

THE SEVENTY WEEKS

***The Most
Comprehensive
Prophecy of the Bible***



By Pastor W. H. Offiler

The Seventy Weeks

The prophecy of the seventy weeks or literally of the "Seventy of Sevens" as recorded in the ninth chapter of Daniel from the 24th to the 27th verses inclusive, is admittedly the greatest and most comprehensive prophecy of all the scriptures. The greatest, because it predicts the advent, and coming of the "Greatest" even the coming of Jehovah's beloved Messiah in His ministry of reconciliation, and in the establishment of the long looked for Kingdom of God which is to cover all the earth during the immortal Millennial Age.

Reaching from the time of the going forth of the commandment to "restore and rebuild the Holy City" it covers the destiny of all peoples, and comprehends all time, even to the end of the present age where it reaches its fullest consummation in the second coming of the Lord Jesus Christ from the heavenlies, in power and great glory. It covers the fate of the Jews, the Holy City of

Jerusalem, the Abomination of Desolation, the times of the gentiles, the entire age of the Church, the perfection of that church, the taking out of the Bride-Church, the birth of the Man-child, and its "snatching up" to the Throne of God, the war in the heavenlies, the casting down of Satan, the revelation of the anti-Christ, the period of his continuance, the great tribulation, the outpouring of the wrath of God, the Armageddon, the revelation of the Living Word riding on a white horse at the head of the armies of heaven the taking of the beast and the false prophet, the binding of Satan and his sealing in the abyss for the period of the One Thousand Years, the destruction of the blasphemous multitude by the brightness of His coming, the resurrection of the righteous dead, and the glorious meeting in the air, and the return to the earth of Christ and His bride to set up the Kingdom of God, when the saints shall possess it, Dan. 7:18, according to the Word of the Lord. All these mighty happenings are comprehended in this most wonderful prophecy, hence the necessity of a correct interpretation; if we fail in this we miss the mind of the blessed Holy

Spirit, and as a consequence our efforts to harmonize the complete structure of the prophetic word come to naught but dire confusion—as it is this day.

The Jews had sabbatic years, Lev. 25:8, by which their years were divided into weeks of years, as in this important prophecy, each week containing seven years, thus the seventy weeks here spoken of comprised a period of four hundred and ninety years. Nor is it at all necessary to stretch the imagination in order to reach this conclusion, for it is well known to the bible student that often in the prophetic scriptures a year is signified by a day, and a day for a year, and there is one passage which definitely teaches us that prophetic week is a period of seven years, and very few seem to have discerned this fact. The scriptures referred to are found in the 29th chapter of Genesis, the 27th and 28th verses, and the circumstances center around the deception practiced by Laban, as to Leah, the first wife of the patriarch Jacob.

After Jacob had discovered the fraud, and that he had been given Leah instead of Rachel, he agreed

to work another "week" or seven years, for the woman he really loved, and Laban said, "Fulfill her week and we will give thee this also for the service which thou shalt serve with me yet seven other years. And Jacob did so and fulfilled her week, and he gave him Rachel his daughter also to wife." Thus in the plain terms of the scripture, seven years is called one week, and one week is called seven years! And so it is in the prophecy under consideration, the seventy weeks are weeks of years, a period of four hundred and ninety in all. Though this much may be said as a further explanation that the original wording of the prophecy reads "seventy of sevens" and could just as readily have been sevens of years, as sevens of days, and if this be the case then the year-day theory need not be applied at all, for seventy of sevens of years would be four hundred and ninety years.

The Extent of the Prophecy

The 24th verse of this chapter, and the first of the prophecy, is divided into six phases or covers six outstanding events! The first is to "Finish Transgression." The sec-

ond, "To make an end of Sin." The third, to "Make Reconciliation—for sin and iniquity. Fourth, "To bring in everlasting righteousness." Fifth, to "Seal up Vision and Prophecy" and the sixth, "To anoint the Most Holy."

One glance at these six parts of the angelic announcements instantly brings into view the absolute completeness, and the marvelous range and extent of the redemptive work to be accomplished within its bounds, and this alone stamps the entire prophecy as Messianic, for none but the Christ of God could fulfill its exacting demands, and bring to a satisfactory conclusion its magnificent program! Thus it will be seen that the seventy weeks of years under the divine division must reach to the second coming of the Lord Christ, and the manifestation of the Kingdom.

For transgression is not yet finished, and an end has not been made of sin. Men are still transgressing the Law of God, and sin is rampant throughout all the earth; indeed, the days of Noah are being repeated as Jesus said. Reconciliation for sin and iniquity was made on the Cross,

through the precious Blood of Jesus Christ, but transgression and sin still goes on, and will do so, until Jesus comes the second time, and by the Brightness of His glory makes an end of it completely. Reconciliation has been made for sin as we have said, but everlasting righteousness has not yet been brought in, sin abounds! Neither has Vision and Prophecy been sealed up, for both of these spiritual gifts are still in the church, thank God! and will continue there until the substance of all vision and prophecy—Jesus Christ, comes in the clouds of heaven to seal it, or render it useless, by the actual revelation of His own glorious self. We shall not need any further vision when we shall see Him! And prophecy will be out of date and supremely fulfilled when the substance of it is forever in our midst!

“To anoint the Most Holy.” What confusion, mistaken conceptions of this passage has wrought! Jesus Christ was anointed by the Holy Ghost while He stood in the Jordan River at his baptism, Lk. 3:21-22, and this has been confused with the words of this prophecy, for under the Law, the most Holy was a

place, not a person, tho it was most holy by reason of the Presence within. But as we have said in a previous issue the Most Holy place was of one thousand in its cubical content, and this one thousand cubics was symbolic of the One Thousand and Years of the blessed Millennial Age, when the whole earth is anointed with the Glory of the Lord, and the presence of God shall actually dwell with men, Rev. 21:3. Thus while one clause of the prophecy was fulfilled when Jesus died on the cross, the other five clauses await the coming of the Just One, Jesus Christ, at whose coming in glorious majesty to judge the earth, the earth and all the sea shall give up their dead; transgression and sin shall be no more; everlasting righteousness shall be the normal state. No need for vision and prophecy, for we shall see Him as He is.

As we have said the prophecy was to reach from the time of the going forth of the commandment to restore and build Jerusalem. The precise moment of the going forth of this commandment has never been settled, but the writer has always held the thought that the God who watch-

ed over the writing of this record, has also watched over the chronologies of the times, and we are of the opinion that with the exception of the four years which we know belong to this present dispensation, it is quite generally correct, and my bible shows that this commandment which was given by Artaxerxes, King of Persia, was proclaimed in the year 457 B. C.

The Division of the Weeks

It is of the utmost importance that this prophecy be rightly divided, for it is in the dividing of these times that the confusion is wrought and all intelligent interpretation marred! Surely there can be no better way than to follow the unfoldment of this prophecy, as the Angel Gabriel revealed it. If this had been done, all the distressing conflict between commentators would have been avoided. Now the angel had said that, "Unto Messiah, the Prince, shall be seven weeks, and three-score and two weeks, or sixty-nine weeks in all. A period of four hundred and eighty-three years at the end of which time Messiah was to come! A distinct and definite prophetic time measurement! that

should have enabled the rulers of Grace to judge the time of Messiah's advent! The very fact that it was to reach "unto Messiah the Prince" fixes the bounds of the first, and second periods of seven weeks, and sixty-two weeks, or **Sixty-nine** weeks in all, at the "anointing", with the blessed Holy Ghost" of the Son of God in Jordan. The word Messiah, is the Hebrew word for the anointed One," and while Jesus Christ was born the Son of God he did not become the anointed Son, until that moment when the Holy Ghost, in the form of a Dove rested upon Him, bringing the fullness of God's power in the enduement of the Spirit. The "anointing" transformed his whole being and manifested Him to the waiting world.

At the time of His anointing Jesus "Began to be about thirty years of age," Lk. 3:23, thus by the processes of the simplest arithmetic we have 457, less the four years of mistake which makes it 453 B. C. Add to the 453 the age of Jesus at the time of His Messiahship, which was 30 years and you have the full prophesied complement of sixty-nine weeks, or 483 years, fulfilling to the letter

the announcement of the angel Gabriel, and confirming the Christian believer in his faith in the divine inspiration of the blessed Word of God.

It is also quite clear that the prophecy was separated in three distinct parts, or periods. (1) the seven weeks, or forty-nine years. (2) Sixty-two weeks, or four hundred and thirty-four years. (3) One week, or a period of seven years. The first mentioned period of time was given over to the rebuilding of the Temple by Ezra and Nehemiah, and the restoration of the streets and wall of the holy city, Dan. 9:25, together with the re-establishment of the complete Jewish state. Forty-six years in the building of the Temple, Jn. 2:20, and three years on the city and the wall! Forty-nine years! Then the sixty-two weeks, or four hundred and thirty-four years of the re-established Jewish Kingdom which was to continue until Messiah came! And finally the last, or seventieth week in which was to be enacted the Atonement of Christ, and the consummation of all things. For the transactions of this last week, or seven years period, are by the most important, hence the necessity of

making no mistake here.

And no mistake can occur if one is willing to follow the interpretation of the angel Gabriel, who was sent to the Prophet Daniel for the express purpose of making the prophecy known, Dan. 9:23, and satisfying the heart hunger of this prophet of God. Before we touch the last verse of this Prophecy, let it be remembered that in it Two Princes are mentioned and involved in its complete fulfillment. One is "Messiah, the Prince." The other is "the Prince that shall come," and who was to destroy the city and the Sanctuary—the Temple—with a flood of war, and its accompanying desolation, that is, Titus the son of the Roman Emperor, Vespasian, who commanded the armies of the Romans when Jerusalem was destroyed, and this prophecy literally fulfilled. To see this truth is to save much error, and make it easy of proper understanding.

We have always regarded with sorrow the mistaken application of this pivotal verse, the 27th, and wondered how men could apply it to the antichrist! For this is what is generally done! When as a mat-

ter of fact it does not concern the "Man of Sin,, at all, as far as the confirmation of the Covenant goes! For the antichrist has positively no covenant to confirm! and the teaching that the last week, or seven years is all in the end of the present age is without foundation in either scripture, or fact. It is generally stated that the seven year period of this prophecy is at the end of the present age, but that at the beginning of this period the antichrist will come, running his course thru the whole week, at the beginning of which he is supposed to make a covenant with the Jews. In the middle of this last week he is supposed to present himself in the restored Temple on Mt. Zion and demand that the Jews accept him as their Messiah, according to the terms of the previous covenant, and failing in this they were to be again cast out.

None of this need be taken seriously! For to begin with, the entire week is not in this end of the gospel dispensation, we quote the prophecy, "And he shall confirm the Covenant with many for One Week, and in the midst (middle) of the week He shall cause the sacrifice and

oblation to cease, and for the over spreading of Abominations He shall make it desolate, even until the consummation; and that determined is poured upon the desolate." It will at once be seen that the angel makes no attempt to interpret the whole week! beyond the statement that it was to be a covenant confirming time! He takes us to the midst, or middle, or center of the last week. He makes no mention whatsoever of the last half! Thus any who will undertake to unfold, or interpret the last half of the week must, of necessity ignore the record of the bible, and get out of the will, and spirit of the Lord, for the angel Gabriel does not do it! And we may well ask why? The answer is simply because the last half of the seventieth week belonged to another dispensation, and that dispensation was that of the Holy Spirit, the age in which we now live! Instead of applying this marvelous verse to the antichrist in the end of the present age, let us apply it where it rightly belongs, and see how it fits in with the rest of the bible truth.

There is no being in the heavens above or in the earth beneath who

is able to confirm "The Covenant" of God, save He who has sealed that Covenant in His own precious blood, even The Lord Jesus Christ who in that marvelous operation on the Cross of Calvary ratified it and sealed it as the Everlasting Covenant, Heb. 13:20. And this everlasting covenant is that covenant that God made with Abraham and Sarah, when in the typical sacrifice (Isaac) He promised the gift of His only begotten Son as the Savior and Redeemer of men. Thus the confirmation of the covenant is the work of the Lord Jesus Christ. This is made plain in the New Testament scriptures, for in Rom. 15:8 we read: "Now this I say, that Jesus Christ was a minister of the circumcision for the Truth of God, to confirm the promises made unto the fathers," and again in the gospel of Mark 16:20, "He confirmed the preached Word with signs following."

So it is written that "In the midst of the week He shall cause the sacrifice and oblation to cease" and this is exactly what the offering of Christ on Calvary did! From the moment Jesus died on the Cross of Calvary the offering of the blood of

bulls and goats became a detested and hated Abomination, and a condition prophesied of by Isaiah when he said, "he that slew an ox (in sacrifice) should be as though he slew a MAN, and he that sacrificeth a lamb, as if he cut off a dog's neck! he who offered an oblation, as though he offered SWINE'S BLOOD; and he that burned incense as though he blessed an IDOL," Isa. 66:1 to 4. Read it and see God's attitude toward both the Temple and its sacrifices! After the blood of His Son had been shed! He regarded neither of them, but swept them all away in the terror of his wrath, when men insisted in repairing the riven veil, and in offering the blood of the beast, after the precious life's blood of His Son had become the Ransom Price for sin! And yet some are looking for a re-establishing of this hated thing, which in itself constitutes the "Abomination of Desolation" spoken of by the prophet Daniel in the unfolding of the Seventy Weeks, and referred to by the Lord Jesus Christ, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet stand in the Holy Place

(whoso readeth, let him understand) then let them which be in Judea, flee to the mountains," Mat. 24:15-16. The abomination of desolation was brought about by the determination of the Sanhedrin to continue the sacrifices of the Law, after the Veil of the Temple had been "rent in twain" by the mighty power of the Holy Spirit of God!

It was for this cause that Jehovah finally smashed both the Temple and the people, and also destroyed their city. The wrath of God is revealed from heaven against this unrighteous and unholy thing in terrific manner, and may God have mercy on any and all who would restore this abominable condition! and again stir up His wrath. Thus when Jesus died on the Cross, "sacrifice and oblation" came to a full stop, for He made it "Once for All." The moment of this stupendous event is of the greatest import in the correct understanding of this prophecy. We have said that we are dealing with weeks of years, and that each week is a period of seven years. From what we have written it will be clearly seen that sixty-nine of those weeks had been actually ful-

filled at the moment of the Baptism of Jesus Christ, for that baptism in the spirit constituted the "Anointing." From the time of this Messianic anointing, until Jesus was nailed to the cross is exactly three years and a half! just half of one week! In fact it was in the midst, or middle of the last week that it had been prophesied that "Messiah should be cut off, but not for himself." It is truly amazing how exact the Word of the Lord really is! for beyond this "cutting off" moment the angelic interpreter did not go, for the reason that we have stated before.

Thus my friends, there was one operation, and only one, that could cause the sacrifice and oblation to cease, and that was the offering of the actual Messiah who was the anti-typical offering of all that had gone before. He was the end of the Law for all who would believe! It is evident then, that at the moment of the death of Jesus Christ, that sixty-nine and one half weeks had passed into history, leaving but one half of the last week for further fulfillment, and additional confirmation. For Jesus Christ was the substance of all

Law, and all prophecy, and when He had uttered that last expiring cry "It is Finished" the veil was rent in twain from the top to the bottom by the hand of the Lord, exposing the Holy of Holies to the gaze of all the people, signifying the end of all things Mosaic, and ushering in the age of peace, of glory and of grace. Thus we have followed the angel step by step until the end of the sixty-nine and one half of those seventy weeks have become the eternal reality, leaving but one half of the last week for its fullest consummation. After the angel had brought the prophecy down to the midst of the last week he said, "and for the overspreading of the abominations, he would make it desolate, even until the CONSUMMATION." The consummation of a thing, is the end of it, consequently from the midst of the week, or the end of the first half of the last week, there was to be a time of overspreading abominations which was to reach to the end of the present age, for the consummation of the ages comes at its end. Great efforts have been made to locate the last half of the seventieth week. Some have tried to

make it fit in immediately after the crucifixion of Christ. Others have tried to end it at the time the apostle Paul turned from the Jews, and went to the gentiles, but these are all mere guess work and, in a matter so important, guess work will not do, for neither of these points reach the "Consummation."

We ask ourselves the question, "Is there to be found anywhere in the bible a period of time—unfulfilled prophetic time—that will round out this last, seventieth week of the prophecy, and make it all complete? And we answer: There is! It is found in the very place where we should expect to find it! In the last book of the bible. In the book of Revelation the last half of this week comes wonderfully into view. In the 11th chapter of Revelation the final treading down of the Holy City is revealed, "and the holy city shall they tread under foot, forty and two months," ver. 2, forty and two months is just three and one half prophetic years. It is the time of the great tribulation, a period of three years and a half given over variously to the reign of the anti-

christ, and to t

... and to the

determined wrath of God upon a desolate and Godless world.

In the third verse of the same chapter we have another view of the Two Witnesses who receive power from God to prophecy "clothed in sackcloth" for one thousand two hundred and three score days. Again the exact period for which we are looking. These two witnesses are Moses and Elijah who come under the direction of the Lord God to bring to Jewry and Israel the final announcement of his truth. Thank the Lord that it is not in vain, for at that time the Jews will see the awful error of the crucifixion of Christ, and mourn for Him as one mourns for an only son, confessing Jesus Christ as Messiah, and dying for that faith. The one thousand two hundred and sixty days is exactly three and a half years of prophetic time.

In the 12th chapter of Revelation we see the "Woman clothed with the Sun, the Moon, the Stars," The Church perfected! The Church endowed with all the power of the Godhead! The Bride of the Lamb! When the final persecution by the great red dragon is manifested

against the church, she flees into the wilderness and is there fed and nourished of God for a time, times, and a half time. Again the same period of time, three and a half years, the last half of the seventieth week of this great prophecy. In the fourteenth verse of the same chapter we have the same period mentioned as "a time, times, and a half-time" or three years and half. While in the 13th chapter of the same book we see the coming up of the antichrist, and the period of his continuance stated as forty-two months, and once more the period of the great tribulation of three and one half years. A statement which is fully corroborated by the record of Dan. 7:25, "And he (the antichrist) shall speak great words against the most high, and shall wear out the saints of the Most High . . . and they shall be given into his hand until a time, times, and the dividing of a time, or until the time of great tribulation at the beginning of which period, the church is taken out on Eagles Wings as the scripture has said, Rev. 12:14.

The before stated fact also settles the much debated question as to

whether the "Church shall pass through the Great Tribulation, or not! Now it is expressly stated that the "Woman" the Church, is taken out into the wilderness, on "Eagles Wings" for the entire period of the Great Tribulation, or One Thousand Two Hundred and Three Score Days, (1260 days). Thus the question need be debated no longer, the CHURCH does NOT pass through the Great Tribulation!! She is taken out at its commencement!

These plain facts should put an end to the teaching that the entire seventieth week is in the end of this present age, with all its accompanying confusion of the word. Now as to the confirmation of the covenant Jesus Himself, confirmed the covenant promises of God in a mighty way. Forgiving sin. Healing the sick, raising the dead, opening the blind eyes, and in ten thousand ways confirming the Word of God as to His promises of eternal redemption. At the beginning of the great tribulation the church of God is taken out, and hidden in the secure place of God, as Israel in Goshen, until the indignation be ov-

erpast. The spirit of Christ is given to the two witnesses who take the place of the blood washed church, they also confirming the Word with signs and wonders. Not in the healing of the sick, or in the forgiveness of sins, or the impartation of any blessing, for that will be forever past, but in the calling down of the judgments of God upon the blasphemous multitude, upon every one who has taken the Mark of the Beast, or received the number of his name!

Thus around the first half of the seventieth week circle the mighty events of the arrest, judgment and crucifixion of Jesus, the Son of God. Also his glorious resurrection out from among the dead, and His translation to the right hand of the power of God; the outpouring of the Holy Spirit upon the waiting church, and the establishing of the spiritual Kingdom of God in the church, while around the last half of the same week is grouped the mightiest events of all ages, and which we enumerated at the beginning of this writing, and which it would be well to enumerate again. The order of events in the great end time is as follows: The final call to the Jews and Israel. The treading down of the holy city;

the Abomination of Desolation; the Times of the Gentiles which end with the taking out of the church. The perfection of the church and its presentation to the Bridegroom, Christ. The birth of the Manchild and its translation to the Throne of God. The war in the heavenlies; the casting down of Satan; the manifestation of the antichrist, and the time of his continuance—three and a half years; the great tribulation and the outpouring of the wrath of God upon all the unredeemed of the earth; Armageddon, the revelation of the Living Word riding on a White Horse at the head of the Armies of Heaven; the taking of the beast, and the false prophet; the Binding of Satan and his sealing in the abyss; for the thousand years of the Millennial Age; the destruction of the blasphemous world by the Brightness of His coming. The resurrection of the righteous dead, and the glorious meeting in the air. The return to the earth to establish the blessed Kingdom of God for the thousand years of peace.

So during the great tribulation the Word of God will be confirmed by the Two Witnesses in the outpour-

ing of the judgments and plagues, even as Moses and Aaron brought down the plagues upon the land of Egypt because of their evil entreatment of God's people Israel. So the Lord God will pour out His judgments and his plagues during the tribulation time, upon the whole world, because of its evil entreatment of Christ and His church during the two thousand years of its earthly ministry. It will not be delayed beyond its appointed time, and is as sure of fulfillment today, as ever it was in the days of Noah, or in the days of Jesus Christ, for of that generation God required all the righteous blood that had ever been spilt, from the blood of righteous Abel, on down to the blood of those who were slain between the Porch and the Altar. And He will demand of this last generation an accounting of all the righteous blood spilt, from the blood of His own well beloved Son, together with the blood of every apostle and martyr who has been done to death in this age of the church, because of their faith in the Atonement of the precious blood of Jesus Christ. The first judgment ended in the destruction of the Tem-

ple and the City, and the dispersion of the people with unutterable sorrows, and the last will end in the destruction from the presence of the Lord of every Godless being in existence, at the glorious second coming of the Lord from heaven.

In all this will be seen the need for a correct division of those momentous weeks, for they are charged with the dynamics of heaven. Each event is filled with mighty truth as they crowd one another to the inevitable conclusion! as they are marshalled in their order by the power of the Holy Ghost. The time is appointed, the day will come!

In conclusion it would seem that a brief unbroken resume of these all important weeks would be in order that the truth should be deeply impressed upon every heart. The prophecy is divided into three sections, the First the "Seven Weeks," the second, the "sixty-two weeks" and the third, "the One Week." The first two phases of the prophecy—or sixty-nine weeks—were completed at the anointing of Jesus the Son of God with the blessed Holy Ghost. The ending of the sixty-ninth week brought the beginning of the sev-

entieth, the first half being covered—as we have shown—by the ministry of Jesus Christ for three years and a half, at the end of which Jesus died on the cross. This brings us to the midst of the last week.

Between the time of the ending of the first half of the last week at the cross, there intervenes this entire church age. The ending of the church age comes at the opening up of the great tribulation period of three and a half years. The period of the great tribulation is the last half of the seventieth week, and the full consummation of this great prophecy, for the end of the tribulation period brings the second coming of the Lord Jesus Christ, and the destruction of all ungodly flesh. The overspreading of abominations began immediately after the cross, and continues in ever-deepening apostasy and sin, until the Man of Sin is revealed, the son of perdition.

Wicked men were to wax worse and worse, deceiving and being deceived, until every opportunity of salvation was gone for ever, and the times of the gentiles absolutely fulfilled. Thus it will be seen the 1260 days of Revelation is a proph-

ecy to which—if it were necessary—the year for a day theory has already been applied. To apply it again, as so many do, is to wrest the scripture out of all spiritual shape, and makes a proper inspired interpretation altogether impossible. The same is true of that school who insist that the entire week is at the end of the present age. This makes two, three and a half year periods this ponly one is required to correctly fill out the prophecy. It also calls for two comings of the Lord; Two resurrections! Two pre-millennial judgments, and practically two of everything, when all that the scripture requires is ONE! In this manner of interpretation we simply follow the words of the angel Gabriel as written in Daniel, and the revelation of the blessed Holy Ghost in the book of that name. This brings us to absolute harmony in the Word of God, and gives us the satisfying testimony of the spirit within, leaving no room whatever for the doubts and fears of faulty suggestion, but giving us faith to the utmost, in the Inspired Word of God. To God be all the glory!

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