

outworking in the complete abolition of sin from being a factor in human life.

In addition the fifth purpose, looking to the authentication of and prophecy by its fulfillment, in such a case would certainly look far even beyond our present day. It is interesting and rather ~~highly~~ baffling to see how the few interpreters who wish to confine ~~these~~ these purposes entirely to the first advent of ~~the~~ Christ, deal with these problems.

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The fourth statement introduces a positive note: "to bring in everlasting righteousness."

The achievement of these vital (nc?) goals would authenticate the visions of the prophets, by showing that they were not idle dreams but a correct picture of what was to come. This idea is expressed by the words: "to seal ~~the~~ vision and prophet."

Footnote: Each of these versions sometimes renders hatam as "seal" and sometimes as "seal up."

Footnote: ~~The~~ The discussion of seal on pp. and further discussion of this fifth statement below. The word "up," inserted after "seal" in ~~KJV~~ KJV and NIV has no basis in the Hebrew.

The great amount of wickedness and violence that has plagued our world in recent centuries shows that completely fulfillment of all these purposes, except the third, has not yet occurred, and makes it reasonable to consider that the sixth statement points to something that has not yet occurred.

An Israelite who read would have read the chapter during Daniel's lifetime ~~would~~ would certainly take it as pointing to the dedication of a new and purified city and temple.