

Nine Important Factors in Daniel's Prophecy  
By  
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Daniel's prophecy of the seventy weeks "determined upon thy people and upon thy holy city" provides a timetable for many events on the earth (Daniel 9:24-27).

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate. Daniel 9:24-27

The prophecy is specifically a revelation leading up to the "*Day of the Lord*" and the "*Day of Christ*," which are two separate events in Scripture.

The "*Day of the Lord*" is a time of judgment. Expositors have varied on the time of the "Day." Some have started the 'day' with the second stage of the second advent such as C. I. Scofield; and others have begun the 'day' with the onset of the Great Tribulation such as J. Dwight Pentecost and Harry Ironside. Most interpreters of Scripture end the 'day' with the "the creation of the new heavens and new earth after the millennium."<sup>1</sup>

The "*Day of Christ*" is used only in the New Testament. The "*Day of Christ*" relates to the Lord Jesus Christ coming for His bride. (Please see a list of Scriptures in chart form attached to this work for the related Scriptural references.) The "*Day of the*

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<sup>1</sup> J. Dwight Pentecost, *Things to Come, A Study in Biblical Eschatology* (Academie Books, Grand Rapids, MI, First Printing, 1964, 1993 printing) 229-231

*Lord*” is used in the Old Testament and New Testaments. The purpose and identification of the start of the “*Day of the Lord*” is important because it relates to a cascade of events which follow during the Tribulation and culminate at the end of the Millennium.

Daniel’s prophecy gives us a time table (Dan. 9:24-27), with the understanding that there is a *unspecified* “gap” (length) of time between the 69<sup>th</sup> and 70<sup>th</sup> week of Daniel. Therefore, the precise day or date of the beginning of the “*Day of the Lord*” is among the “secret things” that belong to God (Deut. 29:29). A significant fact, which is revealed, is that *the Day of the Lord* begins with the start of Jacob’s trouble, the seventieth week of Daniel, which is a time of judgment of the nation Israel in particular and in general for the whole earth.

“The first great purpose of the tribulation is to prepare the nation Israel for her Messiah...[and] [t]he second great purpose of the tribulation is to pour out judgment on unbelieving man and nations.”<sup>2</sup>

The prophecy of Daniel is the foundation stone of interpretation of prophecy. If an exegete of Scripture misinterprets the prophecy, then the literal approach to Scripture will be amiss. Dr. Walvoord says:

The interpretation of the revelation given to Daniel concerning the seventy weeks (Daniel 9:24–27) constitutes one of the determining factors in the whole system of prophecy. The attention given to it by all schools of interpretation, and the attacks upon the authenticity of the book itself combine to focus the white light of investigation upon it. The interpretation of this passage inevitably colors all other prophetic views, and a proper understanding of it is the *sine qua non* of any student of prophecy.<sup>3</sup> [HDW, my emphasis]

With this background in mind, Alva J. McClain gives nine important factors relating to Daniel’s prophecy found in chapter 9, verses twenty four to twenty seven. The prophecy “establishes the literal method of interpretation of prophecy” as well as “the truth of scripture;”...“[t]he prophecy supports the view that the church is a mystery that

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<sup>2</sup> Ibid. 237 (Pentecost, TTC).

<sup>3</sup> John F. Walvoord, “Is the Seventieth Week of Daniel Future?” *Bibliotheca Sacra*, Vol. 101:40 (Dallas Theological Seminary, Jan., 1944) 30.

was not revealed in the Old Testament;”...[and] “gives us the divine chronology of prophecy.”<sup>4</sup>

## Major Emphasis 1

### The Prophecy is About Israel and Jerusalem

The entire prophecy has to do with Daniel’s “people” and Daniel’s “city,” that is, the Nation of *Israel* and the city of *Jerusalem* (v. 9:24).

This is plainly stated in Scripture. Therefore, it is an enigma when good men place the church in this scenario. Henry W. Frost, former outstanding Home Director of Inland China Missions, asserts that the church will go through the tribulation in his book, *The Second Coming of Christ*. Henry J. Thiessen published a review of the book in which he said:

“But having acknowledged this, the reviewer must say that he does not think that the author has proved that the Church will go through the tribulation. He thinks that the author has not satisfactorily interpreted Rev 3:10, that he fails to recognize the fact that since the sixty-nine weeks of Dan 9 ended at the Cross, before the Church had begun, the seventieth week, which he rightly regards as covering the future Tribulation period, will also not concern the Church; and that he fails to distinguish between the persecutions of the past, when godless generations endeavored to exterminate Christianity, and the future Tribulation, when God Himself will visit judgment upon a godless world. Furthermore, the reviewer does not feel that Dr. Frost has proved that the Church can be found on earth in Rev 6:17. Certainly, not the mere fact that the innumerable multitude of ch. 7 cry, “Salvation to our God,” is proof that they belong to the Church, for that note is sounded also in the Old Testament (1 Chron 16:35; Ps 3:8, etc.), and at most only indicates that they are saved. Neither, surely, can we say that those who overcame Satan by the blood of the Lamb and by the word of their testimony (Rev 12:11), are by that fact shown to be members of the Church. Nor yet do we think that the statement in Rev 14:13, “Blessed are the dead which die in the Lord from henceforth,” identifies them as members of the Church; for surely when Paul speaks of the “dead in Christ” in 1 Thess 4:16, he means not only the members of the Church, but all the saved of Old Testament times also.”<sup>5</sup>

Dr. Walvoord characterizes this aspect of the seventy weeks as frequently overlooked by interpreters.

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<sup>4</sup> Ibid. 239 (Pentecost, TTC)

<sup>5</sup> Henry J. Thiessen, “Book Review of *The Second Coming of Christ*,” *Bibliotheca Sacra*, Vol. 91:363 (Dallas Theological Seminary, Jan., 1934) 373-374.

Another important aspect of the passage is frequently overlooked by expositors. The seventy weeks of Daniel, properly interpreted, demonstrate the distinct place of the Christian church and Israel in the purposes of God. The seventy weeks of Daniel are totally in reference to Israel and her relation to Gentile powers and the rejection of Israel's Messiah. The peculiar purpose of God in calling out a people from every nation to form the church and the program of the present age are nowhere in view in this prophecy.<sup>6</sup>

## Major Emphasis 2

### Two Different Princes Are Mentioned

Two different princes are mentioned, who should not be confused: the first is named Messiah the Prince (9:25); and the second is described as *the Prince that shall come* (9:26)

The "*prince that shall come*" is the ruler who will make a covenant with Israel at the beginning of the Great Tribulation. The "*people*" of the prince (the prince comes later) shall "destroy the city and the sanctuary" (9:26). Most expositors accept this reference to the "*people*" as referring to the Roman armies that destroyed the city and temple in 70 A.D.

If the sixty-nine weeks take us to the Cross of Christ, then the seventieth week must come after the Cross. But here we note first of all that there is an interval between the sixty-ninth and the seventieth weeks. Tregelles says: "At the cutting off of Messiah, the recognition ends; then comes the interval, and the time is again taken up for one week at the close."<sup>14</sup> During this interval "the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined" (Dan 9:26). This points definitely to the coming of the Romans under Titus and their destruction of Jerusalem and the temple, which occurred in A.D. 70. Concerning the words, "the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined," Ironside says: "These words briefly describe the history of Palestine from the coming of the Roman armies under Titus to the present time. Jerusalem, and Palestine as a whole, have been trodden down of all nations, and shall be, 'until the times of the Gentiles be fulfilled. Then we note that the city and the sanctuary shall be destroyed by the *people* of the prince that shall come, not by the prince himself. As we have seen, these *people* are the Romans, who fulfilled this prophecy in A.D. 70."<sup>8</sup>

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<sup>6</sup> John F. Walvoord, "Is the Seventieth Week of Daniel Future?" *Bibliotheca Sacra*, Vol. 101:401 (Dallas Theological Seminary, Jan., 1944) 30-31. This entire paper is appended to this work because it is pertinent to the points made and it is excellent.

<sup>7</sup> Henry Clarence Thiessen, "Will the Church Pass Through the Tribulation" *Bibliotheca Sacra*, Vol. 92:365 (Dallas Theological Seminary, Jan., 1935) 48.

The prince that shall come is not Titus. He was among the “people of the prince,” but he is not the prince.<sup>9</sup>

### Major Emphasis 3

#### The Seventy Weeks is Divided into Three Periods

The entire time-period involved is exactly specified as *Seventy Weeks* (9:24); and these *Seventy Weeks* are further divided into three lesser periods: first, a period of seven weeks; after that a period of *three-score and two weeks*; and finally, a period of *one week* (9:25, 27)

The hermeneutical approach to Daniel’s 70 weeks is generally divided into two main divisions: (1) one is the Christological, and (2) the other is the non-Christological. The first division advocates stop the 69 weeks at the second advent. The second group stops the prophecy either before or after Christ. The usual stopping place of the second group is with the appearance of Antiochus Epiphanes. The variations of calculation among the second group are numerous, but generally end with the construction of a pagan altar and pagan sacrifices (a pig) in 168 B.C. Others, particularly the Jews, promote that the prophecy was fulfilled with the destruction of Jerusalem in 70 A.D. However, none of the systems have precise accounting and they have to do violence to the Scriptures. Also, they find the Maccabean revolt as the period of the seventieth week. Others believe and hold that the period following Christ’s first advent to His second coming is “the tribulation.” This however, necessitates an *indefinite* time for the seventieth week. Philip Mauro, a lawyer, was an advocate of the church fulfilling the promises and the prophecy to Israel because of their rejection of Christ. His major premise is that Christ is the mediator of the New Covenant, and the “covenant” mentioned in Daniel 9:27 is related to Christ. The New Covenant is everlasting, whereas

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<sup>9</sup> John F. Walvoord, op. cit., 39-40 (“Is the Seventieth Week of Daniel Future?”)

the covenant in verse 27 is for one week. The literal view of Scripture will not allow any of these variant interpretations.

The most salient exegesis is given by Sir Robert Anderson. Walvoord reports:

The Christological view, which finds the sixty-nine weeks of Daniel culminating in Christ, has been accepted by most conservative expositors. The fathers from the second to the fourth century abound in explanations which bring the culmination of the sixty-nine weeks to the period of Christ's public ministry and death. The most satisfactory solution of the Christological interpretation is that of Sir Robert Anderson, a view that fully honors the accuracy and authority of Daniel's revelation. His conclusions embrace the following points: (1) the seventy weeks of Daniel represent 490 years, divided into three parts: forty-nine years, four hundred and thirty-four years (following the first forty-nine years), and the last week of seven years. (2) There was only one decree ever issued for the rebuilding of Jerusalem—that given to Nehemiah and its date is 445 B.C., specifically the first of Nisan or March 14 of that year. (3) The city was actually rebuilt during the time of Nehemiah at the end of the prophesied desolations of Jerusalem. (4) The sixty-two weeks, or 434 years, immediately follow the first forty-nine years, and on the basis of a prophetic year of 360 days total 173,880 days, which would end April 6, A.D. 32—the probable date when Christ rode into Jerusalem in fulfillment of Zechariah 9:9. The chronology of Sir Robert Anderson has a number of distinct advantages over other systems. It provides a literal fulfillment of the prophecy of Daniel. It is based on sound historical and chronological data. Most of all, it presents an interpretation of Scripture which fully honors the doctrine of inspiration.<sup>10</sup>

## Major Emphasis 4

### The Beginning of the Seventy Weeks is Fixed

The beginning of the whole period of the Seventy Weeks is definitely fixed at “the going forth of the commandment to restore and to build Jerusalem” (9:25).

There have been many interpretations of the precise date of the beginning of the seventy weeks, but obviously there can be no controversy that “the Seventy Weeks is definitely fixed at “the going forth of the commandment to restore and to build Jerusalem” (9:25). However, many dates have been proposed. Vern Poythress stated that this relates to hermeneutical differences.

What is the date for the beginning point (*terminus a quo*) for the period of “seventy weeks” prophesied in Dan 9:24–27? There has been much debate about this. But sufficient attention has not yet been paid to the role of hermeneutical differences in

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<sup>10</sup>John F. Walvoord, *op. cit.*, 34-35 (Is the Seventieth Week of Daniel Future?).

reaching a conclusion. One crucial factor is what we mean by “grammatical-historical interpretation,” when applied to Dan 9:24–27.<sup>11</sup>

Poythress proceeds to take the reader through the various interpretations of the decree to restore and build Jerusalem, and concludes in the end that Cyrus’ decree to build a “house,” which means the temple (Ezra 1:2–4; cf. 2 Chr 36:23), corresponds to the restoration prophesied by Jeremiah that Daniel prayed about, which is mentioned in Dan 9:2. He relates other decrees in Scripture are not related to Daniel’s prophecy: “the going forth of the commandment to restore and to build Jerusalem” (9:25). Poythress said,

2 Chr 36:21–22 indicates that Cyrus’s decree began the restoration prophesied by Jeremiah. Thus it corresponds explicitly to Daniel’s concern m [sic] praying on the basis of Jeremiah (Dan 9:2).<sup>12</sup>

However, he suggests that the decree to rebuild the city is not without problems.

Poythress again says,

On the basis, then, of a considerable amount of direct and circumstantial evidence, we conclude that Jerusalem was (partially) inhabited before Nehemiah’s time. In Nehemiah’s time the people accomplished the building of the walls and city gates (Nehemiah 3–6), and further repopulated the city (Nehemiah 11). If one does not admit this, one comes into conflict with Dan 9:2 and Isa 44:28 as well as with some of the verses in Ezra and Nehemiah that we have cited.<sup>13</sup>

Finally, Poythress concludes that Cyrus’ decree (2 Chron. 36:22-23; Ezra 1:1-4) is the one referenced in Daniel 9:25. (Poythress’ entire article is appended to this work to show how the neglect of a simply literal reading of the Scriptures causes great speculation.) The truth is that none of the four decrees mentioned in Scripture fulfill the requirement to rebuild the city and the wall *except one*, Nehemiah 2:1-8.

“At least four decrees mentioned in Scripture have been set forth by various scholars as the fulfillment of this prophecy: the decree of Cyrus in 539 B. C. (2 Chr. 36:22, 23; Ezra 1:1-4; the decree of Darius I in 519/518 B.C. (Ezra 6:1, 6-12); the decrees of Artaxerxes I to Ezra in 457 B.C. (Ezra 7:11-26); and the decree of Artaxerxes to Nehemiah in 444 B.C. (Neh. 2:1-8). Only the last decree, however, could have

<sup>11</sup>Vern Sheridan Poythress, “Hermeneutical Factors In Determining the Beginning of the Seventy Weeks (Daniel 9:25)” *Trinity Journal*, Volume 6.2 (Trinity Evangelical Divinity School, Fall, 1985) 131.

<sup>12</sup>Ibid. 135 (Poythress).

<sup>13</sup>Ibid. 140 (Poythress).

fulfilled this statement, since it was the only one of the four that specifically concerned the rebuilding of the city.”<sup>14</sup>

Even Julius Africanus (c. 160-c. 240 A.D.), the father of chronology, understood that the countdown of the 70 weeks begins with the commandment of Artaxerxes to Nehemiah.

Africanus said:

For Nehemiah his cup-bearer besought him, and received the answer that Jerusalem should be built. And the word went forth commanding these things; for up to that time the city was desolate. For when Cyrus, after the seventy years' captivity, gave free permission to all to return who desired it, some of them under the leadership of Jesus the high priest and Zerubbabel, and others after these under the leadership of Ezra, returned, but were prevented at first from building the temple, and from surrounding the city with a wall, on the plea that that had not been commanded.<sup>15</sup>

## Major Emphasis 5

### The Appearance of Messiah Marks the End of Sixty-Nine Weeks

The end of the *seven weeks and threescore and two weeks* (69 weeks) will be marked by the *appearance of Messiah as the "Prince" of Israel* (Dan. 9:25)

If the beginning of the 70 weeks starts with Artaxerxes, then what is the end of the 69 weeks? Many speculators, especially the Jews, have presented untenable solutions, especially in light of the literal interpretation of Scriptures. Thiessen said,

If this is the time from which the weeks begin, what is the time at which they end? It is not necessary to disprove the absurd interpretations of certain Jewish commentators who hold that "the Anointed" was Cyrus, or Zerubbabel, or Nehemiah, or Artaxerxes; nor the equally absurd interpretation of Eichhorn, who makes Onias III, the high-priest under Antiochus Epiphanes, the Messiah of v. 26. The great mass of Christian interpreters have always supposed the reference to be to Jesus Christ. But here we must note expressly that these weeks take us to the *death* of Christ, and not merely to His *birth*. We are told that after the sixty-ninth week the Anointed will be "cut off, and shall have nothing." Tregelles says: "The only time in which we find the Lord Jesus taking this title [viz., the Anointed, the Prince, v. 25 ] in the presence of Jerusalem, was six days before He suffered, when He came thither, on the ass' colt: He was then presented as King, and six days afterwards was put to death as the King of the Jews. I should regard the limit 'unto the Messiah *Prince*,' as reaching on to his having been thus presented to Jerusalem. It is worthy of remark that the decree

<sup>14</sup> Liberty King James Study Bible (Thomas Nelson Publishers, Nashville, TN, 1988) 1289

<sup>15</sup> Roberts, A., Donaldson, J., & Coxe, A. C., *The Ante-Nicene Fathers Vol. VI: Translations of the writings of the Fathers down to A.D. 325* (Fathers of the Third Century: Gregory Thaumaturgus, Dionysius The Great, Julius Africanus, Anatolius and Minor Writers, Methodius, Arnobius. Logos Research Systems: Oak Harbor, 1997) 134.



of Artaxerxes was issued in the month Nisan, the very month in which the passover was kept, and in which our Lord both rode into Jerusalem and was crucified. I should not thus consider the expression 'After the threescore and two weeks' as implying an interval; but rather as being just the same as, 'at the end of the sixty-two weeks,' 'when they are accomplished.'"<sup>16</sup>

The end of the 69 weeks is the appearance of the Messiah, who will subsequently be "cut off." We know in retrospect that the phrase "cut off" has reference to the Cross. The third period, the 70<sup>th</sup> week is outlined in the New Testament by the Lord Jesus Christ and the penmen of the New Testament.

It is revealed to Daniel, as recorded in Dan 9:20–27, that seventy weeks, which means 490 years, are determined upon the Jewish race. From the going forth of the commandment to build and restore Jerusalem until the Messiah shall be cut off will be 69 weeks, all of which have been fulfilled. There remains therefore one week yet to come, called the period of tribulation (Matt 24:21). Matthew 24 makes clear that it is at the conclusion of this period that Christ will come back to the earth, at which time all the tribes shall see the Son of Man coming in power and great glory. This is the same coming spoken of in Zech 4:4. Therefore it is seen that the event known as the Revelation takes place at the conclusion of the Tribulation Period. Regarding the Rapture of the Church, the Scripture is quite clear. Christ promised, when on earth, that the Holy Spirit would come and abide with His own forever (John 14:16). But 2 Thess 2:7 shows that the Holy Spirit, who now hinders the work of Satan, will be taken out of the world before the Antichrist, the one who plays such an important part in the Tribulation, can be revealed. Therefore, if the Holy Spirit is to abide with the Church forever, and if He is to be removed before the Tribulation period can begin, it follows that the Church must go with Him. One sees then that the Rapture and the Revelation are two different events separated by a definite period of time known as the Tribulation. These Scriptures show that only the Rapture is in view of the passage in Titus which we have been considering.<sup>17</sup>

## Major Emphasis 6

### The Messiah will be "Cut Off" and Jerusalem Destroyed

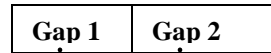
At a later time, "after the threescore and two weeks" which follows the first seven weeks (that is, after 69 weeks), Messiah *the Prince will be "cut off,"* and *Jerusalem will again be destroyed* by the people of another "prince" who is yet to come (Dan. 9:26)

Please see the discussion for "Major Emphasis 5." The additional insight provided by this point is that Jerusalem will be destroyed. We know from history that there was an

<sup>16</sup>Henry Clarence Thiessen, "Will the Church Pass Through the Tribulation?" *Bibliotheca Sacra*, Vol. 92 (Dallas Theological Seminary, January, 1935) 46-47.

<sup>17</sup>Howard Cleveland Zabriskie, "The Discipline of Grace," *Bibliotheca Sacra*, Vol. 93:370 (Dallas Theological Seminary, January, 1936; 2002) 179.

interval (gap) of 37 years between the Cross and the destruction of the city by the Roman General Titus and his army. This is reflected in Daniel 9:27 between the phrases “Messiah be cut off, but not for himself:” and “the people of the prince that shall come shall destroy the city” (Gap 1)



And after threescore and two weeks shall Messiah be cut off, but not for himself: ▼ and the people of the prince that shall come shall destroy the city and the sanctuary; ▼ and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. Daniel 9:26

The next gap (Gap 2) in this verse is the church age and the tribulation period of 7 years between the phrases “shall destroy the city and the sanctuary;” and “the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.” The length of this gap will not be determined until the Antichrist signs the covenant with Israel at a future date (Dan. 9:27), which precipitates the beginning of the tribulation. There are other gaps in Scripture. It is not an unusual finding in Scripture (cf. Isa. 61:1-2; Zech. 9:9-10; Gen. 49:10-12; Deut. 18:16; 2 Sam. 7:13-16; Isa. 9:1-7; 11:1-2, 11; 52:13-59:21; 61:1-11, cf. Luke 4:16-19; 7:22; Joel 2:28, cf. Acts 2:17; Zeph. 2:13-3:20; Zech. 9:9-10; Mic. 5:2-15; Ps. 2:7-8, cf. Acts 13:33; Heb. 1:5; 5:5; Ps. 22:1-32; 34:14, 16; Mal. 3:1-3; 4:5-6; Isa. 53:10-11).

## Major Emphasis 7

### The Beginning of the Seventieth Week Marked by a Covenant

After these two important events, we come to the last, or Seventieth Week, the beginning of which will be marked by the establishment of a *firm covenant* or treaty between the Coming Prince and the Jewish nation for a period of “one week.” (Dan. 9:27)

The world is unaware that world history demonstrates that we are coming to the end of three concurrent groups of people in history (1 Cor. 10:32). The signal, that the timetable of God's program for Israel called the seventieth week of Daniel, will soon occur. In the Old Testament the start of the timetable is the signing of the covenant by Israel with the Antichrist (Dan. 9:27). In the New Testament another dramatic occurrence happens, the rapture of the church, which may well precipitate the world events soon to occur because of the events in Israel.

Contrary to general opinions on the philosophy of current history is the biblical revelation that the world is not coming to the end of an age but is moving toward the convergence of three ages. Since from the divine viewpoint there are three divisions of humanity (1 Cor 10:32), there are three separate programs being consummated on the earth. For convenience we shall refer to them according to their relationship to the threefold classification of men: Gentilic, Judaic, and Ecclesiastic.<sup>18</sup>

The Gentile and Jewish program is outlined in Daniel, and the church program is outlined in the New Testament, particularly Paul's epistles.

The beginning, course, and end of the Gentilic program in the earth is contained largely in two major passages, both of which are in Daniel, chapter 2 and chapter 7.<sup>19</sup>

The Jewish program 'restarts' with a covenant.

The "he" of verse 27 is quite evidently the coming prince of verse 26. He is to make a covenant with many, or the many, that is, the majority. We believe this covenant concerns the Jews. In a time that will have thrust the Semitic question far more into world importance than it yet is, this upstart political demagogue will make a covenant with world Jewry. No doubt it will involve a return to the land of Palestine and a guarantee of political, economic, and religious establishment. It is to be for "one week." In keeping with the context this "week" must be a period of seven years<sup>20</sup>

## Major Emphasis 8

### The Covenant Will Be Broken

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<sup>18</sup>John Ker Munro, "The Sign of the Times" *Bibliotheca Sacra*, Vol. 96:382 (Dallas Theological Seminary, January, 1939) 224.

<sup>19</sup>Ibid. 224. (Munro).

<sup>20</sup>Ibid. 229 (Munro)

In the “midst” of this Seventieth Week, evidently breaking his treaty, the coming prince will suddenly *cause the Jewish* sacrifice to cease and precipitate upon this people a time of wrath and desolation lasting to the “full end” of the Week (Dan. 9:27)

The beginning of the seventieth week is still future, whereas the other events described in Daniel’s prophecy have already occurred. They have occurred literally as demonstrated in this work. There is no reason to think that the signing of the covenant and the breaking of the covenant in the middle of the week will not occur literally also. One thing for certain, once the world is thrown into the “start” of the seventieth week, the return of the Lord Jesus Christ to earth to the Mount of Olives is only seven years away, although the rapture will have already taken place.

### Major Emphasis 9

#### Israel Will Experience Unparalleled Blessings at the End of the Seventy Weeks

With the full completion of the whole period of the Seventy Weeks, there will be ushered in a time of great and unparalleled blessings for the nation of Israel (Dan. 9:24)

Daniel 9:24 “Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.”

Dr. Walvoord and Dr. Pentecost relate the six significant blessings to follow from the Scripture: (1) finish up the transgression, (2) make an end of sins, (3) make reconciliation for iniquity, (4) bring in everlasting righteousness, (5) seal up the vision and prophecy, and (6) anoint the most holy.

Amen!

H. D. Williams, M.D.

THINGS TO COME SCRIPTURAL REFERENCES<sup>21</sup>

	Day of the Lord	Tribulation	Day of Christ
<b>SCRIPTURE REFERENCES</b>	Isaiah 2:12, 13:6, 9; 34:8; Jer. 46:10; La. 2:2; Eze. 13:5, 30:3; Joel 1:15; 2:1, 11, 31; 3:14; Amos 5:18 (twice), 20; Ob. 15; Zeph. 1:7, 8, 14 (twice), 18; 2:2, 3; Zech 14:1; Mal. 4:5; Acts 2:20; 1 Thess. 5:2; 1 Cor. 5:5; 2 Cor. 1:14; 2 Pe. 3:10. "In addition, the phrase <i>that day</i> or <i>the day</i> or <i>the great day</i> occurs more than seventy-five times in the Old Testament."	Deut. 4:30, 31; Isa. 2:19; 24:1, 3, 6, 19-21; 26:20-21; Jer. 30:7; Dan. 9:27; 12:1; Joel 1:15; Joel 2:1-2; Amos 5:18, 20; Zeph. 1:14-15, 18; Matt. 24:21-22; Lk. 21:25-26; 1 Thess. 5:3; Rev. 3:10; 6:15-17. As pertains to <i>wrath</i> , Zeph. 1:15, 18; 1 Thess. 1:10; 5:9; Rev. 6:16-17; 11:18; 14:10, 19; 15:1, 7; 16:1, 19), <i>judgment</i> , Rev. 14:7; 15:4; 16:5, 7; 19:2; <i>indignation</i> ; Isa. 26:20-21; 34:1-3; <i>trial</i> , Rev. 3:10; <i>trouble</i> , Jer. 30:7; Zeph. 1:14-15; Dan. 12:1; <i>destruction</i> Joel 1:15; 1 Thess. 5:3; <i>darkness</i> , Joel 2:2; Amos 5:18; Zeph. 1:14-18; <i>desolation</i> , Dan. 9:27; Zeph. 1:14-15; <i>overturning</i> , Isa. 24:1-4, 19-21; <i>punishment</i> Isa. 24:20-21.	1 Cor. 1:8; 5:5; 2 Cor. 1:14; Phil. 1:6; 2 Thess. 2:2 <sup>22</sup>

<sup>21</sup> This chart was prepared by some help from the information found in J. Dwight Pentecost's book *Things To Come*, pp. 229-235.

<sup>22</sup> C. I. Scofield incorrectly states that 2 Thess. 2:2 has the "Day of Christ" when it should read "Day of the Lord." Scofield was not aware that the Textus Receptus is the "received" text by the churches through the centuries, which has "Day of Christ." The corrupted *critical text* changes this verse to read "Day of the Lord." See *The "Doctored" New Testament* by D. A. Waite, Jr. and *Scrivener's Annotated Greek New Testament*.