

Daniel 06-03-26a

This is the 26th of March, 2006. We will continue this morning our study in the book of Daniel, but we will pause as we approach our scripture reading and the study of God's word to exercise our priesthood and avail ourselves of the opportunity that we just spoke of in our memory verse review to ask God to cleanse us personally from any iniquity that has crept into our souls so that God the Holy Spirit can lead us into all truth and from that truth comes righteousness. It is directing our faith toward God's word that claims God's righteousness.

Righteousness by faith. It's the theme of the book of Romans. Romans chapter 4, by faith Abraham.

God declared him righteous because he believed God. It was credited to him and that's what we endeavor to do every waking moment of our lives or what we should endeavor to do. So there's no more important time to be in a position to understand God's word and have it available to be the object of our faith than when we gather as a group to encourage one another unto love and good works and the cleansing grace of God and the ministry of God's spirit is what is most in focus as we go to the Lord in prayer.

Father we are grateful for every opportunity that you give us to assemble and to receive the blessing that comes from fellowship, from the gifts that you've distributed amongst us, from the presence of the Holy Spirit and your son the Lord Jesus Christ. Anytime two or three are gathered together in his name. We thank you for our salvation.

We thank you that we are not enmeshed in this world without hope and without escape but we are able to transform each hour of each day by your grace into something that transcends this life and reaches forward to claim and appreciate eternal things. We thank you for the scripture passage that is before us. We thank you that you have not only illuminated our path in the present but you have shown us things to come and this provides us hope and motivation to persevere in the face of what sometimes are great and challenging circumstances.

We thank you for the country in which we live and that we have freedom and opportunity. We pray for those that have the rule over us that you will be with them whether near or far. They will prevail in the face of their own challenges and opposition which is based in a dislike for the principles that are reflected in our government that come from your word and those who would oppose us, those who would seek to destroy our nation and those who represent it, those who fight for it.

We pray that you will confute and confound them and stymie their efforts and that this time of prosperity and opportunity nationally for us will continue. We ask your blessing now on us as we study your word together. May each of us find in your word this morning those truths and those resources that will yield the fruit of faith, hope, and love in our lives in the days ahead.

We ask it in Jesus' name. Amen. Our scripture reading this morning comes from Psalm 110.

We're in the book of Daniel. We are looking at the 70 weeks prophecy. There are turbulent times predicted for Daniel's people and for his city and all of this is a part of God's plan.

It is a part of God's decree and the decrees of men are subordinate to the decrees of God. We've already seen this in Daniel chapter 9 where early on Gabriel tells Daniel, God issued a decree. The word went forth to come and give you the message and in that message is the decree of men that is a part of God's plan.

God decrees first and the heart of the king is in the hand of the Lord. Well, the best rulers, the best governments are those that reflect divine principles in their operation, in their constitution or in their laws or whatever it is that make them up. But the ultimate expression of God's plan and purpose is in the reign of the Messiah and it is that which is in view in this psalm as well as in our passage in Daniel chapter 9. Are we low? Because there is a gain on the back of that.

Psalms 110. This is a psalm of David. You are a priest forever according to the order of Melchizedek.

The Lord is at your right hand. He shall execute kings in the day of his wrath. He shall judge among the nations.

He shall fill the places with dead bodies. He shall execute the heads of many countries. He shall drink of the brook by the wayside.

Therefore he shall lift up the head. Well, a lot of this sounds just about as cryptic as the statements in Daniel 9, doesn't it? And we don't have time to do this psalm in detail, although we may come back to it as we finish our investigations into chapter 9 of Daniel. But, here is the overarching idea.

The Lord said to my Lord. This is a psalm of David and the Lord Jesus, of course, makes a point of this psalm. The Lord said to my Lord, sit at my right hand till I make your enemies your footstool.

Remember Jesus was talking to the Pharisees and he says, if the Messiah is David's son, how can he be David's Lord? Because in that culture the father is always greater than the son. The son is a chip off the old rock and is in some sense an imitation. But he could never, in that view, surpass his father.

And everyone considered David, obviously, to be the great king of Israel. So, if the Mashiach is David's son, how can he be his Lord? This was the question Jesus posed to the scholars of his day and they went away scratching their bald heads. They couldn't figure it out.

Well, what is the answer? And what was Jesus' point in bringing it up? They were upset with Jesus because he seemed to be making divine claims that the God of heaven was his father. And, of course, that would make him a partaker of the divine nature, which, in fact, he was. And so Jesus pointed this out and he's basically saying to the scholars of his day, you should have

known that the Mashiach, the anointed king that will come, David's greater son, is going to be greater than David because he has a nature greater than any human being, including David, who was one of the great Old Testament saints.

The Lord said to my Lord, sit at my right hand. Well, the Lord shall send the rod of your strength out of Zion, rule in the midst of your enemies. Now, what do we know about the millennial kingdom? We like to think in our standard, as some of us learned in Sunday school, when Jesus comes back, it's going to be heaven and Jesus is going to rule and we'll walk streets of gold and it'll be all resurrected, glorified people.

When, in fact, the millennial kingdom, the reason he will rule with a rod of iron is because there are things that need cracking on the head. There are potter's vessels that are going to need shattering during the millennial kingdom. And this is the time of the mixture of believers and unbelievers on the earth.

In the kingdom, there will be both wheat and tares. In the kingdom, there will be good and bad fish. And they will exist together.

And the bad, the tares, are going to be kept under control and are going to be subdued and forced to conform by the rod of iron rule. God says, I'm going to make your enemies your footstool. He doesn't say, I'm going to incinerate your enemies.

I'm going to obliterate your enemies. I'm going to annihilate your enemies. What would Jesus be propping his feet on if the enemies were gone? They're present, aren't they? But they're under his feet.

To be under the feet is to be subdued, to be conquered, to be subservient. God says, sit at my right hand until I make your enemies a footstool for your feet. They're still present, but they are compliant.

The Lord will send the rod of your strength out of Zion. Rule in the midst of your enemies. Not rule in the absence of your enemies.

But this is the millennial reign. This is the thousand years following the return of Christ. Your people are volunteers in the day of your power.

Your people are positive. Your people are willing. Your people are with the program in the day of your power.

In the beauties of holiness from the womb of the morning, you have the dew of your youth. Now, I would encourage you, and we don't have time to look at it in detail right now, but if you keep your finger there in Psalm 110, and look at the final chapters of David's life. Chapter 23 of 2 Samuel.

Remember the last words of David? We studied these in some depth in our Ecclesiastes series.

These are the last words of David in 2 Samuel 23. Verse 2. The Spirit of the Lord spoke by me, and his word was on my tongue.

The God of Israel said, the God of Israel spoke to me, the rock of Israel. He who rules over men must be just, ruling in the fear of God. And he shall be like the light of the morning when the sun rises, a morning without clouds, like the tender grass springing out of the earth, by clear shining after rain.

Although my house is not so with God, yet he has made with me an everlasting covenant, ordered in all things and secure. For this is all my salvation and all my desire. Will he not make it increase? But the sons of rebellion shall all be as thorns thrust away.

I'm having trouble reading this correctly because we re-translated a lot of this. Because they cannot be taken with hands, but the man who touches them must be armed with iron. You remember that essentially what David is saying here is the ideal rule is going to be like those first verses, 4 and 5, or 3 and 4. Just rule in the fear of God, like the light of the morning when the sun rises, glinting off the dew on the grass.

And he says, my house has not been so in this life. And David had already seen, before he died, that his line, just looking at Amnon and Absalom, and what Adonijah has already expressed by way of his nature, that his line was not going to be the ideal that God had foretold. But God has made an everlasting covenant, ordered in all and secure.

Sons of rebellion are going to... Did David have sons of rebellion? He certainly did. And there are many more to come. If he could see his grandsons and great grandsons down through the latter days of Judah, and perhaps he did when he wrote this.

They cannot be taken with hands. They're like thorns thrust away. The man who touches them must be armed with iron.

If you're going to rule over sons of rebellion, you've got to be armed with iron. And that's why David's greater son rules with a rod of iron. And David himself is going to be that rod of iron as the prince regent in the millennium.

The shaft of a spear, and they shall utterly be burned with fire in their place. Well, you have this same idea here. The Lord shall send the rod of your strength out of Zion.

The rod was typically like the shaft of a spear. Rule in the midst of your enemies. Your people are willing.

They're volunteers in the day of your power. In the beauties of holiness from the womb of the morning. This is the sun rising that David spoke of.

You have the dew of your youth. And David himself is going to sort of once again have the dew of his youth when he is raised to rule in Jerusalem, as we've seen in so many different passages

in the Old Testament. The Lord has sworn and will not relent.

You are a priest forever according to the order of Melchizedek. And this is a reminder that even as David is the rod of iron and rules in the millennial kingdom, the Lord Jesus Christ, who is the priest forever, there's still going to be a Levitical priesthood in the millennial kingdom, isn't there? Where will the Lord Jesus be? He's not a Levite. He is a priest after the order of Melchizedek.

And his 24-course priesthood, represented by those 24 elders in Revelation, is already going to be a superior and heavenly priesthood and will be actively functioning. And those who are overcomers, wearing those white robes, having those crowns, are in that priesthood in the same way that you have the overcoming line of the Levites ministering in the temple foretold by Ezekiel in the millennial kingdom. There is that prevailing minority within the larger group.

You have all of the Levites. You have the sons of Aaron specifically. And then within that, you have that subset represented by the faithful priest in David's day who's going to rule in Ezekiel's temple.

Verse 5, the Lord is at your right hand. He shall execute kings in the day of his wrath. This pertains most directly to what we're looking at in Daniel chapter 9, verses 25, 26, 27 right now.

Executing kings in the day of his wrath. He shall judge among the nations. He shall fill, and you notice it's in italics, the places.

He shall fill something with dead bodies. He shall heap up dead bodies, would be a better way of translating this. Because it's not talking about the place, it's talking about the dead bodies.

He shall multiply dead bodies. He shall stack up, heap up dead bodies. He shall execute the heads of many countries.

He shall drink of the brook by the wayside. Therefore, shall he lift up the head. Now this is a very interesting poetic reference.

Drinking of the brook by the wayside. You remember that the feast that is given by the father and by the king. Two different parables that Jesus told.

The wedding feast for the son. In one, it's a father. In another, it's a king.

And the invited guests don't want to come. Where do the participants who come in and enjoy the light and enjoy the feast, where do they come from? Go out into the highways and byways and compel them to come in. The halt, the lame and the blind.

I will not have an empty house. And it's by the wayside where those willing to come are found. And so he shall drink of the brook by the wayside.

That's where, it's not the main stream that has become polluted. Would you want to go down

here and drink out of the Trinity River? I think not. Would you want to drink out of the Mississippi River? The main stream is polluted.

It's the brook by the wayside where you find the pure water. And that's sort of a metaphor for things today. I would suggest that it is difficult to find potable water in the main stream of Christianity today.

It's very difficult. I'm not saying it isn't there. But you really have to look.

It is in the wayside areas that you can find the unpolluted water of God's word. And we like to think that we are one such place. There are many, many others.

Do not think we are alone. It's like Elijah. There are 7,000 churches just like us scattered around that we just aren't aware of.

They're not aware of us. We're not aware of them. But they're there.

God has his willing, his volunteers in the church just as he will in the Millennium. He shall drink of the brook by the wayside. This is refreshment.

This is restoration. This is life. This is the tree planted by the water that brings forth its fruit in its season.

And therefore, he shall lift up the head. Those wayside areas, that's where the meek are. That's where the poor in spirit are.

God resists the proud. He gives grace to the humble, James 4.6. And it's by those wayside brooks where God is going to find those hanging down heads, those who are humble and realize in their poverty of spirit, in their meekness, and in their humility that they are needy and that they are willing for God to lift them up. And that's where God is going to raise up the head.

The last shall be first. The first shall be last. Well, Psalm 110, I could go on for hours about that.

But let's turn back now to our study in Daniel chapter 9. We've already parsed the idea of the 70 weeks. Seventy weeks are determined in verse 24 for your people, Daniel, and for your holy city to do these six things. Three of them happen in the first advent.

Three of them happen in the second advent. First advent, finish transgression, make an end of sins, and make reconciliation for iniquity. This is the work of Christ on the cross.

Then, Mashiach is cut off. Then, to bring in everlasting righteousness, seal up vision and prophecy, and anoint the most holy. That's the second advent.

Know therefore and understand that from the going forth of the command to restore and build Jerusalem until Mashiach the prince, Mashiach Nagid, there shall be seven weeks and sixty-two weeks. I can't tell you how many interpreters have stumbled over this division. It was a

challenge for me.

I have told you for years now that this division was a difficulty that I could not fathom either. But because of it, the interpretation of this verse and this passage has gone all over the map. But what did we discover in looking at this? Why does God divide the sixty-nine weeks into seven and sixty-two? Why is that? There is a very sharp line of delineation in God's mind when He looks at that period.

From the going forth of the decree, there will be seven weeks and sixty-two weeks. During those seven weeks, there is still the active ministry of God's Holy Spirit through the prophets. The prophetic ministry to Israel and the setting down of Holy Scripture is still underway during those weeks.

You have a similar recognition in 1 Corinthians chapter 13 toward the end of the chapter where Paul says, right now we have a lot of these temporary communication gifts. Prophecy, tongues, but they will cease. When that which is complete has come, that which is partial will be done away.

When I was a child, I thought as a child, I spoke as a child, but when I grew up I put away childish things. And you are now responsible. We hold adults responsible in ways that we don't hold children responsible, right? Same thing for Israel.

There are going to be seven more weeks. From the going forth of that decree, there are going to be roughly fifty years more of divine guidance, divine intervention, active prophetic ministry, most notably through Malachi. And at the end of those seven weeks, God draws a line in the sand.

And from that time till the coming of Messiah the Prince, it's like the days of the judges. There is no vision, there is no prophecy. People are going to do what seems right in their own eyes.

And so in God's mind, that seven weeks is very separate and distinct from the remaining sixty-two weeks. You go back to Genesis chapter 6. My spirit will not judge man forever, for that also he is flesh. Nevertheless, his days shall be.

And however you want to understand that verse, and we've been through several different interpretations of that, and the one that I prefer, but you can see in that verse in Genesis 6, that God says things are going to continue for a little while and then it's going to cut off. God says, we're not going to keep doing what we're doing right now. We're going to stop and do something different.

And you have that in the days of Noah, you have it in the days of the Old Testament age of Israel, and you have it in the days of the church, where there is a period of time that is demarcated. We have no more divine revelation necessary after the last apostle died. And after the last prophet died in Israel, no more vision.

Now why did Israel get such a greater span of prophetic ministry? The Israelites didn't have the individual ministry of the Holy Spirit, did they? We are led into all truth on our own. We have the completed canon of scripture and we have Christ's gift to us of the Holy Spirit. When I go, I will not leave you orphans.

I will send you another comforter. And so we don't require an ongoing revelation type of ministry. And to think that we do, and to think that there are words of knowledge and prophetic revelations and modern day apostles and so on, betrays a lack of understanding of the way this age works.

Well, 62 weeks follow the 7 weeks. The streets should be built again on the wall, even in troublesome times. And we start getting, as is often the case in prophetic scripture, into some poetic and somewhat cryptic language.

I have seen this translated so many different ways. The latter half of verse 25, the streets shall be built again and the wall, even in troublesome times. I was just reading something I had not seen before a few days ago, where they said what this is a reference to, you remember the first part where it says the street, that this is actually reference to some kind of an open area, like a plaza, perhaps the court of the temple is referred to here.

And then the wall is actually something that refers more to a cutting, like a trench or a moat. I've seen this translated plaza and moat. Streets is a translation because this is where people mill about with freedom.

You can travel up and down a street and you're not restricted, you're not stopped. It's a free flowing traffic area. And it can be wide or narrow, as Jesus pointed out in his remarks about the wide way that goes through the broad gate and so on.

But the most recent thing I saw is that this is a reference to the rebuilding of the city. And that the rebuilding of the city is going to have in view that it can expand to a very wide extent and be much greater than it currently was, which of course has happened to the city of Jerusalem. Many of your Bibles will have a map in the back that shows the old city walls and the later city walls in Jesus' day, in David's day and then in Jesus' day.

And you can see the city greatly expanded. And of course today it has expanded well beyond those limits. And there are some who see here that the wide place or the wideness of Jerusalem shall be constructed even until it is finally restricted by these waterways.

It will expand all the way until you get to the creeks. It will expand all the way to the Kidron. It will expand all the way.

And that's certainly a possibility. This is very concise in Hebrew. And as I have told you many times, each word is sort of a freight car full of meaning.

But what's clear is that during this 69-week period, this building of Jerusalem is going to take

place. And it seems to be spread across from the going forth of the decree until Mashiach are a total of 69 weeks, divided by when there is a prophetic ministry present and when the canon is complete. And the street and the wall are built or Jerusalem, the elements of Jerusalem, however you understand those in those two words, are going to be built and expanded.

Even in troublesome times, even when Jerusalem is oppressed, as it will be for most of that period, by the various empires that follow, the Greeks and then the Romans, Jerusalem, even when it's under Roman domination. Who paid for the refurbishing of the temple, the expansion of the temple? They call it Herod's Temple, right? Where did the money come from? Roman Empire. Roman Empire paid for the temple that was standing in Jesus' day and its refurbishments and its accouterments.

I assume refurbishments is a word. If you refurbish, does that mean that the first time it was a refurbish? Then it says in verse 26, after the 62 weeks, Mashiach shall be cut off but not for himself. This is where we find ourselves this morning in verse 26.

Because once again, depending on where you start and where you see the terminus a quo for the 7 weeks and the 62 weeks, some people see those as overlapping. Some people see them as sequential. Some people think that the building of Jerusalem is all going to take place in the 7 weeks and then the 62 weeks, Mashiach is cut off but not for himself.

Well, verse 26, basically, and you'll forgive me and you'll have to bear with me for this, but I need to give you the Hebrew of verse 26. I really think it's going to clarify things, even though initially it's going to seem to obfuscate it. But I think it will clarify it if I give you the Hebrew, word by word, of verse 26 and let you make your own determination from as close as you can get to actually talking to Daniel.

This is what Daniel wrote down. He says, the first word is after. After the 62 weeks.

I won't give you the Hebrew for that. Then it says cut off. The next word is cut off.

This is the nifal. The nifal is the passive. The subject receives the action of the verb.

So, this is from Karat. And it means not so much to cut off as to root out, to remove. You find this in the Psalms, talking about the wicked.

The righteous will prosper in the day of God's blessing, but the wicked shall be cut off, it says, or shall be rooted out, rooted up. It gets the idea that they're going to disappear in some sense. Become non-viable.

Not continue to function in the capacity. The wicked are not going to function in the capacity of the wicked. They're going to be like a plant that is uprooted.

Once you uproot a plant, it doesn't function as a plant anymore. Doesn't necessarily mean to be destroyed. Doesn't imply crucifixion per se.

It just means cease to be a factor. Cease to be an issue. Cease to be in view, if you will.

So, after the 62 weeks, he will be uprooted. He will be removed. Mashiach, the subject here, which is the object of the passive verb, follows it directly.

Then we have two words that are linked to this with the while, the conjunction, that means and, or, but, not, now, then, when. It is a million different ways. Well, not a million.

There's about 15 different ways to translate the while. But then we have two words, ein, lo. I call them words loosely.

They're combinations of things. Lo is a preposition and a pronoun. Ein, lo.

Now, if you remember our study in Ecclesiastes, we have studied this word ein. There is not. There is not.

And that's exactly what it means. There is not. Lo is a combination of the preposition la, lamed, which means to or for, and the holum, while there, is the preposition him, or I mean the pronoun him, coupled with the preposition.

So, ein, lo. There is not to or for him. And that's all it says.

So, after the 62 weeks, uprooted will be the Messiah and there is not to him, or there is not for him. Well, not what? Ein means there is not. That's what it means.

It is not a possessive verb here. He will have nothing, or not for himself. It doesn't say not for himself.

It says there is not to him or for him. And the implication, in sort of loose terms, is that it refers back to his status as Messiah. The anointing will not be functional.

It isn't so much he being cut off as his Messiah-ness. His anointed status is repudiated in some way. That's as close as you can get looking at these.

You see why I say what I'm saying here. The Mashiach, the anointed one, is removed and there is not to him. Mashiach-ness is the near reference here.

So, the specific reference isn't even really so much looking at kingdom or people or how he is cut off. It just means here was the anointed one with his anointedness, but he's removed, he's uprooted, and there is not for him, there is not to him Mashiach function. That's the best sense I can make of this for you.

That's the first clause here. Then it says, and the city and the holy are caused to destroy. This is a word, its root meaning is something that corrupts, something that rots away, to be marred or ruined, something that was once functional and is now in a useless state.

Exodus chapter 8 and verse 20, The Lord said to Moses, Rise early in the morning, stand before

Pharaoh, as he comes out to the water, then say to him, Thus says the Lord. I don't know how that, I must have mistranscribed that. When Jeremiah was told by God to bury his sash, I think the next verse in Exodus talks about otherwise God is going to ruin the nation.

But in Jeremiah 13-7, this will serve for our purposes. Jeremiah says, I went to the Euphrates and dug, and I took the sash, the girdle that God had told him to bury earlier, and it had been laying in the mud for some time. I dug and took the sash from the place where I had hidden it, and there was the sash ruined.

It was profitable for nothing. So this has the idea of devastating something, ruining it. So after the Messiah is uprooted and there is no Messiah anymore, it says, the city and the Kadosh, the holy, he will cause to ruin.

This is not a nipfle. This is not a passive. Somebody is going to ruin the city and the holy.

So the Messiah has nothing, and the city and the holy, he will ruin. That's what it says. The next word is Am, followed by Nagid.

People and Prince are the next two words. So are you with me so far? The Messiah will be uprooted, and there will not be to him or for him something. Then it says, and the city and the Kadosh, the holy, he will cause to be ruined.

This is the hyphial, the causative stem from Shakat. The next two words are Am and Nagid. People and Prince.

And the word that follows Prince is Haba, the one who comes. The people, the Prince, who comes. And the position of Am and Nagid is such that they are related.

The people of the Prince who comes. Or the people of the coming Prince. Okay? Then we have, and, and then we have the rest of the verse.

If we stopped right there, if we said, well that and and the rest of the verse is going to be something else, what conclusion do we draw? Now we're not great gray heads of Hebrew, but just look at the words. After the 62 weeks, the Messiah will be uprooted and will not be the Messiah, so to speak, in the sense of what the promise of the Messiah was supposed to bring to Israel. There will not be for him.

And the city and the holy, he will ruin the people of the Prince, the coming one. The people of the coming Prince. Then it says, and its end, or his end, it's the same suffix in Hebrew, you can't distinguish between it and him, but its end, the kets, Q-E-T-S, in, by, or with a flood.

Be-shatef. This is the preposition represented by the letter B, or Beth in Hebrew. In, by, or with.

Shatef is flood. And its end, or his end, with a flood. In a flood.

By a flood. Then we have another and, and another word, kets. And until the end, wars, actually

the end of the war, desolations are determined.

Well, you can see why there has been such a wide variety of interpretation here, because some people think, well, the Messiah is doing the destroying. Some people think the people of the prince who is to come, or is coming, are going to do the destroying. The standard understanding, which you have reflected probably in your translation there is, and the people of the prince who is to come shall destroy the city and the sanctuary.

But you notice in your English, the order of the words has been reversed, hasn't it? And that seems much more clear. But if you translate it straight out of Hebrew, the city and the holy, he will destroy the people of the prince who comes. Well, it could just as easily, in my mind, be that when the Messiah is set aside, when the Messiah is taken out of the picture, just like the wicked are in the Psalms, no longer in view, he, the Messiah, is the one who destroys the city and the holy and the people of the prince who comes in his stead.

You have this symbolically represented at the arrest and trial of the Lord Jesus when he stands there with Pilate in front of the people. Shall I release to you Jesus or shall I release to you Barabbas? You have Jesus, who is the true son of the Father, and you have Bar Abbas, whose very name in Aramaic means son of the Father. Bar Abba, Abba Father, Bar Son.

Do you want the son of the Father or do you want the son of the Father? Do you want the Christ or do you want the pseudo-Christ? And this is the prince who comes. Who comes out? Who gets released? Who do the people choose? What's going to happen in the 70th week? The instead of Christ, Antichristos, is going to be accepted and welcomed by what then constitutes Israel. And they're going to enter into covenant with him and they're going to think everything is great until sacrifice and offering is cut off in the middle of the week.

So, who is going to destroy the Antichrist? And how is he going to be destroyed? I think there's a fairly clear reading here that Mashiach, after these 62 weeks, is going to be cut off and because he is cut off, the city is destroyed, the holy is destroyed. Jesus himself talked about the fact that Jerusalem would be devastated, would be trod upon by the Gentiles until the times of the Gentiles were fulfilled. He also talked about the fact that not one stone upon another would remain for the temple.

And he talked about it at the end of the 62 weeks. Now, who determined that that would happen? Was it Titus? Was it the legions of Rome that determined that? Or was it God that determined that? And it was a direct result of Messiah being cut off and having no Messiahship amongst his own people. He came into his own and his own received him not.

John 1. So, I would suggest that the translation here is that the Messiah comes and when he comes and doesn't enter into his Messiahship, the city and the holy are destroyed and the people and the prince who comes. Because if you subtract the church age out, that 70th week comes right after the 69th, right? Well, we have to pause here and take our break. When we come back, we'll pick up at the word and see if this holds up as we look at the rest of the

verse.