

And sometimes as a general way of speaking, for instance, of five months and say 150 days. So he says, There is a prophetic year consisting of 360 days. That way he gets rid of a certain number of days and by moving back that way and moving the death of Christ ahead that way he thinks he makes it come exactly together. There are charts today and some books that contain that exact statement. But there is no evidence of any so-called prophetic year of 360 days ever having been used by any people in any country anywhere!

2. A second false assumption that is sometimes made: Some recent writers assume that the entire prophecy must be related to the first advent. It is very interesting that E. J. Young's commentary which recognizes Antichrist as the subject of the last part of ch. 11 and which recognizes that ch. 7 goes right to the very end of the age, says of ch. 9 that everything in it must relate to the first coming of Christ. He says on p. 209 of his commentary, This entire passage is Messianic in nature and the Messianic is the leading character and ~~leading~~ general theme of the passage introduced in v. 24 is surely Messianic. The blessings therein depicted were brought about by the Messiah and they form their climax in the anointing of a holy of holies." Now that is a purpose on which there is much argument on exactly what it means--the anointing of the holies.

There is no place where it can be proven that the holy of holies refers to a man. It's used a number of times of a building. It is a part of the purposes which we cannot be dogmatic about. The absurdity of thus interpreting it all as relating to the first coming of Christ becomes clear when you note the statement that "in the midst of the week he will cause sacrifice and oblation to cease." Young says, When it says, he will cause sacrifice and oblation to cease he means that Christ by His death on the cross will cause sacrifice and oblation