Fulfillment of 70th Week in Dispensationalism Theology

In this video we look at the final week, or 70th week, of the 70 week prophecy found in Daniel chapter 9. It is widely believed today that the last week of Daniel is the basis of a future 7 year tribulation. But most Christians throughout the ages, until the past few decades, have believed that all 70 weeks were fulfilled by the first century.

There is a lot of talk about a third temple being built in Jerusalem. But does the Bible say this will happen? In which temple does the Antichrist sit?

The Following Commentary Is On Daniel 9:24

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Dispensational Theology began in the 19th century and gained popularity in the 1900's with the printing of the Scofield Bible and its Dispensational footnotes. This theory stands or falls on whether or not there is a one-week gap between the 69th and 70th weeks of **Daniel 9:24-27**. The time-frame of when this 70th week is to occur can be surmised by knowing when the 6 points found in **Daniel 9:24** are fulfilled. If these 6 points are yet unfulfilled, as Dispensationalists claim, then there has to be a gap of time to allow them time to take place. But if they have already taken place, then there would be no scriptural reason for a gap, which would mean Daniel's 70th week is now a past event. This shows why the placement of this

week is so important to properly understand Bible prophecy.

In his book, *Daniel's Prophecy of the 70 Weeks*, **Alva J. McClain states**, *"The fulfillment of the tremendous events in **[Daniel 9] verse 24** cannot be found anywhere in known history."* By saying this, Mr. McClain is showing that Dispensationalists, of which McClain is one, **believe that not one of the six points found in verse 24 were fulfilled during the first 69 weeks, but were all to be fulfilled during the final 70th week.** This is true and is the reason why God set aside this seventieth week as a separate week, because in the midst of that week the Messiah would appear and be cut off, which would fulfill all six points as found in verse 24. This same cutting off would bring about **the abomination of desolation which would end in the destruction of the city [Jerusalem] and the sanctuary [Temple] as revealed in the remaining verses of Daniel 9.**

The Six Points of Verse 24

Let's now look and see what these 6 points are. I have added some wording and numbering for clarity.

Daniel 9:24

> *Verse (24) – Seventy weeks**[490 years]**are determined upon thy people**[Jews]**and upon thy holy city,**[Jerusalem]**(to accomplish six things)- **[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.*

These are the 6 points that Daniel said would be fulfilled during this 70 weeks. Again, you must remember, **most [if not all] men agree that these 6 points were never fulfilled during the first 69 weeks**, so they were **to be fulfilled during the**

70th week, which is why the 70th week was set aside from the other 69. The key question now is whether these **6 points of Daniel 9:24** are already fulfilled, or if they are yet to be fulfilled sometime in the future. **The only trusted source to answer this all-important question is the Bible itself.** There we find that not only were all these 6 points fulfilled by Jesus, but they were fulfilled in the generation that Jesus said would see the fulfillment of the remaining verses of Daniel 9's prophecy. [Return]

Point 1 – To Finish the Transgression

The Old Testament repeatedly deals with Israel's transgression of the Law of God. Their **past transgressions** are what Daniel was praying about when the angel revealed that there would be 490 more years until the people of Israel would commit **their greatest transgression–the killing of their Messiah**. This great sin would finish the transgressions of Israel and make their city [Jerusalem] and their sanctuary [Temple] desolate. J**esus confirmed this coming destruction in Matthew 23**, where He forewarned the Jews of His day that destruction would come against those who rebelled against His New Covenant.

Matthew 23:29-38

> *(38) Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, (30) And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. (31) Wherefore ye be witnesses unto yourselves, that* ***ye are the children of them which killed the prophets.*** *(32)* ***Fill ye up then the measure of your fathers.[This is the same as "finish the transgression." They did this by killing Jesus and His messengers.]****(33) Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? (34) 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: (35) That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. (36) Verily I say unto you, ***All these things shall come upon this generation.*** *(37) O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! (38) Behold, your house is left unto you desolate.*

Notice that **Jesus said, "All these things shall come upon THIS generation."** This shows He was referring to the generation He was speaking to at that time. He confirmed this again in **Matthew 24:34.**

Matthew 24:34

(34) Verily I say unto you, ***This generation shall not pass****, till all these things be fulfilled.*

The Apostle Paul also said this coming wrath would be upon the Jews of his generation.

1 Thessalonians 2:14-16

(16) For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews: (15) Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: (16) Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

These are just a few of many scriptures that show this point, but they are sufficient enough evidence to prove that the J**ewish non-believers of Jesus' day finished the transgression of Daniel 9:24 by killing their Messiah.** This transgression resulted in desolation coming to those who refused the New Covenant message of Jesus.

These are the 6 points that Daniel said would be fulfilled during this 70 weeks. Again, you must remember, most [if not all] men agree that these 6 points were never fulfilled during the first 69 weeks, **so they were to be fulfilled during the 70th week,** which is why the 70th week was set aside from the other 69. The key question now is whether these 6 points of Daniel 9:24 are already fulfilled, or if they are yet to be fulfilled sometime in the future. **The only trusted source to answer this all-important question is the Bible itself.** There we find that not only were all these 6 points fulfilled by Jesus, but they were fulfilled in the generation that Jesus said would see the fulfillment of the remaining verses of Daniel 9's prophecy. [Return]

Point 2 – To Make an End of Sin

During Moses' first Passover, the same sacrificial lamb that brought judgments against God's enemies also brought protection to God's covenant people. It was very similar here as well except this time the sacrifice came in the form of a man named Jesus, and His sacrifice was not temporary, but forever brought redemption for mankind's sin.

Hebrews 9:26

> *(26) For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

Hebrews 9:11-14

> *(11) But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; (12) Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. (13) For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (14) How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

Hebrews 10:9-14

> *(9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. (10) By the which will we are sanctified through the offering of the body of Jesus Christ once for all. (11) And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: (12) But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; (13) From henceforth expecting till his enemies be made his footstool. (14) For by one offering he hath perfected for ever them that are sanctified.*

How anyone could ignore these, or any of the other scriptures that clearly show Jesus' sacrifice was God's perfect and final sacrifice for man's sins, is beyond me, but Dispensationalists must, otherwise they couldn't create their needed gap. I would rather believe what the Bible says about the work of the cross and the sufficiency of Jesus' blood, than to believe what some man's study notes say the blood of bulls and goats will do during a covenant that the Bible speaks nothing of. [Return]

Point 3 – To Make Reconciliation for Iniquity

Some scholars feel this word “reconciliation” should have been “atonement” instead. That really doesn’t matter since they both mean “to bring into agreement or harmony; make compatible or consistent.” Since the fall of Adam, mankind has been born into this world with a sin nature. This made him a natural-born enemy with his Creator. To change this status and to regain a close relationship with their Creator, mankind needed an atonement that could reconcile their nature back with God’s. The blood of Jesus was that atoning sacrifice that brought mankind that opportunity, for His sacrifice brought to man a new nature that was not born after their natural father Adam, but rather one born after their heavenly Father Jesus!

Notice in these verses how “atonement” and “reconciliation” are spoken of as taking place at Calvary, and was then made available to all through the gospel message.

Romans 5:8-11

> *(8) But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. (9) Much more then, being now justified by his blood, we shall be saved from wrath through him. (10) For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. (11) And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

Colossians 1:20, 21

> *(20) And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. (21) And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled*

2 Corinthians 5:17-20

> *(17) Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. (18) And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (19) 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. (20) Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.*

It is easy to see this point is not referring to a coming 7-year tribulation where the breaking of a covenant by some antichrist causes animal sacrifices to cease, but is instead referring to Jesus Christ's death on Calvary, which satisfied man's payment for sin and offered him a way to walk in close fellowship with God. Jesus' sacrifice stopped animal sacrifices from being acceptable to God, since there is now no scriptural reason for them to ever occur again. His sacrifice also occurred 3½ years into His ministry, which fits perfectly the description of the cutting off in the midst of Daniel's final 70th week **[See Daniel 9:27]**. [Return]

Point 4 – To Bring in Everlasting Righteousness

Webster's 1828 dictionary defines righteousness as, "Purity of heart and rectitude of life; conformity of heart and life to the divine law. Righteousness, as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion." Without being led by the Spirit of Christ, no one would be able to live up to this definition. Webster also described righteousness as, "The active and passive obedience of Christ, by which the law of God is fulfilled. Daniel 9." Even Webster connected the work

of Christ to Daniel 9, because he also recognized that Jesus was the one who ushered in everlasting righteousness for mankind, and thereby fulfilled this 4th point. These next scriptures help to show why this is true.

Romans 3:21-26

> *(21) But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; (22) 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: (23) For all have sinned, and come short of the glory of God; (24) Being justified freely by his grace through the redemption that is in Christ Jesus: (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; (26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

Romans 4:13

> *(13) For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

Romans 5:17, 18

> *(17) For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) (18) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.*

Romans 9:30, 31

> *(30) What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. (31) But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*

The Bible shows the righteousness of God never could come through the Law, so this 4th point could not be referring to a future time of Law-keeping. Jesus said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." He referred to righteousness as being available now. Paul "amen'd" that when he said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. **[Romans 14:17]** This was Paul's way of saying God's righteousness does not come not through man's religion of works, but through man's faith in Jesus' works. [Return]

Point 5 – To Seal Up the Vision and the Prophecy

This prophecy seems to carry a two-fold meaning. One interpretation says it fulfills and completes the prophecy concerning Jesus' coming during the time of the 490 years, and was not totally completed until the conclusion of the 70th week. Another interpretation suggests the word translated "seal" deals with the blindness that is put on Israel because of their rebellion. This blindness made them unable to see the prophecy fulfillment happening around them. Regardless which of these may be the better interpretation, they both end with judgment coming against Israel coming because of her rejection of the New Covenant.

Isaiah 6:10-12

> *(10) Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (11) Then said I, Lord, how long?*

> *And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, (12) And the LORD have removed men far away, and there be a great forsaking in the midst of the land.*

Verse 10 is explained in the New Testament as being Israel's blindness during the earthly ministry of Christ.

Matthew 13:14, 15

> *(14) And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: (15) For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.*

John 12:39-41

> *(39) Therefore they could not believe, because that Esaias said again, (40) He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. (41) These things said Esaias, when he saw his glory, and spake of him.*

This sealing of the vision seems to be part of God's judgment against Israel, and her main city Jerusalem, because of her rejection of Isaiah 28 and 29's chief cornerstone. **Isaiah 28:9-12** is also an area that prophesies of the coming New Covenant Holy Ghost outpouring.

Isaiah 28:9-12

(9) Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. (10) For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: (11) For with stammering lips and another tongue will he speak to this people. (12) To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear.

Isaiah goes on to show how those to whom this covenant would come would trust in the Law and reject God's cornerstone for their lives.

Isaiah 28:15-18

(15) Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: (16) Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. (17) Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. (18) And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Isaiah 29 then talks about God's reason for the destruction of Jerusalem, and gives a hint as to how it will come.

Isaiah 29:1-3

(1) Woe to Ariel, to Ariel,[Jerusalem]the city where David

dwelt! Add ye year to year; let them kill sacrifices. (2) Yet I will distress Ariel, and there shall be heaviness and sorrow: and it shall be unto me as Ariel. (3) And I will camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

Isaiah 29:6

(6) Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.[This is the same language as the 7th seal, trumpet, and vial of the book of Revelation]

Isaiah 29:10-14

(10) For the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. (11) And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: (12) And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. (13) Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: (14) Therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

Either of these interpretations ends with the same result, which is that they were both fulfilled during the timeframe of the 70th week, and during the time of Jesus' ministry. Both of these also show that generation's rejection of Jesus' New

Covenant culminated with the destruction of Jerusalem, before that generation ended in 70 AD. [Return]

Point 6 – To Anoint the Most Holy

Dispensationalists claim this refers to a future Jewish Temple. That could not be the case since there is not one scripture that says God will ever again have another physical Temple built, nor is there any that says He will ever again use its sacrificial system. Besides that, God never really wanted a dwelling place built by hands, and will never choose to return to one. Acts 7:49 supports this when it asks, "Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest?"

These truths show that this "anointing of the most high" must be referring to something greater than a building…something greater like the most Holy ONE—Jesus. He was the One who was called "Emmanuel," which the Bible says is interpreted, "God with us." Jesus' coming allowed God's presence to dwell—tabernacle—with man. The anointing of significance that could fulfill this point from Daniel 9:24 happened at Jesus' baptism. The scripture says John did not even know Jesus was the One to come until he saw the Spirit of God descend and remain on Jesus at His baptism. That anointing was the inauguration of Jesus' ministry for it manifested Him as the Messiah of God and ushered in the beginning of Daniel's 70th week. Jesus went from this anointing and began systematically fulfilling all the Messianic signs of Isaiah 61.

John 1:29-34

> *(29) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.[Make an end of sin](30) This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. (31) And I knew him not: but that he should be*

made manifest to Israel, therefore am I come baptizing with water.[Unto Messiah the prince. This started the final week of Daniel when he began His ministry of the New Covenant](32) And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.[Anoint the Most Holy](33) And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. (34) And I saw, and bare record that this is the Son of God.

Isn't it ironic that the apostle Peter, just like dispensationalists of today, was at one time confused about God's desire for a manmade physical dwelling place for His Spirit? Peter was the apostle that suggested building Moses, Elijah, and Jesus a physical dwelling place on the Mount of Transfiguration. **[See Mark 9:5]** Later, after receiving the Spirit of Truth, Peter testified to the Jews **[See Acts 2]** and to the Gentiles **[See Acts 10]** that Jesus' body was the true anointed dwelling place of God. Peter also explained that John's baptism of Jesus began the fulfillment of the six points of Daniel 9:24, and launched the beginning of the 70th week of Daniel.

Peter did this when he told his listeners that Jesus would make them His earthly abode after they obeyed the New Covenant command to be born again!

Acts 2:32, 33

(32) This Jesus hath God raised up, whereof we all are witnesses. (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

Acts 10:37, 38

> *(37) That word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; (38) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.*

Jesus was the anointed Temple of God while He was here on earth. He came to usher in a New Covenant whereby He could dwell in the hearts of men. This brought the Kingdom of God to man and made the Church His Temple of God in the earth.

Malachi also prophesied of this event. He told of the one who was to "prepare the way" for the coming Lord. The Bible shows that John the Baptist was the one that this idiom describes. **[See Isaiah 40:3, Luke 1:76, and Matthew 3:3]** But also notice that Malachi calls the coming Lord "the messenger of the Covenant." This confirms that the coming Messiah would be the One who would proclaim the covenant with His people.

Malachi 3:1

> *(1) 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.* *[Return]*

Conclusion:

As a person searches the Bible without the aids of Dispensational study notes, they soon discover they cannot find any mention of a gap for Daniel's prophecy, and to my knowledge, there were not any references to this supposed gap even in study notes before the time of Dispensational Theology. All these teachings about a pre, mid, post, or pre-wrath tribulation are based on a false teaching of a future

seven-year tribulation that was created by claiming the points of Daniel 9:24 are yet unfulfilled and are for a future time. By saying this, this doctrine has changed Daniel 9's covenant of Jesus Christ into a covenant of antichrist. This was done by Satan to make the Church believe that there is still seven-years remaining of law-keeping, and that God's eye is on the Natural Jew because of race, instead of on the Church (Jew and Gentile) because of grace.

To make this gap work, Dispensationalists had to place a "pre-trib" rapture in front of the 70th week, even though there is not one scripture in the Bible to support it. This rapture gave them a reason for a dispensational covenant change, which Dispensationalists say will be a time when God will no longer accept the blood of Jesus for mankind's sins, but will instead require either animal blood offered by a Jewish High Priest, or human blood that comes from being beheaded by the antichrist. This covenant change is taught in spite of the fact that the New Testament clearly teaches that Jesus Christ was the only perfect sacrifice, which brought remission for the sins of mankind forever.

McClain had asked in his book, "Where in the history of Acts, for example, can you find any finishing of Jewish transgression or an ending of Jewish sins?" Even a Sunday school child could quickly answer him by saying, "Acts 2:38!" McClain, like other Dispensationalists, confuses the plan of God when he says these scriptures in Daniel 9 were intended only for the Jews, and since the Jews have not yet responded to them, they are still not completed. That is simply not true! The Apostle Peter was a Jew, and he was preaching to his own countrymen in Acts 2. Those Jews who heeded his words were obedient to the New Covenant and were protected by Jesus' blood. Those Jews who refused his words became disobedient to God's New Covenant and were in danger of His coming judgment. That is why Peter warned his hearers to *"Save yourselves from this untoward generation."* **[Acts 2:40]** This saving grace of

Jesus did finish their transgression, and it did end their sentence of death, which was coming because of their sins. The untoward [perverse] generation to which Peter was referring was the same one Jesus warned would see His coming in judgment. History shows this judgment came against the disobedient in 67-70 AD just as Peter and Jesus had warned.

Dispensationalism annuls the work of the cross and distorts the true identity of the Church by saying Jesus' sacrifice is neither sufficient nor everlasting. The Partial Preterist view, on the other hand, supports both the cross and the Church, because it teaches Jesus' sacrifice is the final sacrifice that will ever be made or needed for mankind. Scripture supports this latter view because it confirms that neither Jew nor Gentile will ever be set free from their sin without Jesus' New Covenant plan of salvation. This same freedom also releases the Church from the entanglements of physical temples and animal sacrifices, so they can focus on their own spiritual temples! The Partial Preterist view is also a powerful testimony since it shows that only God could give such a detailed time-frame in advance, and then fulfill it on the exact prophesied day several hundred years later in every detail. That testifies, to both the believer and the unbeliever, of the validity of the Bible, and of the omniscience of the omnipotent God; for it loudly proclaims that Jesus truly is an "on time" God!

The conclusion of this matter is the Bible shows that the prophesied 490 years of Daniel 9:24-27 were all completed in order without a gap, because all 6 points of Daniel 9:24 have already been fulfilled in perfect detail by Jesus. This makes Daniel's 70th week history, and leaves all the Dispensational teachings about a future seven-year tribulation period without a biblical foundation. So from these 6 proofs we can clearly see that the dispensationalist's gap is not truly between the 69th and the 70th week, as they have taught, but is instead found between their teachings and the teachings of the Bible.

I say we move away from this schism and move on to truth!

70 Weeks of Daniel Understood Over The Ages?

Up until about the time of John Darby circa 1850, Christians believed the 70 weeks of Daniel had been fully completed. There was no “gap” theory.

Introductioin

In looking for an answer, it often helps to review what others who came before the current time thought about the 70 weeks or 490 years of Daniel 9:24-27. This is not to say whether or not their calculations were accurate in terms of starting and ending dates, but rather it is only to answer whether they thought the 70 weeks had been completed. We will see in fact a variety of starting and ending dates in their answers; however, we will find that yes, they all thought the 70 weeks had been fulfilled in the 1st century. None were looking for some sort of temporally disconnected one week (7 years) or 3 ½ years that remained to be fulfilled. This is so up until the mid 1800’s.

The focus of this post will not attempt to address the implications for the modern believer who might be looking for some future fulfillment yet to come, but rather, simply to answer the question whether the 70 weeks of Daniel have been fulfilled or not.

Historical Review

We will consider a number of early Christians who delved into Daniel.

Julius Africanus wrote about 220 CE and influenced Eusebius and other historians. He believed that all 70 weeks had been fulfilled in Christ's time.

> 3. *It is by calculating from Artaxerxes, therefore, up to the time of Christ that the seventy weeks are made up, according to the numeration of the Jews [literal versus prophetic year]. Julius Africanus, XVI, From Fragments of the Chronography as quoted by Schaff* [*http://www.ccel.org/ccel/schaff/anf06.v.v.xvi.html*](http://www.ccel.org/ccel/schaff/anf06.v.v.xvi.html)

Athanasius of Alexandria was opposed Arianism and promoted consubstantiation between God the Father, Son, and Spirit. He wrote around 350 CE. He argued that the full 70 weeks was fulfilled to answer accusations that Messiah was yet to come; some were still looking for Christ.

> *Perhaps with regard to the other (prophecies) they [those still expecting a future fulfillment of the 70 weeks] may be able even to find excuses and to put off what is written to a future time. But what can they say to this, or can they face it at all? Where [Daniel 9:24] not only is the Christ referred to, but He that is to be anointed is declared to be not man simply, but Holy of Holies; and Jerusalem is to stand till His coming, and thenceforth, prophet and vision cease in Israel. Athanasius, On the Incarnation of the Word, chapter 39* [*http://www.ccel.org/ccel/schaff/npnf204.vii.ii.xxxix.html*](http://www.ccel.org/ccel/schaff/npnf204.vii.ii.xxxix.html)

Tertullian wrote about 200 CE and is considered the father of Latin Christianity understood the 70 weeks as completely fulfilled by the coming of Christ and destruction of the Temple in 70 CE.

> *Accordingly the times must be inquired into of the predicted and future nativity of the Christ, and of His passion, and of*

the extermination of the city of Jerusalem, that is, its devastation. For Daniel says, that "both the holy city and the holy place are exterminated together with the coming Leader, and that the pinnacle is destroyed unto ruin." Tertullian, An Answer to the Jews, chapter VIII *http://www.ccel.org/ccel/schaff/anf03.iv.ix.viii.html*

There are other early commentators such as Hippolytus, Origen, and others. Basically, regardless of their starting and even ending points, they all understood that the 70-week decree was fulfilled.

Origen circa 220 CE

The weeks of years, also, which the prophet Daniel had predicted, extending to the leadership of Christ, have been fulfilled.
https://ccel.org/ccel/schaff/anf04/anf04.vi.v.v.i.html

And according to Daniel, seventy weeks were fulfilled until (the coming of) Christ the Ruler.
https://ccel.org/ccel/schaff/anf04/anf04.vi.v.v.ii.html

Clement of Alexandria wrote circa 200 CE

From the captivity at Babylon, which took place in the time of Jeremiah the prophet, was fulfilled what was spoken by Daniel the prophet as follows: "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to seal sins, and to wipe out and make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal the vision and the prophet, and to anoint the Holy of Holies. Know therefore, and understand, that from the going forth of the word commanding an answer to be given, and Jerusalem to be built, to Christ the Prince, are seven weeks and sixty-two weeks; and the street shall be again built, and the wall; and the times shall be expended.

> *And after the sixty-two weeks the anointing shall be overthrown, and judgment shall not be in him; and he shall destroy the city and the sanctuary along with the coming Prince. And they shall be destroyed in a flood, and to the end of the war shall be cut off by desolations. And he shall confirm the covenant with many for one week; and in the middle of the week the sacrifice and oblation shall be taken away; and in the holy place shall be the abomination of desolations, and until the consummation of time shall the consummation be assigned for desolation. And in the midst of the week shall he make the incense of sacrifice cease, and of the wing of destruction, even till the consummation, like the destruction of the oblation."2071 That the temple accordingly was built in seven weeks, is evident; for it is written in Esdras. And thus Christ became King of the Jews, reigning in Jerusalem in the fulfilment of the seven weeks. And in the sixty and two weeks the whole of Judæa was quiet, and without wars. And Christ our Lord, "the Holy of Holies," having come and fulfilled the vision and the prophecy, was anointed in His flesh by the Holy Spirit of His Father. In those "sixty and two weeks," as the prophet said, and "in the one week," was He Lord. The half of the week Nero held sway, and in the holy city Jerusalem placed the abomination; and in the half of the week he was taken away, and Otho, and Galba, and Vitellius. And Vespasian rose to the supreme power, and destroyed Jerusalem, and desolated the holy place. And that such are the facts of the case, is clear to him that is able to understand, as the prophet said.* *https://ccel.org/ccel/schaff/anf02/anf02.vi.iv.i.xxi.html*

Future View

The typical starting point for when the "gap" theory between the 69th and 70th week was introduced sources to John Darby, a founder of the Plymouth Brethren. He wrote in the 1830's. Aside from the historic view, there were others near that

time, but still before him, who disagreed with Darby; they were men like Matthew Henry (c1700), John Calvin (c1550), and Sir Isaac Newton (c1700), and bibles like the Geneva Bible. They maintained the "fulfilled historic" view, rather than the "future view".

From Matthew Henry, Commentary on the Whole Bible, Daniel Chapter IX, section III, to wit,

> *"1. The times [Daniel's 70 weeks] here determined are somewhat hard to be understood. In general, it is seventy weeks, that is, seventy times seven years, which makes just 490 years. The great affairs that are yet to come concerning the people of Israel, and the city of Jerusalem, will lie within the compass of these years. … It does serve still to refute and silence the expectations of unbelievers, who will not own that Jesus is he who should come, but still look for another. This prediction [Daniel's 70 weeks] should silence them, and will condemn them; for, reckon these seventy weeks from which of the commandments to build Jerusalem we please, it is certain that they have expired above 1500 years ago; so that the Jews are for ever without excuse, who will not own that the Messiah has come when they have gone so far beyond their utmost reckoning for his coming. "* *http://www.ccel.org/ccel/henry/mhc4.Dan.x.html*

And then there is this from John Calvin.

> *After the grace of Christ had been obstinately rejected, then the extension of abominations followed; that is, God overwhelmed the temple in desecration, and caused its sanctity and glory to pass utterly away. Although this vengeance did not take place immediately after the close of the last week, yet God sufficiently avenged their impious contempt of his gospel, and besides this, he shews how he had no longer need of any visible temple, as he had now dedicated the whole world to himself from east to west.*

http://www.ccel.org/ccel/calvin/calcom25.iv.xxxviii.html

Sir Isaac Newton also believed the 490 years were fulfilled.

> *For by joining the accomplishment of the vision with the expiation of sins, the 490 years are ended with the death of Christ.*
> *https://www.blueletterbible.org/Comm/newton_isaac/prophecies/daniel10.cfm*

The key verse that was changed to allow the change from "fulfilled" to "future" was to whom the "he" referenced. Again, prior to Darby, no one thought the "he" referenced anyone but Messiah.

> *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 9:27 (bold mine)*

Prior to Darby, all of the writers referred the "he" to Messiah. But Darby believed it referred to the prince who destroyed the city in 70 CE or Titus or more generally the Romans. Thus he looked for some sort of revived Roman Empire consisting of 10 states (toes).

Cyrus I. Scofield picked up the new teaching and published it. Since the Scofield Reference Bible of 1917, this theory has gained in popularity. Another person who picked up the new tradition was Sir Robert Anderson who published The Coming Prince.

Conclusion

Up until about 1850, all the research points to the fulfillment of the 70 weeks of Daniel. After Darby, even though his contemporaries argued against the gap idea, the belief in a future fulfillment was popularized.