

Kings and Prophets 17-06-08a

This is the 8th of June, 2017. We continue our study of kings and prophets on the prophet side, which is the book of Daniel. We have come to chapter 9 and we're looking at the 70 weeks prophecy, one of the more famous and often discussed passages in the entire Old Testament, perhaps in the entire Bible, especially for people who have an interest in prophecy.

We've seen the introduction, we have seen the messenger that God has sent to explain it to Daniel, and so we're going to look at his explanation and see how far we can get in understanding the content of this somewhat cryptic communication. And to do that we are certainly going to need the full-orbed ministry of God's Holy Spirit, so we'll take a moment to go to the Lord in prayer and ask His blessing on our study this evening. Shall we pray? Father, we're so grateful for this time of fellowship and a dedicated look at the truth of Your Word together.

We thank You for the fellowship that we enjoy, sharing an enthusiasm for these things and recognizing their importance to equip us for those good works that You have ordained for us in the individual lives that we lead and in our corporate relationship together. We thank You for this portion of Your Word and ask that Your Holy Spirit will be our teacher and help us to see not only what it means but how it pertains to our stewardship of time and resources and opportunities in what remains to us of this life. We pray that our fellowship will be up-building, that each will both be given opportunities to bless as well as receiving a blessing in this time we spend together.

We pray it in Jesus' name. Amen. You'll recall that in the first year of Darius the son of Ahasuerus of the lineage of the Medes, Daniel understood from reading Jeremiah's letter that the timing of God's plan was moving forward and he was due for a change.

And he then engaged in a serious prayer project. We saw the preparation for that. We saw the investment in personal examination in both personal and corporate confession.

Daniel took it very seriously even though he was one of the greatest figures of the entire Old Testament. You remember in Ezekiel where there is a comparative statement made that if Daniel and Job and Noah were on hand, he's one of the greatest figures of the entire Old Testament. And yet you look at the carefulness and the awe and reverence with which he comes before God to make what he knows is a legitimate request based on Scripture.

And yet he is still thoughtful and detailed and dedicated and it's a great example for us. We saw that last time. And we saw beginning in verse 20 that while he was speaking, praying and confessing his sin and the sin of the people of Israel, presenting my supplication before the Lord my God for the holy mountain of my God.

And you have to like those possessive pronouns. You think how long Daniel has been away from Jerusalem. How long he has served in a foreign government under difficult circumstances

with a lot of opposition.

And yet he lays claim to the Lord as his God and the holy mountain of his God. Yes, verse 21, while I was speaking in prayer, the man Gabriel whom I had seen in the vision at the beginning, it says here, being caused to fly swiftly, reached me about the time of the evening offering. Two notes in verse 21, one we've talked about already, that this being caused to fly swiftly is more likely wearied with a great weariness.

And this is the Hebrew verb Yaaf, Y-A-A-P-H. You can find this in a Strong's dictionary and you'll see that its primary translations wherever it is used in both its noun and verb forms is weariness or to be wearied or to make weary. But it's difficult in some cases, certainly for the translators here, to imagine that an angel would be weary and so they looked for some other connection.

And the Hebrew word for a bird, and it's sort of an onomopoeic word for flying, is Af, Af. And you can imagine the wings flapping and it goes Af, Af, Af, Af, Af, Af. And they heard this and they said, well, that's our word for a bird and for flying.

And so it sounds close enough that they decided this must mean he was really flying. My comment on that translation choice is, if Gabriel says at the beginning of your supplications in verse 23, the command went out, and I've come to tell you after you've been supplicating for a good long while, if he flew swiftly, he must have really come a distance. And it's only a ladder's length, right? What did Jacob see at Luz, which would later be named Bethel? He saw it's just a ladder.

The angels were climbing up and down. They're not flying galactic light-year distances, are they? So I don't think it was being caused to fly swiftly or he really must have hit some traffic because the distance is not that great. It's, I think, more likely that there was angelic opposition as we saw last time and we will see when we get to chapter 10.

And what is the value of that understanding and that observation? You look at Daniel and what a man of faith and man with a heart for God that he was, and the difficulties that he encountered in his life, and you realize that even the angelic servants of God serve with difficulty. They encounter obstacles, it seems, and opposition. And the same forces of darkness that interpose themselves between God's messengers and the fulfillment of their duties are the ones that we face.

And if angels get worn out, and the doubling of the word here is, as I mentioned before, class, similar to other places where Scripture is very emphatic, such as, of all the trees of the garden you may eat, but the tree of the knowledge of good and evil, in the day thou eatest thereof, dying thou shalt die. And it's two different forms of the word muth, M-U-T-H, in Hebrew, which is dying, and it's doubled. You will surely die.

And many times in the Old Testament when you see something that says it will surely take

place, there's a doubling of the word, and you have that here. So he was really weary. But Gabriel, given by name more than once in Scripture, is another example of faithful fulfillment of duty, faithful obedience to God in the face of challenge and in the face of friction and opposition.

And it's no accident. The angels are not presented to us as though they just walk around in sublime perfection and everything is easy and everything comes without effort and without dedication. Why do you think there are orders of angels? Because in some venue and in some way, shape, or form, they have distinguished themselves by levels of dedication, levels of obedience, levels of faithful service.

And there is an analogy in our own experience and in our own future judgment, God's creatures learn by doing. And there is legitimate failure that isn't charged as sin. Sometimes we err and fall short, and it isn't from a lack of desire.

The opposition is sometimes allowed to interpose itself and God has a purpose in it. And it doesn't mean that we've necessarily done anything wrong when we have to work through difficulties. Do you think Gabriel had committed some sin that some demonic force was allowed to interpose itself? God knew he would face a challenge, sent him anyway.

So he leaves. This is probably why God detailed him at the beginning of Daniel's prayer because he knew he was going to hit some slowdown and he would arrive when he needed to arrive. And it was all built into the wonderfully complex and beautifully orchestrated plan and purpose of God.

And it's here for our instruction and encouragement as well. Just because we're having a hard time doesn't mean we've done anything wrong. The faithful prophets of God, the faithful angels of God hit things that caused them to struggle.

And it's all a part of God's love and constructive purposes for us. So here he is. The other thing, I said there are two things in this verse that are worthy of note.

That's one, and we introduced it last time. Here's one we did not talk about. Look at the end of the verse.

Does anything strike your eye there in verse 21? This is your pop quiz. While I was speaking in prayer, the man Gabriel, that's an interesting use of terminology there. Really it's the individual, the person Gabriel, whom I had seen in the vision at the beginning.

So it's somebody familiar. God sends somebody that Daniel recognizes and can trust as a source of divine interpretation. He doesn't have to worry about being deceived by Satan masquerading as an angel of light or anything.

He recognizes Gabriel. But look at the end of this. Reach me about the time of the evening offering.

What about that? Well let me ask you this. Where does the evening offering take place? When's the last time there was a standing temple where there was any evening oblation? Sixty odd years earlier? And yet Daniel is still noting the time of day by the frame of reference of God's house. What would be taking place at God's house? How distant is he geographically and chronologically from the last time there was an evening oblation that was offered? There's no new Levitical service anywhere.

And yet he says, you know when Gabriel got there? He doesn't say it was late afternoon. He doesn't say it was just before supper time. He says it's at the time when God would have been receiving the offering of the evening lamb.

The sacrifices that would have been taking place at the temple if it were standing decades since it ever happened. But Daniel still looks at his day with a spiritual perspective. Isn't that something? It's very striking to me.

About the time of the evening offering, the evening oblation, and you think, what an anachronism. They haven't done that in the better part of a century. And in a far distant land, in a devastated and largely forgotten capital city of a lost kingdom.

But Daniel still views his day, day by day by day. Evening and morning and at noon. He's thinking in terms of those things that are rendered to God when everything is as it should be.

So I find that really fascinating. Of course, I think we mentioned this last time, the next time there's going to be a real significant event at the time of the evening offering is what? After the three hours of darkness on the cross, you're at the time of the sacrifice of the Passover lamb, and that is done at the time of the evening oblation. So, no wasted words here.

Everything is significant. About the time of the evening offering, because this is going to be a message about the individual who is going to be offering himself as a sacrifice at the time of the evening offering. That's what is coming up.

So even the timing of the messenger who is going to interpret the vision is at the same time that the ultimate fulfillment is going to take place. At the beginning of your supplications, verse 23, the command went out, and I have come to tell you, for you are greatly beloved. Those who have a seeking heart, God will grant the information that they seek, the knowledge, the spiritual manna.

And again, you remember the Lord Jesus saying, which of you, if your child comes to you asking for bread, would give them some terrible substitute? And if you love your children enough to give them bread when they ask, how much more will your heavenly Father? And Daniel is greatly beloved because he's a faithful man. He's established this as a pattern, and so God sends a named angel to give him the answer to his request and to respond to his supplication. Because Daniel is not going to live to see the fulfillment of what he's asking for, but prophetically Daniel is going to see it.

Remember Jesus talking about, Abraham longed to see my day. Moses looking out from across the river to the promised land. You see these things afar off.

Abraham lived in tents because he could see afar off a city whose founder and builder is God. And the sight that faith gives us is often a substitute for the fulfillment that is yet future. So then it begins, and here's where we get to the good stuff, the 70 weeks prophecy.

70 weeks are determined for your people and for your holy city to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy. Know therefore and understand, two different things aren't they? You can know a thing without really having a grasp. Know therefore and understand that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks.

The street shall be built again and the wall, even in troublesome times. After the sixty-two weeks, Messiah shall be cut off, but not for himself. And the people of the Prince who is to come shall destroy the city and the sanctuary.

The end of it shall be with a flood. Until the end of the war, desolations are determined. That's as much as we're going to look at.

We'll be doing well to get that far tonight. 70 weeks, if you're using your inspired New King James and you see the little one next to weeks, and you go down to the bottom of the page, it says literally sevens and so on throughout the chapter. This is exactly right.

These are different forms of the same root word in Hebrew from which we get Sabbath, seventh day. But these are sevens, Shabbat, Sheva. Seventy weeks are determined.

So beyond the number, and seventy of course is significant, first and foremost, what does seventy remind you of in this immediate context? What has Daniel been looking at and why did he start making supplication to God? What caused all of that intensive prayer and personal preparation? Reading Jeremiah's letter that said what? Seventy years. The land will have its Sabbath rests. And so seventy is on Daniel's mind and he's saying from his perspective, and think about this in terms of our own prayers.

We pray, let me put it more personally since you all may be way ahead of me on this, but when I pray I have the plan of Sam. I know how I think things ought to work out, how I would like to see them go. I think I've got an inkling and so I'll say, well Lord, wouldn't it be great if this outcome took place? And we always have to be prepared for God to have something that is larger in scope.

What is Daniel praying? Lord, according to your word through the prophet Jeremiah, the judgment of the nation and the people and the desolation of Jerusalem and so on is nearing its close. I acknowledge that your judgment is just. We are repentant, we confess, we want to be ready for the judgment to be lifted and to go back to the land, rebuild the city, have the temple

so that when the evening oblation time comes around we are actually offering an evening oblation.

All sounds great, doesn't it? How could God not answer that prayer? We've talked often about trying to pray in accordance with God's word to make a convincing case for God to say yes and we can pray with confidence. That's what Daniel has done here. So Gabriel comes and says, there's going to be a seventy involved here, but it's not the seventy that is the short term answer you're hoping for.

There are going to be some short term events, but God's got a bigger seventy. Seventy-sevens are determined. It's not just seventy years, seventy-sevens.

Remember when Peter said, Lord, how many times should I forgive my brother? Seven times? What's the divine perspective? Seventy-sevens. And God's plan is bigger than our comprehension can often wrap around. And that's what you have here.

Daniel is focused on these seventies and rightfully so. It's the word of God. Nothing wrong with his prayer.

He's done everything right. He's a man greatly beloved, but God says, I'm going to give you the three-dimensional view here. There's a seventy all right and this seventy in terms of judgment is just an anticipation and a prophetic fore view of God's bigger seventy.

And Daniel is being led into the divine counsels and the ordinances and the bigger plan here. He thought it was big when he saw the coming empires and when he saw the succession in these various visions with the animals and the interpretation of Wittgeneser's earlier vision. But this is even bigger because this is going to comprehend not just the problem of Gentile domination, not just the problem of judgment on God's people, but the solution.

In Daniel chapter 9 for the first time we are going to see Mashiach. We are going to see God's plan come to fruition and fulfillment in the Messiah Himself. And this is new.

Do you find this any place else in scripture in terms of its sequence and its timing? Isaiah has said there's going to be a suffering servant and there's going to be a conquering king, but it's kind of like Balaam. I see him now, but not near. It's as far away as the stars and the scepter smiting the brow of Moab and all the rest of it.

It's distant. Now it is a revelation of the timing and the ordinance of God. And this is Daniel uniquely.

Nobody in history ever has been given the information that Daniel is about to receive from God's personal divine messenger. This is the guy that is going to tell Mary that she's going to be the mother of this same subject. Right? Gabriel's appearance ties together this fore view and the fulfillment some 500 years in the future.

So it's really a great thing that God does here. So here's Gabriel saying 77's are determined for your people and your holy city. And this circumscribes and gives us a direction.

It's like in math it's a vector. We've got both length and direction here. It's not any longer going to be talking about Greeks and Romans and Medes and Persians and Babylonians and the rest of it.

This is your people and your holy city. Remember the personal pronouns I pointed out up above? The holy mountain of my God. Presenting my supplication before the Lord my God.

And Daniel claims these as his, not in the sense of ownership, but in the sense of identification. In the sense of his choices and his priorities. And God recognizes that.

And he doesn't say, why doesn't God say here my people and my holy city? Couldn't God say that? We'd have a capital my here. Why is it couched in these terms here? It's the second person singular to Daniel. This is your people and your holy city.

That's what Daniel has been praying about. And this is sort of an honor that God could claim these things for himself. They are his.

They're his people and it's his city. It's his temple. But Daniel has so identified himself with the things of God that God can use Daniel with the same possessive pronouns that he would use for himself.

That is a man greatly beloved. That is a man after God's own heart. That is a man thinking the thoughts of God so that what belongs to God belongs to Daniel.

What God identifies with, Daniel identifies with. Your people and your holy city. Isn't this what Daniel has had in mind as he offers his supplication looking at the end of the time specified in Jeremiah's prophecy? It's the people returning to the land.

It's the rebuilding of the city that he's praying for and hoping for and would love to live to see no doubt. And God says, well, this is all part of a bigger and grander purpose. And it's seventy-sevens that have been determined.

Now he's going to give six purposes which I wrote down somewhere. Six purposes. And you can see them in your Bible there.

It's not that difficult to divide them out. The first one is to finish the transgression. The word finish there means to make an end of, to cause to quit.

When you turn the ignition key on your car, you didn't destroy your car, but it's no longer running. It's no longer operative or a factor in traffic or in transportation or in getting you from point A to point B. It's been turned off. Its service for the day perhaps is over.

So to make an end of transgression, to cause to cease, to no longer be a factor, that's number

one. Number two is to make an end of sins. This is a different kind of ending.

This means literally to seal up sins. They're not made to quit. They're put in a jar and the lid is screwed on.

They're out of sight, out of any ability to influence. Third, to make reconciliation for iniquity. Notice we've got three different things here.

We've got transgression, we've got sins, and we have iniquity. The first two are stopped, sealed, and the third is something different. It doesn't say iniquity ceases.

It doesn't say it stops. It doesn't say it's weakened or put away or removed. It says to make reconciliation.

So why the change? We've got three different types of offense against God. The purpose of these 77s is to remedy these problems. So what is the problem with transgression? It's ongoing.

It needs to no longer be ongoing. It shouldn't be a pattern or a syndrome. So that pattern is going to be broken.

That power and that motive force is going to be ceased. When it comes to sins, and remember transgression, you have to have a standard to transgress. You've got to have a line in order to cross.

There's got to be a sideline if you're going to be out of bounds. So transgression is a violation of standards, of laws, of ordinances. Transgression, that pattern of constantly breaking God's rules, if you will, His commandments and His ordinances, that pattern is going to be broken.

Secondly, to seal up sins. Now if you have something go bad in your refrigerator and it's, let's say it's fish, something kind of odiferous, or it's something that you can smell it when it goes bad, what do you do with it? Even if you're throwing it away, unless you're taking the trash out, what do you do? What's the greatest invention known to man for food storage? Ziploc. You seal it up and it's still there and it's still rotten but it can't offend your olfactory sensibilities anymore, right? You seal it up.

You break its power to offend, to spread, to make other things moldy or whatever. Seal up. That's the idea here.

Seal up sins. The sins are not gone but, you know, can you imagine how great it would have been for the ancient world if they had Ziploc some way? Somebody dropped a case of them out of the sky and they could use Ziploc bags. I can imagine all kinds of uses.

Thirdly, to make reconciliation for iniquity. What does the Bible say about iniquity? What does it say in Isaiah? Your iniquities have done what? Separated between you and your God and your sins have done what? Hidden His face from you so that what? He will not hear. If you make

reconciliation for iniquity, if you seal up the sins, what does that do about the distance between us and God? There is reconciliation.

There is an avenue of approach. There is a way through the veil into the Holy of Holies because you're no longer defiled. You're no longer disqualified.

You're no longer unable to approach. The sin has been sealed up and not only has the pattern been broken, but a way of approach there is reconciliation. You can talk.

You can visit. You can have fellowship. Peace has been made.

So these are three wonderfully positive things in these first three purposes for the 77's. Look at the last ones. And that's kind of remedying problems.

Iniquity sin and transgression, these are problems. These are things that distance God's people from God Himself, not to mention the rest of the world. Look at number four.

To bring in everlasting righteousness. Not only have we gotten rid of the negatives, but we've got some positive stuff here, right? Everlasting righteousness. Our abbreviation long ago in notes, righteousness is such a long word to write out, so I always just put plus R. Pastor, I listened to you long ago, had that as a shorthand.

Plus R. It's righteousness. It's God's righteousness. And everlasting righteousness is of a permanent and durable and enduring quality.

It's not just any old righteousness. This is everlasting righteousness. This is righteousness that comes into being now and never goes out, never quits, never leaves.

It's not sealed up. It's not caused to cease. It's not made an end of.

It's there perpetually. Everlasting righteousness. Number five, to seal up vision and prophecy.

And this has really the idea of sealing in the sense of it's finished. Now, just by way of anticipation and sort of giving a kind of punchline without even telling the story, if you seal a thing, the seal of the great state of California, the seal of whoever, the presidential seal, you put something on a document, if a notary watches you sign something and it's got all the verbiage in it and the dates and all the rest of it, then they affix their seal, right? Military commissions have a seal. That means, okay, it's done, it's irrevocable, it's not going to change.

And so these 77's are going to fix something. Vision and prophecy, look ahead. And you remember that a lot of prophetic word to God's people was conditional.

If my people who are called by my name will humble themselves and seek my face, I will do the following. If you depart, if you are disobedient, other things are going to happen. You have Ebal and Gerizim, you have blessings and cursings, you have two paths put before you.

But we talked about the fact that these visions that are coming now to Nebuchadnezzar and to Daniel, these are fixed and certain. This course of history has been ordained by God and it is not going to change. Well, these things that are ordained by God that occur during these 77's, this is going to finish up and seal these visions and prophecy.

In other words, when Jesus says thy will be done on earth as it is in heaven, by the time these 77's are finished, God's will will have been done on earth just as it is in heaven. Despite any opposition, despite satanic machinations or anything else, during these 77's, what has been revealed in prophecy and vision is going to be fulfilled and its fixed nature is inalterable at this point. God has made up His mind and it is not going to change.

And then finally, to anoint the Most Holy. Well, this seems more cryptic than the first five. What does it mean to anoint the Most Holy? If it is a person, who is the most holy person you can think of? The Lord Jesus.

What does it mean to anoint? Well, what is the word for anoint in Hebrew or anointed? Mashiach, right? To Messiah, the Most Holy. Another reference for the Most Holy is what? You go in the temple courts, you come to the temple or the tabernacle and you've got the Holy and then you've got the what? The Most Holy. What is the Most Holy? That's where the presence of God dwells.

That's where the glory rests between the cherubim on the Ark of the Covenant, the mercy seat. That's the Most Holy. And if you anoint that, it's back in service as the meeting place between God and His people.

Not just God and man, but God and His people. So it's anointed. What's its status as Gabriel is talking to Daniel? There is no Most Holy in the sense of a physical location.

And so could it be both the Lord Jesus in whom the fullness of deity dwells in bodily form? Isn't He a walking Holy of Holies? And is He not the anointed future and coming King for Israel and Son of Man, Son of God? So it could be, we don't have to choose, it can be both and. And so these things, both in terms of heavenly sanctuary, earthly sanctuary, heavenly temple, earthly temple, know ye not that you are the temple of God's Spirit, both collectively and individually? All of these sanctifications, when you anoint a thing, you set it apart and you sanctify it and you dedicate it and you mark it as fitted for a purpose. And that is going to happen during these 7070s.

So six purposes. It has been suggested, and I think it's a fair suggestion, that the first three of these were accomplished in the first coming of the Lord Jesus. Did He not on the cross break the power, as the hymn says, of cancelled sin? He breaks the power of cancelled sin.

He sets the prisoners free. His blood can make the violets clean. His blood availed for me.

You can't get that out of a praise song. That's a good old hymn, good hymn lyrics. Finished transgression to break the power, to break the pattern, to break the slavery to sin.

Did He not at the cross seal up sin? It no longer has power over us. We are no longer enslaved by our old nature. We are no longer under the governance of the law.

By the law comes the knowledge of sin. Christ is the end of the law. To those who believe, we have been set free from the law of sin and death.

It's been sealed up. It still exists, but now for it to have any effect, we have to go tear the Ziploc open. That's on us.

God has sealed up the sin. It no longer needs to have any power over us. And it is our willful suspension of belief that causes us problems.

Not so when you don't have the universal indwelling and potential filling of the Holy Spirit and the presence of the Father and the Son in your soul as has been granted to us in this age. These things were initiated at the cross and are our possession even before they are eventually granted to God's people Israel in the Millennial Kingdom. We have the foretaste of glory divine now.

So making an end of sin and reconciliation. Paul talks about this in 2 Corinthians 5. He talks about how God was in Christ reconciling the world to Himself. That has happened.

That has been fulfilled. These things all were accomplished in the Lord Jesus first coming. But now has He brought in everlasting righteousness? Well remembering that the Old Testament has a little bit of a valley between the two mountains and can't see the church age.

Can we lay hold of righteousness by faith that is eternal in its quality? Can we partake of eternal life now even though we haven't entered into it yet? We have the preview of these things. We have the first taste. We are the first to enjoy them and they will come to their fulfillment when the Lord Jesus returns as the Messiah and King of Israel and imprisons Satan in the pit and so on.

We are tasting it now. But these really come to their fulfillment. The Kingdom of Righteousness, the Kingdom where righteousness dwells and pervades the earth, that is the Second Coming.

How about sealing up the vision and prophecy? When will all of these things be fulfilled? The Tribulation will have come and gone. The Antichrist will have come and gone. Satan's hegemony on the earth will have come and gone.

That is after the Second Advent. And anointing the Most Holy. When will the Lord Jesus sit on the throne of His Father David? When will there be Ezekiel's temple in Jerusalem? I suggested to you last time that in my view the second temple that was built in and after the days of Ezra and Nehemiah was never blessed with the presence of God.

They didn't see the glory cloud. People were crying, not rejoicing when they saw that thing and when they dedicated it. The Lord Jesus does not seem to have been too impressed with it.

The times he refers to it he is either saying they have turned it into a den of thieves or no two blocks are going to be on top of another in the near future. So when will the Most Holy be sanctified and anointed and become functional? It is when the Lord Jesus returns and you have that beautiful worship that is outlined in the book of Ezekiel. So that is the purposes that God through Gabriel tells Daniel these 70's are going to accomplish.

And what is the common thread through all six of them? It is all in and through God's Son the Lord Jesus Christ. That is why this message is so important. It is not just a clear anticipation of the work that the Lord Jesus is going to accomplish when he comes the first time and when he comes the second time.

You can't help when it talks about the sealing of things, thinking about Revelation beginning in chapter 6 going through chapter 8 where what has been sealed, vision and prophecy that has been sealed, one by one those seals are broken open and what is written inside. Once you seal it the writing is unalterable. You can't change a clause or make an edit once it has been sealed.

You start breaking those seals whatever is written in there that is what is going to happen. And so the Lord Jesus is the only one qualified to break those seals and cause what has been sealed to come to pass. It is all about the Lord Jesus.

We are related to God through him. We belong to him. We are his unique possession, a peculiar people, hopefully zealous of good works.

So this is a wonderful anticipation of the Lord Jesus. We are going to pause and take a break here and when we come back we are going to look at what the sequence of events is given for the 7 sevens and the 62 sevens and having laid the foundation that we know this is about the Lord Jesus and it is about God's dealings with Daniel's people and Daniel's holy city. When does the clock start? How long does the clock run and what are the 69 weeks given separately from the 70th and why is it divided into 7 and 62? What happens at the end of those 7 sevens? It is not 62 and 7, it is 7 and then 62.

So something happens after 7 sevens. What is that? We will try to offer you suggestions on the answers to that when we return.