

**DANIEL'S 70 WEEKS
AND
THE REVIVAL
OF THE
ROMAN EMPIRE**

R.A. HUEBNER

*AN EXPOSITION & RE-EXAMINATION IN VIEW OF
RECENT OBJECTIONS TO TRUTH BROUGHT
OUT LAST CENTURY.*



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PREFACE

The Lord willing, this book will be the first in a series dealing with prophetic aspects of dispensational truth, written from the standpoint of recovered scriptural teaching associated with the name of J.N. Darby, through whom God graciously recovered to His people the truth of the pretribulation rapture of the saints, and much else. Many writers have espoused a *measure* of the prophetic side of the recovered truth while rejecting much of the ecclesiastical side of the recovered truth. I accept essentially both sides as the teaching of Scripture. Therefore the reader should not expect either novelty or sensationalism. My business is with the precious truth of God's Word, not with selling many books on prophecy via novelty, speculation and sensationalism, which, after all, appeals to the flesh in us, not to the new man. Rather, one of the results of inquiry into prophecy should be what we find marked the man, greatly beloved, Daniel (read Dan. 9). My purpose, then, is three-fold:

1. That we might know more of the ways of God so as to separate in thought, conduct and association from all that will come under the judgment of God.
2. That we may, thus being separate from evil unto the Lord, worship and enjoy Christ more, longing to be with Him and like Him, for we shall see Him as He is (1 John 3:1-3); and that we may long to see Him publicly acknowledged in the very place where He humbled Himself, in perfect obedience, unto death, yea, the death of the cross.
3. And, finally, this will represent a restatement of those recovered prophetic truths in view of the attacks made during the last, say, 50 years. Thus post-tribulational, amillennial and postmillennial notions will receive some critical notice, though I ought to add that the bulk of the objections were answered last century. I hope, the Lord willing, to bring these answers, and some additional ones, into a convenient form in this series.

* * * * *

Scripture quotations are generally taken from the translation by J.N. Darby (available from the publisher).

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Documentation notation such as *Letters* 3:21 refers to vol. 3, p. 21.

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Draft typing labors of J. Savage, M. Waldmann and A. Lundin as well as editing by D. Ryan and R. S. Lundin have all contributed to making possible the publication of this book. Whatever lack and weakness of presentation remains is, of course, my responsibility. May our Lord use these services to Himself for your help and blessing.

Thanks are due to the Presbyterian and Reformed Publishing Co. for permission to quote from O. T. Allis, *Prophecy and the Church*, and L.A. DeCaro, *Israel Today: Fulfillment of Prophecy?*

1 | A BRIEF INTRODUCTION TO THE STUDY OF PROPHECY

Before examining the prophecies we will briefly consider the study of prophecy itself: concerning its object, function, occasion, subject matter, interpretation and language. Also we will think about the moral and spiritual qualifications wanted in order to more fully benefit from the study of prophecy. And we must ever be dependent upon the teaching of the Spirit, Who has been given to us that we might apprehend the things of God. "But when *he* is come, the Spirit of truth, he shall guide you into all the truth . . . and he will announce to you what is coming" (John 16:13).

THE OBJECT OF PROPHECY

The study of prophecy to satisfy curiosity about future events is not pleasing to our Lord Jesus Christ. Instead of being given merely to disclose future events, prophecy discloses the dignities and honors that shall be the portion of our Lord Jesus in that future. Prophecy discloses the terrible judgments of God which will be poured upon the earth preparatory to His setting His Anointed on His holy hill of Zion (Psalm 2). He **MUST** reign (1 Cor. 15:25; Luke 19:27) in the very world where He humbled Himself even to the death of the cross (Phil. 2). The exaltation in this world must correspond to the humble place He took here. It is an unalterable principle of God's moral ways that he that humbles himself shall be exalted. Christ's glory is the object of Scripture and when we come to the study of prophecy, we must pray for enlightenment in our souls to enter more deeply into the enjoyment of anticipating those dignities and glories which He will have and which are His in consequence of the mighty work on Calvary's cross where He rendered satisfaction to a holy God for the outrage of sin. This is our Beloved; and so not merely our minds, but our hearts ought to have an interest in those things that concern Himself (Luke 24:26,27). Moreover, the moral effect produced

in us will be separation from what is under judgment. We will not seek to reign now, but will wait for what is noted in Col. 3:4. J.N. Darby pointed this out:

The first point, then, important to understand is, that neither the Church, nor Jerusalem, nor the Gentiles, are in themselves the objects of prophecy, still less Nineveh, or Babylon, or the like, but Christ. . . . as Christ is to be the center in which all things in heaven and earth are to be united, various subjects become the sphere of His glory, as connected with Him, and each subject is set in its place in its connection with Him, and by this connection I get the means of understanding what is said about it. Thus, if the Church is the Lamb's wife, it is in the character and in this relationship I must apprehend what regards it. If Jerusalem is the city of the great King, it is in this that I shall get the key to the dealings of God with it. If the saints are to live and reign with Christ, and to be kings and priests unto God and His Father, here I shall find the intelligence of what concerns them in this character: not united with the Bridegroom, but associated with the King and Priest. And so of the rest.

. . . the affections being right, the understanding is clear -- the eye is single and the body full of light. I see with God in the matter, for He regards Christ; and thus prophecy becomes sanctifying, not speculative, because what it teaches becomes a part of Christ's glory for the soul. The importance of this cannot be well overrated. I ought not to have to persuade Christians of the truth of this; I gladly would of its importance. This, however, is the work of God. Objectively, I may cite Ephesians 1:9-11 as stating this great truth according to the purpose of God. ¹

And it was in this same connection that Wm. Kelly well warned against isolating a prophecy and reading our notions into it.

When the grace of God gives faith and the desire to do the will of God, the souls become able to understand both doctrine and prophecy. They learn that all the revealed mind of God centers in Christ, not in the first man. When you are not bent on finding in prophecy England or America, the cholera, the potato disease, or your own time; when you are delivered by grace from all such prepossessions, then with Him as the object of the soul you have a fit moral condition; because such absorbing ideas of men no longer govern and blind you. Hence the only way to understand any part of the Bible is just by grace to give up for Christ our own will and prejudices; thus we can face anything.

We are no longer afraid of what God has to reveal; nor do we try to read anything of our own into the Bible, being then content to gather God's meaning from it. May this be truly the temper and endeavour of our souls now.²

THE FUNCTION OF PROPHECY

The apostle Peter, writing to the Christian Jews in the dispersion, said, "And we have the prophetic word [made] surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your hearts" (2 Peter 1 :19).

The words, "we have the prophetic word [made] surer," refer to the confirming force of the transfiguration, where Christ was seen in *kingdom glory*. The Hebrew Christians were, it seems, occupied with the *kingdom* (spoken of in the prophetic word) *as their (Jewish) hope* -- and were not laying proper hold of the Christian light and hope. "Therefore the apostle adds (whatever the value of the lamp in a place dark, sad, and evil) until day (i.e., not *the* day, but daylight, as descriptive of the superior brightness of Christian truth) dawn, and day-star (Christ in His quality of Day-star, the personal heavenly hope of the Christian) arise in your hearts" -- it is well to take heed to the lamp. Not that when day dawn and morning star arise in the heart one may dispense with the prophetic word! That would contradict Rev. 1:3. Therefore we ought to understand the word "until", in 2 Peter 1:19, as referring to the displacement of the Jewish expectation, *regarding the kingdom*, with the Christian's light and expectation. One would continue to heed the O.T. prophecies in the sense of being guided by them, but a brighter guide has arisen. That brighter guide, besides the daylight (cp. 1 John 2:8) is **the heavenly hope for Christ to come and take us to be with Himself** before the prophetic scenes unfold. How this bright light illumines even the prophetic lamp. *This* bright light then *guides* rather than merely the light of the lamp. We need, then, to take heed to, and be guided by, prophecy, illuminated by the day dawning and the morning star arising in our hearts.

The acknowledged fulfillment of so many prophecies in the birth, life, death, and resurrection of Christ has been used to support a common misconception as to the function of prophecy: to imagine that the purpose of prophecy, especially in the Old Testament, is fulfilled by the explanation to us of events that are now in the past.³ Thus, prophetic portions of the Scriptures are looked at as if they were written to silence the cavils of infidels who doubt the inspiration of the Scriptures. So, the annals of history are diligently searched to find a fulfillment for as many

prophecies as possible in order to provide the maximum number of proofs for use against the infidels. Although such things may occasionally be of use in arresting the attention of some, it is really an error to suppose that the authority of the Word of God depends upon historical proofs of any of its passages. Moreover, unwarranted wresting of prophecies so as to "force" them to refer to known historical events will not present a true understanding of God's mind both as to the sense of the prophecies and as to the historical events cited. The proper relationship of historical events to the prophecies of Scripture has been given as follows:

Prophecy explains history, never the converse. No matter how the facts answer to the prediction, they are but the least and lowest part: God's mind in the facts is the grand thing, and of this the Spirit is the only teacher, not history. Now He can and does lead the believer into the divine mind as well as the outward facts before, no less than after, fulfillment: . . . [For] scripture is only understood aright by the Spirit, who is independent of time or history, and gives divine certainty by faith, whether the Word of God be about the past or the present or the future. . . . For we must understand the prophecy before we can apply it truly, and when we do understand it (which is quite independent of its being fulfilled or not) we have what God meant. The proof of its application to events (that is, of its accomplishment) may be interesting to believers, and useful to meet (or stop the mouths of) unbelievers; but this is not the primary and ordinary intention, for it is in general given to instruct, cheer, and warn the believer, not merely to prove that God knows and speaks the truth beforehand as in some few exceptionable instances.⁴

My thoughts are just speculation. Whereas, it is prophecy which unfolds and develops the thoughts of God: for prophecy is the revelation of His thoughts and counsels as to the future. . . . In fact, while communion with God comforts and sanctifies us, . . . God has been pleased to act on our hearts by positive hopes, and therefore He must needs communicate them to us, in order that they should be influential, and that our faith should be neither vague nor filled with cunningly-devised fables. The God of grace and goodness be praised! neither is our case.⁵

The function of prophecy, as illumined by this heavenly hope, is to give us God's mind concerning the future glory of Christ and all that flows from it so as to instruct our hearts and consciences *now* in a path of obedience, a path of separation from evil unto the Lord.

The erroneous notion that history is the interpreter of prophecy, expressed by C. Hodge (a postmillenarian), is an example of the way this notion undermines the true function of prophecy.

The utter failure of the Old Testament Church [read here "Jews"] in interpreting the prophecies relating to the first advent of Christ, should teach us to be modest and diffident in explaining those which relate to his second coming. We should be satisfied with the great truths which those prophecies unfold, and leave the details to be explained by the event. This the Church, as a Church, has generally done.⁶

First, we reply to this our Lord's rebuke to some who should have expected certain events based on prophecy.

O senseless and slow of heart to believe in all that the prophets have spoken (Luke 24:25).

Second, Daniel's confidence in the study of prophecy puts such notions to shame. Another said,

It is supposed by many Christians that history is the only interpreter of Prophecy, and that there is no definite understanding the prophetic Scriptures until *after* the events foretold have taken place.

But this theory is altogether disputed. We find that Daniel (chap. 9:2) "understood by books;" in other words, he was a *student of prophecy* and understood what was written before the prophecy was fulfilled. Again, in chapter 8:16, we read, "Make this man to understand this vision;" and in verse 19, "Behold I will make thee to know what shall be in the last end." Such language would surely not have been used if the prophecy could only be known and understood after its fulfillment. Daniel was then to know what should be in the "last end." Though of course we may compare fulfilled prophecy with history, and if the prophecy be correctly interpreted, and the history be true, we may expect them to agree.⁷

THE OCCASION OF PROPHECY

Wm. Kelly wrote:

The occasion, or moral ground, of prophecy is departure from God, Who sends thereon His word, which convicts of the sin, holds out His intervention in power to deliver . . . those who believe. This we see verified in Eden from the fall of man. God at once appears on the scene, brings home to conscience the sin of each, and, in pronouncing judgment on the Serpent, points to the blessing that hangs on the triumph of the bruised Seed of woman, the bruiser of the Serpent's head. A state of innocence before, or of fidelity afterwards, drew out no prophecy

So it is always as a general principle. If Enoch prophesied it was, Behold, the Lord came with His holy myriads to execute judgment against all, and to convict all the ungodly of all their ungodly works, and of all their hard speech against Him (Jude 14, 15). If Noah so opened his mouth, it was the wickedness of Canaan that drew out the curse, whatever the blessing to Shem and Japheth. It was the foreseen oppression of Egypt and iniquity of the Amorites that formed the background for the predicted gift of the promised land to the seed of Abraham; and it was the too plain failure of his sons which led the way for dying Jacob to tell beforehand what should befall them in the latter days, culminating in the advent of Shiloh, to Whom the obedience (or gathering) of the peoples shall be, however long the interval between the first part and the second.⁸

. . . deeply interesting it is to trace how true it is that moral ruin in man's past brings out more and more God's voice in prophecy. Never were the Israelites in the wilderness lower than when Balaam was hired of Balak to curse them, after their manifold unfaithfulness in the day of temptation. His false prophet went forth to meet -- But Jehovah met Balaam, and put a word in his mouth. In His moral government He passes over no fault in His people, but blames and chastises. Before the enemy He brings out His thoughts and grace and purposes of glory. Every effort of Balak draws forth a fresh blessing from Balaam, compelled to be the mouthpiece in Jehovah's hand. Israel dwell alone, are justified, and beautiful in God's eyes; they have Messiah coming to be their crown of glory and power. But even so it is Israel, and not some other people, and carrying all

expressly on to "the latter days." For no prophecy of scripture is of its own or isolated interpretation. It is part of God's revelation in view of Christ's glory on earth in that day. . . .

When the priests failed as fully as the people, we hear of Samuel raised up on God's part; as Peter says (Acts 3:24), 'beginning with Samuel and all the prophets.' And as the prophet was raised up in sovereign grace to speak for God, so a King is held out even before this as the hope of Israel. 'And I will raise me up a faithful priest that shall be according to that which is in my heart and in my mind; and I will build him a sure house; and he shall walk before mine anointed for ever'. The Messiah is the key, the King is in God's counsel, the new and only true Anointed (I Sam. 2:35), before Whom the priest should walk (soon to have an earnest in David and Solomon, who rejected the house of Ithamar, and brought forward Zadok of the line of Phinehas), as will be seen fully in the kingdom.

Then, when the kings even of David's line fail more and more palpably, the prophets proper, who were inspired to write their imperishable books whether on a great or on a lesser scale, were raised up of God. Here, if we take Isaiah as a sample of the greater, and Hosea of the less, we may see the same principle as clearly at least as ever. . . . In both [Israel and Judah] the ruin was imminent and irretrievable, save provisionally, till Messiah reign over the earth.

But Christ was wholly rejected in that capacity, as the New Testament clearly shows, in fulfillment of Psalm 2 and a crowd of Old Testament prophecies. He has never reigned for one day as Son of David. Undoubtedly the cross brought in higher things, and He sits on the Father's throne, where David never did, never will sit; as by-and-by He will sit on His own throne. Then not only will the holy hill of Zion be the seat of His power, but He will ask and receive the nations for His inheritance, and the uttermost parts of the earth for His possession, to break them with a rod of iron and dash them in pieces like a potter's vessel -- a statement of His rule clearly future, and incompatible with His grace as now under the gospel. And though we Christians gladly own Him Lord, 'King' does not express His relation to us, but Head, for we are members of His body and the difference is as momentous in practice as in doctrine.⁹

THE SUBJECT MATTER OF PROPHECY

Though the subject-matter of prophecy includes a wide range of topics, its sphere is earthly; its object is the glory of God in Christ; its function is to instruct our hearts and consciences; and its occasion is departure from God by His people. From the prophetic scriptures we learn that God's judgments are in His Son's hand and that His purposes to exalt His Son and bless His people are certain in spite of man's failure; yea, in the face of it.

It should be noted what is not the subject of prophecy, as well as what is. As another has said,

Further, providence is not the subject of prophecy. By providence I mean the ordering of the course of all things by divine power, in such sort that all results which happen in the world are according to the divine purpose and will. . . . Faith will recognize the hand of God in many things, and believes in everything; but to the world all of it is hidden.

. . . The men of this world see nothing of the bearing of the moral causes on the effect, or, if they do see the causes, the result issuing thence is that they ascribe the effect to them, and God is shut out. His immediate action and government is excluded. Now the subjects of prophecy are the contrary of this. The public products of God, coming in in power, are revealed. They are either the day of the Lord, or the characteristic results which bring it about -- a judgment which man has to acknowledge as of God. . . . Further, we may add, that providence is occupied in the daily discipline of the children of God. Prophecy treats of the judgments of God (removing out of His sight those whom He judges), and of the full blessing of His people. I do not think any prophecy can be alleged speaking of a course of events applied to His people while they are owned. The nearest approach to it is Isaiah 9:7 to 10:25; but these are inflicted judgments, and no course of providence.¹⁰

Thus, the sphere of prophecy is an earthly one, the place where God will openly display His power and bless His people, Israel. The point to be grasped is that: Prophecy is God's politics, and it saves us from human politics -- a great mercy too. Our portion is Christ Himself.¹¹

Accordingly, the church, which is Christ's body (Eph. 1:22,23), and whose politics is heavenly (Phil. 3:20), is not the subject of prophetic utterances in the O.T. as may be seen in Rom. 16:25,26. Many Christians think that they find the church spoken of in the prophets. Laborious systems of theology are built on this mistake. Support for this notion is often found by applying the promises made to Israel to the Church instead. Thus, for example, the new covenant, which shall be made with the houses of Israel and Judah, is said to be fulfilled in the church. Israel's promises are spiritualized into Church blessings and it is said (by amillennialists) that there will be no future, literal, earthly reign of Christ, with Israel as the earthly center. They say Christ is reigning now through the church. We may call this system of viewing the scriptures "spiritual alchemy" since it attempts to transmute Israel's future blessings into present, spiritual blessing for the church (thus lowering Christianity, really).

The Word of God says, concerning the mystery of the Christ, that it "has not been made known to the sons of men, as it has now been revealed to his holy apostles and prophets" (Eph 3:5). The opposers, not satisfied with this, claim that the word "as" denotes that this was partially revealed in the O.T. but it is more fully revealed now. This is false because then it would not be a revelation of a mystery, i.e., a divinely kept secret. Furthermore, Rom. 16:25, 26 says,

"Now to him that is able to establish you, according to my glad tidings and preaching of Jesus Christ, according to [the] revelation of [the] mystery, as to which silence has been kept in [the] times of the ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God made known for obedience of faith to all the nations"

That passage should settle it for any who are willing to be subject to the Word of God about it. In agreement with Eph. 3, we are told that silence was kept in O.T. times concerning the mystery, i.e., the divinely kept secret. The prophetic scriptures¹² spoken of in Rom. 16 are the N.T. scriptures that speak of the mystery which "has now been made manifest." See also Col. 1.

Thus the O.T. prophecies deal with Christ's glory in connection with Jew and Gentile, and God's punishment of the nations as well as the purging of His people Israel. This has to do with God's ways of government in the earth. The church comes in meanwhile, called out of the world to be not of the world as Christ was not of it (John 17); and to be manifested with Him in glory (Col. 3:4), sharing as His joint-heirs

(Eph. 3:6) the fruits of His victory on Calvary.

J.N. Darby summed up the difference between the Christian and the Jew and Gentile thus,

The next simple remark that I have to make is that, though the relationship of heaven with earth may be discovered to us, . . . yet the proper subject of prophecy is the earth, and God's government of it. And it is only so far as the heavenly company are connected with the government of the earth that they become a collateral subject of prophetic revelation. ¹³

The remaining spheres of the display of the glory of the blessed Lord are the Jews and Gentiles, subjects in different degrees of His earthly government, as the Church was the full exhibition of His sovereign grace in redemption, which places her in heavenly places in Christ, that in the ages to come God might shew the exceeding riches of His grace in His kindness to us in Christ Jesus. This distinction is full of interest. . . . The Jews are the center of God's immediate government, morally displayed according to His revealed will. The Gentiles are brought to recognize His power and sovereignty displayed in His dealings with them. ¹⁴

THE INTERPRETATION AND LANGUAGE OF PROPHECY

In the last section we noted that there are theological systems that regard the church as the continuator of Israel; i.e., the church is the Israel of God (Gal. 6:16) -- (the Israel of God is really the present believing Jewish remnant and this text itself distinguishes them from the believing Gentiles). If what Rom. 16:25 says, ". . . as to which silence has been kept in [the] times of the ages . . .", were believed, Christians would not be looking for church truth in the O.T. There is an aspect of the death of Christ that has the nation of Israel, as such (John 11:52), for its object and therefore our Lord was "a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers; and that the nations should glorify God for mercy . . ." (Rom. 15:8,9). We notice several aspects of God's work in John 11:52 and Rom. 15:8,9, as well as elsewhere, but it is not to the purpose to enlarge on this here, rather only to illustrate that Scripture gives plain pointers to the difference between Israel and the church and that the church is not the subject of

O.T. prophecy.

But besides circumventing the force of such Scriptures, those that assert that the church is the spiritual Israel have a different way of interpreting the O.T. prophecies that refer to the future glory of Israel. They transmute these promises into *spiritual* blessings for the church, a process that amounts to an alchemy in the spiritual sphere. Of course, they do not do this to the prophecies concerning the first coming of Christ, but to prophecies that are connected with His second coming in order to support the idea that the church is the spiritual Israel and inherits the promises and blessings of Israel.

In general, the two methods of interpretation of prophecy have been called the literal versus the spiritual. "Spiritualizing the prophets" is the customary way of designating the process that sees church blessings in the prophecies of Israel's future glory. Those who support this method of interpretation insist that the "literalists" often forsake their "literalism" in speaking about figures of speech in the prophets. It requires much grace and patience to believe that our brethren who so write are serious and not merely setting up a straw-man. Such seem to really think that the use of symbols and figures in prophecy establishes their method of transmuting the promises to Israel into Church blessings.

The mistake such make is to regard the "literalist" who interprets a figure as a figure and a symbol as a symbol as engaging in "spiritualizing interpretation"; and, therefore, the "literalist" is not true to his literal method. Indeed, such 'logic' is used to 'prove' the literal method false. But such equating of interpreting a figure as a figure with "spiritual interpretation" is utter nonsense. Such thinking will also tell you that the O.T. speaks of the church of God though Scripture says: "the mystery which [has been] hidden from ages and from generations" (Col 1:26). 'Well,' they say, 'it was hidden in the O.T.' Scripture says, "which from the beginning of the world hath been hid in God" (Eph. 3:9). The prophets spoke of it, they say; whereas Scripture says, "as to which silence has been kept in [the] times of the ages, but [which] has now been made manifest" (Rom. 16:25,26, J.N.D. tr.). When the plain statements of Scripture are so easily set aside, it may be unreasonable to suppose such will receive correction concerning the above named error regarding literal interpretation.

Many 'futurists' think that the issue pivots on the method of interpretation in the sense that the first thing to be settled is the correct method of interpretation. I do not share this view. **If the above Scriptures regarding the mystery were simply received in the soul, the issue of interpretation would have been already settled.**

It follows (from the N.T. teaching that the mystery is not spoken of in the O.T.) that the prophets must therefore be interpreted by the "literal" method -- which makes all due allowance for figures and symbols. But I do not mean to depreciate the importance of the method of interpretation. This matter of "spiritual" interpretation of the prophets is not new. It is so old that I am convinced that opposers are unwilling to learn what we mean by literal interpretation. A paper entitled "The 'Plymouth Brethren,'" in *The Inquirer*, 1839, p. 506 said,

Art. XXVII. -- The "Brethren" are here said to hold, that "in the interpretation of prophecy, the literal meaning is alone admissible." The writer, however, thus answers himself on this point in p. 580. "In the prophets, Babylon, Egypt, Tyrus, Idumea, &c. must [according to the "Brethren"], by no means be explained of the ancient nations so called." . . . "Faith would at once see, that the names, Babylon, &c. must have a spiritual meaning." Which of these assertions is true? I answer, Neither. In a tract on prophecy by one of the "Brethren," I find the following passage: -- "In order to remove all uncertainty, and all plausible pretext for unbelief, the great cardinal facts of prophecy are revealed in three ways. I. In simple language. II. In symbol. III. In figurative language." The tract goes on to state, that the restoration of Jerusalem is predicted in these three ways. In the first in Zech. 14:10; in the second in Ezek. 37: 1, 14; in the third in Isa 51:9 [sic]; and that "A LITERAL FACT is conveyed in each of these three predictions." This extract shows the value of the first of these statements, and the other shall be proved equally unfounded further on.

In the *Synopsis of the Books of the Bible*, on Isaiah, J.N. Darby wrote:

. . . although the subject of prophecy is not a figure, yet figures are not only largely used, but they are often intermingled with literal expressions; so that in explaining the prophetic books one cannot make an exact rule to distinguish between figure and letter. The aid of the Holy Ghost is necessary, as is always the case in the study of the sacred word, to find the true sense of the passage. What I have said is equally applicable to other parts of scripture, and in the most solemn circumstances. Psalm 22, for instance, is a continual mixture of figures, which represent the moral character of certain facts, with other facts recited in the simplicity of the letter. There is no difficulty in understanding it. "Dogs have compassed me; the assembly of the wicked have inclosed me, they pierced my hands and my feet." The word *dogs*

gives the character of those present. This way of speaking is found in all languages. For instance, it would be said "He drew a fine picture of virtue." *Drew a picture* is a figure. I say this in order that a difficulty may not be made of that which belongs to the nature of human language.

Wm. Kelly wrote,

The truth is, that in almost all the prophets there is a mixture of figures with ordinary language; which, to a really simple mind, occasions no insurmountable difficulty. The source of mistake as to Scripture lies in the truths communicated, far more than in the words which convey them. Again, he [the author being refuted] thinks that it is puerile to gainsay the fact that symbols are the rule, the language of every day the exception, in a large part of Daniel and the Revelation. None have done more harm than men like Tyso, who, overlooking this in their zeal for letter, have propounded the grossest absurdities (e.g., that the locusts of Rev. 9 are "literal insects, bred in the smoke of the bottomless pit, as insects are, commonly, in a blight;" or that the woman in Rev. 12, is "some pious and excellent woman, perhaps a queen.") Symbols, figures, plain language, all occur, here and there. One theorist, according to the character of his mind, sees nothing but figure; another reads nothing but letter. Real wisdom bows to what God gives and as He gives it; accepts and seeks to understand all that He reveals, whatever the form. Verbal inspiration has nothing to do with the matter. Has not God been pleased to use both symbol and language, and the words of daily life? To assume that all is literal is to close one's eyes to facts, which need no further evidence for such as can see. ¹⁵

Not only does Rom. 16:25,26, etc., establish that the prophets are to be interpreted by the literal, the normal method, but the prophecies concerning Christ teach us how to interpret the prophets. In an old article we read:

. . . it becomes a most important question as to what principle is to be employed in its interpretation. This question is most happily set at rest by the recorded fulfillment of the prophecies of the past. The Scriptures present but one unvarying mode in which the prophecies of the past have been fulfilled, and thus teach us the mode of fulfillment to be expected in future. For example: -- The Messiah was to be the seed of the woman (Gen. 3:15). "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou

shalt bruise his heel." The seed of Abraham (Gen. 12:3); "In thee shall all families of the earth be blessed." Of the tribe of Judah, of the family of David (2 Sam. 7:13-16); "He shall build a house for my name, and I will establish the throne of his kingdom for ever: I will be his father, and he shall be my son And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever" (compare Heb 1:5). And to be born of a virgin (Isa. 7:14); "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel," &c. There was also foretold his birth-place (Micah 5:2); "But thou, Bethlehem Ephratah, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." His flight into Egypt (Hosea 11:1); "When Israel was a child, then I loved him, and called my son out of Egypt." His mean appearance and poverty (Isa. 53: 2,3); "For he shall grow up before him as a tender plant, and as a root out of a dry ground he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him; he is despised and rejected of men." The scene of His ministry (Isa. 9:1,2); "Zabulon and the land of Naphtali . . . beyond Jordan, in Galilee of the nations, the people that walked in darkness have seen a great light" (Compare Matt. 4:13-16). His parabolic language (Psalm 78:2); "I will open my mouth in a parable, I will utter dark sayings of old" (compare Matt 13:3-13). His miracles (Isa. 53:3); "Surely he hath borne our griefs and hath carried our sorrows" (compare Matt. 8:17). His quiet deportment (Isa. 42:2); "He shall not cry nor lift up, nor cause his voice to be heard in the street" (compare Matt. 12:17-19). His entrance into Jerusalem on the ass's colt (Zech. 9:9); "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy king cometh unto thee; he is just and having salvation, lowly and riding upon an ass, and upon a colt the foal of an ass" (compare Matt. 21:4). All of these prophecies have been LITERALLY fulfilled. All these things, and many others which God hath showed by the mouths of His holy prophets, He hath so fulfilled -- i.e. LITERALLY fulfilled (Acts 3:8).

But let us for a moment imagine these prophecies to be presented to us as unfulfilled, is it not plain that in attempting to interpret them, on what is called the spiritual principle, we should utterly set aside the greater part of them by figurative explanations? Should we not say that His being born of a virgin indicated the purity of His descent; that Egypt meant the Egypt of sin; and that Zechariah's prophecy respecting the ass was a

beautiful figurative description of the lowliness of Messiah's character? yet the fulfillment, in every instance, was minutely *literal*; and the same may be said of every recorded instance. The prophecy may have been symbolical, as in the former part of Daniel 7; or figurative, as in Isaiah 53:2; or simple, as in 53:6; still the event predicted has been always *literally* fulfilled.

Now if there has been one, and *but* one, unvarying mode in which accomplished prophecy has been fulfilled, and that mode has been the exact and minute accordance of events, with the terms of the prediction in which they were foretold, who is to assure us that beyond this point all prophecy is to be viewed as having a *mystical* * character; and that in its interpretation an entirely new and opposite principle is to be introduced? We have no instance in the Scriptures of such a fulfillment of prophecy. Upon whose authority then, let us inquire, are we to adopt this novel principle? Upon what ground is the infidel challenged, as to the truth of the prophecies of the word of God regarding Nineveh, Babylon, Tyre, Jerusalem, and the like? Is it not on the ground of their *literal* and *exact* fulfillment? On what ground is the Jew held to be inexcusable in his refusal to recognize Jesus Christ as the true Messiah? Is it not because the prophecies of the Old Testament concerning the humiliation, and sufferings, and death, and resurrection, of the Messiah, were all *literally* accomplished in His person?

There is not a recorded instance of accomplished prophecy, that does not present a literal fulfillment [sic]; and there is not an instance that can be appealed to as the accomplishment of a

* We use the term "*mystical*," because it is the proper antithesis to "*literal*," and, because *carnal* is the true antithesis to *spiritual*. The not observing this distinction has often proved a stumbling-block to enquiring minds. But surely it is not enough to object that the reign of Christ will be spiritual, to disprove the fact of that reign being personal. It will be a spiritual reign -- most spiritual: -- just as his walk on earth, when sojourning amongst men in His humiliation, was spiritual. And just, also, as the literal facts of our Lord's history, His sufferings, death, resurrection, and ascension, were all spiritual: having not the least stain or spot upon them of that which is carnal. And, beyond this, Jesus is *now*, in His *human nature*, in His glorified body, personally, in "the presence of God (blessed thought!) for us" -- seated upon His Father's throne, and amidst all the spiritualities of heaven .

prophecy, since the Scriptures were written, that is not also literal in its character. No other kind of fulfillment can ever carry conviction to the mind. Nothing but the literal and exact accordance of the event with the prediction, can ever be received as a certain fulfillment at all. Therefore the only way in which unaccomplished prophecy can be read with certainty, is to read it as God's anticipated history. Thus, and thus only, can the truth of the Spirit's declaration concerning it, by the Apostle Peter, be experienced -- "We have a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts."

But evidently, this "more sure word of prophecy" becomes the reverse of "a light shining in a dark place," when subjected to the doubtful and subtilising process of a mystical interpretation. ¹⁶

THE STUDENT OF PROPHECY

One might conclude that the student of prophecy need only be equipped with the same mental skills needed by the student of any subject. This, however, is not the case at all. As a part of the Word of God, the prophetic scriptures are God-breathed and profitable to every one who receives them; but on the other hand, there are moral and spiritual qualifications to be met if we are to reap the full benefits of the study of prophecy. Those who believe on the Lord Jesus Christ and His finished work for the knowledge of sins forgiven are indwelt by God the Holy Spirit. He is the promised Comforter, Who is to show us things to come (John 16:13). God's mind in prophecy is one of those things that the natural man does not receive (1 Cor. 2:14). "Even so the things of God knoweth no man, but the Spirit of God" (1 Cor. 2:11). What He alone knows, He alone can teach. Prayer and dependence upon God because He alone can produce the blessings by His Holy Spirit is the great need for the study of prophecy. A prayerful attitude in studying prophecy is morally consonant with the attitude of the praying prophet Daniel (Dan. 9:3), to whom was given the great prophecy of the 70 weeks (Dan 9).

Another thing that needs to characterize the student of prophecy is a spirit of obedience concerning the instruction received from scripture. We must delight in the will of God, hearkening to the voice of our Beloved (S. of S. 2:8)! Yea, the very sound of His Words ought to be sweet to us. We ought to be ever ready to change our thoughts, attitudes, ways, dress, places we go, etc. to conform to the instructions of God's Holy Word.

Thus we will receive the moral benefit intended by prophecy. The Word of God is not only meant to instruct our understanding, but to quicken our affections and change our behavior. If we do not want light for our path, if we do not want to obey, if we want to pick and choose what we will obey, we may learn some prophetic facts, but we will not learn prophetic truth, having it in the inward parts. Why expect to learn the moral bearing of the Word if we will not obey?

Observe also that we are in the position of a friend when we come to the prophetic scriptures. This is seen in Gen. 18:17 and John 15:15. God said "Shall I hide from Abraham the thing that I shall do?" God would thus speak to us as a Friend with a friend. This friendship is founded on obedience, as James 2:23 shows. A real friend has a real interest in what the other says, even if not all of it concerns himself. Prophecy is not all about us Christians, but still it is of great interest because it involves Christ's glories and other companies of saints whom He loves. This is my Beloved, yea, this is my Friend (S. of S. 5:16).

Wm. Kelly wrote,

Abraham got more good from the prophecy about Sodom and Gomorrah than Lot did; yet it clearly was not because Abraham was there, for he was not in Sodom, while Lot was, who barely escaped and with little honor as we soon sorrowfully learn. But the Spirit teaches us by these two cases in the first book of the Bible His mind as to this question. I grant entirely that when the fulfillment of prophecy in all its details comes, there will be persons to glean the most express directions. But I am persuaded that the deepest value of prophecy is for those who are occupied with Christ, and who will be in heaven along with Christ, just as Abraham was with Jehovah, instead of being like Lot in the midst of the guilty Sodomites. If this be so, the book of Revelation ought to be of far richer blessing to us now who enjoy by grace heavenly associations with Christ, and are members of His body, though we shall be on high when the hour of temptation comes on those that dwell on the earth.

It is freely allowed that the Revelation will be an amazing comfort and help to the saints who may be there. But this is no reason why it should not be a still greater blessing now to those who will be caught up to Christ before that hour. The fact is, that both are true: only it is a higher and more intimate privilege to be with the Lord in the communion of His own love and mind before the things come to pass, though comfort will be given,

when they come, to those that are immersed in them. ¹⁷

There remains one objection to consider briefly: some have said it is not well to study prophecy because fanatical, misguided men have made bad use of it. Many an extravagant sect, laden with fearful errors, leads souls astray by directing attention to unfulfilled prophecy. Though this cannot be denied, yet the objection, if it proves anything, only proves that we ought to study prophecy more diligently. What part of the Word of God has not been perverted by wicked men to evil uses? Are we then to give it all up? By no means. Let us rather study carefully, calmly, prayerfully, but diligently those very Scriptures so that our ignorance of the Word of God will not be a source of confusion to us when assailed by false teachers. W. Trotter once said,

Then, besides, all or nearly all those who are held up as beacons to warn us against the study of prophecy pretended to have received new revelations themselves. *They set up to be prophets.* It is not the sober, serious, patient, prayerful study of what is already revealed in God's word that characterizes fanatical teachers on prophecy, but the pretension to having themselves received new revelations. My brethren, it is not that I wish you to be prophets, or wish you to receive any thing that any one pretending to be a prophet would teach you: it is to guard you against all such delusions that I invite you to render your most serious attention to the teaching of the prophetic pages of God's holy Word . . . My brethren, it is the neglect of the Word of God that throws the door open to the enemy. ¹⁸

Finally, let us note that the truths of prophecy are not isolated from the rest of Scripture. Prophecy cannot be rightly understood except in light of the doctrinal, moral and practical truths of the rest of the Word. In like manner, *these* cannot be rightly grasped without some help from the study of prophecy. Their spiritual significances are interwoven. One topic in particular has proved a hindrance to many Christians who wished to study prophecy. We have already touched upon the difference between Israel and the church. Yet, the nature and calling of the church, the bride of Christ, the body of the Head at God's right hand, is little understood by many professing Christians. The church is called by sovereign grace to heavenly places in Christ. But in the immediate, divine government of the world, the Jews form the nearest circle on earth around the Messiah, according to the purpose and ways of God. And it is just this truth that will spare the student of prophecy many a confused moment, wondering perhaps whether Israel or the church is the subject of a given prophecy. If meditation on prophetic themes and the perusal of this series of papers should help any to a better understanding of the

whole of the Word of God and of the truth as to the heavenly calling of the church of God in particular, so as to produce greater cleaving to the Lord with separation unto Him from evil, the prayer of the writer will have been answered.

1. *Collected Writings* 11:63,64.
2. *Christ's Coming Again*, pp. 17,18.
3. The *Baptist Reformation Review*, v. 8, #3, p. 38, cites R.B. Kiuper, "The only true interpretation of prophecy, gentlemen, is its fulfillment." Such a statement nullifies the moral effect prophecy is meant to have on those to whom it was given, as well as on us.
4. W. Kelly, "Elements of Prophecy," *The Bible Treasury* 9:344.
5. J.N. Darby, "Translations from 'L'Attente Actuelle de l'Englise'," *The Prospect* 1:5.
6. *Systematic Theology* 3:791, Eerdman's ed.
7. "The Prophecy of the Seventy Weeks of Daniel and its Fulfillment, With Illustrative Diagram," (London: G. Morrish), n.d.
8. *An Exposition of Isaiah*, (London: Hammond, 1947), pp. 35,36.
9. *Ibid.*, pp. 37-40.
10. J.N. Darby, *Collected Writings* 11:66,67, Morrish ed.
11. J.N. Darby, *Collected Writings* 17:606, Morrish ed.
12. Prophecy is not merely, or only, the prediction of events. It also embraces declaring the mind of God. And even that may, or may not, involve inspiration.
13. *Collected Writings* 11:65.
14. *Ibid.*, pp. 71,72.
15. "To Correspondents", *The Bible Treasury* 3:223.
16. "Millennarianism", *The Inquirer*, 1839, pp. 394-396.
17. *Lectures Introductory to the Study of the Minor Prophets*, pp. 326,327.
18. W. Trotter and T. Smith, *Eight Lectures on Prophecy*, pp. 31,32.

2 | AN OUTLINE OF FUTURE PROPHETIC EVENTS

The outline of scripture eschatology (i.e., the last things) cited below is from *The Bible Witness and Review*, 3:101-104, (1881). I have injected explanatory notes in brackets [¹] at some points and indicate a few minor disagreements in some cases. Brackets around endnotes indicate that those are my notes while unbracketed endnotes are those of the writer of the article.

I think that this quotation sums up the result of prophetic inquiry for the previous 53 years by J.N. Darby and likeminded students of Scripture. It is a source of thankfulness to God that the study of prophecy has led me into such agreement with my brethren in the path before me. Although the contents of the quotation comport, on the whole, in almost all points with the understanding my own studies have produced, it is not surprising that there are a few minor points in which our understandings of the subject diverge. Indeed, it is a matter of thankfulness that there are not more which diverge than there are! Two details in which our thoughts differ are in regard to the 17 and 14 days and the distinction of Gog and the Assyrian. Let us now turn to the outline.

BRIEF OUTLINE OF THE SCRIPTURE ESCHATOLOGY

The rapture of the Church having taken place, Jews and Gentiles will again be dealt with as such by God, and judicial dealing and acting in grace will characterize His ways. He will deal judicially with Christendom, as the New Testament says, and Revelation describes: He will deal, too, with His earthly people, and notably with that portion of them known as the Jews. Of this Isaiah, Ezekiel, Daniel, Joel, and the Psalms especially treat. He will deal in judgment, too, with the whole world, and make all hear of His glory (Isaiah 13:11, 26:9,18, etc.) And when the Lord takes His kingdom, He will reward His heavenly saints; judge and reward His earthly ones, Israel (Ps. 1) and Gentiles (Rev. 7); judge, too, the living nations for their treatment of His brethren (Matt. 25); and finally judge the dead (Rev. 20). But before He rewards His earthly people, He will deal in fearful judgment with the Beast and Antichrist and their followers (Rev. 19), and with the king of the north; and certainly, ere He judge the dead, He will deal with Gog and all his multitude (Ezek. 38,39). Now for some details: --

Judicial dealing with Christendom, preparatory to the Lord's return, commences with the opening of the seals. War, famine, death, and wild beasts, God's four sore judgments (Ezek. 14:21), will be sent among men, and constituted authority within the area of God's then visitation will be broken up, as described under the sixth seal (Rev. 6: 12-17), to the dismay of rulers and all. Meanwhile, God will have been working in grace, and martyrs will have attested their constancy to His truth (Rev. 6:9); a work which, then seen as begun, will go on among the twelve tribes of Israel, and Gentiles also, till the Lord appears. Of this Rev. 7 speaks, telling of the sealed ones of the twelve tribes, and of the great company of the Gentiles, to come out of it (7:14). Here, then, God is seen working among the twelve tribes, before the Beast appears in the prophecy, and the special trial of the Jews, as such, begins.

The second judicial dealing of God with Christendom is set forth in the trumpets. [Thus, the trumpets follow the seals, the seals all being opened during the first half week. Thus, the seven-sealed book (roll) of judgments is fully opened at the middle of the week for the trumpets to begin.] The fourth part of the earth felt the effect of the opening of the fourth seal. The third part of the trees, of the sea, and the living creatures in it, and men on it, the third part of the rivers and fountains of water, and of the sun, moon, and stars, feel the effects of the first four trumpets (8). In the woe trumpets the ungodly are smitten with

terrible judgments, for these are not sealed like those in 7. Hence it would seem that Israel are to feel the effects of this, for in the next trumpet the third part of men which are slain are not part of the Israelitish race.

During the progress of these judgments the Beast of Daniel 7, 9 and of Rev. 12, 13 will have appeared in his true character. This turns attention directly to the Holy Land, and to the Jews in it. Brought back, the majority in unbelief, and not outwardly owned of God (Isaiah 18:5,6), the temple will have been rebuilt (Dan. 9:27, 8:12) to be desecrated by the image of the Beast (Dan. 8:12; Matt. 24:15; Mark 13:14; Dan 12:11), placed there by Antichrist, who himself will sit in the temple of God, showing himself that he is God (2 Thess. 2:4). By him, upheld by the Beast, the political head of the Roman Empire, sacrifices to God will be made to cease, the prelude to the destruction of the temple, the place of God's sanctuary, by the Assyrian, or king of the north (Dan 12:11; Ps. 84:7). The antichrist under the Beast will make true sacrifice to cease, substituting in its place the worship of the image of the Beast. The invader from the north will raze the temple to the ground.

But before this destruction takes place apostasy will have manifested itself among the Jews (Isaiah 8:21) and in Christendom. The whore ² will already have been destroyed (Rev. 17:16) [just before the middle of the week]) by the Beast and the ten horns, the Roman Empire in its last form, comprehending seemingly only the *western* part of the old empire; for Antichrist does not form one of the ten kings, and the northern power arises out of the eastern part of the old Roman Empire (Dan. 8:9-12 [i.e., the King of the North/the Assyrian]). The whore destroyed, there will be the way opened for the worship of the Beast by apostate Christendom, since with her destruction vanishes, it would seem, every vestige of Christianity from those who had openly professed to own it (2 Thess. 2:4). [The whore destroyed just before the middle of the week is the occasion for the apostasy to commence and for the revelation of the man of sin, who is the Antichrist, the second beast of Rev. 13, the false prophet.]

During that time of apostasy among the Jews there will be a testimony in Jerusalem itself -- the two witnesses (Rev. 11:4-8) -- for 1260 days He had power to continue 42 months = 1260 days. ³ Martyrs there will be during his persecution (13:15; 15:2,3), though probably not confined to Jewish saints; but a company of Jews will be kept on earth faithful throughout it (Rev. 14:1-3), who will be able to join in the special song of those in heaven who had been martyred by the Beast. The two witnesses unburied three days and a half will ascend to heaven, when the third woe will quickly come, and all heaven rejoice at the coming of the kingdom in power. 1263 days having elapsed, just 14 ["no man knows the day or the

hour" shows that this 17 day notion is wrong] now remain for the Beast on earth, during which, I take it, the vials will be poured out, [thus, the vials will follow the trumpets (as Rev 15:1 says they are the *last*) which follow the seals] and the Lord (Rev. 19) appear to destroy him and Antichrist (2 Thess. 2:8), who, especially marked out for signal, condign, and everlasting punishment, are cast *alive* into *the* (not a) lake of fire (Rev. 19:20). During all this history, the ten tribes do not appear within the scope of the prophetic vision, which has for its sphere the Holy Land, and the Roman empire in its last form. God, however, I take it (Rev. 7), will have been working among them.

Turning now to that power of the last days, called in Isaiah the Assyrian, and in Daniel the king of the north, the Jews being in their land, he will come down on them to possess it -- this, the real solution of the eastern question, we have set forth in Old Testament prophecy. The Jews, in weakness and fear, make a covenant with the Beast [the first beast of Rev. 13] for seven years (Isaiah 8:12; 28:18; Dan. 9:27), but in the end to no purpose; as God has already forewarned them. For the northern power will enter the land after the apostasy is established by Antichrist, and will capture Jerusalem (Zech. 14:1,2; Isaiah 29:1-4; Ps. 79), and go down into Egypt (Dan. 9:42-43). Whilst there tidings out of the north and the east troubling him, he returns with great fury. Are these tidings that the Beast has been destroyed by the Lord? Coming again to Jerusalem the second time, he is destroyed by the Lord (Zech. 12:1-8; Isaiah 29:5-7; 14:23; 10:25; 34; Joel 2:20; Ps. 76) and the prayer of Ps. 83 is answered.

God's glory displayed in judgment, the ten tribes are then brought back, so the whole nation is restored (Isaiah 17:7; 11:11-16; 56:20; Ezek. 20:38). The temple, built by the Jews in unbelief, desecrated, and destroyed, will be rebuilt. In Ezekiel we see it, but read not of its being built. The prophet sees it all erected. Does the Lord do it (Zech. 6:13)? The sessional judgment of Matt. 25 takes place, perhaps, about this time; after [before] which Gog invades the land (Ezek. 38,39), when the people are dwelling securely.⁴ That cannot be till after the destruction of the northern power.⁵ Perhaps Isaiah 33 refers to this. Gog dealt with, peace outwardly will remain unbroken, till Gog of Rev. 20 comes against the camp of the saints and the beloved city -- Satan's last effort, to be signally and forever frustrated, and the way at last to be prepared for the new heavens and the new earth, wherein dwelleth righteousness (2 Pet. 3).

NOTES FOR CH. 2

1. [The notes below that are bracketed, as this one is, are mine. Unbracketed notes are those of the writer of the article].

2. [The outline notes the destruction of the whore as required to make way for the false worship, led by the Lawless One (i.e., the Antichrist--Rev. 13:11-18) which shall occur at the middle of Daniel's 70th week. (I would suggest that the result of the destruction of the whore is pictured in the sixth seal). That is, the woman rides the beast (the revived Roman empire) during the first-half week only and her destruction ends "the mystery of iniquity" of 2 Thess. 2, making way for the apostasy in which Satan, and the first beast of Rev. 13 (the coming prince) and the Antichrist (second beast of Rev. 13, the man of sin of 2 Thess. 2) will be publicly worshipped by "them that dwell on the earth" -- a moral class; namely, the apostates of Christendom. "The many," (Dan. 9:27), the mass of the Jews, will also participate in this worship. The chart which follows was drawn up about 1970, some years before I saw this outline. The chart shows some additional detail, for example the placement of the three last feasts of Jehovah (Lev. 23) at the 1320th, 1330th, and 1335th day and a sequence of some of the battles that will take place in "the war of the great day of God the Almighty," when our Lord executes judgments in His Davidic character; as well as other details.]

3. During this time his power remains unchecked. At its conclusion, after the witnesses are raised, the mystery of God will be finished, and the divine power in judgment will commence its dealings with him and his constituents.

4. [I believe that the destruction of Gog is part of the "war of the great day of God the Almighty" (a war composed of a sequence of battles) and is an act of our Lord in His Davidic character. The sessional judgment of Matt. 25 will be carried out after Gog is destroyed by Christ in His Solomonic character, just as Solomon discriminated in judgment the case of the two women and their babies].

5. [In the pouring out of the 7th vial the Lord comes in His Davidic character, as a man of war, to conduct "The war of the great day of God the Almighty" (Rev. 16:14 -- a sequence of battles) symbolized by Armageddon. The beast and the false prophet (the final Antichrist) will be taken (Rev. 19), then the King of the North (the Assyrian). The kings of the east will be destroyed also. Israel will be regathered on the 1320th

day, the first of the month, on the feast of the blowing of trumpets. Then, the Northern tribes being back in the land, Jehovah will fill his bow with Ephraim against the sons of Javan (Greece). On the tenth of the month, the 1330th day, will be the feast of atonement (Zech. 12:10-14). By the 1335th day Gog is destroyed and the millennium will be inaugurated (as Daniel 12:12 leads me to believe) by the feast of tabernacles on the 1335th day (cp. Lev. 23 for these feasts). The reign of David's great Son begins in the character of Solomon who then judges the living nations (Matt. 25:31) as Solomon executed discriminatory judgments in 1 Kings 1-3.

Jehovah Shammah (Ezek. 48:35)].

3 | DANIEL'S PROPHECY OF THE SEVENTY WEEKS

GENERAL EXPOSITION OF THE PROPHECY

INTRODUCTION

It is my purpose in ch. 3 to briefly consider Daniel's prophecy of the seventy weeks given in Dan. 9:24-27. In this remarkable prophecy Daniel records God's chronological ordering of a number of events that pertain to Daniel's people, the Jews. These events, determined by God, stretch all the way from Nehemiah's day to the time of the introduction of millennial blessing under Messiah. Thus, a proper understanding of this prophecy will prepare the student of Scripture concerning other prophecies, since Dan. 9:24-27 gives a general, chronological sketch to which very many other prophecies are related.

In considering this prophecy, we ask the reader's indulgence when opposition views are rebutted. Attention to common objections that stumble the minds of some is necessary in connection with this foundation prophecy. However, ch. 3 contains an overview of the prophecy while ch. 4 will enter into more detail.

The translation of Dan. 9:24-27 that will be used is J.N. Darby's, through whom the Lord graciously recovered dispensational truth (its ecclesiastical as well as its prophetic side) to the saints of God.

Seventy weeks are apportioned out upon thy holy city, to close the transgressions, and to make an end of sins, and to make expiation for iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the holy of holies. Know therefore and understand: From the going forth of the word to restore and to build Jerusalem unto Messiah, the Prince, are seven weeks, and sixty-two weeks. The street and the moat shall be built again, even in troublous times. And after the sixty-two weeks shall Messiah be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city

and the sanctuary; and the end thereof shall be with an overflow, and unto the end, war, -- the desolations determined. And he shall confirm a covenant with the many [for] one week; and in the midst of the week he shall cause the oblation and sacrifice to cease, and because of the protection of abominations [there shall be] a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.

THE OCCASION OF THE PROPHECY

In 605 B.C. Nebuchadnezzar (the Lord's servant -- Jer. 25:9; 27:6; 43:10 -- i.e., His instrument of chastisement) came against Jerusalem (2 Chron. 36) as Jeremiah had said (Jer. 25:1-14; 29:10). According to these Scriptures, Judah went into captivity for 70 years after which God punished the king of Babylon (Jer. 25:12, i.e. Belshazzar -- Dan. 5). Daniel was in Babylon for these 70 years (Dan. 1; 6:1-3). ¹ He had been brought there as a young man and near the end of the 70 years he was still faithful to Jehovah his God, as is shown by the fact that he was put in the lions' den for his faithfulness, after the 70 years, by Darius the Mede.

Not long before the end of the 70 years, Daniel received instruction from reading the book of Jeremiah and knew that the desolations of Jerusalem were soon to end (Dan. 9:2). This exercised him.

It is part of the moral ways of God to bless His people through confession and self-judgment. What an example of this we have in Dan. 9:3-19. He who was least of all in guilt was foremost in confession to His God. What a blessed man of God he was! No wonder it is said that he was a "man greatly beloved" (Dan. 10:11). "But to this man will I look: to the afflicted and contrite in spirit, and who trembleth at my word" (Isa. 66:2).

Daniel's prayer and concern centered on the righteous, deserved anger of Jehovah against Jerusalem (v. 16), that this might be lifted (v. 17) and that God would look upon His people and city (v. 18).

In response to Daniel's exercise of soul and prayer concerning the sins of God's people that had led to the judgment on Jerusalem and Israel, Gabriel brought an answer to him that went far beyond the return of the remnant as recorded in the book of Ezra. Gabriel said, "Seventy weeks are apportioned out upon thy people and thy holy city . . ." (Dan. 9:24). This makes it clear that the city of Jerusalem and Daniel's people Israel are the special objects of this prophecy.

HOW LONG IS A WEEK?

The length of time with which the prophecy is concerned is 70 weeks. Notice that 2 Chron. 36:21 informs us that Israel had not observed the seventh year sabbath of rest for the land (2 Chron. 36:21) 70 times. This disobedience spanned 490 years therefore, and they were sent into captivity for 70 years, one year per sabbath year not kept. The "70 weeks" refers to another period of 490 years starting at a certain date and ending about the time when full blessing would be enjoyed by Daniel's people and holy city.

The word "weeks" here means "sevens". These "sevens" are not necessarily weeks of seven days. There are several reasons for believing these "sevens" here refer to seven years.

1. The answer to Daniel is in response to 70 yearly sabbaths (2 Chron. 36:21).
2. The 70 yearly sabbaths occur in a 490 year period (cp. Lev. 25:2-7, 20-22; 26:34,35,43).
3. In Revelation, the last half of the one week is variously referred to as 1260 days (Rev. 11:3; 12:6), 42 months (Rev. 11:2; 13:5) and time, times and a half time ($1 + 2 + 1/2 = 3-1/2$ years: Rev. 12:14 and Dan. 12:7), showing that a week is seven years.
4. No real result is obtained by assuming a "week" means 7 days, or 7 months. A "week" in Daniel 9, then, refers to seven years and the prophecy covers $70 \times 7 = 490$ years.

We might just note that Dan. 10:2,3 refers to "three full weeks", but notice J. N. Darby's footnote to this: "Lit. 'weeks of days.'" This does not set aside the thought of weeks of years.

WHEN DID THE 490 YEARS BEGIN?

When Israel was in captivity there were various proclamations made by the ruling powers concerning Israel. Bible students vary in their understanding of which of these is the starting point of the 70 weeks.

1. Ezra 1:1-3 concerns Cyrus. He allowed a return and allowed the rebuilding of the temple. This was not authorization to restore and build Jerusalem (cp. Ezra 6:3-5), though it was a link in the chain of

events. Besides, choosing this decree and its date (536?) does not end the 69th week in Christ's lifetime as required by the prophecy.

One may posit, as has been done, a break between the first seven weeks and the start of the 62 weeks, but Dan. 9:25 does not indicate a separation. The prophecy speaks of what shall be, not of what had already partly transpired.²

2. The decree in Ezra 6 merely confirmed Cyrus' decree -- which was not authorization to rebuild Jerusalem.
3. The authority Ezra had (Ezra 7:11-26) concerned the worship.
4. In Neh. 2:5-8 we read that Nehemiah requested permission to build the city and the request was granted. This occurred in the first month of the Jewish year, Nisan (Abib in Ex. 12:1), 445 B.C., the 20th year of Artaxerxes. This is the proper starting point of the prophecy. Dan. 9:25 tells us that the first seven weeks would be troublous times and Nehemiah records some of this trouble. Ezra 4:12-21 is no reference to the starting point. It records mere slander. The walls were not then being built. "Wall" in Ezra 9:9 is a moral use of the word, a figure meaning a protection -- through giving God His place in their recovered worship.

WHAT ABOUT THE DIVISIONS OF THE 70 SEVENS?

The prophecy has three time divisions: $7 + 62 + 1$. The street and the moat were built during the first 49 years, stated to be troublous times (Dan. 9:26) for which compare Neh. 4:7-14; 6:1-14; 9:37, as an example. There followed upon this the next time division, the 62 sevens. This is $62 \times 7 = 434$ years. Dan. 9:26 says that "after the sixty-two weeks shall Messiah be cut off . . ." So Messiah was cut off $49 + 434 = 483$ years after the beginning of the prophecy. After the 483 years closed, Messiah was cut off.

That leaves the 70th seven, the "one week" of Dan. 9:27, which is of special interest to us.

MESSIAH THE PRINCE CUT OFF

Robert Anderson's *The Coming Prince*, first published in 1882, which gives a detailed computation of the seventy weeks, advocates the presentation of the Lord Jesus as king as being the terminal point of the

69th week. This seems correct. This was suggested earlier by a J.B.P. and published in *The Bible Treasury*, June 1880, vol. 13, p. 91 (and even earlier; see p. 32 below). Here he gives the reasons why the entry of the Lord Jesus into Jerusalem upon the ass's colt should be regarded as the terminal point of the 69th week.

In the first place, it does not appear that the birth or life of our Lord is referred to in Daniel, but only the crucial fact, or period, of His death (Chap. 9:24-26). The prophet refers elsewhere to what would follow in due season, as also to political events preceding His being "cut off," but he nowhere refers explicitly to the birth or life of our Lord. In the next place he refers to Him as 'Messiah, the Prince' (chap. 9:25), that is, as the royal *Son of David*. Moreover, the wicked king, or direct opposer of Christ as king, is spoken of in chapter 11:39. It is as the Prince, as the rightful King, that Christ is spoken of, not as Prophet, or as Priest. Hence the Antichrist, but as the wicked king, is also brought upon the scene, and all is connected with *Jerusalem*, whether locally, or as to dates.

At His birth Jesus was announced as the Christ, and as the Son of God. Also at His baptism He was acknowledged as Son of man and Son of God. Thus there could be no mistake as to His personal glory. But I believe the *terminus ad quem* (as to the sixty-nine weeks) was not at His birth, or at His baptism, but at the formal presentation of Christ to Jerusalem as *the King, the Son of David*, as recorded in Matthew 21, John 12, and which was followed by His cleansing the temple. But the city of the great king as [sic] formally refused Him. This is the event we are, it appears to me, to reckon to, and His death, following almost immediately, leaves no great gap which the word "after" otherwise implies in, "after the three-score and ten weeks shall Messiah be cut off." His presentation to Jerusalem as King, and as Son of David, and rejection, followed immediately by His death, is the grand point in the prophecy or revelation made to the prophet. The Messiah is *at once* brought into view, not as Prophet, but as King, and that in connection with Jerusalem, and He is rejected and "cut off." No sojourn of His in the world (so precious to us) is alluded to.

I believe it can be shown from Scripture that our Lord came into Jerusalem in fulfillment of Zech. 9:9 on the 10th of the month and was crucified on the 14th. Cp. Ex. 12:3. He was crucified as King (Acts 10:37,38). He was Messiah the Prince of Dan. 9:26. But Jerusalem knew not what He called "this thy day" (Luke 19:42), that grand 10th Abib (i.e.

Nisan). After this day, which day marked the end of the 69th seven, He was crucified -- "cut off, and shall have nothing," as J.N.D. reads. He had come to His own and His own received Him not. He did not take the kingdom in power but sits now at God's right hand expecting (Psalm 110:1).

THE COMING PRINCE

There is another thing that would occur after the 69 sevens. Dan. 9:26 says that after the 69 sevens, "the people of the prince that shall come shall destroy the city and the sanctuary." There are four points here that need to be understood: First, the city is the city of Daniel's people (v. 24), Jerusalem, and the sanctuary is the temple in Jerusalem; second, certain people would destroy his city and sanctuary; third, this people were related to the "prince that shall come;" fourth, this destruction takes place after the 69 sevens. There is but one event which answers to this; even that which was also prophesied by the Lord Jesus as recorded in Matt. 22 and 24:7 and Luke 21:20-24 (there is a gap between verses 24 and 25; v. 25 considers Daniel's seventieth week): the destruction of Jerusalem and the temple by the ROMAN armies under Titus, A.D. 70. Who did this? "The people (Romans) of the prince that shall come." There is a ruler who is coming who will be a Roman (this is not the Jewish Antichrist).

WHEN WILL THE 70TH WEEK OCCUR?

Someone wrote in 1877,

I believe, that the 69th week ended on Nisan 10, the day our Lord entered Jerusalem in fulfillment of Zech. 9:9. The 70 weeks are not continuous. The 70th week has not occurred yet. There is an interval between the end of the 69th week and the beginning of the 70th week. There are three important things that transpired during this interval but only the first two were prophesied. The prophecy of the first two clearly mark the break between weeks 69 and 70. In fact, the prophecy itself distinctly furnished the proof. For after the details relative to the periods of seven and of sixty-two weeks, in verses 25,26 and the plain statement, that after these times were completed the Messiah should be cut off and have nothing (i.e. of His proper kingdom and rights, as far as the nations were concerned), the prophet goes on to describe the retributive days of vengeance which fell upon the city and the sanctuary through the Roman people (or

"the people of the prince that shall come"). Now, it is clear, that here we have events which took place about forty years after the crucifixion, and yet entirely apart from the seventy weeks, save that they necessarily occurred after sixty-nine had run their course. But if they form no part of the previous chain, as shown by the prophecy, with equal certainty are they outside from and before the last or seventieth week, which presupposes the Jewish polity re-established in some sort, and the sanctuary not only rebuilt but in actual use once more, though doomed again to see greater abominations than before. I am confident, therefore, that the Scripture authority of Daniel 9 is, beyond reasonable doubt, against those who make the seventieth week to be in immediate sequence with the preceding sixty-nine, and that the passage itself, without going further, requires us to leave room for (not merely the past Roman destruction of Jerusalem, but) a prolonged series of wars and desolations of indefinite duration, which has been thus far too truly accomplished.³

What mainly fills the gap between the 69th and 70th week is the time of the calling out of Jews and Gentiles to form one new man (Eph. 2); i.e., the church which is Christ's body (Eph. 1:22,23). This was a "mystery", a divinely kept secret which does not appear in the O.T. prophets (Rom. 16:25,26; Col. 1; Eph. 3).

We should also note that the second coming of Christ has two phases, or parts. The first part, which we call the 'rapture', will result in the removal of the saints (1 Thess. 4:14-18; John 14:1-3, etc.) before the opening of the 70th week. But there may, or may not, be an interval of a little time between the rapture and the opening of the 70th week. Before the opening of the 70th week a covenant will be in effect and then there will occur a seven year confirmation of this covenant. **This confirmation will mark the onset of the 70th week.** Christ will appear in glory just a little after the close of the 70th week.

The coming Roman prince will be in sufficient power at the opening of the 70th week to confirm a covenant of protection for Israel for seven years (Dan. 9:27). In the middle of the 70th week he will enter upon a **new phase of power** which he will wield for 42 months (Rev. 13:5). On the 1260th day from the middle of the 70th week he will kill the two witnesses, who will lie dead for three and one-half days, when they will be resurrected and taken up (Rev. 11:3-7).⁴ His own destruction, along with the false prophet (the Antichrist), is recorded in Rev. 19. These are the first of a series of enemies destroyed by Christ when He appears in glory. His coming thus inaugurates "the day of the Lord" (an epoch which lasts throughout the millennium and the "little season") and also begins

"the war of the great day of God the Almighty". During this war Christ will sequentially destroy His enemies preparatory to the setting up the millennial kingdom on the 1335th day from the middle of the 70th week.

There is, then, a long gap of time between that 10th Nisan when our Lord entered Jerusalem, the day on which we think the 69th week ended, and the commencement of the 70th week which is still future. There are Christians who object to such a gap because of various theological presuppositions, as we shall see later, but there is nothing unusual about such an interval being noted in Scripture.

1. Luke 4:16-20 gives a plain example of such a gap. Our Lord quoted from Isa. 61:2 but omitted the last half because it was not then the time for the vengeance of our God. Today it still is not the time so the gap has been long.
2. Another well known example of a gap, or hiatus, is found between Zech. 9:9 and 10. V. 9 is fulfilled but v. 10 awaits fulfillment. The gap has been long.
3. Dan. 8:22 refers to the breakup of Alexander's empire and Dan. 8:23 jumps all the way to the time of the final King of the North, a gap that is greater than that between the 69th and 70th week.
4. There are many of these gaps and of course opposers have ways of explaining them away, ways which need not detain us here. You should note that most of these gaps are of much the same length because most of them have to do with the interval between the death of Christ and His return in power. See Dan. 7:22,23; 8:25,26; Psalm 110:1,2; Hosea 3:4,5; Luke 1:31-33; Rom. 11:25,26; Rev. 12:1-7; cp. 1 Pet. 3:12 and Psalm 34:16.

Other than those prophecies that were fulfilled in the birth, life, death, resurrection and ascension of Christ (and a few others before He came) the others will be fulfilled in the future.⁵

WHO CONFIRMS A COVENANT WITH WHOM, AND WHY?

In Dan. 9:27 we read that "he shall confirm a covenant with the many one week." "He" does not refer to our Lord. It is obvious that our Lord has not confirmed a covenant with anyone for seven years. Since this is so obvious, the question arises, Why should anyone think that this "he" refers to the Lord Jesus? There are Christians that think so because they have vast theological systems which require this false notion in order to

maintain the system. (This will be examined in some detail in ch. 4). "He" refers to the coming prince who will come from the people who destroyed Jerusalem in A.D. 70. Observe that "he" does not refer to the Roman Titus of A.D. 70. Here we have an indication of the coming prince's nationality. He is of the people that destroyed the city; thus he is a Roman.

There is a future, coming, Roman prince who will *confirm* a covenant for one week (seven years). He will not 'make' the covenant at that point in time. Note what Scripture states! He will *confirm* A covenant. Below we shall see that this covenant is a covenant of protection against the (future) King of the North of Dan. 11, guaranteeing the national polity of Israel. This covenant will be confirmed with "the many" -- which refers to the mass of the Jews in Palestine during the 70th week. Some, as we can observe already now, will have returned to their land. Note that this return is man's work, not the regathering that God will accomplish. It is false that God regathered Israel in 1948. His work will take place after the close of the 70th week and after Christ appears in power and glory, but before the 1335th day when the Kingdom is inaugurated.

Before considering the nature of the covenant, a little background concerning several powers around Israel during the 70th week would be helpful. At this point you should read Dan. 8. There we are told of a he-goat which represents the Grecian empire. The goat had a notable horn (v. 5) which was suddenly broken (v. 8). That horn denotes the first King of Greece (v. 21) who is known historically as Alexander the Great, who died at about 32 years of age. The horn was suddenly broken and four horns arose in its place. Alexander's empire was divided among his four generals upon his sudden death. Of special interest is the territory north of Palestine (the ruler of which is designated the King of the North) and the territory south of Palestine (the ruler of which is designated the King of the South; i.e., Egypt, where the Ptolemies reigned). In the northern division of Alexander's empire, comprising the Turkey - Syria area, there eventually arose a King named Antiochus Epiphanes, denoted as the little horn of Dan. 8. He is a type of the final King of the North that shall oppose Israel "when the transgressors shall have come to the full". See the end of Dan. 8. Dan. 11 takes up this subject again; vv. 1-4 reaffirm what has been said above. There is prophecy in this chapter concerning the lines of these two Kings, so fulfilled that the infidel heart says that it must have been written after the facts. The prophecy jumps to what is still future. Vv. 36-39 introduce the Antichrist, the wilful King in Israel ⁶ during the last half of the 70th week. He will be the object of the animosity of both the King of the North and the King of the South. The Jews, then, will be in grave danger (we see it developing today) and will finally be over-run, mainly by the King of the North. They, "the

many," will wish to be protected and will seek a covenant from the western power (essentially, the revived Roman empire) and its head, the coming Roman prince, in order to hinder the aggression of the King of the North.

Isaiah refers prophetically to the King of the North as the Assyrian (Assyria serves as a foreshadow of coming events) and takes up the subject of this covenant in Isa. 28:14-22. God's promise is that the "overflowing scourge" (i.e., the Assyrian power) will pass through Israel in spite of the covenant, as also Dan. 11:40-45 and 9:26,27 show.

The King of the North will over-run Palestine and go down into Egypt also. But then the Lord will come, and this King will hear tidings and return to Palestine (Dan. 11:44) but the Lord will destroy the King of the North (Dan. 8:25) when he returns. The details of all this must be left for another occasion.

THE CESSATION OF THE SACRIFICES

In the middle of this future 70th week, "he shall cause the sacrifice and oblation to cease." This tells us that the Jews will have reinstituted sacrifices and that the coming Roman prince will put a stop to this.

Many events will transpire about the middle of the 70th week, one of which is that Satan will be cast down to the earth (Rev. 12). Another is that the first beast of Rev. 12 (i.e., the coming Roman prince) will exert direct Satanic power, such as has never been before, for 42 months, i.e., for the last half-week. Also, at the middle of the week the Antichrist (the second beast of Rev. 13, the false prophet, the Man of Sin) will place an idol in what is a holy place (Dan. 12:11; Matt. 24:15). This idol seems to be the image of the first beast (Rev. 13:15) -- to which he gives "breath", not "life." These two, along with Satan, are three who will be worshipped after the middle of the 70th week. This is why the coming Roman prince will cause the Jewish sacrifices to cease: so that the diabolical worship will replace it. This marks the beginning of the apostasy (2 Thess. 2:3) and the revelation of the Man of Sin. Religious Babylon (Christendom, after the rapture) having been destroyed by the beast and the 10 kings (Rev. 17:16) just before the middle of the week, as it appears, paves the way for the Satanic religion directed by the false prophet, the Antichrist. Those that had been part of Christendom, now fully apostate, along with "the many", i.e., the mass of the Jews, will be given over by God to believe the lie (2 Thess. 2:9-12). But the remnant, the faithful Jews, will not bow to the false god. Cp. the typical passage

in Dan. 3:14-30 where the three children of Israel would not bow to the false god.

It has often been said that the coming Roman prince will break the covenant in the middle of the week. Dan. 9:27 does not say so. The covenant has to do with protection against aggression. What he will do is to cause the sacrifices to stop.

It has been said that he will turn upon the Jews. This also is false. "The many", i.e., the mass of the Jews will participate in the false worship and will also receive the mark of the beast.

The fact that during the first half-week there will be sacrifices implies that there will also be a temple. At any rate, there will be a temple during the second half-week. Indeed, 2 Thess. 2:4 refers to such a temple as well as our Lord's words concerning a holy place (not the holy of holies).

THE DESOLATION POURED OUT

The protection of abominations that Dan. 9:27 mentions refers to the enforcement and protection of the idolatry and Satan worship that will commence about the middle of the 70th week. It is because of this that God's worst judgments will be poured out upon the dominions of the coming prince and on Palestine under the Antichrist. Daniel's people are especially referred to as the "**desolate**", the term denoting their condition as a result of the pouring out of God's judgments upon them.

Because of this protection of abominations, God will send a "**desolator**", the King of the North (Dan. 11:40 ff), the Assyrian of the other prophets. Israel will writhe under these judgments determined by God until the "**consumption**" is completed (cp. Isa. 10:22,23; 28:22 in J.N. Darby's trans.).

THE END THEREOF

The image of Dan. 2 depicts the period spoken of by our Lord called "the times of the Gentiles" (Luke 21). This is the time during which Israel is called "Lo-ammi" (Hosea 1:9), meaning 'not my people.' During this time Jerusalem is subject to invasions and wars. At "the end thereof" there will be a terrible time. No, the times of the Gentiles did not end in 1948. Why should anyone think so? Has the smiting stone fallen on the image yet (Dan. 2)? This image represents power in the hands of the Gentiles and that power subsists until Christ comes in power and glory to

bring it to an end and establish Israel as the head of the nations. The overflowing scourge must still overrun the land.

Daniel also speaks in a number of places about "the time of the end" (Dan. 8:17; 12:4,9). This expression denotes a final, closing period of the end of Gentile rule, terminated by the smiting stone falling on the feet of the image (Dan. 2) and then that stone becoming a mountain. This pictures Christ's Kingdom catastrophically displacing the Gentile power and filling the whole earth. Then shall the knowledge of the Lord fill the earth as the waters cover the sea!

"The end" and "the time of the end" go a little beyond the terminal point of the 70th week.

THE SIXFOLD BLESSING

Seventy weeks are required for the realization of the six-fold blessing predicted in Dan. 9:24. This is not to say that the blessings will be obtained during the 70, or 70th week, as some suppose. We will consider these blessings in detail in ch. 4; and since the 70th week is still future and Ezekiel 40-48 refers to a future, millennial temple, it is clear that since one of the blessings is the anointing of the holy of holies, this blessing is realized after the 70th week, because this temple will be built later. The other five blessings will be realized during the 75 day period between the 1260th and 1335th day from the middle of the week. Israel must pass through that 70th week and the attack of the King of the North before she is brought into these blessings.

* * * * *

Let us now consider these matters in more detail.

NOTES FOR CH. 3

1. There are some difficulties with the 70 years duration and the 'received' chronology of this period. We will believe what Scripture says about it. Some scholars take the 70 years to be a round number, a life span, and propose several beginning and ending points. However, the time starts in 2 Chron. 36 and ends in Ezra 1.

(1) The texts express that the king of Babylon would be served 70 years (Jer. 25:11,12; 29:10).

(2) 2 Chron. 36:21 ties the date, not to a life span, but to the land enjoying its neglected sabbaths (cp. Lev. 25:2-7, 20-22; 26:34,35,43).

(3) Jeremiah's prophecy was fulfilled (2 Chron. 36:21).

(4) The natural conclusion from reading 2 Chron. 36:21 and 22 is that v. 22 refers to the accomplishment of v. 21.

(5) Daniel (9:2) understood "the books" to mean 70 years.

(6) In connection with Daniel's understanding and prayer, he received the prophecy of the 490 (literal) years -- at the end of which would occur the final blessing for Israel.

(7) And, finally, Ezra 1:1 tells us that the fulfillment came consequent upon Cyrus' accession to power.

2. It is difficult to comprehend the real point regarding a "conservative" man trying to prove Cyrus' decree of 538 B.C. was the starting point. It ends the prophecy nowhere -- in the middle of the first century B.C. This meaningless ending then results in making sections of the prophecy mean indefinite periods. Or others who start from Cyrus' order insist secular chronology is in error and that there were only 483 years from his order to Christ's death or His baptism. Isa. 45:13 and 44:28 mean that the result of Cyrus' decree would be the rebuilding of the city. But the starting point of Daniel's prophecy requires the rebuilding of the walls.

3. *The Bible Witness and Review* 1:319 (1877).

4. Observe that this is on the 1263rd day ($1260 + 3 \frac{1}{2}$) from the middle of the 70th week and Christ has not by that time come in glory.

5. There are prophecies that are cited in the N.T. and persons wrongly use these to, in reality, contradict Rom. 16:25,26, etc. They will be fulfilled in the future, but are cited in Acts and the epistles to illustrate something, or for a principle, or to show that something is not inconsistent with what was said in the O.T.

6. This wilful king is, as the text indicates, a Jew. He is the final Antichrist; the false prophet of Rev.; the second beast of Rev. 13; the Lawless One and Man of Sin of 2 Thess. 2. He will be a king in Israel and the director of religious affairs, heading up the Jewish apostasy and the apostasy of Christendom, which commences in the middle of the 70th week. He will, of course, work for the coming Roman prince -- who is the first beast of Rev. 13. The first beast is the final holder of the power first committed to the great Babylonian, Nebuchadnezzar (see Dan. 2). Hence he is styled the king of Babylon in Isa. 14 -- he is Lucifer, whom the Lord will take and summarily cast into the lake of fire (Rev. 19).

4 | DETAILED EXAMINATION OF THE PROPHECY

THE AMILLENNIAL AND POSTMILLENNIAL POSITION SUMMARIZED

Previously, we briefly considered the meaning of the prophecy of the 70 weeks. Here we shall enter into detail and examine the idea that the 70 weeks are continuous, a tenet of many non-premillennarians. If it is so that the 70th week is still future, then, as we shall see, amillennialism is overthrown. Let us then consider what is urged against the truth, trusting that our Lord will only thereby turn it to our profit by bringing out more clearly the meaning of the prophecy and confirm us in the truth.

The amillennial and postmillennial systems (which handle the 70th week in pretty much the same manner) are summarized by the postmillenarian L. Boettner, as follows:

POSTMILLENNIALISM

Postmillennialism is that view of the last things which holds that the kingdom of God is now being extended in the world through the preaching of the Gospel and the saving work of the Holy Spirit, that the world eventually will be Christianized, and that the return of Christ will occur at the close of a long period of righteousness and peace commonly called the Millennium.

. . . orthodox Postmillennialism regards the kingdom of God as the product of the supernatural working of the Holy Spirit in connection with the preaching of the Gospel.

AMILLENNIALISM

Amillennialism is that view of the last things which holds that the Bible does not predict a 'Millennium' or period of worldwide peace and righteousness on this earth before the end of the world. (Amillennialism teaches that there will be a parallel and contemporaneous development of good and evil -- God's kingdom and Satan's kingdom -- in this world, which will continue until the second coming of Christ. At the second coming of Christ the resurrection and judgment will take place, followed by the eternal order of things -- the absolute, perfect kingdom of God, in which there will be no sin, suffering nor death).¹

The position of many amillenarians is that we are in the millennium now and the first resurrection means spiritual birth, not physical resurrection. Christ is either reigning through the church on earth, or is reigning in heaven. Some think we are in the "little season" now. It is evident therefore that a future week of Daniel's 70 weeks is excluded from the system. If Daniel's 70th week is future, the whole system is false.

Such also believe that the Old Testament saints, or at least Israel, were part of the church and that the church is the "spiritual Israel"; and also that some day Christ will come and there will be a general judgment at which our destinies will be decided, though some know better. However, our destiny is already decided (Rom. 8:30).

The amillennial and postmillennial positions concerning the 70th week, of those whose views we shall examine, is essentially this:

1. There is no break between the 69th and the 70th week. ²
2. The 70th week began at the start of our Lord's ministry or at His baptism. ³
3. The Lord died in the middle of the 70th week. ⁴
4. The covenant of Dan.9:27 is the new covenant, ⁵ though some say it is the covenant of grace ⁶ (a figment of their imagination), or the Abrahamic covenant. ⁷
5. There is not full agreement on what terminated the 70th week. ⁸ The last half of the 70th week is really a difficulty. ⁹ Some do not know when it ended. ¹⁰ Indeed, when one reads their books, one can sense the embarrassment caused by not knowing what to do with the last

half-week, since it is alleged our Lord died in the middle of that week and there is no room in their system for a gap. Some writers simply ignore the matter.

6. However, though it is claimed that there is no gap between the 69th and 70th week, and the idea of a gap is denounced, some sneak in a little gap between the middle of the 70th week (when our Lord died, they allege) and the last 3-1/2 years, which is then alleged to be the war with Titus beginning in A.D.70.¹¹ Others would say that the last 3-1/2 years were graciously extended to the destruction of Jerusalem.¹² It is evident that an embarrassment is felt concerning where to terminate the 70th week. The suggestions are characterized by the vagueness and generalities commonly found in the prophetic part of this theological system.
7. The work of the cross is supposed to have fulfilled either all of Daniel 9:24¹³ or part of it.¹⁴
8. The "sevens" are an indefinite designation of a period of time, the duration of which must be determined on other grounds.¹⁵

I hope I have not in any way misrepresented the position(s) of some of my brethren in Christ.

70, NOT 69-1/2 WEEKS ARE REQUIRED BY DAN. 9:24

In one way or another the opposers of a future (Daniel's 70th) week terminate the prophecy at 69 1/2 weeks; at the crucifixion of Christ. There is thus a half-week left over and there are various schemes to get rid of it.¹⁶ Let us see how Scripture speaks of this matter. In subjection to 1 Peter 1:20, which tells us no prophecy is to be interpreted in isolation, we note that the Revelation does speak of a half-week; and let us bear in mind that Rev. was written well after the crucifixion and likely after the destruction of Jerusalem in A.D. 70 by Titus.

1. 1260 days (Rev. 11:3; 12:6) = 3-1/2 years.
2. 42 months (Rev. 11:2; 13:5) = 3-1/2 years.
3. Time, times and a half time (Rev. 12:14), or 1 year, 2 years and a

half year = 3-1/2 years.

The Revelation and Daniel are interlocked through the following expressions found in Daniel (thus illustrating the meaning of 1 Pet. 1:20).

1. 1290 and 1335 days (Dan. 12:11,12). See the chart for these. They are dated from the middle of the 70th week.
2. Time, times and a half-time (Dan. 7:25; 12:7).
3. The middle of the 70th week (Dan. 9:27).

Note then that Dan. 9:27 does indeed speak of two half-weeks, or how else would amillenarians arrive at starting the 70th week at the Lord's baptism 3-1/2 years before His death? They are left with a dangling half-week.

Matt. 24 and Mark 13 also show the half-weeks. The placing of the abomination of desolation marks the dividing point.

The references in Revelation and Daniel all date from the middle of the week, most ending on the very end of that week and two going beyond it (1290, 1335). The blessing for Israel will fully arrive on the 1335th day, and what can it be but the joy of the kingdom? There is a seventh month coming in Israel's history (Lev. 23) and on the first day of that month (the 1320th day) will be the feast of trumpets when all Israel is gathered and united. On the 10th day (1330th day) will be the fulfillment to Israel of the feast of atonement (Zech. 12:12-14). Then on the 15th day (the 1335th day from the middle of the week) will be the feast of tabernacles, which typifies the joy of the kingdom. Then shall Messiah reign before His ancients in glory (Isa. 24:23). These feasts and days are noted in orange color on the chart, just before the millennium.

The futurity of the 70th week is certain from Scripture, and passage after passage interlocks to show it is so. The futurity of the 70th week also means that the full 70 weeks will transpire before the six-fold blessing for Israel occurs, as Scripture says. Otherwise, we have to drop 3-1/2 years, or bring in Stephen, or insert a 40 year gap, or conjecture about the mythical "covenant of grace", or the New Covenant, and even the Abrahamic Covenant, as we shall see later.

It is erroneous to think Christ will come on the 1260th day from the middle of the week. The two witnesses lie dead in the street for 3-1/2 days after the 1260th day while the beast and the apostates ("them that dwell on the earth" -- a moral class mentioned some ten times) rejoice.

The millennium will begin on the 1335th day (Dan. 12:12), the first day of the feast of tabernacles, as I hope to show more fully elsewhere. This is not the place to enlarge on this interval during which Christ will come and conduct "the war of the great day of God the Almighty", referring to a sequence of battles. Armageddon is a symbol referring to this. "The battle of Armageddon" is not a scripture phrase and is a misleading idea. I mention all this to show that there is a space of time after the 70th week during which the blessedness of Dan. 9:24 will be brought in except that the anointing of the holy of holies will require first the building of the temple of Ezek. 40-48.

THE SIX-FOLD BLESSING

Seventy weeks must be completed before the six-fold blessing of Dan. 9:24 can come to Israel as a **nation**. The Deliverer will turn away ungodliness from Jacob and all Israel will be saved (Rom. 11:26), the rebels having been purged out (Ezek. 20), thus leaving only the righteous (Isa. 60:21). This purging will take place at a point during the 75 day interval between the 1260th and 1335th day. Christ had not only died to gather in one the children of God scattered abroad, but He also **died for that nation** (John 11:51,52). ". . . Jesus Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers . . ." (Rom. 15:8). There is indeed a future for that nation, as such. There will be a time when the nation will only be composed of those to whom the blood applies -- they shall be under the new covenant (Jer. 31:33; Heb. 10:16; 8:10).

The prophecy of Daniel 9:24 notices the result of Christ's work as bringing the nation, as such, into its blessings. Of course, each individual will know his sins forgiven.

TO CLOSE THE TRANSGRESSION

The traditional view is that the phrase "close the transgression" refers to the atonement which allegedly took place in the middle of the 70th week. On the other hand, P. Mauro thinks that Matt. 23:32 was "a declaration that the hour had come for them 'to finish the transgression'," i.e. crucify the Lord.¹⁷

Both views indicate that the statements of scripture are not received. Seventy weeks are apportioned "to close the transgression". In effect, our brethren say, NOT SO! Only 69-1/2 were needed to close the transgress-

sion. I believe 70 weeks are required because scripture *expressly* says so (Dan. 9:24). This same reply applies to their statements on the other five expressions that require 70 weeks also. Let us turn to another objection to these errors, namely, that the transgression of Daniel's people continued after the crucifixion.

1 Thess. 2:15,16 shows that the Jews were still filling their measure years after the Lord died. So if the 70 weeks are all connected we note the fact that the transgression was still continuing after the close of the 70 weeks.

It was a very wicked thing to crucify their Messiah. He said, "If these things be done in the green tree, what shall be done in the dry?" (Luke 23:31). That is, if they crucified Messiah in the youth time of their departure, what will they do when it is well advanced? What will they add to their crime to fill up their measure? The fullness of idolatry will possess them (Matt. 12:43-45) and they will receive another in his own name (John 5:43), the Antichrist.

But finally Christ will purge all the rebels from among Israel (Ezek. 20:33-38) and turn away ungodliness from Jacob. And so all Israel shall be saved (Rom. 11:26). They shall all be righteous (Isa. 60:21). And God will make a new covenant with them (Heb. 8:10-13). Thus, the transgression will be closed when the 70th, future week is ended and Messiah reigns over Israel purged and cleansed. E. J. Young wonders how we can say the transgression will be closed if we hold that there is sin in the millennium.¹⁸ The reply is that we are speaking of what Dan. 9:24 is about, namely, "*thy* people and *thy* holy city" and he extends Dan. 9:24 beyond that. Hence he brings in difficulty where there is none.

TO MAKE AN END OF SINS

This is also said to be accomplished in the middle of the week (69-1/2), P. Mauro stating that Heb. 1:3 settles the matter.¹⁹

No sound person denies that Christ bore our sins in His own body on the tree during the three hours of darkness. "To make an end of sins" does not refer to this act, however. The phrase refers to the application of that work, according to God's governmental ways, to the nation of Israel in a coming day when the Deliverer will come from Zion and turn away ungodliness from Jacob (Rom. 11:26). Under the new covenant their sins and iniquities will not be remembered (Heb. 8:12).

The death of Christ has something in it that has a special reference to the mention of Israel. John 11:52 expressly says that He died for that nation. There is a special, national blessing that Israel shall receive as a consequence of the shed blood of the new covenant. The unconditional Abrahamic covenant (which could not be set aside by the conditional covenant of the law -- Gal. 3) will be realized in the new covenant, which is also unconditional.

Besides, Rom. 11:27,28 applies to Israel. Spiritual alchemy simply cannot transmute "Jacob" into meaning "the church". Rom. 11:27 says "when I shall have taken away their sins". This is when Jehovah, according to Dan. 9:24, will "make an end of sins". Not 69-1/2, but 70 weeks need to be fulfilled first.

Zech. 13:1 synchronizes with Rom. 11:27,28 and Dan. 9:24. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." This will be the day of atonement on the 1330th day, five days before the feast of tabernacles on the 1335th day from the middle of the week. (The regathering of all tribes answers to "trumpets" (cp. Lev. 23) on the 1320th day).

TO MAKE EXPIATION FOR INIQUITY

In a footnote to the expression "make expiation for iniquity" found in J. N. Darby's translation we read, "Or 'forgive', see Psalm 78:38."

The traditional view applies this phrase to the atonement; and P. Mauro thinks that Rom. 5:8-10 and Col. 1:20-22 are applicable. ²⁰ E. J. Young says it is general iniquity. ²¹

Isa. 40:2 synchronizes with Daniel 9:24:

"Speak to the heart of Jerusalem and cry unto her, that her time of suffering is accomplished, that her iniquity is pardoned; for she hath received of Jehovah's hand double for all her sins."

Was Jerusalem's iniquity pardoned when the Lord died? Indeed not. Was it pardoned 3-1/2 years later? Certainly not. Later yet we find Jerusalem still fulfilling Matt. 22:6. We find Jews filling up their measure (1 Thess. 2:15,16) as we see throughout Acts. Then in A.D. 70 there occurred the destruction of Jerusalem. So Isa. 40:2 shows that the forgiveness for iniquity is still to be accomplished. It has to do with God's ways of government with Israel.

TO BRING IN THE RIGHTEOUSNESS OF THE AGES

The traditional view, says O. T. Allis, is that everlasting righteousness was provided by Christ's obedience and keeping of the law of God for the redeemed.²² This may be acceptable theology for Covenant theologians, but it is not Biblical truth. It is a defective view of the work of Christ. E. J. Young says it is the righteousness of God. It is a condition of being right with God.²³ This is extremely poor teaching on the righteousness of God. P. Mauro says Christ brought it in through His sacrifice (Rom. 3:21-26). "It endures forever; and this is what is emphasized in the prophecy."²⁴

Now, the righteous foundation for all blessing has been laid by the work upon the cross, but it is a mistake to say that the righteousness spoken of has been brought in. There are three things to note about righteousness in this connection:

1. *Grace reigns* through righteousness now (Rom. 5:21). Grace can only be shown because the righteous foundation has been laid. But righteousness does not reign now, grace does.
2. During the millennium righteousness shall reign when the Sun of righteousness arises (Mal. 4:2), and then Jerusalem will be known as the city of righteousness (Isa. 1:26). This is the time "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). See also Psalm 9:8; 96:13; Acts 17:31; Heb. 1:8, Psalm 110:2.
3. In the eternal state righteousness shall "dwell" (2 Peter 3:13). It does not *reign* then because there will be no opposition to righteousness. It will then *dwell*, characterizing that state.

Why don't expositors stay within the stated context -- "thy people and thy city"? Everlasting righteousness will be brought in *for Israel and Jerusalem*, to whom this prophecy applies, when the whole nation is saved (Rom. 11:26). Isa. 60:21 says, "Thy people also shall be all righteous." (Of course, all rebels will have been purged; Ezek 20.) This is not true of the nations. And then Israel will be the center of God's righteous government. And this righteousness will continue on into the eternal state.

Note well the application of the prophecy is to Daniel's people and

city:

"Seventy weeks are apportioned out upon thy people and upon *thy holy city* . . . to bring in the righteousness of the ages."

"Therefore saith the Lord, Jehovah of hosts, the Mighty One of Israel: Ah! I will ease me of mine adversaries, and avenge me of mine enemies. And I will turn my hand upon thee, and will thoroughly purge away thy dross, and take away all thine alloy; and I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterwards thou shalt be called, Town of righteousness, Faithful city. Zion shall be redeemed with judgment, and they that return of her with righteousness. But the ruin of the transgressors and of the sinners [shall be] together; and they that forsake Jehovah shall be consumed" (Isa. 1:24-28).

"Behold, the days come, saith Jehovah, when I will raise unto David a righteous Branch, who shall reign as king, and act wisely, and shall execute judgment and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell in safety; and this is his name whereby he shall be called, Jehovah our Righteousness" (Jer. 23:5,6).

TO SEAL THE VISION AND PROPHET

Some think that this means that Christ's life, death and resurrection authenticated prophecy. Salmon says it probably refers to the mysterious blindness which came upon Israel.²⁵ So Mauro, who applies Isa. 6:10 and Matt. 13:14,15.²⁶ Young says it means that the function of prophecy was finished. When our Lord came, he says, there was no longer any need for prophetic revelation in the sense in which we have it in the Old Testament.²⁷

Let us consider E. J. Young's error first. Dan. 9:26 speaks prophetically of the destruction of Jerusalem. So does Matt. 22:7. The Old Testament speaks much of the day of the Lord. So does 2 Peter 3:10. The Revelation, the Apocalypse, is certainly apocalyptic. 2 Thess. 1 and 2 are prophetic. So Young's remark is mere assertion.

It is not a question of our Lord's authenticating prophecy. There are numbers of things that have done that. Neither do Isa. 6:10 and Matt. 13:14,15 have any relation to the subject. The goal of Old Testament prophecy is not only the sufferings of Messiah, but the sufferings and the glory (Luke 24:26). The glory is not yet manifested. Christ is not yet

manifested. But He will be, and we with Him (Col. 3:4). To whom are Christ AND we going to be manifested? We shall appear with Him and be manifested to the world when He comes in His kingdom power. Then His glory will be manifested. Then when His judgments are in the earth, vision and prophecy will be sealed. Then the Old Testament visions and prophets will be publicly vindicated. See Jer. 33:14-16. Daniel's people and Jerusalem will then have the place of which the visions and prophets spoke.

TO ANOINT THE HOLY OF HOLIES

O. T. Allis says that the traditional view is that this may either refer to a person, in which case it may be the descent of the Holy Spirit ²⁸, or to a place, in which case it may be the entrance of Christ into heaven (Heb. 9:12). ²⁹

Salmon says, "I understand Christ Himself to be the 'Most Holy'." ³⁰ So Young, who says it refers to the anointing of Christ by the Holy Spirit. Some, he says, apply it to the heavenly Jerusalem (Rev. 21:1-27). ³¹

Another wrote,

A. I cannot find that any *person* is called in the Old Testament קֹדֶשׁ קֹדֶשׁ (Dan. 9:24). *Things* are, where characteristically described. The innermost part of the sanctuary is properly called קֹדֶשׁ הַקִּדְשִׁים (Ex. 26:33). In Ezek. 45:3 the sanctuary is called "holy of holies" without the article. For the prophet there writes of the most holy sanctuary, not of the sanctuary *and* the most holy place, as the Authorized Version would represent it. With Ezekiel, then, before us we have a precedent for Daniel, there describing the *sanctuary*; and, looking at the subject of his prayer for the sanctuary (ver. 17), city and people (ver.18,19), the answer of the angel is in full keeping with his request. Seven heptads are determined upon thy people, and upon thy city, at the end of which the sanctuary will be anointed. I take it the Authorized Version gives the sense, though the anarthrous form is not the usual one where the house is described. So I should dissent from Dr. Pusey's views. The context would lead me to accept the Authorized Version as correct in making it the sanctuary, and not the Messiah. ³²

Christ is not, of course, the holy of holies. He is, however, minister of the "sanctuary", or "holy places" (Heb. 8:2). In the type of the

tabernacle He is typified as the ark which was in the holy of holies.

The temple of Ezekiel 40-48 will be built. It will not be built in the 70th week and since its holy of holies will be anointed it is therefore proved that the six blessings do not necessarily occur IN the 70th week.

The Shekinah will return in that day (Ezek. 43:1-7). Morally, the millennial temple will be the same house as Solomon's temple and the smaller temple built in Ezra's day. See Haggai 2:9 in J.N. Darby's translation -- "The latter glory of this house" The latter glory is the millennial glory.

WHAT DOES "UNTO MESSIAH THE PRINCE" MEAN?

WHAT DOES THE WORD "PRINCE" MEAN?

Dan. 9:25 states that the first 69 weeks of Daniel's 70 weeks extend "unto Messiah the Prince." Although rejected by His own people who said that they would not have this man to reign over them, the Lord Jesus, the Messiah, is destined by God to reign over them. His royal glories are intimated here in the expression "Messiah the Prince." Some have been confused by connecting the **royal** glories of Christ as Prince and King of Israel with a number of New Testament passages which use the same word, "prince," in a different sense. Indeed, P. Mauro thinks that four of these passages give us God's mind as to the meaning of the word "prince". He cites Acts 3:15, Acts 5:31, Heb. 2:10 and Heb. 12:2, where in the KJV we have respectively "Prince of life," "a Prince," "the Captain," "the author".³³ It is true that the same Greek word is used in each place.

In a footnote in J.N. Darby's translation of Acts 3:15 he says:

This word is difficult to render in English. It is "leader," but it is more. It is used for one who begins and sets a matter on. The Greek word occurs four times in the New Testament, here and ch. 5:31; Heb. 2:10, 12:2. In Heb. 12:2 it means 'he began and fulfilled the whole course,' 'the origin' or 'originator,' though the word is harsh in connection with life. The word is only used of our Lord.

Thus, these New Testament passages have nothing to do with Christ's royal glories as Prince and King, a ruler over men and chief head of

government in the earth. We shall now consider several suggested interpretations of the whole phrase, "unto Messiah the Prince."

DOES IT MEAN UNTO THE LORD'S BAPTISM?

We have observed that the false scheme says that our Lord died in the middle of the 70th week, i.e. at 69 1/2. Therefore it would follow that the 69th week began at the start of our Lord's ministry and thus perhaps at His baptism. Since P. Mauro has given the most labored exposition of this point of all those we are reviewing, let us examine his arguments fully. I have numbered his paragraphs and will reply to them in their numerical order.

[1] The words "unto the Messiah" tell us with all requisite clearness and certainty to just what point in the life-time of Jesus Christ the measure of 69 sevens (483 years) reaches. The word Messiah (equivalent to the Greek *Christos*) means "the Anointed." We ask, therefore, where, in the earth-life of our Lord, was He *anointed* and presented to Israel? The answer is clearly given in the Gospels and Acts. It was at *His baptism in Jordan*; for then it was that the Holy Spirit descended upon Him in bodily shape as a dove; and then it was that John the Baptist bore witness to Him as the Son of God, and the Lamb of God. As the apostle Peter declared: "God *anointed* Jesus of Nazareth with the Holy Ghost and with power" (Acts 10:38); and from that time He gave Himself to His public Messianic ministry as a "minister of the circumcision."

[2] To this important matter we have also the Lord's own testimony. For, after His return in the power of the Spirit to Galilee, where, according to Isa. 9:1,2, the "Great Light" was to arise (see also Matt. 3:12-16), He went on the Sabbath day into the synagogue in Nazareth and read from the prophet Isaiah these memorable words: "*The Spirit of the Lord* is upon Me, because He hath *anointed Me* to preach the Gospel to the poor"; and then, having sat down, and the eyes of all being fastened intently upon Him, he said, "*This day is this Scripture fulfilled in your ears*" (Luke 4:16-21). Thus the Lord declared Himself to be *at that time* the "Anointed" One, that is, *the Messiah*.

[3] John the Baptist was sent to "*bear witness*" of Christ, and "that He should be *made manifest to Israel*" (John 1:6,7,31). This special ministry of John was discharged by him at the time of Christ's baptism. When, therefore, the Lord Jesus had been

"anointed" with the Holy Spirit, and had been "made manifest to Israel" by the witness of John, *then* the words of the prophecy "unto the Anointed One" were *completely* fulfilled. From that great and wonderful event, down to the day of His death, He was constantly before the people of Israel in His Messianic character, and was devoting Himself continuously to the fulfilling of His Messianic service, in going about doing good, manifesting the Father's Name, doing the Father's works, speaking the Father's words, healing the sick, giving sight to the blind, cleansing the lepers, raising the dead, and preaching the glad-tidings of the Kingdom of God.

[4] Indeed, even before He announced Himself in the synagogue in Nazareth as God's "Anointed One," He had plainly said to the woman of Samaria (when she spoke of "*Messiah*, Who is called *Christ*"), "*I that speak unto thee am He*" (John 4:25,26). Moreover, to the Samaritans who came out to see Him upon hearing the woman's report and her question "Is not this *the Messiah?*" He so fully revealed Himself that they were constrained to confess Him, saying, "We have heard Him ourselves, and know that this is indeed *the Christ* (the *Anointed One*), the Saviour of the world" (v. 42).

[5] Again, the purpose, as well as the effect, of the ministry of John the Baptist's public testimony to Christ is clearly revealed by the words of those who, upon hearing that testimony, followed Him. We read that "One of the two who heard John speak and followed Him (Jesus) was Andrew, Simon Peter's brother. He first findeth his own brother and saith unto him, We have found *the Messias*, which is, being interpreted, *the Christ*" (John 1:40,41).

[6] In these Scriptures the Holy Spirit has caused the important fact that Jesus was *the Anointed One* to be stated both in Hebrew and in Greek, so that the significance of it should not be lost. That "this Jesus is *the Christ*" is the great point of apostolic testimony (Acts 17:3); and it is the substance of "our faith," for "Whosoever believeth that *Jesus is the Christ* is born of God" (1 John 5:1,4,5). It is also the Rock-foundation upon which He builds His church (Matt.16:18; 1 Cor. 3:11).

[7] Thus the Spirit of God has been pleased to give us proof upon proof that, from our Lord's baptism and manifestation to Israel, He was, in the fullest sense, *the Messiah* or the Anointed of God. Manifestly there was no *previous* event in the earthly lifetime of our Lord which could be taken as meeting in any way

the words of Gabriel. And it is equally clear that no *subsequent* event could be taken as the fulfillment of those words. For there was, and could be, no subsequent occasion when the Lord was any more the "Anointed One" than when the Spirit descended upon Him at His baptism. Thus the Scriptures absolutely shut us up to the Lord's baptism, as the occasion when He was *Anointed*, and presented to Israel in His Messianic office. His baptism then marked the termination of the 69 weeks of Daniel 9:25, and the beginning of the last of the seventy weeks.

[8] Furthermore, in addition to the foregoing evidences, we have the culminating proof found in the fact that this epoch (His Baptism), and *this alone*, is *formally dated in the Scriptures* and that His age at the time is stated.³⁴

1. His first mistake is saying "unto the Messiah" instead of "unto Messiah **the Prince**." We do not know why he left "the Prince" out, but it certainly helps his case to do so because "the Prince" prepares the mind for a ROYAL manifestation.

The word "Christ", which means "Anointed", has nothing to do with His being anointed (*chrío*) by the Holy Spirit (Acts 10:38) any more than it follows that we are Christs also because God "has anointed (*chrío*) us" (2 Cor. 1:21). It would certainly be as reasonable to say that the disciples were anointed at Pentecost and presented to Israel in testimony.

We may ask then for His Princely as well as His Messianic ministry, if "unto Messiah the Prince" means what P. Mauro says it means, and again ask why Mauro conveniently drops **the Prince**. The plain fact is that the force of the entire phrase "unto the Messiah, the Prince" is not satisfied by His baptism.

2. Again he omits reference to **the Prince** and necessarily so because it makes us expect a ROYAL manifestation. Furthermore, He did not here publicly declare that He was *the* Anointed. When He asserts that, He does so as in John 4:25,26. Here (Luke 4:16-21) He is stating His present mission in the power of the Spirit. Note that He stops the quotation from Isaiah 61 in the middle. Why? His mission to execute vengeance is future.

This is not, then, a declaration that He is the Anointed, though He must be that to fulfil the prophecy, but He testified to His present mission of grace.

And even if He did say that He was the Christ, the phrase in question demands a ROYAL assertion concerning it.

3. In view of what P. Mauro said, it is very strange that John 1 says nothing about Messiah, but everything about the Godhead glory of the Son, and about the Lamb of God.

It is an error to say that John's testimony was discharged by him at the time of Christ's baptism. John's testimony as given in Matthew, Mark and Luke is to the Coming One. In John it is to One standing among them (John 1:26) and since John did not know Who He was until the baptism, it is clear that since he could say that He stood among them, this testimony in John 1 was delivered after the baptism. These messengers came to Him after that baptism. Therefore the words "that He might be manifested to Israel" were uttered at some time after the baptism.

Also it is strange to assert that He was constantly before the people of Israel in His Messianic character in view of the fact that He often told those whom He helped that they should not tell Who He was. It is evident that P. Mauro confounds the several views of our Lord given in the Gospels.

4. Indeed He said this to the woman, but not as Messiah the Prince, but as the Saviour of the world. This is the character in which He is presented here.

5. It is well that the remnant recognized Him, as did Peter (Matt. 16:16) and others (Luke 1 and 2). Why doesn't P. Mauro go back to the Lord's birth? After all, Simeon was to see the Christ (Luke 2:26). These disciples prove no more than THAT, certainly. But we are wanting the ROYAL manifestation!

6. This is not relevant to the discussion.

7. We shall shortly consider a subsequent event which gives the ROYAL manifestation, the Princely One. P. Mauro's dictum proves nothing but his insistence on his theory in the face of plain scriptures. Of course, He wasn't any more intrinsically the Messiah subsequent to His baptism. What does that prove? We want Messiah, the Prince. He also was not intrinsically any less the Messiah prior to His baptism either. P. Mauro seems to indicate that our Lord seemed to become the Messiah at that point, whereas it marked His entrance on His ministry.

8. It is not the baptism as such that is dated, but His entrance upon His public ministry. But the best way to see the error of this is to

consider the ROYAL presentation of Messiah.

Zech. 9:9 tells us how the King would come to them. All four Gospels record the event. Mark and Luke make no reference to Zechariah and John says, "As it is written." But Matthew who emphasizes the Messiahship said, "All this was done that it might be fulfilled which was spoken by the prophet."

This was that great day the 10th Nisan, the day when the Passover Lamb was put on display until the 14th day, when it was slain. This was the day Messiah the Prince came and officially and formally presented Himself as the King.

E. J. Young seems to make out of the Messiah's being a Prince the meaning that He is a royal priest. ³⁵

DOES IT MEAN UNTO THE LORD'S ANOINTING BY THE HOLY SPIRIT?

The term "Anointed" does not refer to the fact that the Lord was anointed by the Holy Spirit. If it did, it would mean the Lord Jesus was not the Messiah, i.e. the Anointed, before this event because He was not anointed before this. If this theory is true, I say, He was not the Christ, the Anointed, before His anointing with the Spirit.

But the angels said, "Today a Saviour has been born to you in David's city, who is Christ [the] Lord" (Luke 2:11). Also, regarding Simeon it is written that "it was divinely communicated to him by the Holy Spirit that he should not see death before he should see [the] Lord's Christ" (Luke 2:26). He saw the Anointed, not the one who was to become the Christ after Simeon's death; but he, Simeon, would see the Christ.

The term indicates that He is the chosen one of God to inherit the throne, just as David was God's anointed, only in the case of some of those kings a prophet poured oil on their heads. Now, I do not doubt that the descent of the Spirit upon Him was a special mark, but He was nonetheless the Christ when He was born. Thus the Magi looked for Him who was born king of the Jews (Matt. 2:2).

He was born the Saviour, the King, the Christ.

IT DOES MEAN UNTO THE PRESENTATION OF OUR LORD TO ISRAEL AS THEIR PRINCE!

He Who was God the Son from all eternity and the Messiah of Israel before the close of Daniel's 69th week was to assume publicly the office and status of Prince over Israel. Moses had been king in Jeshurun (Deut. 33:5). After rejecting Jehovah as king Israel was ruled by kings from Saul to Zedekiah. Then, after many years "without king and without prince" (Hos. 3:4), Messiah was presented to His nation as their Prince. This marks the end of Daniel's 69th week. Is there then any event connected with the first coming of Christ as recorded in the Gospels that fulfills this prophecy that Israel will again have a prince? Did that Lowly One, Who refused to let the mob make Him a king when they had been miraculously fed, ever show Himself publicly in fashion as a prince or king? Not according to P. Mauro, who denies Him His due royal glory as king at His first coming. He says:

For the title "Prince" is given to the Lord Jesus Christ by the Holy Spirit four times; whereas He was not once proclaimed by Heaven's authority as *King*, at His first coming. (He was referred to as the king by the Gentile Magi, by Nathaniel when he first met Him, by the excited multitude at His last entry into Jerusalem, when their nationalistic expectations had been raised to a high pitch by the miracle of the raising of Lazarus, and by Pilate in derision. He was not so styled by John the Baptist, by Himself, or by His immediate disciples and apostles. These latter called Him "Master" and "Lord".³⁶

The attention of the reader is drawn to the following words from the Lord's own mouth:

Pilate therefore said to him, *Thou* art then a king? Jesus answered, *Thou* sayest [it], that I am a king. I have been born for this, and for this have I come into the world, that I might bear witness to the truth (John 18:34).

This is as much an affirmation that He was a king as Matt. 26:63,64 and Luke 22:70 are affirmations that He is the Son of God. These affirmations by P. Mauro show how a false system can affect the mind.

Besides this direct assertion by our Lord, it is evident from the facts that the soldiers mocked Him as King of the Jews (John 19:2,3) and that the superscription on the cross was objected to because "HE said, I am king of the Jews" (John 19:21). This is not some alchemized kingdom of

the church, but He IS King of the Jews and He was King of the Jews then also.

The expectation of the manifest kingdom, which amillenarians label as "carnal", "Rabbinical" and "Pharisaic", was held by the godly remnant of Israel at that time (Matt. 18:1; Luke 19:11; 24:21; Acts 1:6; Matt. 20:20-28; Mark 15:43; Luke 1:67-69). Their expectation was right, but their timing was wrong. It follows that they regarded Him as King whether the scriptures record their saying so or not. It takes a lot of effrontery, too, to treat so shamefully Nathaniel's testimony (John 1:41). Not only did the Lord not rebuke the error Mauro thinks Nathaniel made, the Lord sanctioned it (John 1:50).

Furthermore, He WAS expressly proclaimed as king by heaven at His first coming. A man of God, speaking as he was moved by the Holy Spirit, so proclaimed the Lord Jesus. Zechariah the prophet looked on to the day of His triumphal entry into Jerusalem and exclaimed,

Rejoice greatly, daughter of Zion; shout, daughter of Jerusalem!
Behold, thy King cometh to thee: he is just, and having salvation;
lowly and riding upon an ass, even upon a colt, the foal of an ass
(Zech. 9:9).

See also Matt. 21:5 and John 12:15. This was Israel's king; and God from heaven by the mouth of Zechariah proclaimed Him king on this occasion.

The conclusion of the matter is that "Prince" has a relation to the word "King" and that "unto Messiah the Prince" means that the 69th week ran up to the ROYAL presentation of Messiah in fulfillment of Zech. 9:9. This took place on the 10th Nisan (i.e., 10th Abib) of the week in which the Lord was crucified on the 14th Nisan. On that day, "Pilate demanded of him saying, Art THOU the king of the Jews? And he answering him said, Thou sayest" (Luke 23:3). The fact is that at His first coming our Lord was a rejected King. They did not want the King in the person of the Lowly One.

MESSIAH CUT OFF

WHEN WAS MESSIAH CUT OFF?

We have seen that the objectors to the future week are agreed upon the erroneous notion that Messiah was crucified, or cut off, in the middle

of the 70th week. Consider the following:

1. The first thing to note is that scripture does not say that He was cut off in the middle of this week, nor does it imply it. It does not say or imply He was cut off at any time in the week. This in itself does not "prove" it was not so, but let us be aware that scripture neither affirms nor implies it.

2. The text does say that He would be cut off AFTER the 69 weeks. This shows that the crucifixion would occur outside of the 69 weeks. That fact only "proves" that the crucifixion lies within the 70th week to those who first ASSUME that the 70th week follows immediately upon the close of the 69th week. The proof is as good as the assumption and no stronger than that.

3. Note that AFTER the 69 weeks Jerusalem would be destroyed and its end shall be with an overflow; and unto THE END, war -- the desolation determined. THE END refers to the time noted in Dan. 11:40. Dan. 9:26 shows us that not only would the city and sanctuary be destroyed, but it must be rebuilt to have desolations again poured out at the end.

Both the cutting off of Messiah AND the destruction of the city are said to occur AFTER the 69 weeks. Read Dan. 9:26 again. It is all one. The text flows on. Both events transpire AFTER the 69 weeks. Amillenarians arbitrarily put the cutting off in the 70th week and the destruction after the 70th week.³⁷ It is arbitrary. They are forced to exclude the destruction of the city from the allegedly connected 70th week. Their theory of prophecy, which allows no future for Israel, requires that Christ be cut off in the middle of the week. The exigency of the situation demands that this be so and thus they say it is so. Thus E. J. Young says the mention of the destruction of Jerusalem is a detail so the Jews would know what would happen to the city consequent upon Messiah's death.³⁸

4. One error demands another and so the statement of scripture that a covenant is confirmed for one week must be eliminated. It must not be allowed that a coming Roman prince confirms a covenant one week. That wouldn't fit the system. Therefore it must be the new covenant, or the (fictional) covenant of grace, or the Abrahamic covenant. It must be one week that confirms the new covenant, or otherwise Christ Who confirms one of the other two covenants. All of these reasonings show a tremendous effort to work out the system, whereas the truth is patent: Christ died after the 69th weeks terminated, and the 70th week is disconnected from the 69 weeks and will commence after the destruction

of Jerusalem, which, like the death of Messiah, would transpire in the interval.

AND SHALL HAVE NOTHING

E. J. Young says this expression means that Christ was rejected by both God and man. Thus forsaken, He was cut off.³⁹

P. Mauro confuses it with Isaiah 53, stating that this is a question of His posterity.⁴⁰ Isaiah 53 indeed raises the question of the seed, as is obvious. Daniel 9 does not. Daniel 9 is concerned about what happens to Daniel's people and Jerusalem. It was in response to his prayer concerning the restoration of the Jews. With this was bound up the Messianic kingdom.

Messiah the Prince shall have nothing. Messiah the Prince shall not have His kingdom of glory then. Meanwhile, the city must be destroyed, and as noted, rebuilt in order for its desolations unto the end, and the seventieth week must transpire. All of this must run its course and during this interval He has not the manifested kingdom. That, we know from other scriptures, will be His when He comes with His saints (Col. 3:4; 2 Thess. 1; Rev. 17:14; 19:14). But meanwhile, these events of Dan. 9:26,27 must transpire. According to Rev. 3:21, He is on the Father's throne now. He has gone to the far country to get a kingdom and return (Luke 19:11-27). So meanwhile He sits there (with respect to His enemies) until Jehovah makes His enemies the footstool of His feet (Psalm 110:1). His day of power is yet to come and when it does, "Thy people shall be willing in the day of thy power" (Psalm 110:3).

As to the translation, another has said,

There is no question on the ground of Hebrew grammar. It can mean only "and shall have nothing." "But not for himself" is wholly unfounded. Shall I tell you how it came in? Because the Authorized Version wanted to make it sound Christian doctrine. But what had this to do with Gabriel's communication to Daniel? The only legitimate sense is "He shall be cut off and shall have nothing." With His cutting off went the loss of His Messianic rights, His glory as set king on the holy hill of Zion.⁴¹

THE CONFIRMATION OF THE COVENANT

WAS TITUS THE COMING PRINCE?

It appears that G. L. Murray believes that Titus was the coming prince.⁴² He complains that,

Dispensational conjecture is at its best in interpreting this verse. It admits the undeniable, that the Romans did destroy Jerusalem in the year 70 A.D., by the people of "the prince which is to come," but insists that the prince himself is still in the future. . . .

Dispensationalism is so determined to ignore the fact that this prophecy was fulfilled in 70 A.D. that it must not only find a future prince to fulfil it, but it must provide also an empire for that prince, and thus must teach the revival and reconstruction of the ancient Roman Empire, for which there is no support in Scripture except, as had been pointed out . . . a footnote in a certain edition of the Bible.⁴³

Opposers must be copying this last remark from each other, for we see it often. Godly men were correctly interpreting the prophecy long before C.I. Schofield became a Christian and much longer before any edition of the Schofield Reference Bible was published.

At any rate, those who make it out that our Lord confirmed a covenant and that Titus is the coming prince have done away with a future 70th week.

"The prince that shall come" is a ruler of the Romans. There is no reason to suppose he is not a Roman prince. The issue with those just quoted is whether it was Titus or a future prince. If the 70th week is future, the whole matter is resolved, and since we have seen that it is, we may say that there is a coming Roman prince and that he confirms a covenant for seven years. Let us observe that the text does not say that this prince destroyed the city. The destruction of the city refers to what happened in A.D. 70. It was done by the PEOPLE of some prince. Racial connection is the point, not identity in time. Racial continuity is the point, not a particular regiment of soldiers.

Young uses an analogy to overthrow this. He says that the armies of Washington are not the armies of Eisenhower (Second World War). One

wonders why he didn't say Washington's people are not Eisenhower's people, or Napoleon's people are not DeGaulle's people. The answer is obvious. The proper analogy would have reduced his argument to nothing. The text says PEOPLE, not armies. The fact is that Napoleon's people are DeGaulle's people; and the Romans are the people of a future prince. One can easily understand that in the past the people of a coming Roman prince did so and so.

WHO CONFIRMS A COVENANT?

O. T. Allis says,

. . . According to the Dispensational view, it is the "prince who shall come" [who confirms the covenant]; and it is argued that "prince" is the subject of the verb "confirm" because it is nearer to it than is the word "anointed (one)." But this argument is more than offset by the fact that the subject of the verb "destroy" is not "prince" but "people" ("and the people of the prince, the coming one, shall destroy"). If the nearest subject must be regarded as the subject of the verb "confirm," it should be "people" not "prince". ⁴⁴

If the nearest subjects are "people" and then "prince", then "Messiah" is farthest away and we should expect that it will not be on such grounds that amillenarians claim that Messiah is the one Who confirms a covenant. If anything is to be said in favor of the proximity of the subject to the verb, the personal pronoun HE will refer to the "prince", not to "people". This conclusion not only has the proximity of subject and verb in its favor; it does not entangle us in the confusion of the opposing view of the last week.

One of the few things O. T. Allis rightly says about this prophecy is this:

For it is only natural to suppose that the confirming of the covenant and the abolishing of sacrifices is performed by the same person. ⁴⁵

This the future Roman prince will do, though undoubtedly through the instrumentality of the Antichrist who will be king in Jerusalem.

O. T. Allis continues,

On the other hand, there are many instances in the Bible where the subject which is to be supplied to a verb is not the one which immediately or closely precedes it but another that is more remote. Furthermore, the statement regarding the people of the prince is that they shall destroy the city. Dispensationalists admit that this refers to the destruction of Jerusalem by the Romans under Titus. It should follow then, according to their view, that the subject of the verb "confirm" must be Titus himself. But if vs.27 refers exclusively to the time of the end, it must be *Titus redivivus* or another Roman king of whom he was a type. We have already seen that the interpretation of the words, "and he shall cause the sacrifice and the oblation to cease," find a very appropriate fulfillment in the atoning work of Christ on the cross.⁴⁶

We are happy to have O. T. Allis acknowledge that if v. 27 is future, then this prince may be a Roman king. And his last sentence shows us that the reason for rejecting this is that notion he and others have about the crucifixion in the middle of the week, which, of course, suits covenant theology.

We can see the character of the opposition from the following remark, selected from five supposed benefits that O.T. Allis derives from his interpretation of the prophecy. He says that his interpretation -

. . . seeks to explain and does explain the events of the last week as actual events of history. It does not refer them to a future, the course of which is dark and mysterious.⁴⁷

It is clear that we have here a mind-set. The day had not dawned nor had the morning star arisen in his heart (2 Pet. 1:19). The future is dark and mysterious if the 70th week is future. He has not even the lamp of prophecy to shine in a dark place, much less the bright light to illumine all. The mind is set on making the prophecies fulfilled already, and dispensational truth must be labeled carnal, material, Rabbinical and Judaizing.

If one does not understand the character of the covenant referred to, one will, of course, have difficulty concerning the identity of the one who confirms the covenant. If one decrees that the prophecy is long since fulfilled, he will never understand it.

IS THE COVENANT THE NEW COVENANT?

The Difficulty Felt

Obviously the false system must get rid of not only the Jewish context, but the very statement of the text. The idea of a seven-year covenant is intolerable and thus the text must be distorted. One who tells us that the futurity of the week, and what it implies, "seems too bizarre" to seriously consider it, has the effrontery to deal with Dan. 9:27 as follows:

The confirming of the covenant with many "for one week" does not mean covenant effectiveness would last for the period of one week of years only. It simply means that during the one week Christ would cause the New Covenant to permanently prevail.⁴⁸

Is it not obvious that this is a distortion of a plain statement of scripture? Amillennialism as a system rests on a host of such distortions.

Did One Week Establish Something With "Many"?

To support such a notion an American idiom is used and "the many" (meaning the mass of the Jews - the context is Jewish) is changed to "many" and referred to "many" in Matt. 26:28. Additionally the Septuagint translation has been used to justify some of this.

P. Mauro joins T. S. Salmon⁴⁹ in appealing to the Septuagint and to American idiom:

We give the English translation of the entire verse as it appears in the Septuagint. *"And ONE WEEK SHALL ESTABLISH THE COVENANT WITH MANY; and in the midst of the week MY sacrifice and drink-offering shall be taken away; and upon the temple shall be the abomination of desolation; and at the end of the time (the age) an end shall be put to the desolation."* From this wording the meaning of the first clause is easily grasped. It is a common form of speech to say for example, "the year 1776 established the independence of the American colonies"; "the year 1918 restored Alsace and Lorraine to France," &c., which is a figurative way of saying that such or such an event took place at the time specified. This form of expression is used when it is desired to call special attention to the year, or other period, in which a certain event occurred. So here, the previous verses

having accounted for 69 of the total of 70 weeks, it was most appropriate to *emphasize that last week*; and especially so for the reason that the last week was not only to fulfil the six predictions of verse 24, but it was to be the climax of all the ages.⁵⁰

Concerning the translation of Dan. 9:27 and the article "the", Wm. Kelly long ago said,

You may perceive how much depends on the right consideration of the article, which is here doubly misrepresented. "Covenant" has got the article without warrant, and "many" has been stripped of it. What corresponds with our "the" is as important a factor in Hebrew as in other languages. To be brief, let me repeat the true force: "And he shall confirm covenant for one week with the many." How very different a thing from Christ's confirming *the* covenant.⁵¹

The covenant is not made with "many" as given in the translation cited by P. Mauro. J. N. Darby translates, "And he shall confirm a covenant with the many" The definite article precedes the word "many". This is true in Dan. 9:27, 11:33; 12:3. In each case it refers to the mass of the Jews, and Dan. 9:24-27 is about Daniel's people and city.

It is not a question of American idiom, but what the Holy Spirit said. "One week" has established nothing of the kind. Now, 1776 and 1918 didn't do anything either. Wm. Kelly remarked,

With what propriety or even sense could "one week" or its half do these remarkable things?⁵²

If one week established something, then note that the three and a half years of ministry did not establish the New Covenant. It is the blood of the New Covenant that is first of all required to be shed. And when that precious blood was shed the next 3 1/2 years could not add a whit to it. In fact, P. Mauro asserts that "Scripture habitually disregards fractional remainders of a time unit". That tells us really how much importance he attaches to the "one week" that allegedly establishes a covenant! Instead of one week it seems that a half week does it, and he gets rid of the troublesome last half week also!

In 1856 Wm. Kelly specifically addressed the error of the Septuagint translation:

Dan.9:27. Vol. III. 213. -- Mr. Wintle, in his book on Daniel, translates this verse, "Yet one week shall make a firm covenant with many, and the midst of the week shall cause" &c., as to the former part following the Greek and Arabic versions. He gives no reasons for departing from the natural order of the Hebrew, which refers for a nominative case to the recently-named "prince that should come", as given in the Authorized Version, the Dutch, the German of Luther, and DeWette, the French of Martin and Ostervald, the Italian of Diodati, &c. In fact, there is no just sense in treating "covenant" as the subject of the verb. I have no doubt, therefore, that the true thought is that ver.27 opens with an account of his doings who had been alluded to in the preceding verse. The people of that prince, the Roman people, came and destroyed the city and the sanctuary, followed by an unmeasured train of desolation. Then in ver.27, the prince himself, no longer coming but come, confirms a covenant with the mass (of the Jews) for one week, which he breaks when half the time is expired, putting an end to their worship. Idolatry is protected (an idol being even set in the holy place, as we know from elsewhere), and a desolator follows, till the decreed consummation shall be poured upon the desolate (i.e. Jerusalem). If this be correct, it is evident that the English Bible is nearer the mark than the usual Greek, which, I may observe, is not the veritable Septuagint, but rather Theodotion's version. However, the Septuagint does not differ in sense from the latter as to this . . . if I may trust Daniel, sec. lxx. &c., Romae, 1772. ⁵³

It is evident then that the force of the Hebrew text is felt and disliked, hence the appeal to the Septuagint by some and the distortion of the meaning of the Hebrew by others. Remember too that the text refers to a *confirmation* of a covenant as is not only pointed out by such as J. N. Darby and W. Kelly, but by some amillenarians also, such as E. J. Young and O. T. Allis. What some do not see is that this rules out the new covenant because it would have had to be in existence, in force, already in order for Christ to confirm it. No one is able to show from scripture that it was already in existence. Indeed, it could not exist before the blood of the covenant was shed at Calvary; and therefore it was not in existence before that. It certainly wasn't made in Jeremiah's (31:31-34) day, since he speaks of its being made in the future. If it was made between his day and Christ's death, let the scripture that tells us so be brought forward and we shall bow to it!

IS THE COVENANT THE COVENANT OF GRACE?

Very interestingly, the amillenarian E.J. Young,⁵⁴ translates Dan. 9:27 that someone shall cause a covenant to prevail for the many one seven. He does not seem to have trouble with the translation at this point as do some other amillenarians. There is reason for this. He correctly says that this means confirmation of a covenant already made. He has a covenant which he utilizes in order to escape the futurity of the week. It is the "Covenant of Grace" which reformed theology has invented. It is held, for example, that the covenant of the law, and the gospel of the grace of God, are among the unfoldings of this same covenant. It is an attempt to 'unify' Scripture around the concept of covenant.

Since this is allegedly a covenant existing before Daniel or Christ lived, it is something that can be confirmed. However, this leaves the problem of why the covenant of grace is confirmed for only seven years. While theology is capable of inventing a way around that, the subject of the covenants is too large to enter upon here in any detail. I have referred to this here in order to bring forward a Hebrew scholar who is opposed to the idea of the futurity of the week in order to indicate that there is no real problem with the text concerning the fact that it refers to a covenant already in existence at the time when there will be a seven year confirmation. So for one who thinks he has a covenant that can be confirmed, there is no textual problem. Others who do not think they have a covenant that can be confirmed make an issue of textual problems! Note that theological method.

I submit E.J. Young in evidence, then, that the textual problem is manufactured and that the Septuagint is in error on this point.

IS THE COVENANT THE ABRAHAMIC COVENANT?

I also submit O.T. Allis in evidence that the Septuagint is beside the mark. Of course, he has another way to circumvent the futurity of the 70th week. On that point there is agreement among amillenarians. Beyond that, there is a plethora of choices concerning how to circumvent it, an interesting phenomena in view of their complaints concerning differences among those who hold to a pre-tribulation rapture.

At any rate, here is how he handles the matter.

We have already seen that the interpretation of the words, "and he shall cause the sacrifice and oblation to cease," find a very appropriate fulfillment in the atoning work of Christ on the cross. The same applies to the words, "and he shall confirm [or, cause to be strong, or, to prevail] covenant [or, a covenant] for many (for) one week." It is a mistake that these words speak of the making of a seven-year covenant, and to infer that the maker of it cannot be the Messiah whose covenant is an everlasting covenant. The natural meaning is "to cause to prevail." This may properly be taken to mean that during the brief period of His earthly ministry Jesus fulfilled the terms of the ancient covenant made with the seed of Abraham (cf. Rom. 15:8), that He secured its benefits to "many," that is "to the believers in Israel," for the period up to the stoning of Stephen, or perhaps, in mercy, until the time of the destruction of Jerusalem, at which time the "new covenant," which was in fact only the full unfolding of the old covenant and made no distinction between Jew and Gentile, went fully into effect through the destruction of the temple and of the Jewish existence. ⁵⁵

We are being told here that the new covenant is the unfolding of the covenant of law! Such is theology. We are also told that the new covenant makes no distinction between Jew and Gentile -- flying in the face of Scripture, which tells us: "I will consummate a new covenant as regards the house of Israel, and as regards the house of Judah . . ." (Heb. 8:8 and Jer. 31:31). The reader who has not been exposed to this sort of thing will wonder how he can so blatantly contradict the express words of Scripture. Well, theology is equal to it. By what may be called spiritual alchemy, simply read 'the church' for Israel and Judah and you will have transmuted the new covenant, which does make the distinction between Jew and Gentile, into a covenant which does not do so, and which does not even apply to them, as such! Such is theology. It can turn black into white. The Scripture facts are that the new covenant is for Israel but meanwhile we Christians have the Mediator, the blood, and the forgiveness, of the new covenant without our being under it. It is for a saved nation of people on earth. Meanwhile our sphere is heavenly places (Eph. 1 & 2). But let us pass on.

We quite agree that the thought is confirm, or "cause to prevail", but it is for **one week** and no amount of imposition can convince us that the text says otherwise than what is stated expressly in the text. The laborious and variegated methods used to get rid of this plain statement only add to the certainty that the meaning is plain after all.

Rom. 15:8 says nothing about Christ fulfilling terms of a covenant. He, it states, 'confirmed' the promises; i.e., He made the promises certain by having done a work based upon which God can act unconditionally and consistently with His own nature as "light." Of course, God made those (unconditional) promises in view of the fact that such a righteous basis would be secured in the atonement. Recall that among other things, Christ died for that nation (John 11:51,52; see also Rom. 9:4,5). All the promises in Him are yea and amen.

The talk about Stephen *or* the destruction of Jerusalem is a typical uncertainty of his.

The establishment of Christianity does not date from the destruction of Jerusalem, A.D. 70. Christian assemblies, separated from the Jews (Acts 19:9) and well taught in the mind of God (Acts 20:20), existed in many places long before A.D. 70. The gates of the temple swung shut on Paul before A.D. 70 (Acts 21:30). Moreover, the date of the book of Hebrews, which gives the doctrinal distinctions between Christianity and Judaism, is almost certainly prior to A.D. 70. The destruction of the temple, then, does not speak to this point.

IT IS A COVENANT OF PROTECTION

There are many who believe that the covenant is one made by the Antichrist, mistakenly thought to be the first beast of Rev. 13, with his followers and that he will break this in the middle of the week. Others, who are clear that the Antichrist is the second beast of Rev. 13, also speak of the covenant being broken in the middle of the week, but do not mean the same thing by that as the first group. Actually, it would be best to avoid saying the covenant will be broken in the middle of the week. It leads to wrong impressions. The covenant is really one of protection against external aggression against Israel and that stays in force for the 70th week; and the fact that the sacrifices are stopped in the middle does not break the covenant.

While it is not my purpose here to enlarge on the subject of the beast (the coming Roman prince) and the Antichrist, let us just note that the beast will reign over "them that dwell on the *earth*." The failure to see that this refers to a moral class, the apostates of Christendom, whose God is their belly, who mind *earthly* things, in contrast to those who waited for the Son from heaven (Phil. 3), has led some to suppose that every person living on the earth will accept the beast (erroneously equated with the Antichrist.) This involves shifting other things also, such as that Russia (Gog, of Ezek. 38,39) must be destroyed by the middle of the week

to make room for this erroneously conceived reign. These things falsify the picture.

There is an 'Arab' confederacy of which the dominant power will be Syria, we believe. See Psa. 83. Zech. 14:1,2 does not mean every last nation on the globe but those ancient enemies about Israel named in Psa. 83, who desire Israel's extermination, as the Egyptian king Farouk once voiced: 'We will wipe Israel off the map!' Syria will form the King of the North (Dan. 8 and 11), the Assyrian of prophecy.

The covenant is one of protection granted by the beast, the political head of the revived Roman empire; protection against the Assyrian (Isa. 28:15-22). It is not made with the political head's followers but with "the many" (Dan. 9:27), evidently Jews (Isa. 28:14,15). But after the 70th week, the Assyrian and others will attack and overrun Israel (Isa. 10: 28-32; cp. 8:7,8; Zech. 14:1,2; Psalms 74 and 79 -- which are prophetic of this; Joel 2:9; Dan. 11:41-45). The Assyrian is thus God's rod on apostate Israel, but that rod will in turn be broken (Isa. 30:33; Dan. 11:45; 8:25). Gog will come down a bit later, as will the kings of the East, etc.

There is an investigation into questions of the Hebrew language in Dan. 9:27, for those interested, in *The Bible Witness and Review* 3:345,346.

WHAT IS THE PROTECTION OF ABOMINATIONS?

In, or about, the middle of the 70th week a great number of significant events will occur. Religious Babylon, i.e., Christendom after the rapture, will be destroyed by the beast and the 10 kings (Rev. 17:14) creating the religious vacuum that will be quickly filled by direct Satan worship. In the middle of the week Satan will be cast down to the earth, commence the persecution of the remnant (Rev. 12), empower the beast in a special way (Rev. 13), and through him cause the Jewish sacrifices to cease (Dan. 9:27). This inaugurates the apostasy; and the character of the wilful king (Dan. 11:36-39) will then be revealed as the Lawless One and Man of Sin (2 Thess. 2). This is the Antichrist of prophecy, a ruler in Jerusalem, thus becoming the director of religious affairs for the West. He will orchestrate the religious side of the apostasy and set up the image of the beast in the middle of the week (Matt. 24). The political power of the beast (Rev. 13:1-11) will enforce and protect this Satanic system as Nebuchadnezzar sought to enforce his religion. Dan. 9:27 tells us that the sacrifice and oblation will cease because of the "wing", or, "protection of

abominations." The word abomination is regularly used for idolatry: 1 Kings 11:5,7; 2 Kings 23:13; Ezek. 20:7, 30-32. The setting up of the image of the beast marks the commencement of the worship that supercedes the sweeping away of the false Christian pretension of religious Babylon as well as the Jewish sacrifices. No doubt all this will be accompanied by violent civil upheavals, perhaps as depicted symbolically under the sixth seal.

There shall be many "abominations". Not only will there be the image of the beast in a holy place (Matt. 24), there will be public blasphemy (Rev. 13:6) and worship of Satan (Rev. 13:4) as well as the Antichrist (2 Thess. 2); and all the drug use, fornication, etc., that will attend it.

Iniquity will rise to unprecedented heights; and when it is full, Christ will come in judgment. But just preceding His return in power, and because of this wickedness in Israel, there shall be a desolator (Dan. 9:27) who shall overflow (v. 26) the land as the overflowing scourge (Isa. 28:15). The desolate are those overrun by the desolator, the King of the North, i.e., the Assyrian of prophecy. "What is determined shall be poured out upon the desolate."

WHEN WILL THE 70TH WEEK TRANSPIRE?

"Knowing this first, that [the scope of] no prophecy is had from its own particular interpretation" (1 Peter 1:20).

Prophecy did not originate in the will of man and therefore any given prophecy is not of isolated meaning. It must be understood in relation to all prophecy.

In the case of the prophecy in Dan. 9, we must again be reminded that the text does not say that Messiah was cut off in the middle of the week; nor does it say that Messiah's ministry began at the end of the 69th week or at the beginning of the last week. The events of Dan. 9:24 have not yet occurred, as we have already seen. Not 69 1/2, but 70 weeks are apportioned upon Daniel's people and the city to effect these six things.

Finally we must notice that there is an evident connection between the 7 and 62 weeks in Dan. 9:25. However, it is just as evident that there is a break between the (7 + 62) and the (1). The (7 + 62) terminated with Messiah the Prince. He is cut off and has nothing. Then Jerusalem is destroyed. Then a prince of the people that destroyed Jerusalem will confirm a covenant with the many for (1) week. Verse 26 gives us the

break in the very text itself. The question to ask, then, is, "when will this 70th week transpire?"

Acting on 1 Peter 1:20, we shall bring to bear other parts of God's Word.

a. Rev. 11:1,2. The nations will tread "the holy city" under foot 42 months (cp. Rev. 13:5). Forty-two months = 3 1/2 years. This is clearly the last half of the 70th week. Remember that John wrote these things after the destruction of Jerusalem which took place in A.D. 70.

b. Rev. 11:3-7. The "two witnesses" will prophesy 1260 days. This equals 42 months, or 3 1/2 years. Their testimony is rendered during the last half-week and they are killed on the 1260th day and then lie on the street for 3 1/2 days until they are caught up.

c. Rev. 12:1-6. The faithful remnant of Israel is seen as nourished for 1260 days. This is the last 3 1/2 years of the tribulation reckoned at 30 days per month.

d. Rev. 12:7-17. Cast out of heaven, Satan persecutes the woman, but she flies (cp. Matt. 24:15-23); and is nourished for a time (one year), times (2 years), and half a time (one-half year). This is the same period that the little horn of Dan. 7:25 persecutes. It is 3 1/2 years.

e. Rev. 13:1-10. In the satanically inspired phase of his career, this beast, who is the coming Roman prince of Dan. 9:26 and the little horn of Dan. 7:25, pursues his course for 42 months. This is 3 1/2 years.

f. Dan. 7:25. This little horn comes from the fourth beast of Dan. 7, the Roman empire. He pursues his course for a time (one year), times (two years), and a half-time (one-half year).

This shows the unity of God's word and illustrates the meaning of 2 Pet. 1:20. It illustrates the gross artificiality of the systems of the opposers quoted. It gives confidence that God's mind is before us. We see that Dan. 9:27 is thus integrated with the prophetic program and that this seventieth week is noted in many Scriptures. It is obvious on the face of these related Scriptures that this period is yet future.

Note that if the Revelation was written after A.D. 70, as many hold, these references to the 70th week were written after A.D. 70. At any rate, Revelation was certainly written later than 3 1/2 years after our Lord's death, which some allege occurred in the middle of the week. So such just allow the end of the 70th week to occur in a meaningless

manner or sneak a gap between the middle of the 70th week and end the last 3 1/2 years at A.D. 70. Such a system will commend itself somehow to some; to others it appears like the exigency of a false system. Such handling of the 70th week fragments prophecy.

The time of the 70th week has been long in coming, yet "the thing is true, but the appointed time of trial is long" (Dan. 10:1). During the long interval between the 69th and 70th week, God is forming a bride for His Son who shall share with Him His acquired glories, for we are heirs of God, and co-heirs with Christ (Rom. 8:17). Even as "in Christ" we are already seated in the heavenlies (Eph. 2:6), He will come Himself (John 14:1-3), catch us up (1 Thess. 4:15-18), and transform our bodies of humiliation like unto His own body of glory (Phil. 3:21) to dwell in that scene of glory where He is now. These things are not part of O.T. prophecy (Rom. 16:25, etc.).

Even so, come Lord Jesus!

ENDNOTES FOR CH. 4

1. *The Millennium*, p.4.
2. Allis, O.T., *Prophecy and the Church*, p.118.
 Cox, W.C., *In These Last Days*, pp.16,17.
 Currell, R.G., and Hurlbut, E.P., *The Ruler of the Kings of the Earth*, p.74.
 DeCaro, L.A., *Israel Today: Fulfillment of Prophecy*, p.46.
 Grier, W.J., *The Momentous Event*, p.128.
 Kik, J.M., *Matthew Twenty-Four . . .*, p.52.
 Mauro, P., *The Seventy Weeks . . .*, pp.94-98.
 Meserve, A., *The Olivet Discourse*, p.36.
 Miladin, G.C., *Is This Really the End*, p.25.
 Young, E.J., *The Prophecy of Daniel*, p.216.
3. Cox, W.E., *Op. Cit.*, p. 20.
 Currell, R.C., *Op. Cit.*, p. 74.
 Meserve, A., *Op. Cit.*, p. 35.
 Murray, G.L., *Millennial Studies*, p. 104.
 Salmon, T.S., "The Lord's Coming . . .", pp. 26,27.
 Young, E.J., *Op. Cit.*, p. 220.
4. Cox, W.E., *Op. Cit.*, p. 20.
 Currell, R.C., *Op. Cit.*, p. 74.
 DeCaro, L.A., *Op. Cit.*, p. 47.
 Meserve, A., *Op. Cit.*, p. 35.
 Murray, G.L., *Op. Cit.*, p. 104.
 Salmon, T.S., *Op. Cit.*, pp. 26,27.
 Young, E.J., *Op. Cit.*, p. 220.
5. Cox, W.C., *Op. Cit.*, p. 20.
 DeCaro, L.A., *Op. Cit.*, p. 47.
 Mauro, P., *Op. Cit.*, p. 86.
 Meserve, A., *Op. Cit.*, p. 37.
 Murray, G.L., *Op. Cit.*, p. 104.
 Salmon, T.S., *Op. Cit.*, pp. 26,27.
6. Grier, W.J., *Op. Cit.*, p. 127.
 Young, E.J., *Op. Cit.*, p. 208.
7. Allis, O.T., *Op. Cit.*, p. 122.

8. Allis, O.T., *Op. Cit.*, p. 122.

Mauro, P., *Op. Cit.*, p. 109.

Salmon, T.S., *Op. Cit.*, pp. 26,27.

9. Allis, O.T., *Op. Cit.*, p. 114.

10. Plueger, A.L., *Things to Come for Planet Earth*, p. 36,
(endorses E.J.Young's view).

Young, E.J., *Op.Cit.*, p. 221.

11. Salmon, T.S., *Op. Cit.*, p. 30.

Cf. Cox, W.E., *Op. Cit.*, p. 27.

12. Allis, O.T., *Op. Cit.*, p. 115.

13. Allis, O.T., *Op. Cit.*, p. 113.

Cox, W.E., *Op. Cit.*, p. 19.

Currell, R.G., *Op. Cit.*, p. 75.

DeCaro, L.A., *Op. Cit.*, p. 46.

Meserve, A., *Op. Cit.*, pp. 35-37.

14. Allis, O.T., *Op. Cit.*, p. 113.

Mauro, P., *Op. Cit.*, pp. 48,49.

Miladin, G.C., *Op. Cit.*, p. 27.

Young, E.J., *Op. Cit.*, p. 198.

15. Grier, W.J., *Op. Cit.*, p. 128.

16. The last 3 1/2 years are left hanging by this false system. Who knows what they are for? Seventy weeks, not 69 1/2, were "determined". 70 weeks, not 69 1/2, are needed to bring in the sixfold blessing. Why, according to this system, are more than 69 1/2 needed? They do not know. Some ignore it, and others struggle with it. P. Mauro summarily dismisses it with this dictum: "Scripture habitually disregards fractional remainders of a time-unit."

T. S. Salmon, who also denounces a 1900+ years hiatus, inserts a 40 year gap between the middle of the 70th week and the end of the 70th week, in order to terminate it at the destruction of Jerusalem. "According to Josephus, the duration of the war was altogether 3 1/2 years, which would be the last half of the week"; *op. cit.*, p. 130.

O. T. Allis thinks that the last half-week may have closed with the stoning of Stephen. Others just ignore the matter. As to Stephen we think that he was stoned a year after the Lord died. Compare Luke 13:6-

9 with 19:11ff. and consider that Stephen is the messenger sent to the Man then gone to the glory to receive a kingdom and return. The three years are Christ's ministry followed by one year more of appeal to Israel. This year was closed by the stoning of Stephen. His stoning thus took place about a year after the crucifixion.

E. J. Young asserts that the six things in Dan. 9:24 must be accomplished before the termination of the 70 sevens. The text does not say that: **he** does, to support his system; *The Prophecy of Daniel*, p. 201. L. A. DeCaro tells us that "it logically follows". If scripture had said so we wouldn't need the assistance of such logic; *op. cit.*, p. 47.

R.C. Currell and E.P. Hurlbut attempt to get rid of the problem of the dangling half-week by asserting that since the prophecy was stated in heptads (weeks of years) and not years, though the Messiah was cut off in the middle of the final heptad, there is no other full heptad to consider and the problem is solved since it speaks in terms of heptads, not years; *op. cit.*, p. 76. Such an explanation shows the embarrassment felt due to the dangling half-week. As a matter of fact, amillenarians do count in years to determine the terminal points of the prophecy, as do these writers (*ibid.*, pp. 74,75) thus vitiating their "solution" to the dangling half-week.

17. *The Seventy Weeks . . .*, p. 45.

18. *Op. Cit.*, p. 215.

19. *Ibid.*, p. 47.

20. *Ibid.*, p. 48.

21. *Op. Cit.*, p. 199.

22. *Op. Cit.*, pp. 113,114.

23. *Op. Cit.*, p. 200.

24. *The Seventy Weeks . . .*, p. 49.

25. *Op. Cit.*, p. 25.

26. *The Seventy Weeks . . .*, p. 50.

27. *Op. Cit.*, p. 200.

28. So P. Mauro, *The Seventy Weeks . . .*, p. 52.
29. *Op. Cit.*, pp. 113,114.
30. *Op. Cit.*, p. 25.
31. *Op. Cit.*, p. 201.
32. *The Bible Treasury* 12:368. See also R. Culver, *Daniel and the Latter Days*, pp. 157,158.
33. *The Seventy Weeks . . .*, p.67.
34. P. Mauro, *The Wonders of Bible Chronology*, pp.94,95.
35. *Op. Cit.*, p.220.
36. P. Mauro, *The Seventy Weeks . . .*, p.67.
37. Except where some sneak a gap in between the middle of the week and A.D.70; or claim that God graciously extended the last 3 1/2 years. Is this trembling at God's Word?
38. *Op. Cit.*, p.215.
39. *Op. Cit.*, p.207.
40. P. Mauro, *The Seventy Weeks . . .*, pp.70,71.
41. *The Bible Treasury*, New Series 1:133. Apparently Wm. Kelly.
42. So also E.J.Young, *Op. Cit.*, p.207, and L.A.DeCaro, *Op. Cit.*, p.48.
43. *Op. Cit.*, pp.102,103.
44. *Op. Cit.*, p.121.
45. *Ibid.*
46. *Ibid.*, pp.121,122.
47. *Ibid.*, p.123.
48. DeCaro, L.A., *Op. Cit.*, pp.47,48.

49. *Op. Cit.*, pp.26,27. See also G.L. Murray, *Op. Cit.*, p.103.

50. *The Seventy Weeks . . .*, p.86.

51. The reference has escaped me. See also Wm. Kelly in *The Christian Annotator* 3:319 (1856).

52. *The Bible Treasury* 20:256.

53. *The Christian Annotator* 3:238.

54. *Op. Cit.*, p. 209.

55. *Op. Cit.*, p. 122.

5 | THE REVIVAL OF THE ROMAN EMPIRE

SURVEY OF THE PRINCIPAL PASSAGES

There are six principal passages which show us the fact that just preceding the appearing of Christ in power and glory, to set up His millennial reign (Rev. 20:6), the Roman empire will again be in existence in its European area. Egypt, Libya, Syria, etc. will have their own roles. Greece will not be part of the Beast's dominions either since it will be dealt with by regathered Ephraim (Zech. 9:13) after the beast has been destroyed. In addition, there will be a partial return of Israel to Palestine but not the gathering concerning which God does the work; and also there will be present a faithful remnant of Israel (Matt. 24). Thus the stage will be set similarly to when Christ came the first time (in humiliation) but the second time He comes to earth He will come in power, to take His rightful kingdom.

The passages which speak of the existence of the Roman empire when Christ appears in glory are as follows.

1. Daniel 2. The image of Nebuchadnezzar's dream speaks of four world empires (v. 38-40), Babylon, Media-Persia, Greece and Rome (Dan. 2:38; 5:30,31; 8:20,21; 7:23; Luke 2:1). The smiting stone is none other than our great God and Saviour, the Lord Jesus Christ, when He comes to tread down the nations, shepherd them with a rod of iron (Psalm 2:9; Rev. 12:5; 19:15) and to subdue all opposition to obedience.

2. Daniel 7. In this passage the prophet of God obtains God's thoughts of these empires. They are beasts. Of particular interest, again, is the fourth beast (v. 19,23). This fourth beast, the Roman empire, has not yet existed in the ten-kingdom confederacy form. This empire is pictured as present when the Ancient of days comes (vv. 21,22).

3. Daniel 9. Daniel's 70 weeks refers to a 490 year period. The word translated weeks means "sevens." This 490 year period concerns Daniel's people (v. 24), not the church. Israel and Judah *never* mean the church. The 490 year period commenced from the time recorded in Neh. 2 (cf. Dan. 9:25) and extended 483 years (see v. 25, which gives $7 \times 62 = 69$

weeks, and $69 \times 7 = 483$ years) until Messiah, the Prince. After the 483 years Messiah was to be cut off and have nothing (v. 26), i.e., not receive His kingdom (cf. Luke 19:21). In addition, a certain people (v. 26) would destroy Jerusalem. This was the people of a certain prince (v. 26). The Romans, A.D. 70, under Titus destroyed Jerusalem. This prince, therefore, is a Roman because it was his people, i.e., Romans, who destroyed the city; he will confirm a covenant with the Jews for the remaining seven years of the seventy weeks. This has not yet occurred.

4. Revelation 13. The first beast is the coming Roman ruler of Dan. 9, and the little horn of Dan. 7. The second beast is the Antichrist, who seeks to imitate the Lamb (lamb-like horns). He is the Man of Sin of 2 Thess. 2, who is opposed to the Man of righteousness. The first beast reigns during the last seven years (yet future) of Daniel's seventy weeks but in two aspects, two phases. The first is as brought to power by "providence" but during this time he, or his power rather, receives a "wound of death" (v. 3). Satan having been cast out of heaven in the middle of this seven year period (Rev. 12) now energizes this man with direct Satanic power (Rev. 13:2). This takes place in the middle of the seven year period and thus the beast reigns with direct Satanic power for 42 months (Rev. 13:5).

5. Revelation 17. Here again we see the 10 horned beast with an explanation of the 10 horns (v. 16-18): they are kings whose reigns are short (v. 12). They compose the ten kingdom confederacy previously mentioned. Verse 8 shows a sequence -- that there was a past existence for this beast, then a non-existent state, and a coming state of emergence from the abyss and then destruction.

6. Revelation 19:19-21. Once more we see the beast existing when Christ comes in power and glory (as well as the false prophet, who is the Antichrist).

The conclusion is, then, that the Word of God declares, and quite plainly, that there is a phase of the Roman empire yet to come. We shall now proceed to examine this matter in detail.

NEBUCHADNEZZAR'S DREAM

The deliverance of Jerusalem by God into the hands of Nebuchadnezzar marks a change in the ways of God with men. Israel had known Jehovah as the "Lord of all the earth" but they had rejected His rights and authority. His throne had been in Jerusalem but in Ezekiel (9:3; 10:4,18,19;

11:22-24) we find the glory departing. No longer was He acting directly, outwardly, as He had done in the midst of Israel. His seat had been transferred, as it were, from earth to heaven, from which he then ruled "providentially" as people say. His rule is as effective as ever, however, for at no time do circumstances escape His effective control and will. His will and desire, purpose and counsels, are ever realized by the exhaustless resources of His might and wisdom. The "times of the Gentiles" (Luke 21:24) began when this change in God's ways occurred. Note the expression "the god of the heavens" found in the book of Daniel. Why did He take this designation? Please read Jeremiah 25.

There is a definite end to "the times of the Gentiles" just as there is a definite beginning to them. The image of Nebuchadnezzar's dream (Dan. 2) presents to us the four empires that God reckons as such while dominion in the earth is entrusted to the Gentiles consequent upon the removal of His throne. These empires exist during the time when God gives Jerusalem over into the hands of the Gentiles. As to the end of Gentile domination of Jerusalem, it will not be "until the times of the Gentiles be fulfilled" (Luke 21:24), when the smiting stone comes.

Shortly after the times of the Gentiles began, in the land of Babylon (its very name signifies confusion), God revealed His purpose as to the times of the Gentiles to the *separated* man, Daniel. Similar separation from the world is a moral necessity in order to enter into God's mind morally as to prophecy. Abraham, the one separated from Sodom, learned from his Friend the fate of Sodom, but the righteous vexer of his soul, Lot, was ill prepared for such dreadful tidings. Friendship with the world is enmity with God (James 4:4). Do not expect God, then, to enter into communion with those who occupy themselves with the world's tinsel, as though they were His friends. Nor was Daniel's separation to God a passing thing. If he was 15 when a faithful captive in Nebuchadnezzar's palace, he would have been at least 85 when cast into the den of lions in the time of King Darius. In the land of the Gentiles, then, and to the separated man, did God reveal the Gentile prophetic program. The incompetency of this world's wise ones having been exposed (Dan. 2:10-12), God brings His man to the fore.

Nebuchadnezzar, the ruler over the first of these empires, saw a colossal image of a man in four segments, whereas in Dan. 7 the prophet of God saw the same thing as four beasts. The image represents the four great world empires according to man's view of his political systems. It is what is external and meets man's eye. There is one image in four parts although part four has two phases: iron and an iron-clay mixture. We will not consider in detail all the points in the image, such as the lessening value of the metals and their increasing hardness, with the

lessons in this. Let us now concentrate on seeing the points that show that there is still a phase of the Roman empire to come.

The four parts of the image represent four successive empires (Dan. 2:37-40). The metals represent something about the character of the political power and principles of the respective empires and this is seen as declining in worth from head to feet. Note carefully from v.35 that the clay, as well as the metals, is struck by the smiting stone. This shows that the clay also represents a principle or form of political power.

The feet and toes are mixed of iron and clay, two opposing elements. Their lack of cohesion is evidently a consideration because our attention is called to this factor by the statement that "they shall not cleave to one another, even as iron doth not mingle with clay." We also read that "they shall mingle themselves with the seed of men." Who shall mingle themselves? "They shall mingle themselves." Well, who are meant by "they"? It is true that both the feet and toes were of iron and clay (v. 42), yet v. 41 calls our attention to the toes. I believe that the "they" of v. 43 refers to the toes of the image; ten toes, ten kings (and later we will consider the ten horns). This mingling of "they" with the seed of men is represented by the iron-clay mixture. These are diverse elements. The iron speaks of rule (cf. Psalm 2:9), the clay of frailty of man (Job 10:9). The iron, the monarchical rule, does not mix with the clay, the fickle voice of the people.

Then, verse 44 tells us that God shall set up a kingdom. When will this be? "In the days of these kings." What kings? In order to answer this, consider carefully v. 28 which tells us that this prophecy is about the latter days. There is coming in the latter days a ten kingdom confederacy phase of this fourth kingdom. This is represented by the toes of the image, to which our attention is definitely drawn in v. 42 although not to the number of them. It certainly is not stretching anything to say that they correspond to the ten horns on the fourth beast of Dan. 7 and the first beast of Rev. 13. Now let us again refer to v. 44 and we see immediately who "these kings" are. They are the ten kings that correspond to the ten toes of the image, the ten kings who give their power to the beast. In the days of these kings, God shall set up a kingdom. This kingdom will put an end to "the times of the Gentiles." The smiting stone is going to fall (Dan. 2:34; Luke 20:18). Men stumbled over Him when He was here and cast Him out, but God has exalted Him high above the heavens. He will come as the smiting stone and upon whomsoever He falls, He will grind him to powder. This stone was cut out of the mountain without hands. "Without hands" means that this will not be brought to pass by human agency. It is a divine work. "Cut out of a

mountain" speaks of communion. This is from God's side, between the Father and the Son. The Father intends that the Only begotten Who is in His bosom, Who came forth from with the Father (John 1) to declare Him, to give perfect expression to all that was in the heart of God, and to yield up His life in obedience, shall inherit that which He purchased by His victorious death.

The image, which represents the succession, the continuity and the unity of man's government in the four empires is struck on what represents its final phase. This is catastrophic. Away with the idea of Christ's kingdom as a rolling stone! There is no rolling stone representing Christ's kingdom morally diffusing itself over the ages! The end result of such a notion is to view the church as a political power in the earth. Verse 35 denotes destruction! That the entire image is seen broken at once denotes that all the world empire of man is destroyed at once. We have pictured the stone striking the feet only (v. 34). This brings about the collapse of the image, i.e., the end of "the times of the Gentiles," and thus v. 45 informs us that the whole thing is broken in pieces. The point is that "the times of the Gentiles" are terminated by God's dealing with the final phase of the fourth kingdom when Christ comes as the smiting stone.

The ten kingdom confederacy phase of the fourth kingdom, the Roman empire, has not yet existed but will exist when Christ appears in power to subdue the enemies of God and subjugate the nations.

I cannot refrain from some remarks on Daniel's wonderful prayer of thanksgiving for the interpretation of Nebuchadnezzar's dream, which we have just been considering. First, he blesses the name of God and the divine attributes of wisdom and might. He begins with the source of all blessing, God Himself. Next, he lauds God's sovereignty. This great One may do as He pleases. Daniel acknowledges this. It is the refuge of the poor saints' hearts. Next, this God cares in a special way for those that fear Him. He gives them wisdom and knowledge, and *that* concerning things beyond human perception. Then he praises Him Who has acted in accordance with what He is in Himself towards His own. Daniel, a young man, knew Jehovah thus, and so, not only was he able to interpret the king's dream, but he was a suited vessel to learn God's mind as to these things in a dream of his own.

DANIEL'S DREAM

Daniel 7 gives us the times of the Gentiles again but this time from God's viewpoint. The dream of the image was given to the first ruler of

the times of the Gentiles; he sees the outward form, a colossal figure, a reflection of the pride of his own heart. God sees the bestial character. Man being in honor and abiding not is as the beast that perisheth (Psa. 49:12,20), i.e., he does not really take account of God. He is concerned with gratifying his appetites. This view of the matter God communicated to His separated man, Daniel. Without going into detail about the first three beasts, suffice it again to say that they represent the world empires: Babylon, Media-Persia and Greece in that order (Dan. 2:38; 5:30,31; 8:20,21).

It is the fourth beast to which Daniel's, and our, attention is drawn. It is the fourth world empire (Dan. 7:23). What is meant by "devour the whole earth" is this: it will devour the then recognized civilized earth. Rome did not devour the whole earth in the geography class sense.

Note well that Daniel beheld the beast until the Ancient of Days sat (v. 9,26). But you point out that the empire is not now with us! That is true and John notes it (Rev. 17:8,11). It was not given to the prophets to know of the mystery of Christ which has meanwhile existed (Rom. 16:25,26; Eph. 3). We understand God's program in the light of the complete word of God. Thus we have two facts: the beast presently is not; and yet the beast is to be judged by the Ancient of days (v. 22). Moreover, the Ancient of days has not yet come, judgment has not yet been given to the saints, nor do the saints possess the kingdom (v. 22). Verse 27 has not yet been realized. This will take place when Christ comes in power and glory, when He is manifested, (Col. 3:4; 1 John 3:2), when He is revealed from heaven (2 Thess. 1), when He appears (2 Thess. 2). Plainly, there is still a coming phase to the fourth beast, the fourth kingdom (v. 23), which is yet future. The Word of God shows that the Roman Empire will be revived, though not along all its ancient boundaries.

A third fact is that there has never been a ten kingdom confederacy forming the fourth empire nor someone plucking three up by the roots. This means that the Roman empire will yet manifest itself in a ten kingdom confederacy but that there shall then arise a certain person who will so dominate three (v. 8,24) that they are dependent upon him. This is the thought in his plucking them up by the *roots*. They cannot really stand any longer by themselves. Yet they do not lose their identity (see Rev. 17:12-14). All ten are given one mind; to serve the beast, i.e. the little horn of Dan. 7 ("beast" is sometimes used for the empire, sometimes for the ruler). This little horn, i.e., the first beast of Rev. 13 is NOT THE ANTICHRIST. The Antichrist is the second beast of Rev. 13. The following passages speak of the Antichrist (1 John 2:18; 2 Thess. 2; Rev. 13:11; Rev. 16:13; 19:20; 20:10; Dan. 11:36-39; John 5:43).

The little horn of Dan. 7 is the great political leader of the West during Daniel's seventieth week, which takes place between the rapture of the saints and the appearing of Christ in glory. The Antichrist is his lieutenant, having Palestine as his little political sphere (Dan. 11:36-39), but his main function is to head up the religious inclinations of men (2 Thess. 2 and Rev. 13:11-18). He is the director of religious affairs. These two, with Satan, form a trinity of evil during the last half of Daniel's seventieth week (Rev. 13:5). The little horn, then, is a brilliant politician. He has eyes of a man (Dan. 7:8). This speaks of intelligence. A mouth speaking great things portrays him as an arrogant, pretentious, ambitious person. He will be the political leader to whom the West will look for the unifying leadership needed to direct the confederacy effectively to withstand the pressures brought to bear upon the West. But he will be destroyed by the Ancient of Days. Therefore, his appearance is yet future.

THE COMMON MARKET

Date setting is sickening and ought to be reprobated. Some watch the common market and have thought that when the 10th nation joins the Lord will come. Actually it may rise and fall in number. The common market is not the same thing as the political unit forged by the beast (Rev. 13:1-12), the coming prince. He will pluck up three by the roots (Dan. 7:8), indicating that the three have no power to stand on their own and thus their complete dependency on him. This does not indicate their demise because they are still there when the 10 kings and the beast destroy the harlot (Rev. 17:16).

The common market may be preparatory to the eventual formation of the political unit. It is not clear at what point he first obtains the power over the 10 kings. We do know that he will have sufficient power at the beginning of the 70th week to confirm a seven year covenant of protection for Israel. Let us keep in mind that there may be a space of time between the rapture of the saints and the opening of the seventieth week during which some developments may take place preparatory to the opening of the 70th week.

APPENDIX 1:

THE DAY OF CHRIST'S APPEARING

While many futurists do not expressly state that our Lord's appearing will occur on the 1260th day from the middle of the week their remarks seem to lead to this conclusion. (W.K. Price, *The Coming Antichrist*, p. 96, expressly states that Christ's coming is 1260 days from the midpoint of the tribulation.) Thus, they make the time of the two witnesses testimony the first half-week. Recall that they will lay dead upon the street for 3-1/2 days (Rev. 11). Therefore, in order to terminate everything on the 1260th day from the middle of the week, the time of their testimony must be moved to the first half-week.

The chart in this book leaves room for their martyrdom after the 1260th day, for the fulfillment of the last three feasts of Jehovah (Lev. 23), as well as for the war of the great day of God the Almighty, during which Christ (in His Davidic character) will deal with His enemies *sequentially*. Room is also left for God using Israel to deal with certain enemies just before the millennium is inaugurated.

It is the rejection of the prophetic outline given in ch. 2 that leads many futurists into an increasing number of false ideas. For example, because of the error of making the first beast of Rev. 13 the Antichrist, confusion is introduced concerning the political head of the revived Roman empire and the Antichrist (and the King of the North, too); and then it is erroneously conceived that the phrase "them that dwell on the earth" (referred to 10 times in the Revelation) means every living body on the globe (whereas it refers to the apostates of Christendom). And so Russia has to be destroyed before, or at the middle of the week, instead of where Scripture puts that. Now, T. LaHaye thinks he has shown that Russia will be destroyed about 3-1/2 years before the 70th week opens! And so it goes.

The chart leaves room for Christ to appear on a day not known. It is not intended to show or imply that He will appear on the 1290th day. It might be before, after or on that day.

APPENDIX 2:

THE TICKING CLOCK THEORY

O.T Allis apparently thought that he had discovered a serious, major flaw in dispensational truth, judging from the space he allotted to it; namely, the ticking clock theory. I have given it space in order to illustrate how erroneous accretions are added to what is true and how this provides material for opposers, as well as to undo the ticking clock theory. Let us see what he has to say about it.

(4) "Jewish Time" -- The Ticking Clock

Dispensationalists are fond of the illustration of the clock. The ticking clock, they tell us, represents "Jewish" time. The mystery parenthesis is "time out." God only counts time in dealing with Israel, when the people are in the land. Some add to this the further specification, when "they are governed by God." Neither of these requirements is met by the interval which they find here in the prophecy of the Seventy Weeks. Consequently, the clock ceased to tick at the time of the triumphal entry. It will not tick again until that moment, still future, when God resumes His direct dealings with Israel. This will be when the people are once more in their own land. It will follow the rapture and be marked by the appearance of the Roman prince. There are at least two serious objections to this view.

(a) If it is claimed that it is necessary for Israel to be restored to and in their land in order for the clock to resume ticking, it is to be remembered that Israel was still in the land for nearly 40 years (to A.D. 70). after the clock stopped ticking, quite as much in the land as during the entire earthly life of Jesus preceding the triumphal entry and for several centuries before it. So it must be admitted that Israel could still be in the land after the clock stopped ticking.

(b) On the other hand, if the clock could only tick when Israel was "governed by God," was this condition really fulfilled at any time during the period of the 69 weeks? The last theocratic king of the House of David had lost his throne full 50 years

before the edict of Cyrus and nearly 150 years before the decree of Artaxerxes. "The time of the Gentiles" are regarded by Dispensationalist as beginning with Nebuchadnezzar's destruction of Jerusalem. Hence the entire period was distinctly not a period when Israel was "governed by God." If the clock represents "Jewish" time, with Israel in the land and governed by God, how then could it tick at all during the entire period from 445 B.C. to A.D. 30? If they are logical, Dispensationalists must admit that the parenthesis which they discover between the 69th and 70th weeks is really a parenthesis (the Church age, broadly speaking) within a parenthesis (the times of the Gentiles) *. And what we maintain is, that on Dispensational principles the one parenthesis is no more entitled to be called Jewish time than is the other. If the clock could tick during part of the times of the Gentiles, it would tick during the whole of it. If it stops at A.D. 30 or 33 instead of at A.D. 70, it does so quite arbitrarily. For Israel continued to be in the land and under foreign rulers during these forty years, quite as much as from 445 or 538 B.C. to A.D. 30. ¹

* Since this is an important matter and one the significance of which is not appreciated it would seem by Dispensationalists, the following very lucid statement from Savage's *Scroll* may well be quoted in full, it being remembered that *The Scroll* is an explanation of the prophetic chart which he has drawn up: "The narrow red line that runs through the three dispensations C, D, and H, -- i.e., from the call of Abram to the Captivity, where it is broken off, and resumed again in the millennium, -- is intended to represent the history of the Israelites as a nation, under the special and direct government of God, during which He could say of them, 'Ye are My people.' After the Captivity, more than two thousand years ago, they ceased to be a nation of God's people, and they have ever since continued in the 'Loammi' position of 'Not My people,' having been cast off for their repeated rebellions. Hence the break or discontinuance of the red line at epoch 5. But they will be restored again as a nation of God's favour, and to their own land, as stated in Hosea 1:10, -- 'In the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God.' Therefore the red line is again resumed, and continued through the millennial dispensation" (p. 3). Cf. also *RB*, ² p. 535. This means that the entire scope of the prediction of the 70 weeks, a prophecy which concerns Israel the nation and is definitely chronological, that is to say, counts time for Israel, lies within the period when God has no direct dealings with Israel the nation. It belongs to the Loammi period; yet it is definitely chronological.

Kelly speaks of it as a parenthesis within a parenthesis, declaring that "as the calling of the church is a heavenly parenthesis, so also are 'the times of the Gentiles' a still wider earthly one, which fills the blank in the earth's history since God governed in the midst of His people under law, as He will by-and-by when they are under the new covenant" (William Kelly, *Elements of Prophecy*, p. 173). This is interesting as an illustration of the adroitness of one who may be regarded as the ablest exegete among the Brethren. But it does not really explain how the clock can both stop and run during a considerable part of the times of the Gentiles. Certainly the "times of the Gentiles" cannot be regarded as "Jewish time" (RB, p. 1106). Yet the clock runs with great accuracy during part of it! ³

I have noticed that H. A. Ironside, F. A. Tatford and D. L. Cooper use a ticking clock illustration, but it is an erroneous accretion that we may well reject. But why is W. Kelly held accountable -- being spoken of as 'adroit' -- since he had nothing to do with ticking clocks?

J.N. Darby had first spoken of a "Gentile parenthesis" in 1828/1830. He did not mean the church period by this expression but rather what we call the times of the Gentiles, which began long before Pentecost. The time that the Church is on earth falls within the times of the Gentiles, i.e., within the "Gentile parenthesis." Refer to the chart.

It is true that W. Kelly's (quite correct) explanation that "the times of the Gentiles" as a wider, earthly parenthesis in God's ways of government in the earth (with Jerusalem as the center of those ways of government in the earth) "does not really explain how the clock can both stop and run during a considerable part of the times of the Gentiles." Well, this mythical clock cannot do that because it does not exist. I am not aware W. Kelly said anything about clocks or shared such notions. And, one does not get rid of a parenthesis within a parenthesis, or of the futurity of the 70th week, by showing the falsity of the ticking clock accretion.

Let me also add that the idea that God does not count time "during which God has chastised His people by delivering them into servitude" ⁴ seems to me incorrect as can be seen on the chart. Israel is "Lo-ammi", meaning 'not my people', (Hosea 1:9) for the times of the Gentiles, ⁵ yet there are periods within the Lo-Ammi time that are counted. The church is outside times and seasons being a heavenly people, but that is another matter.

Relevant to this discussion is an "omission of the servitudes" method of dealing with the chronology of the period of the Judges. If the time

that each Judge judged is added together the result is 594 years from the Exodus to the foundation of Solomon's temple. Scripture says that the time was 480 years (1 Kings 6:1). Some advocates of this method claim that if the servitudes are subtracted from the 594 years, the result would be 480 years. While this sounds attractive, there are some objections to it:

1. The fact is that while Israel is Lo-Ammi, God has marked and prophesied and counted time that affects Israel; namely, the 70 weeks.
2. It is erroneous to assume that all the judges judged only sequentially. Some overlapped.
3. It is erroneous to assume that there was ever only one servitude at a time. There could have been a Philistine servitude on the west of Jordan and an Ammonite servitude on the east of Jordan at the same time.
4. The method fails to do justice to Jephthah's statement that Israel had held Heshbon for 300 years.
5. It affects genealogical matters in a negative way by adding 114 years to the actual time.
6. A chart of the period of the Judges is available from the publisher that lays out the period using the 300 years and the 480 years as control numbers thus doing justice to these facts.
7. And this removes any appeal to the period of the Judges to support a ticking clock theory.

NOTES FOR APPENDIX TWO

1. Op. Cit., pp. 118, 119.
2. [*RB* means the Schofield Reference Bible.]
3. Ibid., note 13, pp. 308,309.
4. F. A. Tatford. The reference has escaped me.
5. The sentence of Lo-Ammi was executed at the time of the Babylonian captivity as J.N. Darby has conclusively shown in the latter part of his "Examination of a Few Passages of Scripture," in Collected Writings, v. 4.

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