

Christ is Hengstenberg's statement quoted above, and Young omits Hengstenberg's qualifications, which, if carefully examined, show that Hengstenberg does not actually thus restrict the purposes of the 70 weeks.

In summary, our examination of the first five statements has found that the third clearly points to the atonement of Christ, that the first and second look forward to the complete end of sin's power in the world, and that the fourth and fifth probably also include reference to events reaching far beyond the first century of the Christian era.

The Sixth Purpose

The last of the six purposes reads "to anoint a most holy." (There is no definite article here in the Hebrew original.) The Hebrew verb *masab*, from which the word Messiah is derived, means to pour oil on something or someone. Thus a pillar is anointed in Genesis 31:13; the tabernacle in Exodus 30:26, 40:9 and Leviticus 8:10; the altar and its accessories in Exodus 40:10f. and Leviticus 8:11; some shields in Isaiah 21:5.

The word is frequently used for setting a person apart for a special task, either by literally pouring oil on him or as a figurative expression for such an appointment. In Exodus 40:13 Aaron is anointed and in 40:15 his sons are anointed. In 1 Kings 19:15-17 God directed Elijah to anoint two men to be kings and another to be a prophet. In two of these cases there is no evidence that an actual anointing was performed.

The noun phrase "most holy," (literally "holy of holies") is often used with an article to describe the most sacred part of the tabernacle or of the temple. Without the article it is applied to sacrifices, parts of buildings, land areas, and perhaps in one or two places to persons.

The interpretation of this purpose that comes most naturally to mind is that it predicts the consecration of the Lord Jesus Christ. Yet many interpreters question this interpretation and point out that among the 38 places where the phrase is used there are only two where it could