven, which said, You are my beloved Son; in whom I am well pleased" (Luke 3:21,22).

Jesus had appeared to Israel right on time! The prophecy of Daniel had given the *time* for this, to which Jesus evidently referred in his statement: "The *time* is fulfilled" (Mark 1:15). Having now been introduced to Israel, having now been anointed with the Holy Spirit, as the Messiah (the Christ, the Anointed One), he could announce in the Nazareth synagogue: "The Spirit of the Lord is upon me, because he hath *anointed* me" (Luke 4:18-22). He was the "holy" one that was "anointed" (Acts 4:27). "God *anointed* Jesus of Nazareth with the Holy Spirit... who went about doing good, healing all who were oppressed of the devil" (Acts 10:38).

4. MESSIAH WAS TO BE CUT OFF. The 69 weeks (7 plus 62) were to measure unto Messiah "and AFTER" the 69 weeks "shall Messiah be cut off." Now "after 69 weeks cannot mean "in" or "during" the 69 weeks. If Messiah was to be cut off after the 69 weeks, there is only one prophetic week left in which he could have been cut off—the 70th week!—after three and a half years of ministry.

The term "cut off" implies that Messiah would not die a natural death: he would be murdered! So also had Isaiah prophesied using an

equivalent word: "He was cut off out of the land of the living" (Isaiah 53:8). The details about how Messiah was "cut off" are given in the gospels.

5. "TO FINISH THE TRANSGRESSION," or literally, "to finish transgression." As Jesus was dying, he cried: "It is *finished*." No future sacrifice can ever finish transgression; it was finished at Calvary (Hebrews 9:15). "He was wounded for our *transgressions*" (Isaiah 53:5).

6. "TO MAKE AN END OF SINS." Again we are pointed to Calvary. Jesus, who came "to save his people from their sins," accomplished this when he "*put away sin* by the sacrifice of himself" (Matthew 1:21, Hebrews 9:26). Animal sacrifices could not "take away *sins*.... But this man...offered one sacrifice for sins for ever" (Hebrews 10:4-17). The old sacrificial system could never make an end of sins, but Christ—by the sacrifice of himself—did make an end of sins, as the prophecy said!

Jesus was "the Lamb of God," taking away "the sin of the world" (John 1:29). "Christ died for our sins" (1 Corinthians 15:3). He "bare our sins in his own body on the tree" (1 Peter 2:24). He "suffered for sins" (1 Peter 3:18). "He was manifested to take away our sins" (1 John 3:5). All of this does not mean, of course, there was no more sin in the world. What it does mean is this: At Calvary, the eternal sacrifice for sin was made, so that any and all—past, present, or future—who will be forgiven of sins will be forgiven because our Lord's death made an "end of sins"!

7. "TO MAKE RECONCILIATION FOR INIQUITY." The word reconciliation used here frequently appears in

Leviticus as "to make atonement." Jesus, "our merciful and faithful high priest" made "*reconciliation* for the sins of the people" (Hebrews 2:17). "Having made peace through the blood...to *reconcile* all things unto himself—and you, that were sometimes alienated... has he *reconciled*... through death" (Colossians 1:20-22; Ephesians 2:16). "God was in Christ, *reconciling* the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of *reconciliation*" (2 Corinthians 5:19). Plainly, "reconciliation for iniquity" was accomplished by Jesus, for he "gave himself for us, that he might redeem us from all *iniquity* (Titus 2:14), and "the Lord hath laid on him the *iniquity* of us all" (Isaiah 53:6).

8. "TO BRING IN EVERLASTING RIGHTEOUSNESS." This too was accomplished by the redemptive work of Christ. "By the *righteousness* of one... shall many be made *righteous*" (Romans 5:17-21). He who came "to fulfill all *righteousness*" and who "loved *righteousness* and hated iniquity" (Matthew 3:15; Hebrews 1:9), was made unto us "wisdom and *righteousness*" (1 Corinthians 1:30). "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto *righteousness*" (1 Peter 2:24), "even the *righteousness* of God...through the redemption that is in Christ Jesus: who God has set forth to be a propitiation through faith in his blood to declare his *righteousness* for the remission of sins" (Romans 3:21-26). "For he has made him to be sin for us...that we might be made the *righteousness* of God in him" (2 Corinthians 5:21).

Did Christ provide righteousness through his redemptive work? All Christians acknowledge that he did—and also that it was *everlasting* righteousness. "By his own blood he entered in once into the holy place, having obtained *eternal redemption*"—everlasting righteousness "for us" (Hebrews 9:12). This everlasting righteousness is contrasted to the old sacrifices which were only of a *temporary* nature.

One only has to read the great redemption passages of Romans, Corinthians, Colossians, Ephesians, and Hebrews to see how an "end" of transgressions and sins, reconciliation for iniquity, and everlasting righteousness, were all accomplished by Christ at Calvary.

9. "TO SEAL UP VISION AND PROPHECY," or literally, "to seal up vision and prophet." The use of the metaphor "to seal" is derived from the ancient custom of attaching a seal to a document to show it was genuine (See 1 Kings 21:8; Jeremiah 32:10,11; cf. John 6:27).

Christ "sealed" Old Testament prophecy by *fulfilling* what was written of him. "Those things which God before had showed by the mouth of all his prophets, that Christ should suffer he has *fulfilled*" (Acts 3:18). Concerning the Old Testament scriptures, Jesus said: "They are they which testify of me" (John 5:39). "All the prophets and the law prophesied until John" (Matthew 11:13). Then John presented Jesus as the one who was to be "made manifest to Israel." Jesus was the one who was to come—and we look for none other. *He* is the fulfillment of vision and prophecy.

10. "HE SHALL CONFIRM THE COVENANT." When Jesus instituted the Lord's supper, representative of his shed blood for the remission of sins, he said: "This is my blood of the new testament [covenant]" (Matthew 26:28). The word *testament* here and the word *covenant* are translated from exactly the same word. Through his shed blood, Christ "is the mediator of the new testament [covenant]" (Hebrews 9:14,15), "a minister...to *confirm* the promises made unto the fathers" (Romans 15:8).

Jesus is called the "mediator of the *new covenant*" (Hebrews 12:24), the "messenger of the covenant" (Malachi 3:1), and his blood is "the blood of the everlasting *covenant*" (Hebrews 13:20). Jesus Christ is the one who confirmed the covenant through his redemptive sacrifice at Calvary. How beautifully this harmonizes with what we have already seen!

11. "HE SHALL CAUSE THE SACRIFICE AND THE OBIAION TO CEASE." The repeated sacrifices of the Old Testament were a mere type of the final sacrifice of Christ. Once he had made this sacrifice, "there remained no more sacrifice for sins" (Hebrews 10: 18,16). After Calvary, for a few more years, the Jews continued *their* sacrifices, but the death of Christ provided the perfect and final sacrifice for sins.

Further proof that it was the death of Christ that caused sacrifice to cease, is seen in the *time element*. The prophecy said that sacrifice would cease in the *middle* of the week—after three and a half years—which was the length of Christ's ministry. As Eusebius, a Christian writer of the fourth century, wrote:

"Now the whole period of our Savior's teaching and working of miracles is said to have been three and a half years, which is half a week. John the evangelist, in his Gospel makes this clear to the attentive."¹¹

Eusebius' mention of "half a week" clearly refers to Daniel's 70th week prophecy. His mention of the Gospel of John refers to the four Passovers during the ministry of Jesus (John 2:13, 5:1; 6:4, 13: 1).*

*John 5:1 does not mention the feast by name, but taking John 4:35 about the "four months" into consideration, it is possible to determine this was the Feast of the Passover.

After a ministry of three and a half years as the Christ—the anointed one—Jesus was cut off in death, in the middle of the 70th week of seven years. As Augustine said: "Daniel even defined the *time* when Christ was to come and suffer by the exact date."¹²

Understanding this, we can now see real significance in certain New Testament statements. When some would have killed Jesus before this foreordained time, they could not, "because his *hour* was not yet come" (John 2:4, 7:30). On another occasion he said: "My *time* is not yet come" (John 7:6). Then just prior to his betrayal and death, he said, "My *time* is at hand," and finally, "the *hour* has come" (Matthew 26:18,45; John 17:1).

These and other verses clearly show there was a definite time in the Divine plan when Jesus would die. He came to fulfill the Scriptures, and there is only one Old Testament scripture which predicted the time of his death—the prophecy which stated that Messiah would be cut off in the midst of the 70th week—at the close of

three and a half years of ministry. How perfectly the prophecy was fulfilled in Christ!

But those who say the confirming of the covenant and causing sacrifices to cease in the midst of the week refers to a future Antichrist, completely destroy this beautiful fulfillment and are at a complete loss to show where in the Old Testament the *time* of our Lord's death was predicted.

The Seventy Weeks prophecy stated that Messiah would *confirm* the covenant (or would cause the covenant to *prevail*) with many of Daniel's people for the "week" or seven years. We ask then, When Christ came, was his ministry directed in a special way to Daniel's people—to *Israel* (Daniel 9:20)? Yes! John introduced him as he "that should be made manifest to *Israel*" (John 1:31). "I am not sent," Jesus said, "but unto the lost sheep of the house of *Israel*" (Matthew 15:24). And when he first sent out his apostles, they were directed: "Go not into the way of the Gentiles...go rather to the lost sheep of the house of *Israel*" (Matthew 10:5,6).

The first half of the "week," the time of our Lord's ministry, was definitely directed toward Israel. But what about the second half—the final three and a half years of the prophecy? Did the disciples continue to preach for the duration of the remaining three and a half years (as Christ's representatives) in some special way to Daniel's people—to Israel? Yes, they did.

Even though Jesus had told them the gospel was to go into all the world, to every creature (Mark 16:15), following the Ascension, for a period of time, the disciples still preached *only to*

Israel! Why? We know of only one prophecy that would indicate this was to be the course followed: the prophecy of the 70 weeks. This may explain at least one reason why the gospel went "to the Jews *first*" and then later to the Gentiles (Romans 1:16). Peter preached shortly after Pentecost: "You are the children of the prophets, and of the *covenant*...unto you *first* God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:25,26). Following the martyrdom of Stephen, Christians were scattered from Jerusalem and "went every where preaching the word," but still it was "to none but unto the Jews only" (Acts 8:4: 11:19). To the Jews Paul said, "It was necessary that the word of God should *first* have been spoken to you" (Acts 13:46).

In *person*, Christ came to Israel during the first half of the "week"—for three and a half years. *Through the disciples*—for the three and a half years that remained—his message still went to Israel, "the Lord *working with them*" (Mark 16:20). Then came the conversion of Cornelius which completely changed the missionary outreach, outlook, and ministry of the church (Acts 10). This marked, it would seem, the end of *exclusive* ministry to Israel, so that the gospel would now take its full mission to all people.

Numerous supernatural events that happened at this time clearly indicate this was a pivotal point in God's program. An angel appeared to Cornelius telling him to send for Peter. Through a vision of beasts and creeping things, Peter became aware that he was not to call any man common or unclean. At the house of

Cornelius, while Peter was yet preaching, the Holy Spirit fell upon the Gentiles and they began to speak in tongues and magnify God.

Had three and a half years now passed since Christ was cut off in the midst of the week? After the day of Pentecost (which was 50 days after the crucifixion), we are not given exact dates for the events that led up to chapter 10. Some things happened quickly, like the conversion of three thousand in one day! Other things would have taken longer: selling possessions for the common treasury, the spread of rumors about certain widows being neglected, choosing seven deacons, and travel for ministry by Peter, John, Philip, and others. But all of these things could have easily fit within the space of three and a half years.

On the other hand, it does not seem that the time could have been a whole lot longer than this because of certain events that follow chapter 10. After staying "certain days" with Cornelius, Peter returned to Jerusalem. Barnabas traveled to Antioch where he preached for a time. After this he went to Tarsus to find Paul, who returned with him to Antioch, where for "a whole year" they taught much people. "In those days" a prophet named Agabus "signified by the Spirit that there should be great dearth throughout all the world: which came to pass *in the days of Claudius Caesar*" (Acts 11:22-28). Since Claudius did not come to power until 41 A.D., it is definitely implied that Agabus' prophecy was given prior to that year. Eventually relief was gathered for those in Judea and taken there by Paul and Barnabas (Acts 11: 29,30). Then chapter 12 opens with the words: "*Now about that time* Herod the king stretched

forth his hands to vex certain of the church..." This was Herod Agrippa I, who reigned from 37 A.D. until his death in 44 A.D. Thus the events of chapter 12 would have to fit within those dates. By chapter 15, during the council at Jerusalem, Peter mentioned how it had now been "a good while ago" that he had taken the gospel to the Gentiles at the house of Cornelius (Acts 15:7).

We do not have *exact* dates here, but at least a general time frame as to that era of changeover when the outreach of the church began to include Gentiles. The Benson Commentary says the best chronologers figure Cornelius as being converted three and a half years after the death of Christ.

12. THE DESTRUCTION OF JERUSALEM AND THE TEMPLE. This part of the prophecy was not dated within the framework of the 70 weeks as was the time of the appearance of Messiah to Israel, the time of his death, etc. Nevertheless, living on this side of the fulfillment, we know that the predicted destruction found fulfillment in 70 A.D. when the armies of Titus brought the city to desolation.

With the noted Biblical commentator, Adam Clarke, we say: "The whole of this prophecy from the times and corresponding events has been fulfilled to the very letter."¹³

The Futurist Interpretation Considered

Having presented what we believe to be the true interpretation of the 70th week prophecy, we will now examine the FUTURIST Interpretation. In order

for the 70th week to be future, those who hold this position insert a gigantic "gap" of about 2,000 years or so between the 69th and the 70th week. The confirming of the covenant for one "week" refers to a covenant the Antichrist will make with the Jews, a seven year agreement to allow them to offer sacrifices in a rebuilt temple at Jerusalem. But then, according to this view, in the middle of the week, he will break this covenant and cause sacrifices to cease.

But does the prophecy ever mention or refer to the Antichrist? According to the futurist interpretation, the Antichrist is referred to in Daniel 9:27. Well, let's see.

Verse 26: *Messiah* shall 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.

Verse 27: 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.

We notice that verse 27 begins with the words: "And *he*..." To whom does the pronoun "he" refer? "He" could not refer to the Antichrist, for the Antichrist is *nowhere mentioned in the context!* The context does mention a "prince" whose people would destroy the city and the sanctuary. Since that destruction came in 70 A.D.—as both sides recognize—we see no reason to assume the "prince" is someone who will live 2,000 years later.

Regardless of this, we know that the pronoun "he" is not to be connected with the word "prince" in the expression "the people of the prince," for *prince* is the object of the modifying clause "of the prince." A pronoun cannot properly have as its antecedent the object of a modifying clause. To be grammatically correct, "he" must refer back to the word MESSIAH! The essence of the passage, then, is this: "*Messiah* shall be cut off...*he* shall confirm the covenant...*he* shall cause the sacrifice and oblation to cease."

But suppose we did connect "he" of verse 27 with the word "prince" in the phrase "the people of the prince that shall come shall destroy the city and the sanctuary." This would not indicate a future prince or Antichrist, for the people that destroyed Jerusalem were the Roman armies under the direction of Titus in 70 A.D. Those who hold the futurist viewpoint acknowledge that the "people" that destroyed Jerusalem were the Roman armies, but that the "prince" of those people *has not yet appeared!*

Ironside says: "A prince is in view who is yet to play a large part in prophecy. He, however, *has not appeared yet*, but his people, that is, the Roman people, were used as a scourge of God to punish Israel for their sins, and they destroyed Jerusalem and the temple."¹⁴ DeHaan says this prince "has not yet appeared,"¹⁵ and Kelly: "That prince *has never yet come....* His people came and destroyed the city and the sanctuary: but he himself is not come."¹⁶

We have actually read dispensational books which quote the clause "the prince that SHALL come," as though the use of the word shall meant that

the coming of this prince is *still* future! The coming of the prince was future in Daniel's time, of course. But so was the destruction of the city and sanctuary: "The people of the prince that *shall* come *shall* destroy the city and the sanctuary." How inconsistent to take a statement that was future when written and now—over 2,000 years later—assume that the prophecy is still future on the basis of the word "shall"! There is not the slightest hint in this passage that "the people" were to come at one time, but their "prince" would not come until about 2,000 years after they had all died!

Nevertheless, those who hold the futurist view assume that "he" of Daniel 9:27 refers to a future prince, that this prince will be the Antichrist, and that he will make a covenant with the Jews—an agreement that will allow them to offer sacrifices in a rebuilt temple at Jerusalem! But as Guinness has well said: "Few would suppose that the notion has really *no solid ground at all in scripture*, but is derived from an erroneous interpretation of one single clause of one single text"¹⁷

That single text is "Daniel 9:27." Daniel 9:27, Daniel 9:27, *Daniel 9:27*—over and over it is given as the reference for all kinds of theories about the Antichrist and his supposed treaty with the Jews! Notice the following examples:

"A treaty is proposed (Daniel 9:27)...the new Temple is set up, and once more the Jewish people follow the statutes of the Old Testament (Daniel 9:27)." But in the midst of the week, "the Antichrist proceeds at once to tear up the treaty, and to lay

plans to shed every drop of Jewish blood."¹⁸

"He will make a treaty with the Jews, allowing them to... rebuild their temple, and begin anew their Old Testament sacrifices (Daniel 9:27)."¹⁹

"Antichrist will guarantee the Jews seven years of peace (Daniel 9:27)."²⁰

"Antichrist makes a covenant with the mass of apostate Jews. Daniel 9:27. After three and a half years he breaks this covenant...and sets up in the Holy of Holies of the renewed temple, what is called... 'the abomination of desolation.' Daniel 9:27."²¹

"According to Daniel 9:27, Antichrist will be here for seven years, for he makes a seven-year covenant with Israel, which will be the last seven years of this age."²²

"The Antichrist breaks his covenant with the Jewish people and causes the Jewish temple worship, according to the law of Moses, to cease (Daniel 9:27)."²³

The fact is, Daniel 9:27 says *nothing* about a future rebuilt temple, *nothing* about restored sacrifices, *nothing* about the Antichrist making a covenant with the Jews! There are nearly 300 references to "covenant" in the Scriptures and NOT ONE of them in any way introduces the idea of a covenant being made between the Jews and the Antichrist. Yet to hear some tell it, we might suppose this Antichrist covenant is as much a

Biblical fact as God's covenant with Israel at Sinai!

"Make" a Covenant?

Dispensational writers constantly use the word "MAKE" when speaking about this supposed covenant: "This covenant the Roman prince will *make* with the many" (Gaebelein); "Daniel's 'prince that shall come'...*makes* a covenant with 'many'...permitting the restoration of the temple service" (Scofield). "When God takes up Israel again...a Roman prince will arise who will *make* a covenant with the nation for seven years" (Ironsides). "The Bible tells us that the Antichrist shall *make* a covenant with Israel" (Roberts). "Antichrist will *make*...a covenant with Israel" (Dake). "Daniel's prediction also indicates that a prince...would *make* a firm covenant with the Jewish people" (Lindsey).

This whole idea that Antichrist will *make* a covenant with the Jews is supposedly taught in Daniel 9:27. Some translators have used the word "make" in this passage, but Strong's Concordance shows that the Hebrew word normally translated "make" is a different word. The most accurate translation is that the covenant would be *confirmed* or (as some translate it), the covenant would *prevail*.

It should be noted here that the word "antichrist" only appears in four verses (1 John 2:18, 22; 4:3; 2 John 1:7), none of which are even remotely connected with Daniel 9:27.

Nevertheless, once it is assumed that the Antichrist will *make* a covenant with the Jews, it is then taught that he will later *break* this covenant. Such wording is repeatedly used in dispensational writings.²⁴

Daniel 9:27 says: "And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease." Once a person has the idea in mind that this verse is talking about the *Antichrist* and that the Antichrist will *break* the covenant, it is then but another step to assume something else that destroys the true meaning altogether. Since sacrifices were to cease in the midst of the week, it is *assumed* that the covenant has to do with animal sacrifices in a rebuilt Jewish temple of the future! This is based on mere assumption.

The text says the covenant would be confirmed for a week—seven years. Then an event that would take place in the *middle* of the seven years is mentioned: sacrifice and oblation would cease. *There is no reason to assume that the second event is the undoing of the first.* To assume this actually makes the two statements contradictory. If the covenant is about allowing animal sacrifices, and if such sacrifices cease in the middle of the week, then it is evident the covenant would not prevail for seven years!

Briefly stated, the futurist position is that: (1) Daniel 9:27 refers to the *Antichrist*, (2) the Antichrist will *make* a covenant allowing the Jews to offer sacrifices, (3) he will *break* his covenant, and (4) the prophecy of the 70th week is *future*. The truth of the matter is: (1) Antichrist is *nowhere* mentioned in the passage, (2) *nothing* is said about a covenant being *made* to allow animal sacrifices, (3) *nothing* is said about a covenant being *broken*, and (4) the 70th week is not future, but has been *fulfilled!*

The covenant was to *prevail* with Daniel's people for the "week"—seven

years—which it did through Christ. In the midst of the "week" Christ caused the sacrifice to cease in the divine program by himself becoming the perfect sacrifice for sins forever!

Those who believe that the 70th week is yet future, however, argue that the covenant of Daniel 9:27 cannot refer to the covenant of Christ, for his covenant is an "everlasting covenant," whereas this covenant is only seven years in length.²⁵ But Daniel 9:27 does not say the covenant is seven years in length! What it does say is that the covenant would be confirmed or prevail with Daniel's people for the "week," that is, seven years. It is not a matter of how long the covenant itself would last, but how long the covenant would be confirmed *with* Israel!

Those who hold the futurist interpretation do not apply the expression "to anoint the most Holy" (Daniel 9:24) to Jesus Christ. They believe this refers to the anointing of a holy *place*—a future Jewish temple. It is pointed out that the term here translated "most Holy" appears 44 times in the Hebrew text and is usually used of things and places, not of persons. But as Hewitt has well said: "Even if 'most Holy' were never used of persons as such, it is doubtful if the Messianic interpretation would be seriously weakened. For Jesus called his body the 'temple' of God."²⁶ "Destroy this temple," Jesus said, "and in three days I will raise it up.... He spake of his body" (John 2:19,21). We believe it was this "temple" that was anointed to bring about the purpose of God in the earth. The very title "Christ" means "the anointed one." We know also that the church, which is now the temple of God (Ephesians 2:20-22), was anointed

with the Holy Spirit at Pentecost (Acts 2).

We see no reason for assuming "to anoint the most Holy" means the anointing of a future Jewish temple. Just why God would "anoint" a temple in which carnal sacrifices would be offered, in *direct conflict* with the finished work at Calvary, cannot be satisfactorily explained by those who hold the futurist interpretation.

The fact is, no yet-future temple can be found in the prophecy of Daniel 9. At the time of Daniel, the Jerusalem temple had been destroyed by the Babylonians. When the Israelites returned from the captivity, they rebuilt the temple. Then centuries later, according to the prophecy, people would come and "destroy the city and the sanctuary." This happened in 70 A.D.

Nothing is said about any other temple after this! Nevertheless, futurists must fit another temple, a future temple, an *unmentioned* temple, into their interpretation.

All together there are *six* things in Daniel 9:24 that were to be fulfilled in connection with the 70th week: to finish transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, to anoint the most Holy. Those who hold the futurist position, as Dake, tell us: "The six events of verse 24 have *not been fulfilled*."²⁷ H. A. Ironside has written:

Israel did not recognize their Messiah. They do not know him yet as their sin bearer. Their transgression has not been finished. They do not know anything yet of atonement for

iniquity. Everlasting righteousness has not been brought in. Vision and prophecy have not been sealed up. The most Holy has not been anointed by the return of the shekinah. What then?... Between the sixty-ninth and the seventieth weeks we have a *great parenthesis* which has now lasted over nineteen hundred years. The seventieth week has been *postponed* by God himself who changes the times and the seasons because of the transgression of the people....the moment Messiah died on the cross, *the prophetic clock stopped*. There has not been a tick upon that clock for nineteen centuries.²⁸

According to this reasoning, the Jews did not recognize the Messiah, do not know him yet as their sin bearer, do not know anything of atonement, and so the 70th week had to be postponed. The fact is that "many" Israelites *did* receive Christ, *did* recognize him as their atonement and sin bearer. But regardless, the atonement *was* made at Calvary. It was a perfect and final work. In what possible sense, then, can these things be fulfilled in some future period of time?

Murray has well said:

It is not without sorrow of heart that we listen to men, whose sincerity we do not question, emphasizing...that an end is not made of sin, that everlasting righteousness is yet to be brought in, and going so far as to attribute to a wicked Antichrist that which our glorious Lord has brought about

by His sacrifice on the cross, the abolition of the oblation and sacrifice.²⁹

Gaps and Guesses

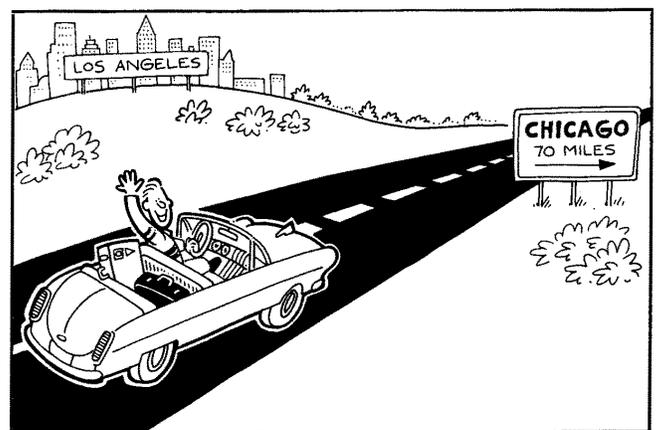
Probably the most glaring discrepancy to the futurist interpretation of the 70th week is the way it requires a huge "gap" between the 69th and 70th week. With all due kindness to those who have taught and believed this, we feel that such a gap is unscriptural, unfounded, and contradictory. There are three basic periods contained within the seventy weeks prophecy. The first segment of seven "weeks" (49 years) was taken up with the work of rebuilding Jerusalem; the next segment of time, 62 "weeks" (434 years), was to reach unto Messiah; and the final period was one "week" (7 years). Even the strongest advocates of a gap between the 69th and 70th weeks, such as Kelly, say that "the first sixty-nine weeks ran without a break... uninterrupted."³⁰ If no gap is allowed between the 49 years and the 434 years, why should a gap of 2,000 years or more be placed between the 434 years and the 7 years?

The term "seventy weeks" is plural, but the Hebrew verb which is translated "determined" is *singular*. The actual wording (though it would be awkward to translate it this way into English) is: "Seventy weeks IS determined upon thy people and upon thy holy city." Barnes says: "In regard to the construction here—the singular verb with a plural noun....The true meaning seems to be, that the seventy weeks are spoken of collectively as denoting a period of time: that is, a period of seventy weeks is determined. The prophecy, in the use of the singular verb, seems to

have contemplated the time, not as separate weeks, or as particular portions, but as *one* period."³¹ The *Lange Commentary* says: "The verb being in the singular number indicates the *unity or singleness* of this entire period."³²

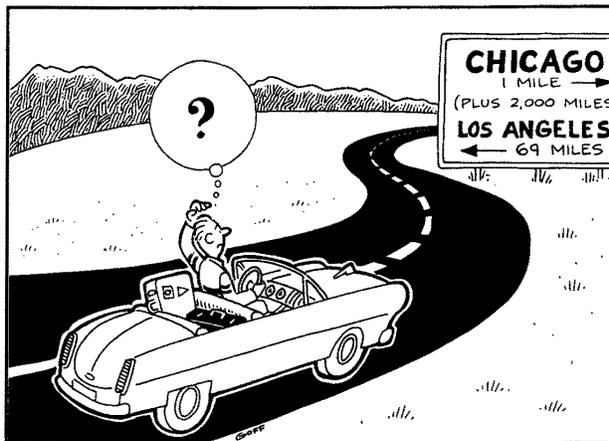
The idea that an arbitrary gap can be placed in a time prophecy such as this, has been likened to a man with a yardstick who cut off the last inch and attached a piece of elastic between the 35th and 36th inches. Then he could stretch the 36th inch out as far as he wanted from the 35th inch. But in so doing, he defeated the very purpose for which the yardstick was intended! We believe the same inconsistency is involved in the futurist practice of separating the 70th week from the 69th week by a gap of 2,000 years or so.

Or the idea of a 2,000 year gap might be likened unto a man who plans a trip to Chicago. As he leaves Los Angeles, a sign tells him it is 70 miles!



After driving 69 miles, however, he is still in California, and Chicago is nowhere in view! A sign confirms that he has indeed come 69 miles from Los Angeles. It is now only one mile to Chicago—PLUS 2,000 MILES—a

parenthesis the first sign did not mention!



The earliest record we have of anyone placing a gap between the 69th and 70th week is found in the third century in the writings of Hippolytus.³³ But this can add little weight to the present-day dispensational view, for he supposed the "weeks" measured from Cyrus to the *birth* of Christ. He figured the gap would then extend until about 500 A.D., the date he set for Christ's return. He believed the second coming would bring about the destruction of Antichrist, the resurrection of the dead, and the glorification of the saints.³⁴

It was not until the rise of dispensationalism around 1830 and since, that the gap theory in its present form has spread—such being used in an attempt to support the secret rapture theory. We have actually heard well-meaning people argue that there will have to be a rapture of the church seven years before the end of this age, so Daniel's 70th week can be fulfilled!

Though often differing on *details*, especially in connection with the *chronology* involved, noted Christian leaders and reformers through the centuries have taught that the 70

weeks found complete fulfillment in connection with the *first* advent of Christ. Methodius connected the 70th week with Christ's first advent, as did Africanus who said: "...in the Savior's time...are transgressions abrogated, and sins brought to an end... everlasting righteousness is preached." Polychronius spoke of Christ confirming the covenant at the middle of the seventieth week.

Athanasius mentioned that the seventy weeks mark "both the actual date, and the divine sojourn of the Savior." He pointed out that some might "be able to find excuses to put off what is written to a future time. But what can they say to this...or can they face it at all? Where not only is the Christ referred to, but he...is declared to be not man simply, but Holy of Holies...." Eusebius placed the crucifixion in the midst of the 70th week and speaks of the covenant as the gospel. Augustine believed the 70th week found fulfillment in Christ's first coming and did not pertain to his second coming, for of that time no man knows the day or hour.

Bede, in his *The Explanation of the Apocalypse*, the earliest British exposition known, taught that the seventy weeks pointed to Christ's first coming. John Wyclif said that "in the last week of years our Jesus confirmed those things which he promised the ancient fathers...when Christ preached and suffered." Heinrich Bullinger counted the seventy weeks as reaching unto the death of Christ. Luther linked the 70th week with the death of Christ and stated that during the 70th week the gospel was preached with power. Melancthon figured that Jesus was crucified in the midst of the 70th week, three and a half years after his baptism. Calvin

implied that the crucifixion occurred in the midst of the 70th week, when the sacrifice and offering ended.

Ephraim Huit, writer of the first systematic exposition on Daniel to appear in the American colonies, stated that "the last week finishes the sacrifice of the Lord, and begins both the calling of the Gentiles and the rejection of the Jews. Matthew Henry, of commentary fame, regarded the 70 weeks as referring to Christ's first coming, that during the final week the gospel was preached. Adam Clarke wrote that "the whole of this prophecy... has been fulfilled to the very letter."

Alexander Campbell summed it up well in these words: "In the middle of the week he [Christ] was to establish the New Institution... his ministry was three and a half years, or the middle of one week; then he was cut off. And in half a week, that is, three and a half years more, Christianity was sent to all nations. This *completes* the seventy weeks."

Briefly now, notice the contrast between the two interpretations we have discussed. The futurist position is that the 70th week is FUTURE; the fulfilled interpretation is that these things are now HISTORY. The futurist position is that ANTICHRIST will make a covenant with Israel; the fulfilled position is that CHRIST has already confirmed the covenant with Israel. The futurist position is that causing sacrifices to cease will be the work of the DEVIL; the fulfilled position is that causing sacrifices to cease was the work of GOD. The futurist interpretation requires a huge GAP; the fulfilled interpretation holds that the weeks followed each other in LOGICAL ORDER. The futurist position

requires a yet future REBUILT TEMPLE; the fulfilled interpretation holds that the only temple mentioned in the prophecy was one that was to be DESTROYED.

Messiah the Prince

We come now to a portion of the seventy weeks prophecy which has sometimes been neglected or completely overlooked. Many editions of the King James version include the following marginal rendering of Daniel 9:26: "...and [the Jews] they shall be no more his people, and the prince's [Messiah's] future people shall destroy the city and the sanctuary." This rendering, including the brackets, is given in the margin of Bibles published by such well known companies as Collins, Harper, Hertel, Holman, National, Nelson, Oxford, Whitman, Winston, World, and Zondervan. According to this, the people that were to destroy Jerusalem and the temple would be MESSIAH'S PEOPLE!

This interpretation is not based on the margin only: it can also be seen in the regular text. The prophecy spoke of the coming of "Messiah THE PRINCE." The next sentence says: "And the *people* of THE PRINCE that shall come shall destroy the city and the sanctuary"—wording that would normally indicate the prince in each sentence was the *same* person. If we were to say a certain prince is going to come, and then we make a statement about the *people* of the prince that shall come, none would take this to mean we are talking about a *good* prince in the first instance and a *wicked* prince in the second.

It is agreed that the prince in the first clause is Jesus Christ. We see no reason to believe the word prince in

the clause that follows means the Antichrist. According to the margin, as well as the regular text, it appears that the subject all the way through the passage is *Messiah*. If correct, then it would be the people of Messiah the prince that would destroy the city and the sanctuary! More about this in a moment.

Something else we should notice is this: We have seen that "he" who was to confirm the covenant and "he" who would cause sacrifice to cease was Messiah. Then verse 27 goes on to say: "...*he* shall make it desolate." To be consistent, if "he" in the first part of verse 27 refers to Messiah, then so does it here. The subject is the desolation of Jerusalem (city and temple) and this passage indicates that Messiah would make it desolate.

But we all know and recognize that it was the *armies of Titus* that destroyed Jerusalem and the temple. How, then, are we to understand the statement that it would be the people of Messiah the prince that would destroy the city and the sanctuary (verse 26)? And, if Messiah is the subject of the passage, in what sense are we to understand that "he" would be the one to "make desolate" (verse 27)?

Since the prophecy spoke of Messiah bringing *blessings* upon Daniel's people and city, some have not understood that *he* would also be the one to bring *judgment*. But Messiah is both "Savior" and "Judge" (Luke 2: 11; Acts 10:42). He is not only a "Lamb," but a "Lion" (Revelation 5:5,6); a "servant" and yet "King of kings" (Isaiah 53: 11; 1 Timothy 6:15); a "man," and yet "the Lord from heaven" (1 Corinthians 15:47); the true foundation stone, and yet a

stone of "stumbling" (1 Corinthians 3:11; 1 Peter 2:8).

Similar contrasts are seen in the Old Testament. If the people of the Lord were obedient, they would be "blessed" by him; if not, he would bring a "curse" upon them (Deuteronomy 28). He is a God not only of "compassion," but of "anger" (Micah 7:18,19; Hosea 6:1). "He was their *Savior*. In all their affliction he was afflicted, and the angel of his presence *saved* them: in his love and in his pity he *redeemed* them....But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their *enemy*, and he fought against them!" (Isaiah 63:8-10).

Now if the Savior and Redeemer in the *Old* Testament was "turned" and became the "enemy" of, and "fought against" that rebellious people, it is not inconsistent to believe that he who is revealed as the Savior and Redeemer of the *New* Testament could also bring judgment upon those who rebelled against him and rejected his holy Spirit. There is no straining of argument here, but patience is required to study it all out.

Since Christ was destined to be the one to judge the world in the appointed day of judgment (Acts 17:31), why should we suppose that he who was given "all power in heaven and in earth" (Matthew 28:18), could not bring judgment upon a reprobate city in 70 A.D.?

All Christians acknowledge that the judgment that fell upon Jerusalem was the judgment of God, that is Divine judgment. But many have not thought of this judgment as being the work of the *son* of God, the Messiah. However, it is clearly stated: "The Father... has

committed *all* judgment unto the Son...and hath given him authority to *execute* judgment" (John 5:22,26,27).

It may sound strange to speak of the destruction of Jerusalem as being accomplished by the *Lord*, knowing it was the armies of Titus that did the work of destruction. But we are on solid Bible ground. Repeatedly, the *Lord* said, "I will do this..." and yet the context shows that heathen armies were his instruments:

"Thus saith the *Lord*...I will...take Nebuchadnezzar the king of Babylon, *my servant*... he shall smite the land of Egypt... and I will kindle a fire in the house of the gods of Egypt... and the houses of the gods of the Egyptians shall he burn with fire" (Jeremiah 43:10-13). "I will also make the multitude of Egypt cease...*by the hand of Nebuchadnezzar* king of Babylon. He and his people with him shall...destroy the land...thus will I execute judgments in Egypt" (Ezekiel 30:10-19). "By the sword of the *mighty* will I cause thy multitude to fall...I shall make the land of Egypt desolate" (Ezekiel 32:9-15). "I will bring upon Tyrus Nebuchadnezzar king of Babylon...with horses and chariots....He shall slay with the sword...he shall set engines of war against thy walls" (Ezekiel 26:7). "I will send a fire on the wall of Tyrus" (Amos 1: 10).

These verses and many, many more,³⁵ speak of the *Lord* bringing various judgments, even though human armies were his instruments. The same wording was used to describe

judgments that Jerusalem and Judah faced in the Old Testament:

"The *Lord* shall bring a nation against you from far" (Deuteronomy 28:49). "My soul shall abhor you and I will make your cities waste, and bring the land into desolation" (Leviticus 26:30-33). "I shall bring evil upon this people...a people comes from the north country... they shall lay hold on bow and spear; they are cruel, and have no mercy...they ride upon horses, set in array as men for war against thee, O daughter of Zion" (Jeremiah 6:18-23). "I will give this city [Jerusalem] into the hand of the king of Babylon...I will command, says the *Lord*...and they shall fight against it, and take it, and burn it with fire: and I will make the cities of Judah a *desolation*" (Jeremiah 34:2,22). "I will send a fire upon Judah, and it shall devour the palaces of Jerusalem" (Amos 2: 5). "I will dash them one against another... I will not pity...but destroy them....Woe unto thee, O Jerusalem" (Jeremiah 13:9-27). "I will make...this city a curse to all nations...desolate" (Jeremiah 26:1-9). "I will even make the pile for the fire great...I will profane *my* sanctuary" (Ezekiel 24:9,21). "Shall there be evil in a city, and the *Lord* has not done it?... Therefore will I deliver up the city with all that is therein" (Amos 2:5; 6:8). "I am against you, and will execute judgments" (Ezekiel 5:817). "I will send...Nebuchadnezzar the king of Babylon, *my servant*...

against this land...and will utterly destroy" (Jeremiah 25:8-11).

These, and many more scriptures,³⁶ show that the destruction that came upon Judah and Jerusalem was carried out by human armies. Because they were carrying out the judgment of God, the Lord spoke of them as *his people*, their work as his work, and their leader as *his servant!*

Now if such wording is understood in the destruction that came upon Jerusalem in the Old Testament, this same wording cannot be out of place when describing what happened to the same city in 70 A.D. At that time, Roman armies destroyed Jerusalem—a fact of history. But since this was the *Lord's* judgment, we could also correctly say that Jerusalem was destroyed by the *Lord*. Thus "the people of the prince [Messiah, the Lord]" destroyed the city and the sanctuary. They were not his people in the sense they were Christians, but in the sense they carried out his judgment, even as Nebuchadnezzar's armies had been his people in the destruction of Jerusalem at an earlier time.

Messiah the Prince is the subject all the way through the passage. Once we understand this, it no longer matters whether the word "he" of verse 27 is connected with the word "prince" in the phrase "the people of the prince," or with "Messiah the prince," for in a definite sense *both* expressions refer to Messiah!

Looking again at the prophecy, we read: "And the people of the prince [Messiah] that shall come shall destroy the city and the sanctuary; and the end thereof [the destruction

of the city and sanctuary] shall be with a *flood*" (Daniel 9:26). "Flood" here is from a root word, commonly translated *overflow* (Strongs Concordance, 7857, 7858). It is repeatedly used in Daniel in the sense of the overflowing of an enemy invasion (Daniel 11:10, 22,26,40).

It is not unusual for the Scriptures to use the word flood in this way. "The *floods* of ungodly men made me afraid" (Psalms 18:4). "The enemy shall come in like a *flood*" (Isaiah 59:19). "Who is this that cometh up as a *flood*?...he saith, I will go up...I will destroy...rage chariots and let the mighty men come forth" (Jeremiah 46:7-9). Invading armies are likened to "an overflowing *flood*" (Jeremiah 47:2,3) and "an overrunning *flood*" (Nahum 1:8).

According to Daniel's prophecy, the "end" that was to come upon Jerusalem and the temple would be "with a flood"—the flood of an invading enemy army, a fact confirmed by the historic fulfillment. As the Romans hammered away at the massive gates and city walls, at various places breaches were made and a rush of warriors from the far away Tiber flowed into the city like an overwhelming flood, bringing it to destruction.⁶

The prophecy continues with these words: "And unto the end of the war [against Jerusalem] desolations are determined," or as the margin says: "It shall be cut off by desolations." This work of destruction is further described in verse 27: "And for the overspreading of abominations he [Messiah, the Lord] shall make it desolate."

According to Jesus' own interpretation, the *abomination* that would make desolate would be Gentile armies (Matthew 24:15; Luke 21:20). Bearing this in mind, notice this verse again: "And for"—on behalf of—"the overspreading of abominations [the invading Gentile armies] he [Messiah, the Lord] shall make it desolate." God would move "for" these heathen armies spreading around Jerusalem to take it. Or as the margin has it: "With the abominable *armies*, he shall make it desolate." These armies were but his instruments to carry out his judgment.

To what extent did the prophecy say these heathen armies would cause desolation in Jerusalem? Would they merely destroy a small portion of a wall, or maybe just a portion of the temple, or a few houses? No, the prophecy continues by saying the Lord with abominable armies would "make it desolate, even until the consummation"—the complete destruction. As Jesus had said when commenting on this very prophecy: "One stone shall not be left upon another that shall not be thrown down!" (Matthew 24:2).

The Jewish nation had filled the cup of iniquity full. They had rejected and killed the Messiah and persecuted those he sent unto them. What Jesus said in the parable of the marriage feast perfectly fits the Divine judgment that fell upon Jerusalem. They rejected the king's invitation and killed his messengers. Consequently, "when the king heard thereof, he was wroth: and sent forth *his armies* and destroyed those murderers, and burned up their *city*" (Matthew 22:7).

The prophecy of Daniel 9 said that 69 weeks would measure unto Messiah,

which they did. After this, he was cut off in the midst of the remaining week—the 70th week—becoming the perfect and final sacrifice in God's plan. Through his redemptive work, he made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness through the gospel. The grand theme of the prophecy is Messiah, *Jesus Christ!* Its great fulfillment shines forth from Calvary with glory and power! Its timing is perfect. Its words harmonious. Its message satisfies the soul. To cast all of this aside and attempt to apply much of the prophecy to a time yet future and to the *Antichrist* (instead of Christ and his redemptive work at Calvary) is, we feel, a serious error. We appeal to all brethren who have taught or believed this to reconsider this interpretation in the light of the Scriptures.

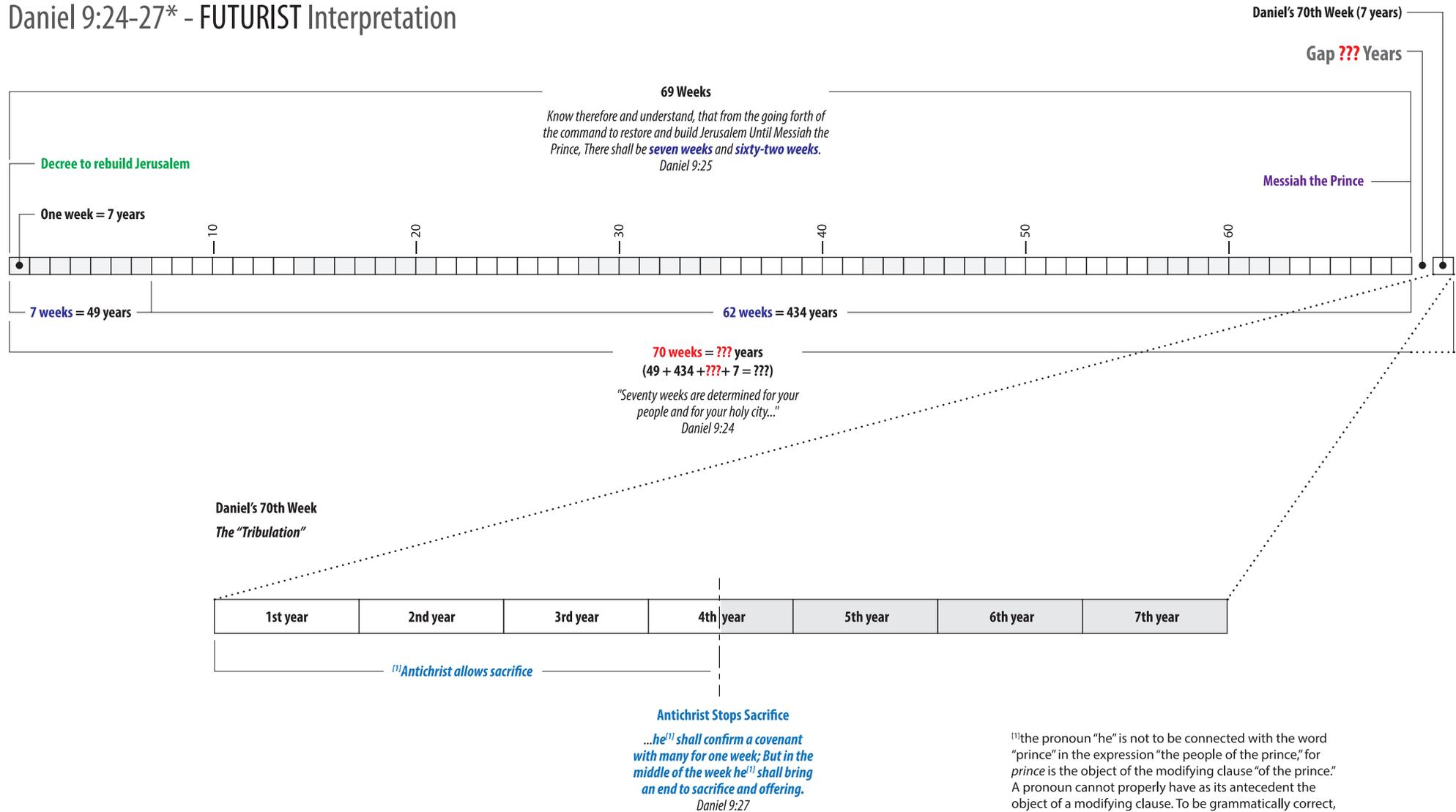
The foregoing article is from the book GREAT PROPHECIES OF THE BIBLE, Copyright © 1971, 1989, by Ralph Woodrow Evangelistic Association, Inc. P.O. Box 21, Palm Springs, CA 92263-0021

NOTES for Daniel's Seventieth Week

11. Eusebius, *The Proof of the Gospel*, Book 8, chapter 2.
12. Quoted by LeRoy From in *The Prophetic Faith of Our Fathers* (Washington: Review and Herald, 1945), Vol. 1, p.487.
13. Adam Clarke, *Clarke's Commentary* (Nashville: Abingdon Press, reprint), Vol.4, p.602.

14. H.A. Ironside, *The Great Parenthesis* (Grand Rapids: Zondervan, 1945), P.50.
15. Richard De Haan, *The Antichrist and Armageddon* (Grand Rapids: Radio Bible Class, 1968).
16. W. Kelly, *Daniel's Seventy Weeks* (New York: Lolzeaux), p.18.
17. H. Grattan Guinness, *The Approaching End of the Age* (London: Hodder and Stoughton, 1879), p.712.
18. William Orr, *Antichrist, Armageddon, and the End of the World* (Grand Rapids: Dunham Publishing Company, 1966), pp.22-23. (booklet).
19. John R Rice, *The Coming Kingdom of Christ* (Wheaton, IL: Sword of the Lord Publishers, 1945), p.123.
20. Howard Estep, *Jacob's Trouble* (Colton, CA: World Prophetic Ministry), p.26. (booklet)
21. Frank M. Boyd, *Ages and Dispensations* (Springfield, MO: Gospel Publishing House, 1955), p.69.
22. Finnis Jennings Dake, *Dake's Annotated Reference Bible* (Atlanta: Dake Bible Sales, Inc., 1963), p.230.
23. Hal Lindsey, *The Late Great Planet Earth* (Grand Rapids: Zondervan, 1970), p.57.
24. Greene, *op. cit.*, pp.387,388; J.G. Hall, *Prophecy Marches On!*, p.58; Boyd, *op. cit.*, p.69; Dake, *op. cit.*, p.868; etc.
25. W. Kelly, *op. cit.*, p.19, etc.
26. Clarence H. Hewitt. *The Seer of Babylon-Studies in the Book of Daniel* (Boston: Advent Christian Publication Society, 1948), p.258.
27. Dake, *op. cit.*, p.877, etc.
28. Ironside, *op. cit.*, p.23.
29. George L. Murray, *Millennial Studies* (Grand Rapids: Eerdmans, 1948), p.104,105.
30. Kelly, *op. cit.*, pp. 17,20.
31. Albert Barnes, *Barnes' Notes on Daniel* (1881), p.372.
32. John Peter Lange, *Lange Commentary, Volume 13* New York: Charles Scribners Sons, 1884), p.188.
33. Froom, *op. cit.*, Vol. 1, p.278.
34. Hippolytus, *Treatise on Christ and Antichrist*, chapters 66,67.
35. Zephaniah 1:17; 2:5-13; Nahum 1:1,2; 2:13; 3:5-7; Amos 1:7-15; 2:2,3; Jeremiah 49:27; Micah 1:6,7; 5:10-14; Ezekiel 28:22.
36. Jeremiah 44:6; 52:12-14; 2 Chronicles 36:14-19; Hosea 8:14; Ezekiel 15:7,8; Zephaniah 1:4,12.

Daniel 9:24-27* - FUTURIST Interpretation



¹⁾the pronoun "he" is not to be connected with the word "prince" in the expression "the people of the prince," for *prince* is the object of the modifying clause "of the prince." A pronoun cannot properly have as its antecedent the object of a modifying clause. To be grammatically correct, "he" must refer back to the word MESSIAH! The essence of the passage, then, is this: "Messiah shall be cut off... he shall confirm the covenant... he shall cause the sacrifice and oblation to cease."

*New King James Version (NKJV)

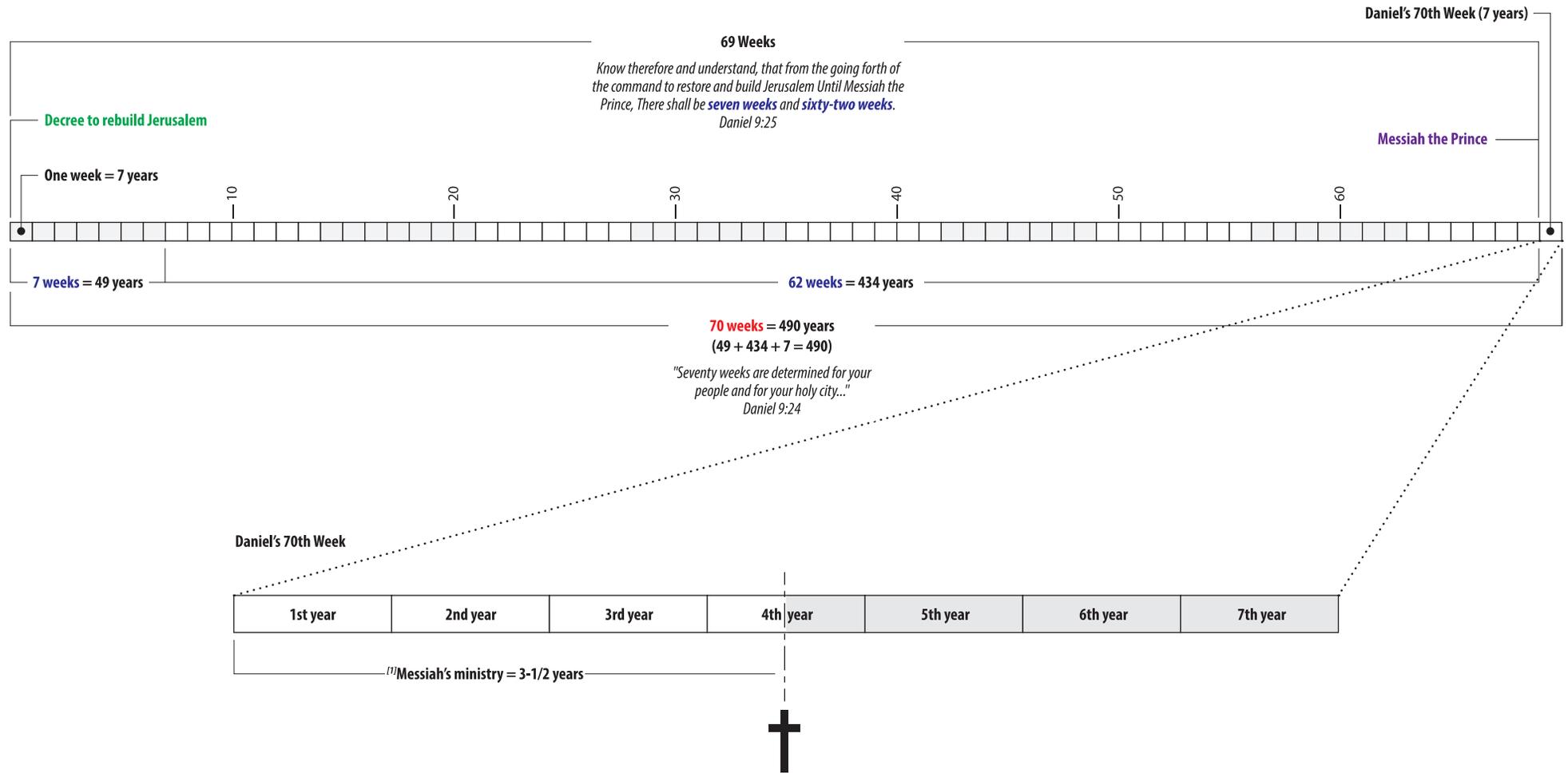
²⁴ "Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

²⁵ "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, even in troublesome times.

²⁶ "And after the sixty-two weeks 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.

²⁷ Then he¹⁾ shall confirm a covenant with many for one week; But in the middle of the week He¹⁾ 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."

Daniel 9:24-27* - FULFILLED Interpretation



*New King James Version (NKJV)

²⁴ **Seventy weeks** are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

²⁵ Know therefore and understand, that from the **going forth of the command to restore and build Jerusalem** until **Messiah the Prince**, there shall be **seven weeks** and **sixty-two weeks**; The street shall be built again, and the wall, even in troublesome times.

²⁶ And after the **sixty-two weeks** **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.

²⁷ Then he¹¹ shall confirm a covenant with many for one week; But **in the middle of the week** He¹¹ 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."

DANIEL'S SEVENTIETH WEEK— FUTURE OR FULFILLED?

While Christians generally believe that a portion of the Seventy Weeks prophecy measured to Messiah, there is not this same agreement regarding the final or 70th week of the prophecy. In fact, two almost opposite views emerge! Those on one side believe the 70th week is yet future—and pertains to Antichrist; those on the other side believe it has been fulfilled—and that it pertained to Jesus Christ!



RALPH WOODROW