

THE FULLNESS OF TIME
Daniel 9:1-27

The Seventy Sevens

“Sometime during the first year of Darius the Mede’s reign, Daniel reads a copy of Jeremiah’s prophecies. Evidently copies have been circulating among the exiles ever since Baruch penned the last words on the scroll 20 years earlier. Daniel is particularly moved by the recitation of Israel’s sins and the 70-year exile which Jeremiah predicted. Here in 542 B.C., 63 years have passed since Daniel and other exiles were taken in the first deportation, in 605 B.C. Realizing that the prophecy indicates still another seven years before the promised restoration is to begin. Daniel turns to God in prayer. Here now is his prayer in which he not only confesses his sins, but also those of his fellow sons of Israel.” The Narrated Bible, p 1227

History is all about dates and events of the past. Prophecy is a record of what is to happen in the future; usually without specific dates. Daniel 9 is a rare exception!

1. DANIEL’S PRAYER

Daniel had a vision that he did not fully understand (8:27). Now, after 10 years, the Lord gives him more insight.

a) Time and Setting Daniel 9:1-3

In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans— ² in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

³ Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. ESV

The first year of Darius would be 538 B.C., 67 years after Daniel had been deported from Jerusalem and a bit less than 50 years after the destruction of that city in 586 B.C. Daniel had been studying the Book of Jeremiah.

Jeremiah 25:11-12

¹¹ This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. ¹² Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste.

2 Chronicles 36:20-21

²⁰ He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia, ²¹ to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.

At the time that Daniel was writing what became Chapter 9, Darius had captured Babylon and Cyrus had been made “ruler...” Daniel must have wondered, from what date was the end of the 70 years captivity to be calculated?

Was it from the first attack on the city in 605 or the final collapse in 586 B.C.?

Consider the fervent prayer of Daniel with fasting and sackcloth!

b) Confession

Daniel 9:4-15

4 I prayed to the LORD my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, 5 we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules. 6 We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. 7 To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. 8 To us, O Lord, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. 9 To the Lord our God belong mercy and forgiveness, for we have rebelled against him 10 and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets. 11 All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him. 12 He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. 13 As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth. 14 Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice. 15 And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.

Daniel identifies with his people “we” as having done iniquity, done wickedly, and having rebelled against God (5). Daniel uses the strongest words he has to describe their sin.

God had graciously warned His people of the consequences of disobedience.

Their pattern of behavior from their deliverance from Egypt to just before the fall of Jerusalem was one of consistent rebellion!

c) Petition

Daniel 9:16-19

¹⁶ "O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. ¹⁷ Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. ¹⁸ O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. ¹⁹ O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name."

What is the basis of Daniel's plea before God: Verse 17, 18 & 19?

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2. GOD'S ANSWER

Daniel 9:20-27

²⁰ While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God, ²¹ while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. ²² He made me understand, speaking with me and saying, "O Daniel, I have now come out to give you insight and understanding. ²³ At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

²⁴ "Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. ²⁵ Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. ²⁶ And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. ²⁷ And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

“One of the most intriguing passages of all Scripture follows this account of Daniel’s beautiful prayer of contrition. [John Calvin has about 50 pages of commentary on this prayer.] As Daniel is in his period of prayer, he is approached by the angel Gabriel, whom he recognizes from earlier visions. Gabriel brings a message about seventy “sevens,” a message which apparently speaks in response to Daniel’s concern about the restoration. There is general [sic] consensus that each “seven” represents a week of years – that is, seven years. From that point onward much discussion has ensued.

“The first seven “sevens,” or 49 years, may well have reference to the time it will take to rebuild the city of Jerusalem. But the particular decree setting that time period into motion is much debated in light of various decrees which issue concerning Jerusalem’s reconstruction.

“The second set of “sevens,” the 62 “sevens,” has apparent reference to the coming of Messiah. [The Hebrew text says there are 69 “sevens,” whereas the number used in most translations is 62, which may or may not be 69 less the first seven “sevens.”] This would set the Messiah’s coming at roughly 550 years from the time of Daniel.

“As with the preceding weeks, the final week or last seven years, has also been the subject of much discussion. Some believe it represents the beginning of Messiah’s church and the apostolic age. Others believe it foretells a seven-year period during which time God will reestablish Israel as His covenant people prior to the Messiah’s Second Advent. What all agree on is the fact that God is working purposely in history on the behalf of His righteous ones.”

The Narrated Bible, p 1228-1229

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Reading from:

What, Where, And When is the Millennium? R. Bradley Jones, pages 103-105

THE TIME OF THE KINGDOM

“Neither Jesus nor His disciples at any time divided, or suggested the division, of His kingdom into three phases as do the Dispensationalists. First, they say, the kingdom was presented as “at hand” from the beginning of the ministry of John the Baptist to the time which they designate as the rejection of the King by Israel, “morally” at Matthew 11:20 “officially” at Matthew 27:21-25. Second, as fulfilled in the present age in the “mystery” phase. And, finally, as a kingdom to be set up after the return of the King of glory, or at the beginning of the millennium.

What does the Bible teach?

The Inception of the Kingdom of Christ

Mark tells us “that Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, ‘The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel’ ” (Mark 1:15). It should be noted that the proper response to the nearness of the kingdom of God, according to Jesus, was repentance and faith. That in itself not only shows that the kingdom was at hand for entrance, but it rules out the idea that the kingdom had to do with a restoration of the Jewish nation.

What did Jesus mean when He said, “The time is fulfilled?” Fulfilled (perfect tense in the Greek) means “completed, with no room for extension or addition.” It was “the fulness of the time,” when “God sent forth his Son” (Gal. 4:4). “With the sending of the Son time is fulfilled absolutely; it attains to its full measure in content as well as extent. The saying does not refer to the abolition of time but to the fact that God's saving work has come directly into history; in the historical event of the earthly Jesus God accomplishes His eschatological act.”

Our Lord's use of the definite article emphasizes the fact that this is the time. And the word for time, *kairos*, indicates “a decisive point of time.” “According to Mark 1:15 the fact that this *kairos* is now present as God's gift in fulfillment of Old Testament prophecy is the first startling declaration of the primitive gospel of Jesus.”

And what was the Old Testament prophecy about this specific and decisive point of time that was at hand? There is only one such prophecy. It is Daniel 9:20-27. The last seven of the seventy sevens of years in this prophecy of Daniel was to mark the appearance of the Messiah to be followed by His being cut off “in the middle of the week.”

It seems perfectly plain! When Jesus said, “The time is fulfilled,” He was referring to this specific and particular time indicated by Daniel. In the light of this revelation, it is impossible to postpone the kingdom of God and establish a future date for its inauguration at the second coming of Christ. The kingdom came when Christ came to earth in His first appearing! Such a dogmatic statement is based on the declaration He Himself made and the revelation of Daniel concerning the time.

The Duration of the Kingdom of Christ

What did Jesus and John the Baptist mean when they declared that the kingdom of heaven was “at hand” (Matt. 3:2; 4:17; Mark 1:15)? These words could be translated, “The kingdom of heaven has arrived.”

The Dispensationalists insist that “the Bible expression ‘at hand’ is never a positive affirmation that the person or thing said to be at hand will immediately appear, but only that no known or predicted event must intervene.” Then they proceed to postpone Christ’s declared arrival of the kingdom for more than nineteen hundred years, and imply that God had not disclosed, even to Jesus apparently, that the King and His kingdom would not be “at hand” until He comes to earth a second time and succeeds in doing what they seem to imply that He failed to do at His first coming.

We admit that “at hand” did not necessarily mean that the kingdom was at that moment present in full sway. But Jesus declared that it would be before the death of many then alive: “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom” (Matt. 16:28; Mark 9:1 Luke 9:27). This statement must not be put in the context of the transfiguration of Jesus, the account of which follows. The transfiguration was not a coming of the Lord, but a revelation of His deity and His purpose to die in Jerusalem (Luke 9:31), needed for the encouragement of His disciples. The kingdom was even then present in a very real sense, for the Lord said, “The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it” (Luke 16:16).

“The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.” (Luke 17:20-21) Isn't it significant that Jesus nowhere said that the kingdom of God would be established “here” in Jerusalem, or “there” in Palestine, or in the distant future?

Peter revealed that Christ's resurrection was the exact time the kingdom became a reality and the Messiah took David's throne (Acts 2:29-36). It was not more than two or three years after the Lord's first announcement. It certainly was in the lifetime of many of Peter's generation. The members of the kingdom went forth from the experience of Pentecost preaching the kingdom as a present reality and spiritual salvation as the fulfillment of the promise made to the fathers. (Acts 2:37-47; 8:12; 28:23, 30-31).

Further, Peter clearly indicated that the duration of Christ's kingdom would be “the last days” prophesied by Joel (Acts 2:16-21), when the Spirit would be poured out on all flesh (v. 17) and whoever “calls on the name of the Lord shall be saved (v. 21),” “before the great and glorious day of the Lord shall come (v. 20).” The “last days” are not the days, or months, or few years, immediately before the Lord's coming. “The last days” began at Pentecost, and will continue until Christ comes. God “hath in these last days spoken unto us by his Son (Heb. 1:2).” Christ “was in these foreordained before the foundation of the world, but was manifest in these last times for you (1 Peter 1:20).” Isn't it entirely unnecessary to say that there will be no more days after the last days? The last days shall continue until the mighty angel comes down from heaven and announces “that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets (Rev. 10:1-7).” At this point Christ comes, and there follows the consummation of His mediatorial kingdom.”

What, Where, And When is the Millennium? R. Bradley Jones, pages 103-105

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And now an examination of the “70th Week of Daniel.”

THE 70TH WEEK OF DANIEL

By Dr. Luke Rader

Because of a wide-spread belief that the battle of Armageddon and the Great Tabulation cannot begin until three and a half years after the Anti-Christ "makes a covenant" with the Jews, when he breaks that covenant and all of Revelation from the 4th chapter begins to be fulfilled, and because such a belief blinds the eyes to the greatest fulfillment of prophecy and the most amazing working of God in history, and because such a belief is contrary to Scripture, it is essential we see the truth. This false belief comes from a false conception concerning the 70th week of Daniel.

The adage "trifles make perfection but perfection is no trifle" pre-eminently applies to the interpretation of the Scripture. The careless neglect of the one little preposition "after" in the interpretation of the passages dealing with the 70th week has literally led a whole prophetic school into the morass of a false interpretation of Scripture. Failure to pay proper heed to this one little word "after" has caused such great institutions as the Moody Bible Institute, the Philadelphia Bible Institute, and the numerous minor schools of which they are the parents as well as such great Bible teachers as Dr. Scofield, Dr. Gabelein, Dr. W. B. Riley and many others equally great, as well as innumerable followers of theirs to make the fatal blunder of supposing that the 70th week is yet to be fulfilled in the future. It scarcely seems possible that such a vast host of sincere, earnest, intelligent Bible students could make such a mistake, but the human mind is so constructed that the "fixation" of an idea renders it incapable of comprehending any fact which challenges this "fixation".

Lest I be accused of presumption in daring to challenge the findings of such a great host of Bible expositors, let us hurry to look at the passage in question (for truth is truth whether it contradicts Pope or Bible School).

Daniel 9:24. Seventy weeks are determined upon thy people and upon thy holy city, (1) to finish the transgression, and (2) to make an end of sins, and (3) to make reconciliation for iniquity, and (4) to bring in everlasting righteousness, and (5) to seal up the vision and prophecy, and (6) to anoint the most Holy. 25. Know therefore and understand, that from the going forth of the commandment (7) to restore and to build Jerusalem UNTO the Messiah the Prince shall be seven weeks, and three - score and two weeks (69 weeks); (8) the street shall be built again, and the wall, even in troublous times. 26. And AFTER three score and two weeks shall (9) Messiah be cut off, but not for himself: and (10) 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.

27 (11) And he shall CONFIRM the covenant with many for one week; and in the midst of the week (12) he shall cause the sacrifice and the oblation to cease and (13) 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).

Now let us lift out verse 25 and 26, dropping for the moment the modifying clauses, those portions dealing with this subject. They will read, then, as follows: "From the commandment to build Jerusalem UNTO the Messiah shall be 69 (seven, three-score and two) weeks, and AFTER (please note that the word is not "in" but after"), and AFTER 69 weeks shall Messiah be cut off:." Webster's Dictionary defines "after" as meaning, "subsequently in time or place"; "later in time"; "subsequent to"; "later than". It defines "in" as indicating inclusion within space, time, or physical surroundings.

It would appear self-evident then, that "after" by no stretch of the imagination, could ever be twisted to mean "in", yet this whole school of thought and Bible interpretation noted above unanimously and vociferously base their entire interpretation of prophecy regarding the future upon the supposition that "after" means "in".

It would seem, therefore, that even the most obtuse mind must come to the conclusion that if the Messiah is to be cut off "after" the 69th week, He must, being cut off sometime after the 69th week, be cut off in the 70th week. Therefore, the prophecy would seem to say as clearly as words can express an idea that the Messiah is to be cut off in the 70th week. If therefore this prophecy was fulfilled in the crucifixion of Jesus Christ, as all believers in Jesus do believe, then the crucifixion of Jesus Christ took place in the 70th week and not in the 69th week. Therefore the 70th week has already been fulfilled, at least, to that extent, and therefore the 70th week cannot be postponed into the future. In fact, to deny that Jesus died in the 70th week by teaching that He died in the 69th week and that the 70th week remains yet to be fulfilled is a blasphemous teaching that denies God's Word. So the only logical or Scriptural conclusion for a believer is that Jesus died in the 70th week, "after" the 69th week.

With this mooted question settled for all who believe the Bible, let us see further that the entire 70 weeks were completed and fulfilled exactly as prophesied. First notice that the "70 weeks", "thy people" and "thy holy city" are all tied closely together. Now note that twelve things are prophesied to take place:

1. to finish the transgression.
2. to make an end of sins.
3. to make reconciliation for iniquity.
4. to bring in everlasting righteousness.
5. to seal up the vision and prophecy.
6. to anoint the most holy.
7. Jerusalem is to be restored.
8. The streets and walls shall be rebuilt in troublous times.
9. The Messiah shall be cut off.
10. He shall confirm the covenant.
11. He shall cause the sacrifice and the oblation to cease.
12. After which, the city will again become desolate until the consummation.

Before we proceed to notice that Jesus fulfilled all of these, let us note further errors, which the above noted school of Bible interpreters have made. Read please the first clause of the 27th verse. "And He shall CONFIRM the covenant." Please note that 'Confirm' means "to give certainty, to ratify", but never to make. Therefore to "confirm" a covenant does not and cannot mean the making of a new covenant, but simply the ratification of a covenant already previously made. Again note the pronoun "he". The pronoun, of necessity, must refer to a noun previously used. Eliminating the modifying clauses, the previous sentence reads: "Messiah shall be cut off: and the people of the prince that shall come shall destroy the city and he shall confirm the covenant." If I were properly and correctly instructed in grammar, a pronoun cannot properly have as its antecedent the object of a modifying clause. Please note the subject of the sentence: "The people that shall come shall destroy the city." The "he" cannot properly refer to the people, neither can it refer to the object of the modifying clause, "of the prince"; "he" can only correctly refer to Messiah. Therefore the sentence can only properly and correctly read: "The Messiah shall confirm the covenant." Especially when only the Messiah has recorded a previous covenant which could be confirmed.

Having clarified these points, let us now note that all of the above noted 12 prophecies have been fulfilled.

First, Jerusalem was restored under Ezra and Nehemiah.

Second, they built the streets and walls in troublous times, as Nehemiah so graphically describes in his book.

Third, Jesus Christ was cut off. (Matt. 27:35).

Fourth, in being cut off, the Jews by crucifying Him finished the transgressions. 'Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zecharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, "All these things shall come upon this generation." (Matthew 23:32 -36) "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead, whereof ye are witnesses." (Acts 3:14-15).

Fifth, in dying, Jesus made an end of sins. "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." (Hebrews 9:26).

Sixth, in being crucified, He made reconciliation for iniquity. "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:19).

Seventh, His death and resurrection brought in everlasting righteousness. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (2 Cor. 5:21). "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." (Romans 3:21-22).

Eighth, Jesus' coming sealed up the vision and prophecy. "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." (Luke 16:16). "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer he hath so fulfilled." (Acts 3:18).

Ninth, at His baptism, the Most Holy was anointed. "Now when all the people were baptized, it came to pass, that Jesus also being baptized and praying, the heaven was opened. And the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice from heaven, which said, "Thou art my beloved Son; in thee I am well pleased." (Luke 3:21-22). "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind to set at liberty them that are bruised. To preach the acceptable year of the Lord. (Luke 4:18-22).

Tenth, Jesus did confirm the covenant by instituting the Lord's Supper. Please note first that he is called "Messenger of the Covenant." "Behold, I will send my messenger and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts." (Mal. 3:1). Please note now the covenant to be confirmed. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and the house of Judah Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake although I was an husband unto them, saith the Lord; But this shall be the covenant that will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God and they shall be my people." (Jeremiah 31:31-33. Now note the "confirming of the covenant" or the New Testament. "For this is my blood of the New [Covenant] Testament, which is shed for many for the remission of sins." (Matthew 26:28).

Eleventh, Jesus' Death and Resurrection caused the sacrifice and oblation to cease "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (Hebrews 10:7-9).

Twelfth, the lastly, instead of the city being destroyed within the remainder of the 70th week, God did for Jerusalem what He did for Nineveh under Jonah's preaching. God's decree against Nineveh was destruction within 40 days. In other words, God gave them 40 days in which to repent. They did repent and their city was saved. Jesus was presented to the Jews by John the Baptist in 30 A.D. The Jews rejected Him immediately, finally crucifying Him. God gave them 40 years in which to repent and when they failed to do so, in 70 A.D. Titus desolated the city and it has remained desolate until the present time when the consummation of all things is taking place, including the last great battle of Armageddon which will soon be upon us.

We see, therefore, that all the prophecies concerning 70 weeks, yes, each and every one of the twelve prophecies were fulfilled completely, perfectly and entirely, leaving none remaining to be fulfilled, exactly as the angel gave them to Daniel.

Any teaching, therefore, which postpones the 70th week of Daniel to some future date, needs to be reconsidered, changed and rectified, for the prophecies concerning the 70th week have already been fulfilled as prophesied.

Therefore, any teaching of the Anti-Christ making a covenant with the Jews the sign of the beginning of the Great Tribulation, is false, unscriptural and blinding the real teaching of God's Word, and must be utterly rejected.

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