



## **UNDERSTANDING DANIEL'S SEVENTY SEVENS-- A COMPLEX BIBLE PROPHECY**

In his first chapter Daniel the prophet states he was taken captive into Babylon in the third year of the reign of Jehoiakim, king of Judah. This was when the Babylonian king Nebuchadnezzar was laying siege to Jerusalem. This occurred in the year 605 BC. Daniel finished his work around the year 530 BC, shortly after the capture of Babylon by Cyrus of Persia in 539 BC. Cyrus began to return Jews to Israel from the Babylonian Exile in 538 BC and was mostly completed by 536 BC.

Bible prophecy can be thought of as "pre-written" history. Daniel's prophecy, like all of the Bible, is perfectly accurate. However Daniel 9:24-27 is widely regarded as one of the most difficult passages in the Bible. Over the centuries scholars have proposed dozens of competing interpretations of these challenging verses, especially Daniel's prophecy of the 70 "sevens." Although there are many differences in detail among these interpretations, virtually all of them can be grouped under four main approaches, each of which is defined by its understanding of when the last "seven" takes place. The 70th seven of Daniel is best regarded as a different form of time measurement from the others.

### ***Daniel 9:24-27 (NIV)***

***24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.***

***25 "Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven 'sevens,' and sixty-two 'sevens.' It will be rebuilt with streets and a trench, but in times of trouble.***

***26 After the sixty-two 'sevens,' the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.***

***27 He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."***

## THE PURPOSE IS FOR ISRAEL

In Daniel 9:24 the Angel Gabriel tells Daniel the 70 Sevens were established for six purposes for "your people." The phrase "your people" which means this is about Israel-the Jewish people. The six purposes are: 1) to finish transgression, 2) to put an end to sin, 3) to atone for wickedness, 4) to bring the everlasting righteousness, 5) to seal up vision and prophecy and 6) to anoint the most Holy Place (or "Holy One"). The Hebrew verb for "to finish" means to bring something to an end. In Daniel 9:25-26 the prophecy of Jesus and the destruction of the Temple and Jerusalem is given. Verse 27 is more difficult to understand. The literal translation of 9:27 is very difficult. It literally reads as follows:

**Daniel 9:27 "And he shall make a firm covenant with many for one seven. And in the middle of that seven, he will put to end to sacrifice and offering, and on account of the extremity (or wing) of abominations that cause desolation, until the end that has been decreed, it will be poured unto desolation."**

## FOUR INTERPRETATIONS OF THE 70 SEVENS

Of the four interpretations, only the historical interpretation views all 70 sevens in strict chronological order. Thus the last seven is no different than the first 69. The other three interpretations have the final seven being different.

- 1. HISTORICAL**
- 2. TRADITIONAL**
- 3. DISPENSATIONAL**
- 4. FULFILLED WITH THE RESTORATION OF ISRAEL IN 1948**

- 1. Historical**--All 70 sevens are strictly sequential ending with Antiochus Epiphanes
- 2. Traditional**--The final seven is representative (symbolic) of the full church age
- 3. Dispensational**--The final seven occurs at least some 2,000 years after Christ (still in the future)
- 4. Fulfilled with the Restoration of Israel in 1948**--The final seven (7 x 360) spanned the complete time span from 536 BC to 1948 AD when Israel was punished by being occupied by foreign troops

The conclusion of this article is that the "**Fulfilled with the Restoration of Israel in 1948**" interpretation is the most consistent with Bible text and with subsequent proven events in history. While the "**Fulfilled with the Restoration of Israel in 1948**" interpretation of Daniel 9 (especially verse 27) seems to be the most faithful to the Biblical text, as well as to the facts of history, it is recognized that there are sincere well informed Christians who hold each of the other views. Given the challenges of these difficult verses in Daniel 9:27, honest disagreement over their interpretation should never be a cause for division in the Church of Jesus Christ as we await his return.

**DANIEL SAYS THE "ANOINTED ONE" WILL BE PUT TO DEATH AND WILL HAVE NOTHING.**

In Daniel 9:25-26 the city of Jerusalem and the Temple is rebuilt, and the anointed will be put to death and have nothing. The anointed one is Jesus, the Son of God.



It was in the very year Cyrus issued his decree of restoration that Gabriel declared to Daniel that the decree of Cyrus terminating the period of Jeremiah's seventy sabbatical years also signaled the beginning of a new 70 sevens. According to Gabriel's prophecy, at the climax of this new 70 sevens there was to arise the figure of another anointed prince, after the order of Cyrus, but the true and final Messiah.

It would be his mission to bring in the true and final jubilee, to establish the new and everlasting covenant announced as the goal of the 70 sevens in the opening verse of the prophecy. In the course of His mission He must undergo the violence of death, suffering in behalf of the "many."

Isaiah had prophesied of this anointed one too, the one anointed with the Spirit to proclaim the jubilee release and renewal (Isaiah. 61:1.), the prince whom God would give when He made the everlasting covenant (Isaiah 55:3), the servant of the Lord who was a covenant mediator like unto Moses and would himself be the covenant (Isaiah. 42:6; 49:8), the servant who must be cut off out of the land of the living in order to provide justification for "the many" (Isaiah. 53:10-12).

If the Mosaic treaties provided the framework of administrative rubrics for the covenant theme in Daniel 9, the Isaiah prophecy servant figure was the source for the personal mediator of the promise to Daniel.

## DANIEL'S PROPHECY GIVES THE PRECISE DATE OF THE DEATH OF JESUS--APRIL 3, 33 AD

The Book of Nehemiah gives us the starting date for the 69 sevens. In the fifth century BC a Hebrew named Nehemiah, then cup bearer to the Med-Persian king Artaxerxes, wrote of the command to restore and rebuild Jerusalem:

### ***Nehemiah 2:1-5 (NIV)***

***In the month of Nisan in the twentieth year of King Artaxerxes, when wine was brought for him, I took the wine and gave it to the king. I had not been sad in his presence before, so the king asked me, "Why does your face look so sad when you are not ill? This can be nothing but sadness of heart."***

***I was very much afraid, but I said to the king, "May the king live forever! Why should my face not look sad when the city where my ancestors are buried lies in ruins, and its gates have been destroyed by fire?"***

***The king said to me, "What is it you want?" Then I prayed to the God of heaven, and I answered the king, "If it pleases the king and if your servant has found favor in his sight, let him send me to the city in Judah where my ancestors are buried so that I can rebuild it."***

Nehemiah requested that he be allowed to go back to Jerusalem and rebuild the city. King Artaxerxes granted his wish on the spot and gave him official "letters" or documents for easy passage. This occurred, we are told in the month of Nisan, in the twentieth year of Artaxerxes Longimanus' reign.

Artaxerxes Longimanus ascended to the throne of the Medo-Persian empire in July 464 BC. The twentieth year of his reign would have begun in July 445 B.C.

BC	Reign Year	BC	Reign Year
464	1	452	13
463	2	451	14
462	3	450	15
461	4	449	16
460	5	448	17
459	6	447	18
458	7	446	19
457	8	445	20
456	9	444	20+9
455	10		
454	11		
453	12		

The decree occurred approximately nine months later in the month of Nisan (March/April on our calendar). **The exact date of the decree is March 5, 444 BC.**

Therefore, Nisan 444 BC marks the starting point of the 7 and 62 sevens of Daniel. Daniel says the 69 sevens (7 + 62) were to expire shortly before Christ's death. Hence the ending point for the 69th seven (69 x 7 years) is shortly before Christ's death. To do this calculation correctly, we must first understand a Hebrew Old Testament prophetic year. The Hebrew prophetic year had fewer days than the Roman year of 365.24 days. The Hebrew Old Testament year was 360 days. This gives us the precise date of April 3, 33 AD. This is confirmed by lunar eclipse dates as well.

The fact that the prophets understood a year as 360 days is well attested. God created the sun to mark the seasons and years. He made the moon to mark the days. There are 354.37 days in a lunar year (of 12 moons/months), and 365.24 days in a solar year; together they average 360 days.

$$69 \times 360 = 173,880 \text{ days}$$

**March 5, 444 BC to April 3, 33 AD is 173,880 days**

Christ was crucified on Friday April 3, 33 AD. He arose from the dead on the third day, Sunday April 5, 33 AD.

### CONFIRMING THE 33 AD PASSOVER DATE BY ASTRONOMICAL CALCULATIONS

Jewish Passover is based on an ancient lunar calendar using the calculation for Passover, the 14th day of Nisan, the month Spring begins. Jewish months start with a new moon. The full moon is 14 days later. The Nisan full moon is called the "Pascal Full Moon", and begins the Passover celebration. For the year 33 AD, the Passover was Saturday April 4, exactly matching the crucifixion day of April 3 being the day before Passover.

<u>Year</u>	<u>Vernal Equinox</u>	<u>Astronomical New Moon Conjunction</u>	<u>First evening of visible crescent</u>	<u>Date of the first of Nisan</u>	<u>14th day of Nisan (Passover)</u>
		(Near or first after vernal Equinox)	(Gregorian calendar. Midnight to midnight)	(Beginning at sundown the evening before...)	(Beginning at sundown the evening before...)
26 A.D.	Fri. Mar. 22, 0*	Sat. Apr. 6, 7 a.m.	Sun. Apr. 7	Mon. Apr. 8	Sun. Apr. 21
27 A.D.	Sun. Mar. 23, 6 a.m.	Wed. Mar. 26, 7 p.m.**	Fri. Mar. 28	Sat. Mar. 29	Fri. Apr. 11
28 A.D.	Mon. Mar. 22, noon	Tues. Apr. 13, 2 p.m.	Wed. Apr. 14	Thurs. Apr. 15	Wed. Apr. 28
29 A.D.	Tues. Mar. 22, 6 p.m.	Sat. Apr. 2, 7 p.m.**	Mon. Apr. 4	Tues. Apr. 5	Mon. Apr. 18
30 A.D.	Wed. Mar. 22, 0*	Wed. Mar. 22, 8 p.m.	Fri. Mar. 24	Sat. Mar. 25	Fri. Apr. 7
31 A.D.	Fri. Mar. 23, 5 a.m.	Tues. Apr. 10, 2 p.m.	Wed. Apr. 11	Thurs. Apr. 12	Wed. Apr. 25
32 A.D.	Sat. Mar. 22, 11 a.m.	Sat. Mar. 29, 10 p.m.**	Mon. Mar. 31	Tues. Apr. 1	Mon. Apr. 14
33 A.D.	Sun. Mar. 22, 5 p.m.	Fri. Mar. 20, 9 a.m.	Sat. Mar. 21	Sun. Mar. 22	Sat. Apr. 4
34 A.D.	Mon. Mar. 22, 11 p.m.	Wed. Apr. 7, 2 p.m.	Thurs. Apr. 8	Fri. Apr. 9	Thurs. Apr. 22

## **DANIEL 9:27--THE "IRREVOCABLE", "STRONG" AND "BINDING" COVENANT IS NOT BROKEN ALL BIBLE TRANSLATIONS STATE THE COVENANT IS MAINTAINED FOR THE FULL SEVEN**

The main objection that Jewish people have to the Messianic claim of Jesus is that He did not bring the glorious age. However, Daniel's prophecy clearly predicts that the Messiah's work would be followed by an invasion of the city and a period of desolation for the city. Which is exactly what happened after the death of Jesus when the Romans destroyed Jerusalem in 70 AD.

But what about the "covenant"? it is from Jesus or the "antichrist"? Is it broken, or does it last the entire final seven? Merriam-Webster defines the word "covenant" as: **"a formal, solemn, and binding agreement."**

In order to properly interpret God's Word, it is important to recognize all Bible translations of Daniel 9:27 indicate the "covenant" is maintained for the full time span the final seven. This is the most widely misunderstood part of Daniel's final seven. It is important to read this text literally.

New International Version: "He will **confirm** a covenant with many **for one seven**"

New American Standard Version: "And he will make a **firm** covenant with the many **for one week**"

English Standard Version: "And he shall make a **strong** covenant with many **for one week**"

King James Version: "And he shall **confirm** the covenant with many **for one week**"

Easy to Read Version: "Then the future ruler will make an **agreement** with many people. That agreement **will continue for one week.**"

Modern English Version: "And he shall make a **firm** covenant with many **for one week.**"

Amplified Bible: "And he will enter into a **binding and irrevocable** covenant with the many **for one week**"

New Revised Standard Version: "He shall make a **strong** covenant with many **for one week**"

Complete Jewish Bible: "He will make a **strong** covenant with leaders **for one week [of years].**"

John Darby (the father of Dispensationalism) writing in the 19th century came to the conclusion, despite the clear Bible text, that the covenant was somehow "broken" because the sacrifice ends in the middle of the final seven. But the Bible text does not say the covenant is broken. Today many dispensational prophecy writers carry forward Darby's writings and repeat that the covenant is "broken" in the middle of the seven. Dispensationalists generally believe this broken covenant is some type of (future) peace treaty between the "antichrist" and the nation of Israel. But the Bible does not say this. **All Bible translations say the covenant continues for the full seven.** The Bible does NOT say the covenant is broken. Rather, the covenant is translated as "firm" (NASB), "irrevocable" (AB), "strong" (CJB) (NRSV) (ESV), and "binding" (AB). Thus the dispensational argument that the broken covenant is not consistent with the straightforward Bible text.

## DANIEL 9:27--THE SACRIFICE IS TAKEN AWAY BY AN ABOMINATION ON THE WING

### ALL BIBLE TRANSLATIONS INDICATE SACRIFICE IS TAKEN AWAY IN THE MIDDLE OF THE SEVEN

All Bible translations say the covenant continues for the full seven. Next the Bible text indicates that despite the covenant continuing for the full seven, the sacrifice is stopped in the middle of the seven due to an abomination on the wing or extremity.

### ***The covenant continues the full seven, but the sacrifice stops in the middle of the seven due to an abomination on the wing***

New International Version: "In the middle of the 'seven' he will put an end to sacrifice and offering. And at the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him."

New American Standard Version: "but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate."

English Standard Version: "and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator."

King James Version: "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."

Easy to Read Version: "The offerings and sacrifices will stop for a half of a week. And a destroyer will come. He will do terrible, destructive things, but God has ordered that destroyer to be completely destroyed."

Modern English Version: "But in the middle of the week he shall cause the sacrifice and the offering to cease. And on the wing of abominations shall come one who makes desolate, until the decreed destruction is poured out on the desolator."

Amplified Bible: "but in the middle of the week he will stop the sacrifice and grain offering [for the remaining three and one-half years]; and on the wing of abominations will come one who makes desolate, even until the complete destruction, one that is decreed, is poured out on the one who causes the horror."

New Revised Standard Version: "and for half of the week he shall make sacrifice and offering cease; and in their place shall be an abomination that desolates, until the decreed end is poured out upon the desolator."

Complete Jewish Bible: "For half of the week he will put a stop to the sacrifice and the grain offering. On the wing of detestable things the desolator will come and continue until the already decreed destruction is poured out on the desolator."

## 1. THE HISTORICAL INTERPRETATION

This approach is called the “Historical Interpretation” because it tends to be held by scholars who take a skeptical stance toward Daniel’s claim to have been written by the sixth century BC prophet Daniel. Instead, these scholars believe that the book of Daniel was written by an anonymous author about 164 BC, for which reason, according to them, many of Daniel’s prophecies focus on the events of that period. Although this is not a valid interpretation, it is important to be aware of the “Historical Interpretation” because it is accepted by many modern scholarly commentaries on Daniel.

At this juncture we need to make another point. According to current historical interpretation, the book of Daniel originated in its present form in the Antiochus Epiphanes crisis, that is, between 168/167–165/164 BC. However, evidence from Qumran completely refutes this hypothesis.

### MANY FRAGMENTS OF DANIEL WERE FOUND AT QUMRAN

An amazing discovery of no fewer than eight manuscripts of Daniel have been identified among the materials discovered in three of the caves of Qumran. In order to appreciate the significance of this fact, we need to add it with the manuscript finds of other Biblical books from the same caves.



**FRAGMENTS OF DANIEL FROM QUMRAN DATED 150 BC**

From this information we can say that the book of Daniel was definitely accepted as inspired and canonical by about 150 BC or so, making the claim that it was written by a fake "Daniel" around 160 BC impossible to support by credible argument. The likelihood that a fake author claiming to be Daniel would have been circulated and accepted by the Jews in just a few years after writing is absurd. Both the canonical status and the fact that Daniel was considered a "prophet" speak for the antiquity of the book of Daniel. An existence of a mere decade between the production of a Biblical book in its final form and canonization does not seem reasonable.

There are many significant variations among those who follow this historical approach, but all agree that the last of Daniel's 70 weeks refers to the momentous seven year period between 171 BC and 164 BC. This period concerns the events surrounding the murder of the anointed legitimate high priest Onias III in 171 BC, the desecration of the temple by the Seleucid Greek tyrant, Antiochus Epiphanes, in 167 BC, and finally the rededication of the temple by Judas Maccabaeus in 164 BC, which event is celebrated in the Jewish feast of Hanukkah.

1 week of years = 7 years 605 BC = Jeremiah received the word of the Lord predicting that Israel would go into captivity for 70 years (Jeremiah 25:11; 29:10). Consider Daniel 9:2, where Daniel says he was reading these passages in Jeremiah.

587 BC = destruction of Jerusalem and the Temple by Nebuchadnezzar, King of Babylon

538 BC = the anointing of Joshua as High Priest; also the year of the decree of Cyrus allowing Israel to return from Captivity; also the year when Daniel was given the 70 sevens prophecy (Daniel 9:1)

171 BC = the year the anointed high priest Onias III was murdered

167 BC = the desecration of the temple by the Seleucid Greek king Antiochus Epiphanes

164 BC = the rededication of the temple by Judas Maccabaeus (celebrated in the feast of Hanukkah, the Hebrew word for "Dedication")

### **ADVANTAGES OF THE HISTORICAL INTERPRETATION**

1) Understanding the "sevens" or "weeks" of Daniel 9 as "weeks of years" on this view the figures all add up with remarkable precision. This idea of "weeks of years" comes from Leviticus 25 and is not unlike our practice of computing time in terms of decades – only in the Bible the years were to be grouped in sevens.

2) On this view the "abomination" and "desolation" mentioned in Daniel 9:26, 27 are the same as that mentioned in Daniel 11:31, and similar to that in Daniel 8:13 (though here the "abomination" or "transgression" is Israel's not Antiochus' sin).



Also all are agreed that Daniel's "clock" at no point needs to stop or be reset. Rather there is a willingness to see Daniel's 70 weeks as not literal "sevens of years" (the text nowhere says "sevens or weeks of years") , but as symbolic and of uncertain length, where the symbolism is based on the very literal 70 years predicted by Jeremiah after which Israel was set free from her captivity.

For example, 2 Chronicles 36:21 indicates each of those years of Babylonian captivity represented a week or seven of years, earlier back in the Promised Land when faithless Israel had neglected to celebrate the sabbatical years of rest for the land. In other words, in effect Daniel is teaching that God's future deliverance will be very much like that earlier deliverance from captivity after 70 years, only this time the release will be one where His people are set free not just from some political bondage, but from their sins.

### **ADVANTAGES OF THE TRADITIONAL INTERPRETATION**

1) Daniel's prayer is immediately answered since the 70 sevens begin with the decree of Cyrus issued moments after Daniel's prayer in Daniel 9 (in 538 BC) and so this approach makes sense of Gabriel's urgency in that the 70 sevens prophecy includes an immediate answer to Daniel's prayer. Also, on this approach, the word going forth in verse 23 is seen as the same word which goes forth in verse 25 – both are references to the word or "decree" of Cyrus.

2) Also this view follows a simpler and more natural interpretation of the individuals in view in verses 25-27 than is the case in the other approaches mentioned above. Keeping in mind that "Anointed One" is simply a translation of the Hebrew expression "Messiah" or the Greek, "Christ," on this approach Jesus Christ is being referred to in verse 25 as "the Anointed One, the Ruler," in verse 26 first as "the Anointed One" and later as "the Ruler," and finally in verse 27 as "He." Also, following a different translation than the NIV for the end of verse 27, Jesus again is referred to, this time as "the one who makes desolate," or "the desolator."

3) On this approach the blessings mentioned in verse 24 as the foal of the 70 sevens are in fact accomplished by the 70 sevens, as also are the curses – where Israel is finally and decisively judged for her persistent covenant infidelity (in the end of the Old Testament order accomplished finally in the destruction of Jerusalem and the Temple in AD 70).

4) This view properly exposes and interprets the obvious parallelism between verse 26 and verse 27 – so that both of these verses are seen to refer to the same events with verse 27 filling out and clarifying what is predicted in verse 26.

5) In keeping with various New Testament passages, Daniel 9:26 is properly understood as referring to the death of Jesus on the cross followed by the "abomination which causes desolation." This is

Israel's own temple-defiling sin that called for Christ's righteous judgment of desolation through the agency of the Roman armies when they destroyed Jerusalem and the temple in AD 70 (see Matthew 24:15; Mark 13:14; Luke 21:20; Matthew 21:33-22:14; Acts 6:14).

6) Understanding the Church age as lasting this symbolic 1/2 week ( 1/2 seven)-year, or in other words a symbolic 3 1/2 years, makes Daniel 9 consistent and, in fact, the source for similar symbolism found elsewhere in the Bible; always as a symbol for the Church age: Daniel 7:25 "time, times, and half a time" = 3 1/2 times. This is a symbol for the church age during which the "little horn" (the kingdom of this Satanic world [**note: the "little horn" was actually Umar the Islamic Caliph**] set over against the kingdom of God) persecutes the saints.

Revelation 11:2 "42 months"

Revelation 11:3 "1,260 days"

Revelation 12:6 "1,260 days"

Revelation 12:14 "a time, times, and half a time"

Revelation 13:5 "42 months"

#### **DISADVANTAGES OF THE TRADITIONAL INTERPRETATION**

1) While Daniel's "clock" on this approach never stops or needs to be reset, it does seem to "distort" time in a strange way. Especially odd is the way the last 1/2 seven (seven)-years already has taken nearly 2000 actual years. This is a huge distortion compared to the first 69.

It should be noted the symbolism of the 70 sevens only requires that events come in the predicted sequence: first the decree, then the rebuilding, then the death of Christ, and finally the destruction of Jerusalem and the temple. There is no necessary reason for the various intervals to be somehow or other proportionate.

To appreciate the force of this argument it may help to reflect on John's statement in 1 John 2:18 where we read, "Dear children, this is the last hour..." Obviously "hour" is being used symbolically. We now know that this "last hour" has lasted nearly 2000 years, yet no one would argue that each of the preceding "hours" would somehow need to have been just as long!

That Daniel intends us to understand these 70 sevens as symbolic is suggested first **by the fact that the term "years" in fact is nowhere used in the text.** Furthermore, the 70 weeks are so clearly patterned on the previous very literal 70 years, which were just then ending as God was preparing to sovereignty set His people free from their captivity. As mentioned earlier, those 70 years were determined to precisely correspond to the 70 sabbatical years, which Israel had rebelliously ignored while still in her homeland (see 2 Chronicles 36:15-23).

And so, in this sense, they themselves represented a kind of 70 week-years. Secondly, at many points in the Scripture the Church age is depicted as the last moments of world history. The passage 1 John 2:18 just mentioned, is only one example. To this can be added Romans 13:12, “The night is nearly over; the day is almost here.” See also, Acts 2:17; 1 Timothy 4:1; 2 Timothy 3:1; James 5:3; 1 Peter 1:5; Jude 18 to list only a few such passages. The effect of all of these passages is, of course, to heighten our eagerness and expectancy for the return of Our Lord who said, “Yes, I am coming soon. Amen. Come Lord Jesus” (Revelation 22:20).

### 3. THE DISPENSATIONAL INTERPRETATION

This approach was unheard of until the 19th century with John Darby. It was perhaps the most popular view among Evangelicals, since it was promoted by the footnotes of the influential Scofield Reference Bible, and most recently by popular Christian writers, such as Hal Lindsey (The Late Great Planet Earth) and Tim LaHaye and Jerry Jenkins, coauthors of the “Left Behind” series. It has more recently fallen out of favor by younger pastors and churches.

<b>444 BC</b>	<b>395 BC</b>	<b>33 AD</b>	<b>70 AD</b>	<b>End</b>
<b>7 Sevens + 62 Sevens</b>		<b>("GREAT PARENTHESIS"-CHURCH AGE)</b>		<b>3 1/2 3 1/2</b>

While there are differences in detail among those who follow this approach, all are agreed that the last week of Daniel’s 70 sevens is still waiting to begin, that it will come at the end of human history just before the millennium. Also agreed by this approach is that the Last Supper, the arrest and trial of Jesus, His death on the cross, the three days in the tomb, the resurrection, the destruction of Jerusalem in AD 70, and the entire Church age (AD 33 to the present) are events occurring **after Daniel’s 69th week**, though still before Daniel’s 70th week, and so form a “great parenthesis” between those two sevens. Thus when Daniel 9:25 refers to Christ as “Ruler,” it is felt that the triumphal entry is the last view. Dispensationalists use 360 day years.

According to dispensationalists the last seven of the 70 begins with a revived Roman Empire (often felt to be the result of the European Common Market) headed up by the “he” mentioned in Daniel 9:27 who is the “Little Horn” of Daniel 7:8, and thought by many to be the Antichrist. This view holds that this Roman Ruler will begin the week of years supportive of renewed sacrifices and temple worship in Israel (the “covenant” mentioned in verse 27), but in the middle of the week (after 3 1/2 years) will show his true colors by introducing “abominations” into the temple and by launching a program of intense persecution against the Jews. This period is called “the great tribulation.” Most dispensationalists teach that the church will be raptured, taken up to meet Christ in the air, just prior to this last seven, and that following it Christ will return (a third time) for the earthly millennium.

## **DISPENSATIONALISTS END THE 69TH SEVEN WHEN CHRIST ENTERS JERUSALEM ON PALM SUNDAY**

The most important events of the Bible (both Old and New Testaments) are the Passover Last Supper, arrest, trial, crucifixion, death, burial and resurrection of Jesus Christ. Jesus fulfilled no less than 351 Old Testament prophecies with his actions. Yet dispensationalists ignore the most important events in the history of mankind and place them OUTSIDE of the 70 sevens. They end the 69th seven with Jesus' Palm Sunday entrance into Jerusalem. They believe the 70th seven is still in the future.

**7 Sevens + 62 Sevens**

**CRUCIFIXION AND RESURRECTION**

**70th seven**



Thus dispensationalists conclude that if the Jewish people had truly accepted Christ as their deliverer and king on Palm Sunday, that ride into Jerusalem would have fulfilled the words of Luke 13:34-35 (in the spirit of Psalm 118:26). The fact that Jesus repeated His ominous warning in Matthew 23:37-39, however, proves that Jesus had offered Himself as the king of the nation of Israel on Palm Sunday, but the people had rejected Him.

Dispensationalism teaches that the New Testament church is a surprising "parenthesis" in God's plan, and was not foreseen in the Old Testament. This is not Biblical. Jesus fulfilled 351 Old Testament prophecies. All was foreseen. God declared the end from the beginning (Isaiah 48:10) and there is nothing unforeseen – certainly not a 2000 year period of time when a new church with new rules would be in effect. The church was not a "surprise" to God.

## **ADVANTAGES OF THE DISPENSATIONAL INTERPRETATION**

- 1) Understanding the “sevens” or “weeks” of Daniel 9 as “weeks of years,” and making the further observation that often years in the Bible are counted as comprising only 360 days (used as, a round number approximation, as in Revelation 11:2; 12:6, where 3 1/2 years has only 1260 days), then on this view there is a remarkable precision in the various predicted figures.
- 2) This approach better understands the ultimate nature of the blessings promised in verse 24 – to be accomplished in fullness only at the Return of Christ.
- 3) Perhaps the most significant advantage of this view is that it takes the Bible seriously and encourages a lively expectancy for the return of Christ.

## **DISADVANTAGES OF THE DISPENSATIONAL INTERPRETATION**

1) Daniel’s clock operates in a very strange fashion! At the end of the 69th week, it suddenly stops ticking (for what has now been almost 2000 years) and then starts up again for the 70th week. There is not the slightest hint in Daniel 9 of such a gap or “parenthesis.”

2) This view has been defended with the analogy of seeing mountain ranges from afar – the prophet like the viewer cannot see the valley that might be separating two mountain ranges by many miles.

This is unconvincing in Daniel 9 since Daniel does see at least two major events in the “valley,” namely the Cross and the destruction of Jerusalem in AD 70! Surely the most natural interpretation of Daniel 9:26, “After the 62 sevens” is to take this to mean within the last “seven,” the events predicted would be taking place.

3) Following the dispensational approach, we cannot imagine why Gabriel rushed so in order to quickly inform Daniel that his prayer had been answered – when in fact it would be 93 more years for the decree to be issued for the rebuilding of Jerusalem.

4) A straightforward reading (the traditional approach) of the text would imply that the individual who is called “the Anointed One; the Ruler” in verse 25 is the same individual as “the Anointed One” in verse 26a and the “Ruler” in 26b (and the “he” of 27). Dispensationalists, however, take “The Anointed One” in each case to be a reference to Jesus, but typically they identify the “Ruler” in verse 26b and the “he” of verse 27 as references to the Antichrist. This switch in the reference of these terms seems arbitrary and unconvincing.

4) It is very disturbing that dispensationalists insist that the crucifixion of our Lord ("The Anointed One will be cut off") is **not** itself included in the events of the 70 sevens, in that it occurs in the "parenthesis" after the 69th week, when surely the Cross is the foundation for all the blessings promised as the outcome of the 70 weeks in verse 24!

5) A further problem having to do with those blessings listed in verse 24 is that on the dispensationalist approach the 70 weeks do not in fact bring in the consummation of blessing implied perhaps especially in the last two items mentioned in verse 24. The reason that this is the case is that dispensationalists teach that following the 70 weeks is the millennium which will end in a period of rebellion and wickedness called "Gog and Magog" in Revelation 20:7-9.

6) There is no Biblical basis to believe the church was not part of God's original plan. Jesus fulfilled 351 Old Testament prophecies. All was foreseen by God. The church was not a parenthesis.

#### **Isaiah 42:6 (NIV)**

**"I, the Lord, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles"**

7) There are a number of special problems having to do with the dispensational interpretation of verse 27. First is the seeming inconsistency of saying that the coming Ruler will on the one hand "make firm" a covenant for one week which later in the same verse is implicitly broken in the middle of that very same week when he puts a sudden end to sacrifice and offering.

8) A second problem involves the dispensational assumption of a reestablished Israel with a temple and a sacrificial system at the end of the age all in the face of the testimony of Hebrews that the sacrifice of Jesus Christ and the new order begun in Him has made the Old Testament order of sacrifice and temple worship entirely obsolete.

9) Darby did not understand Islam, never read the Koran and did not understand the significant of the Kaaba Blackstone, Mohammad the Prophet, and the Dome of the Rock in the outer court on the Temple Mount.

10) Despite claiming to read the Bible literally, Darby repeatedly assumed "Babylon" was "Rome", while a literal interpretation would require it to be "Babylon."

#### **4. FULFILLED WITH THE RESTORATION OF ISRAEL IN 1948 INTERPRETATION**

The "Fulfilled with the Restoration of Israel in 1948" interpretation differs with dispensationalism on three key aspects. First, in the 69th seven it includes the Passover Last Supper, arrest, trial, crucifixion, death, burial and resurrection of Jesus Christ. Second, it greatly differs from the "Dispensational Interpretation" about the events and duration of the final seven. Third, it also greatly differs with dispensationalism concerning the prophetic warnings from Jesus in Revelation--which have been perfectly fulfilled by Islam, prophecies other than the return of Jesus and the Wrath on the Day of the Lord. Studying the history of Islam--especially the Islamic abominations on the "wing" of the Temple Mount allows the 70th seven to be understood.

In contrast, dispensationalism since the time of John Darby has recognized no fulfillment of Revelation after chapter three, and still looks to the future for fulfillment of the vast majority of Revelation prophecy from chapter four onward. Part of the reason for this is that John Darby had never studied Islam, was unaware of the Five Pillars of Islam {Jesus warns against two of the pillars--the mark and image), and there is no evidence Darby ever discussed theology with a Muslim.

In order to understand the final seven, two important concepts must be kept in mind. First, all Bible translations clearly state the covenant continues for the full seven. This interpretation keeps the covenant intact for the full seven. The Bible also indicates that despite the covenant continuing for the full seven, the sacrifice is stopped due to an abomination on the wing in the middle of the seven.

#### **THE BIBLE SAYS THE COVENANT CONTINUES FOR THE FULL SEVEN**

#### **THE BIBLE SAYS AN ABOMINATION ON THE WING STOPS THE SACRIFICE**

Darby's major problem was in order for his theories to be viable, he needed the covenant to be broken in the middle of the seven [this is generally understood in dispensationalism as some type of seven year peace treaty with Israel that is broken after 3 1/2 years] and then a "great tribulation" would run for the final 3 1/2 years. But the Bible does not say the covenant was broken. The Bible says the covenant continues the full seven.

It is important to understand that the Hebrew word for the final seven is different. The Hebrew text of Daniel depicts a numerical progression like this: one seven "**shavuim**", multiple sevens "**shavuim**", and then a unique seven called "**shavua**", which is a Jubilee (shavua) year of 360 Sabbaths.

**1ST: 7 SEVENS OF YEARS, 7 SHAVUIM**

**2ND: 62 MORE SEVENS OF YEARS, 62 SHAVUIM**

**3RD: ONE UNIQUE SHAVUA WITH 360 SABBATHS**

## THE JEWISH PEOPLE WERE CONTINUOUSLY OCCUPIED DURING THE 70TH SEVEN

Israel was punished for exactly 2,484 modern years (2,520 Old Testament 360 day years) from 536 BC until 1948 AD. During this time they were continuously occupied, under many different foreign powers, and subject to war after war, and atrocity after atrocity. They would suffer many killed in the destruction of Jerusalem by the Romans in 70 AD, and later during World War II two thirds (67%) were killed in the land controlled by Adolph Hitler. (This also fulfills Zechariah 13:8 *"In the whole land," declares the Lord, "two-thirds will be struck down and perish; yet one-third will be left in it."*)

The Jews did not come out of the "wilderness" until 1948 with the rebirth of Israel. "The Covenant with Many" Israel Had 2,484 Years of Occupation 536 BC to 1948 AD

Date	Israel's Many Occupations and Wars
<b>536 BC</b>	<b>Decree of Cyrus to Return to Israel from Babylon</b>
536 BC to 331 BC	Persian Rule
331 BC to 146 BC	Seleucid Greek Rule
145 BC to 65 BC	Hasmonean Dynasty
64 BC to 390 AD	Roman Rule
390 AD to 634 AD	Byzantine Rule
634 AD to 1099 AD	Islamic Caliphate Rule
1099 AD to 1291 AD	Crusader Rule
1291 AD to 1517 AD	Mamluk Islamic Rule
1515 AD to 1920 AD	Ottoman Islamic Rule
1920 AD to 1948 AD	British Mandate of Palestine Rule
<b>May 14, 1948</b>	<b>Israel Restored</b>

The 2,520 Old Testament years/days (360 days) calculation is perfect for a whole number prophecy.

The historical time period was 2,484 modern (365.24 days) years, while the prophecy calculation is 2,483.85. The "error" is 0.006%. There is no whole number that can be more accurate than what God gave us. Any other whole number gives a greater error.

These many occupations and attacks of the Jewish people fulfills the **"He will confirm a covenant with many for one seven"** prophecy in Daniel 9:27 that the future demonic prince makes. "He", this future ruler that will come, is **Satan and his demonic prince**, and Satan uses these many different kingdoms to attack and occupy the land of the Jewish people for the seven years of days (7 x 360 =2,520 Old Testament years) from 536 BC to 1948 AD.

## **THE BIBLE SAYS AN ABOMINATION ON THE WING STOPS THE SACRIFICE THE DOME OF THE ROCK AND AL-AQSA MOSQUE BLOCK THE TEMPLE MOUNT**

The Islamic Dome of the Rock is in the outer court and the Al-Aqsa Mosque is on the wing of the Temple Mount. It will never be possible to rebuild the Third Temple (and restart grain and animal sacrifices) with the Dome of the Rock and Al-Aqsa Mosque blocking the Temple Mount.

The structures would have to be removed but is unlikely that will never happen. Even if it were possible that some type of end times' temple will be built-but without the full promises of Ezekiel. In terms of salvation it will be in vain. There is no sacrifice other than that of Jesus which is pleasing to God. Only Jesus has taken away our sins.

### **Isaiah 1:11-13 (NIV)**

**“The multitude of your sacrifices—what are they to me?” says the Lord. “I have more than enough of burnt offerings, of rams and the fat of fattened animals; I have no pleasure in the blood of bulls and lambs and goats. When you come to appear before me, who has asked this of you, this trampling of my courts? Stop bringing meaningless offerings! Your incense is detestable to me.”**

Ezra, Haggai and Malachi make clear that the returning Jews did not meet the conditions to have such a temple as Ezekiel's, the pattern preserved in Ezekiel's prophecy stands as a description of an intended order, which, had it materialized, would have testified, as the tabernacle once did, as a type and shadow of “heavenly things” (Hebrews 8:5)—the new order in Jesus Christ. This, we may assume, was the long-term purpose served by the vision.

**Though some features of the vision were probably intended symbolically from the start (e.g., the seemingly miraculous, ever-deepening river is a clear symbol of the life-giving water from Christ—see Revelation 22:1-4), it is probable that the beautiful temple, its rituals, the presence of God, and the promised expansion of Israel's territory would have been literally instituted, as here described, if Israel met God's conditions.**

### **Revelation 22: 1-4 (NIV)**

Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations. No longer will there be any curse. The throne of God and of the Lamb will be in the city, and his servants will serve him. They will see his face, and his name will be on their foreheads.

## THE DEMONIC PRICE WILL COME UPON THE WING OF THE ABOMINABLE TEMPLE

Daniel tells us in the middle of the seven, "he" the future ruler (Satan and his demonic prince) will put an end to sacrifice and offering by desecrating the wing of the Temple Mount. During the 2,484 modern years (2,520 Old Testament years) from 536 BC to 1948 AD the exact midpoint is 706 AD.

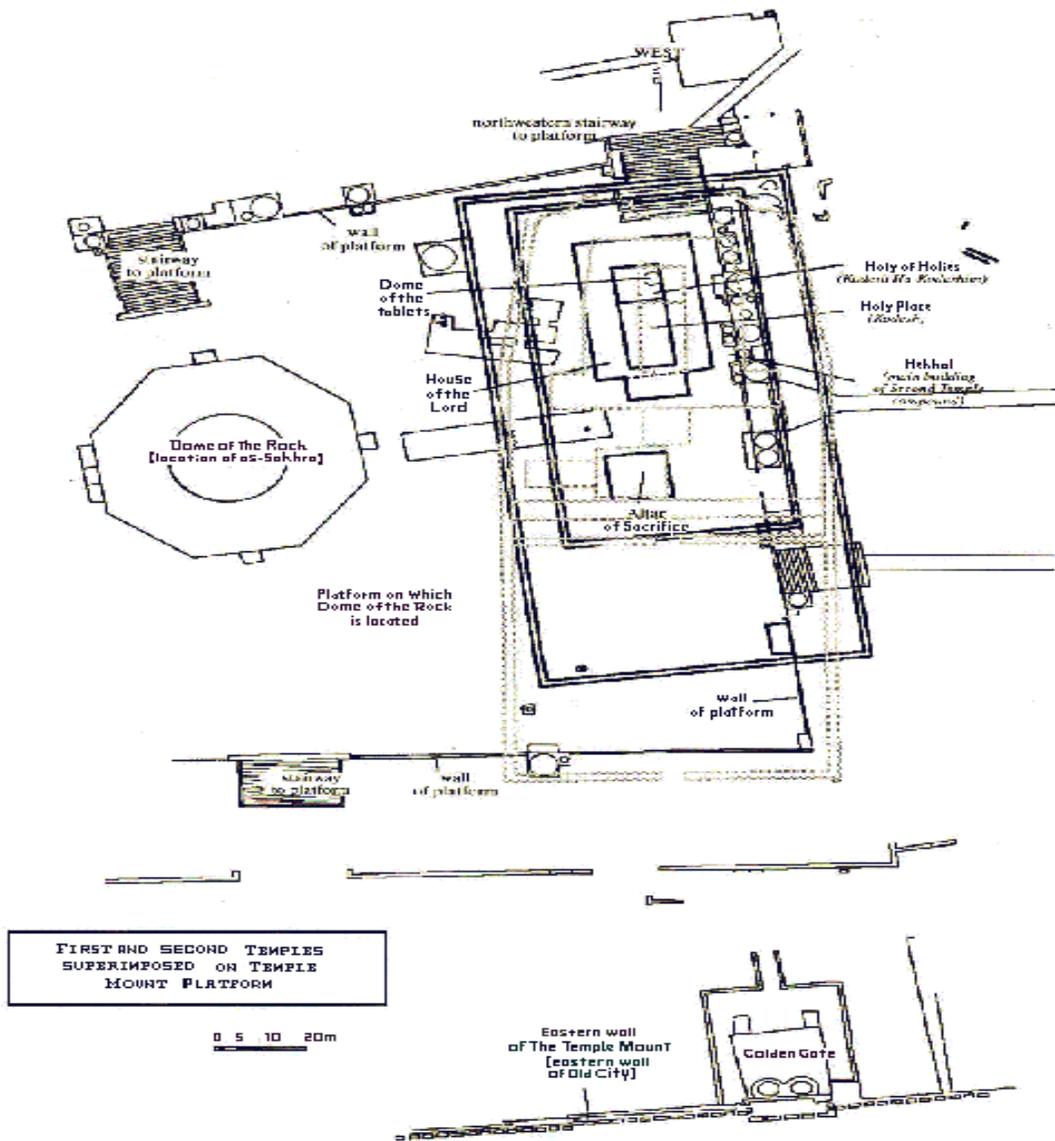
There are two abominations on the Temple Mount. The first is the Dome of the Rock constructed over God's Holy Mountain-- Mount Moriah. This was constructed between 687 and 691, with a midpoint of 688/689. This is the outer court of the Temples as referenced in Revelation 11:2 ("*but exclude the outer court; do not measure it, because it has been given to the Gentiles.*")

The second abomination is the abominable Temple on the wing of the Temple Mount. This is the Al-Aqsa Mosque. **It was completed in 706 AD.** Both of these were ideas of Umar, the second Islamic caliph. They were completed after he died, but Umar was the one who ordered them built.

## THE AL-AQSA MOSQUE ABOMINATION IS ON THE SOUTH WING OF THE TEMPLE MOUNT



**THE DOME OF THE ROCK ABOMINATION IS IN THE OUTER COURT OF THE TEMPLES**



This abomination would be set up in the middle of the 70th seven and precludes any sacrifice or offering at the Temple Mount. The Al-Aqsa Mosque was built exactly in the middle of the 70th seven. This would be 1,260 Old Testament years (3.5 x 360), or 1,242 New Testament years.

The Al-Aqsa Mosque, completed in 706 AD, is exactly 1,242 modern years from 536 BC, and exactly 1,242 years from 1948.

# ABOMINATION ON THE WING SET UP IN THE MIDDLE OF THE 70<sup>TH</sup> SEVEN

536 BC ————— 706 AD  
1242 NT Years

Return from Babylonian Exile  
with Decree of Cyrus 536 BC

1260 OT Days



Daniel 9:27 (NIV) He will confirm a covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And one who causes desolation will come upon the wing of the abominable temple, until the end that is decreed is poured out on the desolated city.

The Al-Aqsa Mosque ("the Farthest Mosque"), is the third holiest site in Sunni Islam and is located on the southern edge (wing) of the Temple Mount in Jerusalem. Originally the entire site on which the silver-domed mosque sits, along with the Dome of the Rock, seventeen gates, and four minarets, was itself historically known as the Al-Aqsa Mosque, today a narrower definition prevails, and the wider compound is usually referred to as al-Haram ash-Sharif ("the Noble Sanctuary").

Muslims believe that Mohammad was transported from the Sacred Mosque in Mecca to al-Aqsa during the Night Journey. Islamic tradition holds that Mohammad led prayers towards this site until the seventeenth month after the emigration, when Allah directed him to turn towards the Kaaba.

The Kaaba in Mecca holds the Blackstone and the Beast of Revelation dwells in the Kaaba. This is Baal, the demonic prince from Babylon, who has his "fatal wound" healed after he was released from Sheol (the Abyss).

## **ISLAM TRIES TO TAKE AWAY THE SACRIFICE OF CHRIST--IN THE MIDDLE OF THE SEVEN**

Islam uses its sacred text (the Koran) to try to remove the only sacrifice that matters--the sacrifice of Jesus Christ. This text was given to Mohammad by a spirit --really the "antichrist" which is Satan. Satan is a liar. Satan has been opposed to Jesus Christ since the Garden of Eden. Satan tempted Jesus to worship him. This was no small battle. God's will and the devil's will met in a terrible clash. Satan tried to ruin God's plan of salvation by getting Jesus to sin, because a sinful Messiah could not be a worthy sacrifice for mankind. Likewise, Satan tried to get Peter to dispute the death and resurrection of Jesus. When Satan failed at tempting Jesus (and deceiving Peter) he later gave the false gospel about Jesus to Mohammad.

Koran 4:157

And for their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. **And they did not kill him, for certain.**

**Genesis 3:15 (NIV)**

**"And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."**

**Luke 4:5-8 (NIV)**

**The devil led him up to a high place and showed him in an instant all the kingdoms of the world. And he said to him, "I will give you all their authority and splendor; it has been given to me, and I can give it to anyone I want to. If you worship me, it will all be yours." Jesus answered, "It is written: 'Worship the Lord your God and serve him only.'"**

**Matthew 16:21-23 (NIV)**

**From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life. Peter took him aside and began to rebuke him. "Never, Lord!" he said. "This shall never happen to you!" Jesus turned and said to Peter, "Get behind me, Satan! You are a stumbling block to me; you do not have in mind the concerns of God, but merely human concerns."**

**John 8:44 (NIV)**

**"You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies."**

**DOMES OF THE ROCK ON THE TEMPLE MOUNT TAKES AWAY THE SACRIFICE OF JESUS:  
IT CONTAINS MANY BLASPHEMOUS INSCRIPTIONS**



“Praise be to Allah, who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence. Mohammad is the Messenger of Allah, the blessing of Allah be on him and the angels and His prophets, and peace be on him, and may Allah have mercy.”

“In the name of Allah, the Merciful the Compassionate. There is no God but Allah. He is One. He has no associate. Say: He is Allah, the One! Allah, the eternally Besought of all! He begets not nor was begotten. And there is none comparable unto Him. Mohammad is the Messenger of Allah, the blessing of Allah be on him.”

“In the name of Allah, the merciful the compassionate. There is no god but Allah. He is One. He has no associate. Mohammad is the Messenger of Allah. Lo! Allah and His angels shower blessings on the Prophet.”

“O ye who believe! Ask blessings on him and salute him with a worthy salutation. In the name of Allah, the Merciful the Compassionate. There is no god but Allah. He is One.”

**THE FINAL SEVEN IS 2,520 YEARS (7 X 360)**

The first 7 sevens run from 444 BC to 395 BC. The next 62 sevens run from 395 BC to 33 AD. The final (70th) seven is different. The best explanation is that Daniel's 70th seven is seven years of 360 day of Old Testament years. It is different from the first two types of sevens--but still a seven multiple! The first 69 sevens lie inside of the 70th seven.

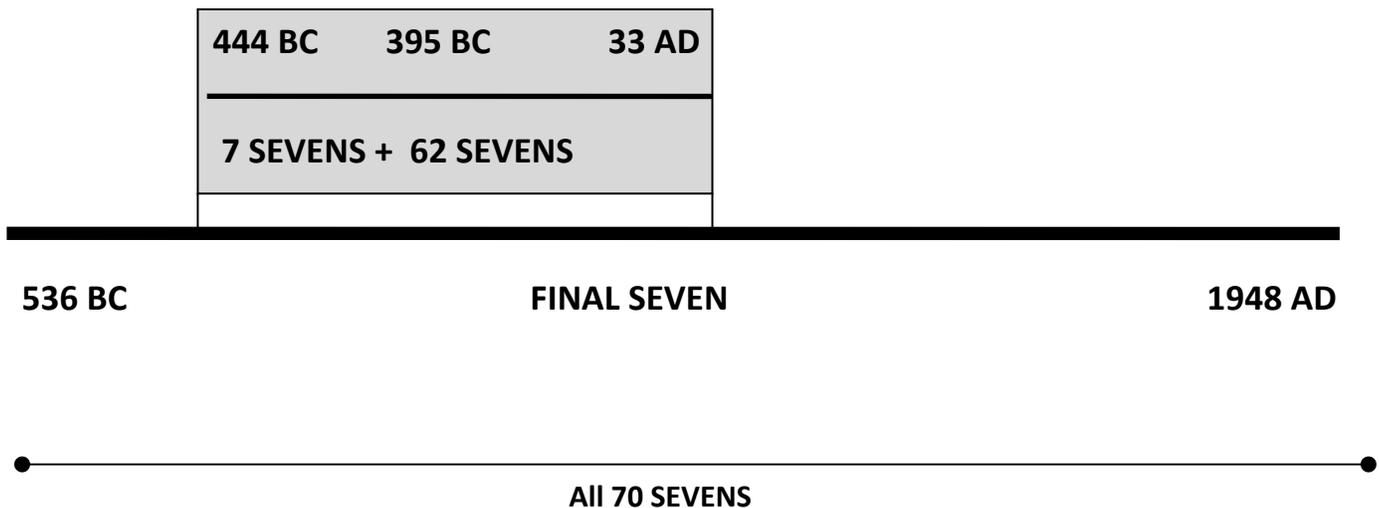
**DANIEL'S 70TH SEVEN**  
**7 YEARS X 360 DAYS PER YEAR = 2,520 DAYS/YEARS**  
**(OLD TESTAMENT DAYS/YEARS)**

$2,520 \times 360/365.24 = 2,483.85$  days/years (modern New Testament days/years)

This time period stretches from the first day of return from the Babylonian exile with the decree of Cyrus of Persia in 536 BC, to when Israel was reborn in 1948. Exactly in the midpoint of this is the year 706 with the abomination on the wing of the Temple Mount with the Islamic Al-Aqsa Mosque.



**THE FIRST 69 SEVENS OCCUR INSIDE OF THE FINAL (70TH) SEVEN**



## **DISADVANTAGES OF THE FULFILLED WITH THE RESTORATION OF ISRAEL IN 1948 INTERPRETATION**

1) Daniel's "clock" on this approach does not run like a normal clock, it does seem to "distort" time in a strange way. Especially odd is the way the 70th seven actually took 2,520 Old Testament years. This is a huge distortion compared to the first 69 sevens.

2) If the 70th seven is fulfilled, it throws a huge "monkey wrench" into the "Great Tribulation" expectation of many in the final 3 1/2 years of the final seven.

## **ADVANTAGES OF THE FULFILLED WITH THE RESTORATION OF ISRAEL IN 1948 INTERPRETATION**

1) It does not require the "antichrist", false prophet, mark, image, beast, Four Horsemen and other Revelation prophecy to continue to be an unfulfilled "mystery" today, and still be in the future. Islam has provided an exact fulfillment of all these specific Revelation prophecies.

2) It allows the Revelation prophecy to be understood as a warning from Jesus about the false Gospel of Islam--which has consumed nearly one third of the world today. Mohammad is the false prophet.

3) There are two sacrifices blocked ("stopped") by the Islamic Dome of the Rock and Al-Aqsa Mosque on the Temple Mount. One is historical and the other is essential. Since the Dome of the Rock and Al-Aqsa Mosque physically block the rebuilding of the Third Temple, no animal or grain sacrifices can be restarted. However, the Bible makes clear God is not pleased with the types of historical Old Testament grain and animal sacrifices. They do not offer any path to God.

4) The essential sacrifice Islam tries to stop is the New Covenant atoning sacrifice of Jesus Christ. This is because the false gospel of the Koran given to Mohammad takes away the divinity of Jesus Christ, denies his crucifixion and denies his resurrection. Instead, the Koran says following the law ("Sharia") is the path, but Allah is unclear how a Muslim can have any assurance of actually being saved. This is the real sacrifice that is "taken away" or "stopped" in the middle of the final seven by Satan. It allows Christians to understand that the true antichrist is Satan.

5) It does not require a future "false prophet" to come upon the world scene. Islam will never accept a future prophet since all Muslims know Mohammad is the "seal of the prophets" in the Koran.

(Koran 33:40 "*Mohammad is not the father of any one of your men, but he is the Messenger of Allah and last of the prophets.*") All Muslims know Mohammad was the final prophet.

6) Islam has been active for more than 1,400 years. This has been much more damaging than a seven year event with a great tribulation in the final 3 1/2 years. It allows understanding that these warnings are about a spiritual battle, not about a human world leader that might be worshiped.

## False Stories in the Koran

Truth	Bible Verse	Bible Text	Koran Verse	Opposite and False Koran Text
<b>Jesus is the Son of God.</b>	John 14:13	"Whatever you ask in My name, that will I do, so that the Father may be glorified in the Son."	Koran 17:111	And say, "Praise to Allah , who has not taken a son and has had no partner in his dominion and has no need of a protector out of weakness; and glorify Allah with great glorification."
<b>Jesus was crucified.</b>	Matthew 27:35-37	When they had crucified him, they divided up his clothes by casting lots. And sitting down, they kept watch over him there. Above his head they placed the written charge against him: THIS IS JESUS THE KING OF THE JEWS.	Koran 4:157	And for their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah ." And they did not kill him, nor did they crucify him; but another was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.
<b>Jesus rose from the dead.</b>	Matthew 28:5-6	The angel said to the women, "Do not be afraid, for I know that you are looking for Jesus, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay."	Koran 3:55	Allah said, "O Jesus, indeed I will take you and raise you to Myself and purify you from those who disbelieve and make those who follow you in submission to Allah alone superior to those who disbelieve until the Day of Resurrection. Then to Me is your return, and I will judge between you concerning that in which you used to differ.
<b>Jesus is the only path to heaven.</b>	John 14:6	Jesus answered, "I am the way and the truth and the life. No one comes to the Father except through me."	Koran 4:59	O you who have believed, obey Allah and obey his Messenger [Mohammad] and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best way and best in result.
<b>The worst sin is blaspheming the Holy Spirit.</b>	Matthew 12:31-32	"And so I tell you, every kind of sin and slander can be forgiven, but blasphemy against the Spirit will not be forgiven. Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."	Koran 4:171	O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul created at a command from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son.
<b>God first loved us.</b>	1 John 4:19	We love because he first loved us.	Koran 51:56	And I did not create the jinn [angels] and mankind except to worship Me.
<b>Jesus is the only begotten (unique, one of a kind) Son of God.</b>	John 3:16	"For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life."	Koran 112:3	Allah begets not, nor is He begotten.
<b>Jesus promised he would send the Holy Spirit-the spirit of truth.</b>	John 14:26	"But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you."	Koran 61:6	Jesus, the son of Mary, said "O Children of Israel! Truly I am the Messenger of God unto you, confirming that which came before me in the Torah and bearing glad tidings of a Messenger to come after me whose name is Ahmad [Mohammad]."