

# Amillennialism — Daniel 9:24-27

"In other words, the covenant being confirmed in the middle of the seventieth week by the Anointed One was a covenant that already existed. This is a reference to the covenant of grace that God had previously made with Abraham and now was confirmed by the Messiah on behalf of many (those redeemed by the suffering servant in Isa. 53:12)."

—— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 183.

"Therefore, Christ confirmed the covenant God made, namely, that he is our God, and we are his people. Although he has wrought the blessings of the jubilee, including forgiveness of sins and everlasting righteousness, what Christ accomplished remains yet to be consummated. The final three and a half years of the seventieth week, as interpreted by John, are symbolic of the church on earth during the entire time of its existence. It also is a reference to the tribulation depicted in Daniel.<sup>19</sup> This is a powerful argument in favor of the amillennial interpretation."

—— Kim Riddlebarger, *A Case for Amillennialism*, (Baker Books, Grand Rapids, MI, 2013), 183.

"Proponents within the Symbolic-Amillennial School,' while rejecting strict mathematical computation of the chronology of the Seventy Weeks, are not agreed on the application of the so-called symbolic divisions of the Seventy Weeks.: E. J. Young takes a different position from that of C. Keil and T. Kliefoth with regard to the "62 sevens." He posits that it is the period which follows the age of Ezra and Nehemiah to the time of Christ. H. C. Leupold. on the other hand, believes that it represents the period of the Church to the final consummation at end time."

—— Brempong Owusu-Antwi, *An Investigation of the Chronology of Daniel 9:24-27*, (1993), Dissertations, 2.

"The Symbolic interpretations largely lack exegetical justification. They are adopted as alternative solutions to the chronological problems encountered by others."

—— Brempong Owusu-Antwi, *An Investigation of the Chronology of Daniel 9:24-27*, (1993), Dissertations, 66.

"On the other hand, it appears that a non-symbolical chronological interpretation seems to fit the text and demands of Dan 9:24-27 better than a symbolical interpretation. This is the present consensus."

—— Brempong Owusu-Antwi, *An Investigation of the Chronology of Daniel 9:24-27*, (1993), Dissertations, 68.