

Daniel 06-03-19a

This is the 19th day of March, 2006. We continue our study this morning in the book of Daniel. We will pause at this point in our worship to individually go to the Lord in prayer.

We know the purpose of this. We know the importance of it. Let's pray.

Father, we know that regardless of whether we have a good day or a bad day, whether we are faithful or faithless, you remain faithful. You are consistent and unchanging with you. There is no shadow of turning.

We are grateful for your grace. We're grateful for your compassion. We're grateful for the provision that you make for us every single day.

We are most grateful for the Lord Jesus Christ, whose work, whose love for us, whose faithfulness and obedience in your plan made our salvation possible and has enabled us to be entered into a new and unique relationship with you, unlike anything in human history and unlike anything in the universe. We learn more and more through our studies in the scripture of the wonderful opportunity that we have as believers in the church age, as members of the body and bride of Christ, looking forward to the time of his return, the consummation of all things, the great day of the Lord and the bringing in of the kingdom that was promised to Israel and the ultimate resolution of human history leading into your kingdom where there is no night and there is no sea and the light is provided by your son, the Lord Jesus Christ. We are grateful for our fellowship.

We're grateful for those who assemble, who faithfully study with us and serve as an encouragement and a blessing through the spiritual gifts that you've provided. We thank you for the country in which we live. We thank you for our leadership, those especially who are believers and are seeking to please you in the execution of those duties.

We pray that you will encourage and strengthen them against the attacks which seem to be ever more vigorous. We pray for those who are in harm's way. We pray for those who cannot assemble and cannot avail themselves of an opportunity to study your word because of their duties.

And we pray that you'll minister the word that is already resident in their souls in a meaningful and effective way so that all of us may approach the standard of a mature man being built up by that which every joint supplies until we come to the full measure of the stature of Christ. We ask your blessing on our study this morning. May God the Holy Spirit find us teachable and impressionable with the truth of your word.

We ask it in Jesus name. Amen. Our scripture reading this morning is in the Psalms.

It is Psalm 104. What we are looking for specifically here, it is one of the prominent themes, one

of the prominent doctrinal truths in our study in Daniel chapter nine. And this is God's control of history.

Design means designer. There is no anonymous, uncaused, chaotically induced design. Designs come from designers.

This is a truth that is very difficult to get across in our modern scientific religious environment where science has been made into a religion, has been made into a system of faith. If you subscribe to any of the or pay attention to any of the sources of fresh updated scientific information and knowledge, if you read Nature or Scientific American or any of these publications on a regular basis, if you just keep track of news related to science over the Internet or whatever, you will see that constantly, inexorably, repetitively, all we get is the secularist, materialistic view that things have just evolved. I read an article recently talking about handedness, about the possible evolutionary pressures that would have brought about 85 percent of all human beings being right handed and 15 percent being left handed.

And why is there handedness at all? This is obviously a genetically determined thing. And basically, I can give you the whole three and a half page article in a nutshell. They have no clue.

They can't figure it out. There is no evolutionary reason. There's no type of natural selection or genetic mutation that they can arrive at that would explain why human beings tend to favor one hand over the other.

Of course, from scripture, we know that this is part of the way that God communicates. You have those left handed warriors of Benjamin. You have Benjamin, son of my right hand, and all the people in it are left handed.

You have, sit thou at my right hand. The right hand is favored even in Latin. It is the dexter hand versus the sinister hand.

The left hand and our ideas of being favored at the right hand. This is something God designed into the human race. It helps to make a point.

And of course, the scientists are, they say, well, the things that we can't explain, it doesn't mean there's no explanation. It just means that science hasn't arrived there yet. Give us time and we'll explain everything.

Well, looking at Psalm 104, we discover that there is order. There is meaning. There is purpose in the manifest design in nature.

If you look at viruses, I've been reading up on viruses. My daughter has been studying viruses in school and I did some refresher reading and seeing what the latest updated information is. I was looking at a special virus.

It's got three different protein coatings and has this nicely coiled RNA inside and a special

protein encapsulated within. It's like a tiny time pill. The first protein has hooks that go and get in the epithelial cells and this is the rotavirus.

If you've read or heard anything about the rotavirus that causes uncontrollable diarrhea, especially for children in third world countries, and there's a very high incidence of death, something like 600,000 deaths a year among children because of rotavirus. And they've been working hard to try to come up with a vaccine for this. And to come up with a vaccine, they have to understand the virus.

And so they have figured out the structure and it's a spherical virus. And it has this outer, it's got a total of about six different proteins. Some of the proteins form the outer coat, which go in and fool the cells into allowing it entrance and it injects itself into the epithelial cells in the lining of the intestine.

And from there, other proteins dissolve and provide the building blocks for creating the new virus. The virus components are not in the cell and so it brings its own stuff with it that is the beginning. And then when it has the enzyme and splices in its DNA component and modifies the machinery of the cell to create thousands more viruses and in the process, of course, destroys the cell and then these are released into the intestinal tract where they just run rampant and this uncontrollable diarrhea is the result.

And this is not an accident. Proteins don't float around in the economy of nature and wrap around each other. And when you look at the microscopic design and the careful construction, these things are manufactured.

If you had a team of scientists working for 20 years, they couldn't do a better job of designing this invasive little machine. Now, did God create viruses? I don't think so. I am in the process of gathering some scriptural evidence which, when it is complete, I will present to you.

But I will tell you that my current working hypothesis is that a lot of creation has been mediated through angels. The Lord Jesus Christ is the effective agent of creation. Without him was not anything made that was made.

The scripture tells us. He was in the world and the world was made by him and the world knew him not. But we have seen that many times there are intermediate agencies by which things take place and there is some scriptural evidence that indicates that the servants of God, the angelic hosts, were involved in the manufacture of things on this earth.

And they continue to be intimately involved all down through history in the guidance and superintending of civilizations, of governments and so forth. But just assume for the moment that this hypothesis has merit and that one third of the angels fall and knowledge of the building blocks of material creation is still in their little angelic minds, it is easy to take that knowledge and pervert it just as people take lots of other knowledge and pervert it and put it to ill use. And what better way to manifest the curse and to attack the plan and purpose of God

than to actually erode the material foundations of life on this earth and to attack it via microscopic creations.

And my personal theory is that viruses and harmful bacteria and so on are allowed by God as a part of the curse, as a part of the fall. And a part of the angelic conflict on this planet is not just spiritual but is also material. And the waxing and waning of empires has been influenced by disease.

You think about the black death, you think about armies that have been brought to their knees and unable to fight, many more casualties in the Civil War were the result of dysentery. And diarrhea than bullet wounds. The involvement of sentient angelic engineers seems to me to be likely.

At any rate, there is intelligence behind design. If you think the angelic thing is a little far fetched, then God created it all and as a part of the fall, what started out being beneficial and harmonious and the interaction of all of these different forms of life has now become destructive. And there is a fight for survival as a part of the curse on creation.

It tells us in Romans that the entire creation groans, waiting for the revelation of the sons of God, Romans chapter 8. And creation suffers because of sin. And what happens with sin? Whereas by one man, sin entered the world and what? Death by sin. So the death passed upon all men.

Most death in history I think you could easily postulate has come through disease, through malfunction, through attack and destruction of what was once a perfect organic creation on God's part. Look at Psalm 104. Bless the Lord, O my soul.

O Lord my God, you are very great. You are clothed with honor and majesty. Who cover yourself with light as with a garment.

We just sang about this this morning. Is only the splendor of light, hideth thee. Who stretch out the heavens like a curtain.

He lays the beams of his upper chambers in the waters. Who makes the clouds his chariot. Who walks on the wings of the wind.

Who makes his angels spirits, his ministers a flame of fire. You who laid the foundations of the earth so that it should not be moved forever. You covered it with the deep as with a garment.

The water stood above the mountains at your rebuke. They fled at the voice of your thunder. They hastened away.

They went up over the mountains. They went down into the valleys to the place which you founded for them. You have set a boundary that they may not pass over, that they may not return to cover the earth.

He sends the springs into the valleys. They flow among the hills. They give drink to every beast of the field.

The wild donkeys quench their thirst. By them the birds of the heavens have their home. They sing among the branches.

He waters the hills from his upper chambers. The earth is satisfied with the fruit of your works. He causes the grass to grow for the cattle and vegetation for the service of man.

By the way, in our studies in Revelation, when we look at the result of the breaking of the seals, the blowing of the trumpets, the pouring out of the bowls. How many times did we see angelic involvement in holding back the winds, in wreaking destruction on vegetation, in the death of animal life, and all of the other judgments that come upon the earth over and over again? The angels who hold back the four winds. God's implementation of these things, sending the springs into the valleys, giving drink to the beasts, the birds of the heavens, singing in the branches, watering the hills, satisfying the earth, seems to be mediated through God's angelic ministers, those flames of fire.

And of course, it makes sense. You think, what would the angels be doing if not involved in God's greatest and grandest demonstration here on earth in a very material and daily way? We sometimes, I have at least thought of the angels as all sort of sitting in the bleachers, passively watching history unfold and a few angels coming down to speak to someone here and effect a miracle there and deliver a message and stop a donkey in the way of Balaam or something. But most of them would just be sitting idly by.

But we see in Daniel and in some of these other passages that the angels seem to have a very active involvement in human government, in physical things related to weather and climate and geological changes and biological life and who knows what all. He appointed the moon for seasons. The sun knows it's going down.

You make darkness and it is night in which all the beasts of the forest creep about. The young lions roar after their prey and seek their food from God. When the sun rises, they gather together and lie down in their dens.

Man goes out to his work and to his labor until the evening. Oh, Lord, how manifold are your works in wisdom. You have made them all.

The earth is full of your possessions, the great and wide sea in which are innumerable teeming things, living things, both small and great. There are the ships sail about. There is that Leviathan which you have made to play there, to cavort there.

These all wait for you that you may give them their food in due season. What you give them, they gather in. You open your hand.

They are filled with good. You hide your face. They are troubled.

You take away their breath. They die and return to their dust. You send forth your spirit.

They are created and you renew the face of the earth. May the glory of the Lord endure forever. May the Lord rejoice in his works.

He looks on the earth and it trembles. He touches the hills and they smoke. I will sing to the Lord as long as I live.

I will sing praise to my God while I have my being. May my meditation be sweet to him. I will be glad in the Lord.

May sinners be consumed from the earth and the wicked be no more. Bless the Lord, O my soul. Praise the Lord.

What a great sweeping view of God's active design and implementation and the consummation of all things in and through human history. And so often we see the angels, both unfallen and fallen, represented in celestial terms as stars and heavenly bodies, as the birds of the air, as Leviathan in the chaotic realm of the sea and so forth. Well, this is helpful to us to give us some perspective, to remind us in the face of a lot of negative input from our culture, from our science oriented religious philosophy of secularism, that there is a God in heaven.

He is actively accomplishing his purpose in human history. And this pertains as we turn now back to Daniel chapter nine. Daniel knows where he is in history.

We've seen this many times, but we've skipped a week. I'll just give us a real quick review to kind of gain some momentum as we return to the 70 weeks prophecy in Daniel 9, 24 through 27. This is the first year of Darius, the son of Ahasuerus.

Now this is not the Ahasuerus of Esther's day. He is yet future. The Ahasuerus that Esther will marry sits between this time of Daniel and the time of Ezra and Nehemiah, which of course is future to both Daniel and Esther.

It is his first year, the first year of Darius. Daniel sets his face toward the Lord God to make request by prayer. Now this year is 539.

539. Why would Daniel set his face in prayer in 539? Well, he tells us he understood by the books, the number of years specified by the word of the Lord through Jeremiah the prophet. This is an amazing thing to me.

Can you imagine looking at someone who is just shortly before your time, Daniel was alive before Jeremiah died. This would be sort of like thinking about a famous pastor or evangelist. Take Dr. Ironside or the radio Bible class guy, Dr. Dehaan, who was alive and on the radio when I was a boy.

And concluding that he was communicating the inspired word of God, that his writings are scripture. This is what Daniel concluded about Jeremiah. He said, Jeremiah is a prophet of God

and the things that he wrote and the things that he said are the word of God.

And in looking at that, he says, I understood through Jeremiah the prophet that God would accomplish 70 years in the desolations of Jerusalem. Now, Daniel is looking at this and saying, well, anytime you have a period of time, there's a beginning and there's an end. So when did the desolations of Jerusalem begin? God is going to accomplish 70 years in the desolation of Jerusalem.

So if you can figure out where that started, then you can figure out when it will end. Well, you could say, obviously this is the destruction of the temple in 586. 586.

And so the end of the 70 years would be 516. Well, was Jerusalem desolated before the temple was destroyed? Remember Ezekiel and all of his prophetic reenactments of the judgments of God? He was doing that before the temple fell and people were carried away to Babylon before the temple fell. There were three different carryings away.

When was Daniel carried away? 603, 604, along in there. The last king, Jeconiah, to sit on the throne in Daniel's day, you know when he came to the throne? 609. 609 BC.

Well, 70 years from 609 is what? 539. However, Jerusalem didn't begin to be desolated when that king came to the throne, although you could say spiritually that was really the end. But remember, what have we learned here in these last few weeks about the 70 weeks of years? What kind of years are they? 360 day years, aren't they? Prophetic years.

So, how many actual years are there in 70 prophetic years? Well, we can do a little mental math here, can't we? There's a difference of five days in every year between a prophetic and an actual year. So, in 10 years, there's a change of 50 days, right? In 10 years, 50 days. We'll leave off the leap years and the quarter days and so on.

We'll just round it off. So, every 10 years, there's a difference of 50 days. So, in 70 years, that's seven decades.

So, seven times 50, that's 350 days, right? So, in 70 years, there's basically going to be a difference of a year, right? Because you've got 350 days difference that you've accumulated. In 70 actual years, you've got 71 prophetic years, right? Well, that still doesn't really give us a significant date, 609 to 608 or 608 to 607. Nebuchadnezzar doesn't come and attack Jerusalem until 603 and carry away Daniel and his three friends as the first of the carryings away.

And you could say, well, Jerusalem was desolated. But in reality, Daniel is anticipating here, isn't he? He's not at the 70-year mark in 539, the first year of Darius. But looking at the books, he sees that that is approaching.

He's looking ahead. And he says, we have got to be ready. We need to prepare ourselves for the end of this time of judgment.

So, he doesn't wait until he's in it and then say, we need to get ready. He's looking ahead. And this is a principle that we have to understand when we look at prophecy, just as Daniel looked at prophecy.

We can't say, well, looks like the Lord's going to return. Hypothetically, let's say he's going to return in 2012 and it gives us six years to get ready. So, I'll just continue on as I have been until, you know, 2011 or the early 2012.

And then I'll start getting all ready. If we know that something is coming, now is the time. We, prophecy, in other words, ought to motivate us to be prepared.

Why does God tell us what's going to happen before it happens? Well, why do you tell a military unit that you're going to the field well before you actually go? So that you can prepare, so that you can be supplied, so that you can be equipped, so that you can have everything in place. Well, we're going to go out to the rifle range or we're going to go out to the, there was a time when my artillery unit went to the Zambales Mountains in the Philippines. It's on the far side of Subic Bay.

It's a big open area and we were going to shoot live fire out there. Well, it's not like a range at Fort Sill. It's not a place where it's already designated and they've dropped junk cars out there for targets and you've got survey that's gone in and surveyed those targets so you know exactly where they are and how close you're getting and you can test your gunnery procedures against your accuracy of fire.

This is wild open country. There are no artificial targets. There is no survey and there are no safety limits and buffer zones and so on to make sure that you don't blow up the wrong thing.

They say, well, go over there and shoot. Well, we don't wake up one morning and sail across the bay and unload the howitzers and drag them up there and just start banging away, do we? There are people up there. There are goat herders and villagers and whatnot that roam around and they have to be cleared.

You have to fly helicopters over. You have to draw some safety limits and say we're going to shoot here but not here. If we can get the people outside these lines, they will be safe.

You have to find some targets. Find a way to have something to shoot at so you know if you're doing yourself any good or not. You have to have the ammunition.

You have to have the transportation. You have to know how you're going to get ashore and how you're going to get back. You have to have coordination with air assets so they don't think a civil war has started when they hear the guns going off.

There's a lot of things that have to take place. Why do we have prophecy? Why are we studying the book of Daniel? Why are we studying the book of Revelation? Why did we study the book of Ezekiel? It is critical that we know where we are in history and that knowledge ought to

motivate us to act. Daniel had a copy of Jeremiah so he did three things.

First of all, he made sure that he was in the word of God. He could say I'm Daniel. I'm an important guy.

I'm high up in the government. I can see where God has put me. I've got these daily tasks.

I'm an advisor to three or four different governments here. I'm a big cheese. I'm well known.

I've survived the lion's den. I've survived the attacks of various ones on my person and I've survived these regime changes and these successive empires. God gives me the ability to interpret dreams so I'm all set.

Daniel didn't sit around waiting for another dream, did he? He was studying the scriptures that he had available to himself and he's in the books of Jeremiah and he's studying them. Then he draws a conclusion. God is at work.

God has a design. God has a purpose. We need to be prepared and as soon as he draws that conclusion, then he set his face toward the Lord God to make requests by prayer and supplication.

It motivated him to pray, to meditate on God's word and to draw conclusions from it. It tells us in verse 20, while he was speaking, praying and confessing his sin and the sin of the people of Israel and presenting his supplication before the Lord for the holy mountain of God. What is Daniel's request? He confesses sin, both personal and national, and then he makes a supplication, a request, and what is it for? He doesn't even call it Jerusalem.

He says it's the holy mountain of God. This is the view. This is the perspective that he has in his prayer.

He doesn't say, oh Lord, my old hometown Jerusalem is in shambles. You said after 70 years the discipline would be over. My ancestral home, the land of my people and my princely nobility family and so on.

He doesn't approach it from that perspective. His perspective is this is the holy mountain of God. This is the place of God's presence, the place of God's dwelling.

And that one phrase tells us a lot about the thinking of Daniel. He says, I was making supplication before the Lord my God for the holy mountain of my God. Daniel's concern for the rebuilding of Jerusalem is not that he can get back to the good old days.

His concern is the presence of God, the power of God, the glory of God. I made supplication to my God for the holy mountain of my God. While I was speaking in prayer, here comes Gabriel, calls him the man Gabriel.

Or the mighty one Gabriel. This is the word in Hebrew for man that talks about an individual of

nobility, of strength. And he says he was caused to fly swiftly.

He comes and he gives this message. I've come to tell you for you are greatly beloved. And you can see why Daniel was greatly beloved.

Because he loved God and his concern was for the things of God. Consider the matter and understand the vision. Consider and understand.

This means this is a dense communication from God. Every word is significant. We know this from scripture elsewhere, but it is nowhere more true than in this communication.

Seventy weeks are determined for your people and for your holy city. Daniel calls Jerusalem God's city. Remember up in verse 19, O Lord, hear and forgive, listen and act.

Do not delay for your own sake, my God, for your city and your people are called by your name. Daniel says it's God's city. It's God's people.

God says, Daniel, I've determined 70 weeks on your people and your city. That is a great compliment to Daniel. It is a great statement by God that God's things are Daniel's things.

God's city is Daniel's city. God's people are Daniel's people. And there is a great expression of fellowship.

And if you think about the word communion, we tend to immediately think of the grape juice and the crackers. But com-union, con-union. Con means with.

We know what union means. Something that is united, that is brought together. Com-union is fellowship with Christ, symbolically speaking, in the terms of that ritual observation.

That's the understanding of it is that this is the place where this is my body. Take, eat. This is the cup, the new covenant of my blood.

Drink, eat all of it. There is a uniting with Christ. He says back in the earlier chapters of John, unless you eat my flesh and drink my blood, you have no part with me.

Well, this statement says 70 weeks are determined for your people and for your holy city to do these six things. Three of them take place in the first advent. Three of them take place in the second advent.

And we have this great chiastic structure. Finish transgression, make an end of sins, make reconciliation for iniquity. We've looked at these in great detail.

Bring in everlasting righteousness, seal up vision and prophecy and anoint the most holy. Which I think is specifically the reign of Christ and the functional operation of Ezekiel's temple in Jerusalem, which is the earthly expression of that rule. The theocracy that is brokered through the Prince Regent David is centered at Ezekiel's temple.

So seal up vision, prophecy, anoint the most holy. Now we find ourselves in verse 25. Know therefore and understand that from the going forth of the command, and this is the word *dabar* in Hebrew, D-A-B-A-R, the word, to restore and rebuild Jerusalem until Messiah the Prince, seven weeks and 62 weeks.

What I find interesting about this, I hadn't noticed before until this week, is remember when Daniel first began to pray. We have the content of his prayer and then Gabriel appeared back in verse 21. I saw him in the vision at the beginning.

He was caused to fly swiftly, reached me about the time of the evening offering. And he informed me and talked with me and said, oh, Daniel, this is verse 22. I have now come forth to give you skill to understand at the beginning of your supplications.

Now look at that next phrase. The *dabar* went forth. The word went forth.

This is the first year of Darius, the son of Ahasuerus. This is 539 B.C. And Gabriel says, at the beginning of your supplications, the word went forth. Now in verse 25, it says from the going forth of the word to restore and rebuild Jerusalem until Messiah the Prince, seven weeks and 62 weeks.

Now, these are not the same going forth of the word. I'm not going to give you a dazzling display of how 490 years from 539 is going to hit somewhere important. But remember our scripture reading this morning from the Psalms.

It is God's design that is carried out through his sentient creation. God works his will in and through his creatures, his angels, his people. He works in and through the affairs of men.

This 70 week decree is issued from the throne of God in 539 B.C. That's when the word goes forth from God. Now, the word is going to go forth from Artaxerxes much later, 430 something, 445 actually. We have this documented in Nehemiah chapter 2, 445.

This is 539. It's almost 100 years ahead of time. But the word first goes forth from God, then it goes forth from man.

We've seen this pattern many, many times. 1 Samuel, God sends the prophet Samuel to the household of Jesse to anoint the next king of Israel. And David is brought in from the fields after Samuel looks over all the other brothers and doesn't see God's man.

The ruddy youth is brought in and Samuel anoints him. This is God's word. This is God's anointing of the *Mashiach* for Israel.

But when does this decree find its fulfillment in the affairs of men? Many years later. You have the Adullam years. You have the years of Saul's reign.

Many, many years to come before David is going to actually fulfill the word of the Lord that is expressed on that day when the anointing oil flows out of the horn in Samuel's hand. Same

thing here. God decrees that certain things are going to take place.

And the decree is important to discern because there are actually four different decrees. These decrees begin in Daniel's day and extend down through the times of Ezra and Nehemiah. But this is a particular decree.

This is not the decree to allow people to go back to the land. This is not the decree to rebuild the temple. And there are two decrees related to the rebuilding of the temple.

After the break, I'll give you the dates of these. But here's the point. People are going to get excited because here comes a decree that says Israelites can go back to the land of Judah.

Here's a decree that says Israelites can have supplies and time and provision to rebuild the temple. But a dominating world empire, a government, doesn't worry about rebuilding worship. That isn't a threat to the government per se.

What is a threat to the government? How can people resist, in a military way, the authority of a government? It is when they have walled cities. It is when they have the ability to fortify and defend themselves in a physical way. And so they gradually work up through three previous decrees.

There's a decree that lets people back in the land, the first decree to work on the temple. The second decree, which confirms the first decree about the temple 20 years later. And then there is the decree to restore and rebuild the walls of Jerusalem.

And that's why God specifically says here, this decree allows for the rebuilding of the street and the wall, the plaza and the moat, the fortifications. That's the decree that counts. And that's the fourth decree that we know of from scripture.

And this is the one that is issued in 445. So what is the conclusion? We draw from our look at scripture this morning. God has a plan.

God has a purpose. He has decreed that certain things will take place. He has decreed that every person who is positive at the point that God, the Holy Spirit, convicts them of sin, righteousness and judgment will hear the gospel.

How does that take place? Someone has to speak the truth. Someone has to give a reason for the hope that is in them. God gives the decree that no one who wants to learn about him will go unsupplied.

Ask and it will be given. Seek and you will find. Knock and it will be opened.

But that decree is fulfilled in and through people. Our provision, our comfort and encouragement often takes place through people. God decrees rest for his people.

God decrees blessing. But many times it comes in and through his people. Most of the time.

And that's what's happening here. God gives a decree. There are 70 weeks determined, but it is going to take place through human agency.

And for us, when we make our supplications and our prayers, when we look at the scripture, when we trust God and we claim his promises and we claim his word, then we can wait expectantly and watch for, and we may have to wait for a period of time. God has given the decree, but the implementation, the fulfillment may take time. You have need of patience.

You have need of endurance. But after a period of suffering, we receive the promises. David waited a long time for his throne, but it was inevitable.

It was decreed by God. God works in and through people. God works in and through circumstances.

We have to have patience, even as we trust in God and as we place our faith in his word. Let's pause here and take a break. When we come back, we're going to see the details of the seven weeks and the 62 weeks followed by that final week.