

The End of the Seventy Weeks in Dan 9:24-27

Copyright (c) 2010 by Frank W. Hardy, Ph.D.

We would again call attention to the inferior close of the whole period which those interpreters arrive at who have the end of the sixty-ninth week marked by the death of Christ. All they have left for the last week and the consummation of the seventy year-weeks is an unimportant date seven years after Christ's death, when something so unimportant happened that the commentators are at a loss as to what they should point to. That interpretation runs out into sand. No one has yet advanced a halfway satisfactory answer as to why such a termination of a glorious work should be selected to close the computation.¹

Introduction

In an earlier paper I point out that Eusebius (c. 268-340)² interpreted the seventy weeks prophecy of Dan 9:24-27 with reference to Christ's birth and then say: "To be more accurate the seventy weeks extend to our Saviour's death rather than His birth."³ The latter statement does improve on Eusebius but is still not entirely correct. In Dan 9 the Messiah is cut off not at the end of the sixty-ninth week (the position criticized in the quotation above) or at the end of the seventieth week (as my broadly general statement would imply). The Anointed One or Messiah put an end to sacrifice and offering "in the middle of that "week"" (vs. 27, margin), i.e., in the middle of the seventieth week.⁴ He did this by offering Himself for our sins on the cross (see Heb 10:1-10)--an act which displaces in one stroke the whole system of earlier animal sacrifices. Thus, at the time of Christ's death one half of the seventieth week had been fulfilled and the other half had not been.

The second half of the seventieth week must be applied in a manner comparable to the first half. If the first half comes immediately before the cross (as Dan 9:27 indicates), the second half must come immediately after the cross. But what happened approximately three and a half years after Christ's death that can be said to have any prophetic significance? Below I argue that the answer is bound up with the stoning of Stephen and the conversion of Paul, both of which occurred in or around A.D. 34.⁵

Taken in and of themselves the above events would not have the required level of significance, but in context they indicate that something was happening which does fit the prophecy perfectly--the intelligent rejection of the gospel by the Jews (Stephen) and the taking of the gospel to Gentiles as well as Jews (Paul).⁶ In A.D. 31, speaking of the crucifixion, Peter had said, "Now, brothers, I know that you acted in ignorance, as did your leaders" (Acts 3:17). They should have been adequately informed, having heard Jesus' teaching at first hand. But in any event, after three more years of apostolic preaching and miracles done in the power of the Holy Spirit, Peter's statement could no longer be made in A.D. 34. By stoning Stephen the Jews made their rejection of the gospel considered, deliberate, and entrenched. They did not want it. This time no one could generously say that they did not know what they were doing.

So it is not merely that Stephen died or that the course of Paul's life was changed. These are the relatively superficial symptoms of a much deeper change. The period of time set aside for the Jewish people had run its course. They were not rejected as individuals but their time of special national privileges, which at one time had distinguished them from all other peoples on the earth, had come to an end. In one sense these events are the opposite counterpart of the call of Abraham. I return to this point below.

The Prophecy of Dan 9 Is a Prophecy About Christ

The 490 symbolic days that make up Daniel's seventy weeks prophecy represent 490 years of literal history, with each day standing for one year.⁷ These 490 years begin with "the decree to restore and rebuild Jerusalem" (Dan 9:25), made by the Persian king Artaxerxes I and put into effect in the fall of 457 B.C.⁸ Counting forward 490 years from the fall of 457 B.C., with no separate year zero, we come to the fall of A.D. 34. This date marks the end of the seventy weeks, as noted above.⁹ Counting backward three and a half years from that point we come to the spring of A.D. 31 for the death of Christ, which occurred at Passover time during that year.¹⁰

We do not know with precision when the stoning of Stephen occurred.¹¹ But we do know that Saul (or Paul), the future apostle to the Gentiles, was present at Stephen's hearing, consented to his death, and then devoted all his considerable energies to wiping out the new sect of Christians in Palestine, going even so far as Syria. According to Alfred Wikenhauser Paul was converted in A.D. 34 also, i.e., later on during the same year that Stephen died.¹² Upon his conversion Paul turned directly about and became the church's most effective champion. In this way, Stephen's work, which had been cut short by his death, was carried on and expanded. It was Paul, closing in the ranks where Stephen had fallen, who more than any other took the gospel to the Gentiles.¹³ The church's outreach to non-Jews as well as Jews after Stephen's death does not in itself mark the end of the seventy weeks, but according to Dan 9:24 it is one indication that they had ended.

In part that verse reads: "Seventy "weeks" are decreed [nehtak, lit. "cut off"] for your people and your holy city . . ." (Dan 9:24, margin).¹⁴ Cut off from what? They are cut off from the longer period of 2300 days in the preceding chapter, leaving 1810 days or years (2300-490) which extend to 1844. This is where the explanation usually stops. But a natural question to ask next is, after the 490 days of the seventy weeks are cut off of that longer period for the Jews, who are the remaining days for? It would be reasonable to assume that the rest of the 2300 days are not focused on the same group that the first 490 are. Otherwise, what is the purpose for making a distinction between them? Another group must be identified--one that is both comparable to the first in certain ways and yet noticeably differently from it.

There is no great puzzle here. The group which carries on the work Israel abdicated before Pilate (by saying, "We have no king but Caesar" [John 19:15]), i.e., the work of preserving an accurate knowledge of the true God in a fallen world, is the Christian church.¹⁵ Let us avoid saying Gentiles here. That is too limiting. The church is made up of more than Gentiles. Paul says, "I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin" (Rom 11:1). In another passages he goes further:

If anyone else thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless. (Phil 3:4-6)

So the change is not from one biological group to another, defined similarly but exclusive of the first. Instead the issues are spiritual in nature and cross all earlier biological boundaries. At the beginning of Dan 9:24 what the angel is saying is that the remainder of the 2300 days, after the seventy weeks (490 days) have been separated from it, takes place during the Christian centuries.

As a point of exegetical method, I submit that any interpretation of the seventieth week which places Christ at its center is a Christ-centered interpretation. It revolves around Christ and is permeated with associations relating to Christ. This fact places the historicist model for the seventy weeks of Dan 9 on a very strong exegetical footing at the outset. From that center other conclusions may rightly follow but the center must inform the periphery and not the reverse.

The Significance of the Seventy Weeks

There is no systematic way to study the end of the seventy weeks without understanding what events or what state of affairs characterize the period before they end. If we do not know what happens up until the critical moment, how will we know when it stops happening?

The first 490 years of the longer period of 2300 evening-mornings was to be a time "decreed for your people and your holy city" (Dan 9:24)--a time during which the Jews would continue to be the objects of God's special solicitude and care. Soon after Pentecost three thousand Jews were converted in a day (see Acts 2:41; cf. 2:47; 4:4). Thus, even after they had crucified His Son God graciously gave His people--not merely as individuals but as a nation--a short time to consider their actions and repent of what they had done. He was not through with them yet. When Paul at a later time went first to the Jews of each town he visited and only afterward to the Gentiles, he was following a precedent set by God Himself in dealing with this beloved but frequently obstinate group of people.

So when were the covenant promises first given to the Jews? They were first given when God called Abraham (Abram) to leave everything familiar behind and go to inherit a land which he had never seen.

The Lord had said to Abram, 'Leave your country, your people and your father's household and go to the land I will show you. (2) I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. (3) I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.'" (Gen 12:1-3)

The same events are recorded in the New Testament: "By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going" (Heb 11:8).

If physical descent from Abraham were in itself a sufficient basis for claiming a covenant relationship with God, then Arabs would have enjoyed those same blessings coequally with

Jews. In fact they would have had a prior claim to them because Ishmael was born before Isaac. But Paul says, "Understand, then, that those who believe are children of Abraham" (Gal 3:7). This could mean that Christians are the children of Abraham because their faith imitates his.¹⁶ Or it could mean that descent from Abraham in a covenant context was always, at least in part, spiritually defined.¹⁷ Both statements are true. The issue, however, does not rest on one verse only. What point is Paul trying to make throughout Gal 3 in his discussion of Sarah, Hagar, and the promised Offspring? Already in the first generation after Abraham there was a clear distinction between the children born in the natural way and the children of faith. So how is it unusual if this same distinction should come under special emphasis in the life of Christ, who more than any other is the prototypical Child of faith--the promised Offspring, who was not born in the natural way but in fulfillment of a divine promise?

From the time of his call onward Abraham was not to be part of his father's people, but was to become the progenitor of another group, through whom the true God of heaven could accurately preserve a knowledge of Himself in a lost and resolutely idolatrous world. It was roughly 2000 years from the time when Abraham became the heir of God's covenant promises to the time when Christ, by His death, made those promises applicable to men and women everywhere--not to Jews only but to people of all races without distinction.¹⁸ Through Paul and those working with him the Gentiles heard the good news that these "very great and precious promises" (2 Pet 1:4) had been made abundantly available through Christ to any who will put their trust in Him. In view of the blessings we are talking about, that was indeed good news.

Christ's death can be compared to the breaking of Mary's alabaster box (see Matt 26:7; Mark 14:3; Luke 7:37). When she broke it the lovely fragrance of her gift was no longer confined but immediately filled the whole room--probably the whole house. In the same way, when Christ died the covenant blessings promised to Abraham were no longer confined but were carried everywhere by Paul and other apostles and also by common lay people as they went from place to place fleeing persecution (see especially 2 Cor 2:15-16).

Implications of the Model

When the seventy weeks prophecy of Dan 9 are approached in the above manner two otherwise unrelated problems are resolved. The first problem is to establish a rigorous framework for bringing the period to a close. I submit that the period must end by reversing some part of the process by which it began. The second is to understand what Paul means when he says,

I ask then, Did God reject his people? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. (2) God did not reject his people, whom he foreknew. (Rom 11:1-2)

First problem: the peripheries
of the seventy weeks

What the seventy weeks prophecy of Dan 9 brings to an end is not merely a period of 490 years, but a period of some 2000 years--the period during which Abraham and his descendants were a chosen people with unique covenant privileges before God (see John 4:22). The 2300 evening-mornings represent a second period on the order of 2000 years

complementing the first. For 490 years these two larger periods overlap. The seventy weeks may be defined as their intersection. See fig. below.

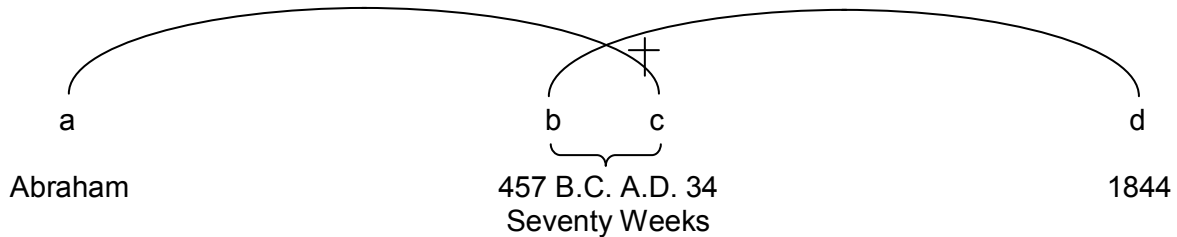


Fig. The period from the call of Abraham to the stoning of Stephen (ac) and the period from the decree to restore and rebuild Jerusalem to the end of the 2300 days in 1844 (bd)--taken together--define the seventy weeks (bc).

Second problem: the nature of the Jews' current status

The second problem addressed in the present model is that of determining what did and did not happen in the Jews' relationship to God as a result of rejecting His Son. Instead of rejecting the people who had rejected Him, He took the blessings that had characterized their special relationship with Him and scattered them everywhere, making them universally available--to anyone who would accept them on the basis of faith. Thus, the possession of such blessings can no longer serve to distinguish Jews, who do have them, from non-Jews, who do not. And to the original list of blessings more were added.

Here is the significance of Rom 11:12 ("But if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!"). Just so. Their loss meant riches for the Gentiles. There is absolutely nothing that God has withheld from us in Christ. "In the gift of Jesus, God gave all heaven."¹⁹ Even an infinite God has nothing more to give after giving us His Son (see Isa 9:6; Matt 21:33-46; Mark 12:1-12; Luke 20:9-19).

Thus, God's special people today are those who have accepted God's special Person--His Son. Here is the original meaning of the Greek term *ekklēsia* ("church," lit. those "called out"). Abraham was called out of Ur. Christians are called from every land. Abraham was promised the land of Canaan as his inheritance. Christians are promised the whole earth. Abraham was asked to throw off one part of the flesh in circumcision. Christians are asked to throw off the entire body, buried with Christ in baptism. At each point the two groups are comparable and yet there is an expansiveness or enlargement, a filling more full, in Christ that transcends and completes the earlier promises, which must now be seen as limited and impoverished by comparison (see Matt 5:17).

Just as Adam (or Abraham) initiates a biological line of descent, so Christ initiates a spiritual line of descent--a spiritual people (see Isa 9:6; Rev 5:10). This is the sense in which

Christ is called the last Adam in 1 Cor 15:45 ("So it is written: 'The first man Adam became a living being'; the last Adam, a life-giving spirit").²⁰ It is not that Christ resembled Adam in some way but that the two occupy similar roles. The one man's role is physical, the other's spiritual, but both initiate a progeny--a line of descent. Membership in the group who make up Christ's spiritual body on earth, the church, is defined solely on the basis of faith. If membership in Christ does not make us God's special and chosen people, what could ever do so?

For in Christ all the fullness of the Deity lives in bodily form, (10) and you have been given fullness in Christ, who is the head over every power and authority. (11) In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, (12) having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. (Col 2:9-12)

Those who believe in Christ are either heirs with Him or they are not. In becoming heirs there is no substitute for faith --not works and not physical descent from Abraham. There is only one way to the Father and that is through the Son (see John 14:6; Acts 4:12). How can anyone--Jew or Gentile--have a covenant relationship in isolation from the other Party to the covenant? And how can anyone--Jew or Gentile--come to the Father while rejecting the only means of access to Him? I submit that the Jews truly were not cast off. It is just as Paul says (see Rom 11:2, quoted above). A change did occur when the Jews as a nation rejected Christ, but it was not so much in their own relationship to God as in that of everyone else.²¹ The privileges they had insisted on enjoying alone for so long a time were thrown wide open and multiplied to anyone willing to receive them through Christ.

Discussion

Thus, the events of A.D. 34 are in one sense the counterpart and in another sense the opposite counterpart of the call of Abraham. They are an opposite counterpart because instead of accepting God's call in Christ the Jews conclusively rejected it, with an intelligent awareness of what their actions implied. That is the human part of the equation. On the other hand the events are a positive counterpart because God insisted on blessing someone even if He could not do it in the preferred manner--through the Jews (see Luke 14:15-24). They rejected Him but He used that defeat as an occasion for renewing His acceptance of them on a broader and more lasting basis, multiplying that acceptance indiscriminately to all people who will accept Christ.

Here is the significance of the clause in Dan 9:24 which says: "'Seventy "weeks" are decreed for your people . . .'"²² The rest of the 2300 days would not be decreed for Daniel's people. That does not mean they would be excluded later, only that others would not be. The remaining 1810 years left over after 490 years had been taken away from the initial 2300 would then apply during the Christian centuries. If the stoning of Stephen and the conversion of Paul both occurred in the same year, the latter would have happened late in the year. Counting 1810 years from the fall of A.D. 34, would bring us to the fall of 1844. At that time the scripture would be fulfilled which reads: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (Dan 8:14, KJV).

The faith of Abraham and the faith of the Christian are every bit the same. That is why Paul holds Abraham up as an example for Christians to emulate--an example of what their own faith ought to be (see Rom 4:1-25). Indeed, who else would be better able to appreciate the

nature of Christ's sacrifice than a man who had been commanded to offer up his own son--the son of promise--in a similar manner as a burnt offering, and who in effect did so? The author of Hebrews says that by faith Abraham received Isaac back from the dead (see Heb 11:17-19). It was this kind of faith that drew Abraham into covenant relationship with God. It was the basis on which he answered the divine call. The same faith with the same Object of faith is the basis on which the Christian church was also founded. A reversal of this relationship led the Jews to reject Christ, stone Stephen, and persecute the church. As Christ once remarked in a similar context, "Abraham did not do such things" (John 8:40).

Conclusion

For those who reject the significance of what it means for the seventy weeks to come to an end in a first century setting, another vastly larger problem arises. And that is to determine the precise nature of what happened on the cross. If Christians are not brought into covenant relationship with God by accepting what Christ has already done, in the same way that Paul says Abraham was brought into covenant relationship with God by faith in what Christ would later do (see Rom 4:12; Gal 3:6-9, 16), then what does His death accomplish?

It should no longer be claimed that the seventy weeks prophecy of Dan 9 lacks a definite ending point. Its ending point has the most dramatic significance. At least Stephen would agree that it does. But it is a type of significance not readily appreciated by those who believe the covenant promises to Abraham were conveyed solely by a law of physical descent. If such is the Evangelical view, then the Jews of Paul's day had an Evangelical view of themselves. Or, stating the same thing another way, Evangelicals have a Jewish concept of the Jews' relationship to God. This raises the important question who is right--the Jews of Paul's day or the Christians of Paul's day.

Christ is the transition from Jewish nation to Christian church. To accept Him is to accept this transition. To reject the transition is to reject the fullest significance of those factors that bring it about. At issue is more than the interpretation of an isolated prophecy, or two prophecies together (the seventy weeks and the 2300 days). At issue is our understanding of what Christ accomplished by His death on the cross and of the basis on which we have right standing with God.

Note: All Scripture quotations in this paper, except when noted otherwise, are from the Holy Bible, New International Version. Copyright (c) 1973, 1978, 1984 International Bible Society.

¹H. C. Leupold, *Exposition of Daniel* (Wartburg Press, 1949; reprint ed., Grand Rapids: Baker, 1969), pp. 436-37.

²Eusebius was born at about the end of the reign of Gallienus (253-68) and died, according to Philip Schaff, in A.D. 340. See Schaff, *Church History* 2:864, n. 3.

³Hardy, "The Day-Year Principle in Dan 9:24-27," *Historicism* No. 3/Jul 85, p. 49. See also p. 48.

⁴This is a fact that Leupold (quoted at the beginning of this paper) does not come to grips with. The text does say "middle" (vs. 27). If the reference is not to the seventeenth week, what then? The sixty-ninth? Is the cutting off of the Messiah unrelated to the ending of sacrifices and offerings? The end of the period as a whole can only be rendered meaningless by first separating these closely related facts.

⁵See nn. 11 and 12 below.

⁶The significance of taking the gospel to the Gentiles does not reside so much in the taking as in the gospel itself. The Greek word *euaggelion* ("gospel") means "good news" and in this case what makes the news good is that in Christ all those blessings we had only heard about before are now in every sense ours. Again, the significance of saying so does not reside so much in the blessings themselves as in Christ. "Remember Jesus Christ, raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal" (2 Tim 2:8-9), and apart from which there can be no other (see Gal 1:8-9).

⁷See Hardy, "Day-Year Principle," pp. 42-44.

⁸For two previous decrees having to do with the temple rather than the city see chap. 4 of Roland DeVaux's book *The Bible and the Ancient Near East* (Garden City: Doubleday, 1971), pp. 63-96, entitled "The Decrees of Cyrus and Darius on the Rebuilding of the Temple." For the third see Siegfried H. Horn and Lynn H. Wood, *The Chronology of Ezra 7*, 2nd ed. (Washington, DC: Review and Herald, 1970).

⁹See C. Mervyn Maxwell, *God Cares*, vol. 1 (Mountain View: Pacific Press, 1981), pp. 198-203.

¹⁰The chronology of Jesus' life is discussed in exhaustive detail in *The Seventh-day Adventist Bible Commentary*, 7 vols. (Washington, D.C.: Review and Herald, 1953-57), 5:227-66. This treatment of the topic bears comparison with anything else in the literature. It is unsurpassed. ¹¹According to W. J. Conybeare and J. S. Howsen (*The Life and Epistles of St. Paul* [Grand Rapids: Eerdmans, reprinted 1971], p. 832), the conversion of Paul (and by implication the stoning of Stephen) occurred in A.D. 36. Others, such as Philip Schaff, give the date for Stephen's martyrdom as late as A.D. 37. See idem, *History of the Christian Church*, 8 vols. (New York: Charles Scribner's Sons, 1910; reprint ed. Grand Rapids: Eerdmans, 1984), vol. 1: *Apostolic Christianity, A.D. 1-100*, p. 249. F. F. Bruce disagrees: "The stoning of James took place in the interval between two procuratorships, and even so was an excess of jurisdiction which would have incurred penal action by the Roman authorities had not Agrippa II averted it promptly by deposing the high priest responsible (see pp. 66, 346). The view that the stoning of Stephen took place in the interval between Pilate's being sent to Rome and the appointment of his successor (cf. B. Reicke, *The New Testament Era* [Philadelphia, 1968], pp. 191f) is not altogether cogent (see p. 225)" (*New Testament History*, Anchor Books [Garden City: Doubleday, 1972], p. 200, n. 18). "It is, in any case, difficult to date the death of Stephen and the conversion of Saul of Tarsus as late as 37" (ibid., p. 225). Bruce places this event as early as A.D. 33 (see ibid., p. 294), which may be too early. A.D. 34 is a good compromise date for the martyrdom of Stephen and it corresponds to what we learn from Daniel.

¹²As regards the date of Paul's conversion, Alfred Wikenhauser remarks as follows: "Conversion of Paul (3+14 years before the Apostolic Council: Gal. 1,18; 2,1): about 34 A.D." (*New Testament Introduction* [New York: Herder and Herder, 1958], p. 361). If Stephen died in A.D. 34, the conversion of Paul took place soon afterward, later that same year.

¹³"We cannot dissociate the martyrdom of Stephen from the conversion of Paul. The spectacle of so much constancy, so much faith, so much love, could not be lost. It is hardly too much to say with Augustine, that 'the church owes Paul to the prayer of Stephen.' SI STEPHANUS NON ORASSET ECCLESIA PAULUM NON HABERET." (Conybeare and Howsen, *Life of Paul*, p. 62).

¹⁴The six infinitive clauses that follow are discussed in Hardy, "Dan 9:24 and the Atonement," *Historicism* No. 26/Apr 91, pp. 51-54.

¹⁵See Hardy, "On What Basis Shall We Interpret Zech 12-14?" *Historicism* No. 12/Oct 87, pp. 42-43.

¹⁶This is what it means to be "children of Abraham" in the sense of Gal 3:7. See Hardy, "What Does the Hebrew Word *ben* Mean?" *Historicism* No. 18/Apr 89, pp. 59-70.

¹⁷See Hardy, "Jerusalem Symbolism," *Historicism* No. 24/ Oct 90, pp. 35-36. See also Hans K. Larondelle, *The Israel of God in Prophecy* (Berrien Springs: Andrews University Press, 1983), especially pp. 35-59, 81-123.

¹⁸In an earlier paper I estimated that the span of Abraham's life was from 1948-2123 A.M./2010 to 1835 B.C. (see Hardy, "Daniel in Ezek 14:14, 20 and 28:3," *Historicism* No. 2/Apr 85, p. 30). By another estimate his dates were 2008-2183 A.M. (*Seventh-day Adventist Bible Commentary*, 7 vols. [Washington, DC: Review and Herald, 1953-57], 1:185; see also 1:288-289).

¹⁹Ellen G. White, *The Desire of Ages* (Mountain View: Pacific Press, 1940), p. 565.

²⁰See Hardy, "The Human Nature of Christ in View of Rom 8:3 and 1 Cor 15:45," *Historicism* No. 21/Jan 90, p. 9.

²¹In the past I have explained this transition in terms of removing the last of the Jews' special privileges (see Hardy, "On the Vine Symbolism of Ezek 15," *Historicism* No. 16/Oct 88, p. 54). But this is wrong. Nothing was taken away. The change consists exclusively of multiplying blessings to the rest of mankind. In either case, however, the results are all the same. The Jews now are on the same level as everyone else in their relationship to God. Otherwise, what point was Christ trying to make in the parable of the rich man's feast (see Luke 14:15-24)? The original guests were the Jewish nation, who refused to come, i.e., who refused to come to Christ. And so the master of the feast commanded his servant to go into the town and invite others (vs. 21). He then sent him outside the town for still more (vs. 23). Anyone who accepted the invitation could come to identically the same feast that had been prepared for the original guests. The process of inviting these other guests is the preaching of the gospel in all the world. Thus, those who accept the gospel invitation receive all of the same blessings that were originally prepared with the Jews in mind. When the Master says, ""I tell you, not one of those men who were invited will get a taste of my banquet"" (vs. 24), we should take His words at face value as referring to those men who were invited at first. This has reference to those who treated the initial invitation with contempt. Those who would later respond cannot be spoken of as having already been invited. They do not fall under the Master's condemnation. Each person must choose what course he will follow. Thus, as a nation the Jews are not cut off from God, although they were cut off from Palestine and their city was destroyed. On the other hand, however, as a nation they are not God's chosen people today. So let us avoid either extreme. The gospel invitation is extended to Jews just as it is to everyone else. In Christ there is no difference (see Rom 3:22-23).

²²For the six infinitive clauses that follow see Hardy, "Dan 9:24 and the Atonement," *Historicism* No. 26/Apr 91, pp. 51-64.