

ment for iniquity. That is the first clear statement in the book of Daniel about Christ's atonement. There are earlier clear statements about it in the Scriptures. The great event of calvary is clearly predicted even as early as Gen. 3. But here is the first statement in Daniel that must relate to the first coming of Christ i.e. to make atonement for iniquity.

The first, second, and fourth purpose to finish the transgression, to make an end of sin, to bring in everlasting righteousness would seem to require what is pictured in the complete destruction of the statue, in the complete burning of the four beasts, in the end of the power of antichrist. It would seem thus to look forward to both the first advent and the second advent.

Now these four vv. have had much discussion and disagreement about them. I have not gone at this moment into the other purposes given because there are very widely differing interpretations of them that you will find in discussions of them. I believe we should look at what is clear and definite. Before we do so I want to look at certain important uncertainties in vv. 24-27. I do not mean, of course, that these are the least bit uncertain in God's sight. What I mean is, of course, that there are places where we do not find it easy to know exactly what it is meant. In anything that anyone has written there will be points of uncertainty. You have to clarify them by what else is said by the one who speaks. That is no weakness of Scripture; it is true in all writings. So before we make any dogmatic statements about this passage, it is vital we note certain things in it that we should not jump to conclusions regarding.

The first of these is: Are the 70 weeks, weeks of years, or are they general periods of time? There are books which say they must be weeks of years! And there are books which say they cannot possibly be weeks of years! This latter statement, I think, we can flatly contradict.