

but it is also used of captains and lower officials. "Unto an anointed one, a leader" - I don't say it should be translated "a Messiah", but we cannot start with that. "Shall be seven weeks" and there the Heb. punctuation says "stop"; and in three-score and two weeks the street shall be built again and the wall even in troublous times. There are two theories: one There are two periods: one of seven weeks; one of sixty-two weeks. In the last verse there are references to one week which would seem to complete the period of 70 weeks.

So we have 3 periods, and the Eng. punctuation in every version I have looked at does not follow the Heb. and is obviously incorrect. It is as if I would say, from the day I matriculated in college until the day I received my Ph.D. was 12 years, five and a half years, I have taught at Biblical School of Theology. It is exactly like that - "from the going forth of the commandment to restore and rebuild Jerusalem to Messiah the prince is seven weeks, and 62 weeks the wall will be built again and the street even in troublous times."

Most interpreters, I fear treat it as if it were one period of 69 weeks. If the Heb. wanted to say 69 weeks they could ~~say~~ say nine and sixty -- it would be very natural, and simple, but they would not say 7 and 62. If that does not seem sufficient evidence to establish it as a fact, v. 26 "after the~~x~~" there is a "the" ~~xxx~~ in the Heb. -- "after the 62 weeks shall Messiah be cut off, not after the 69 weeks. So I believe this is the starting point at which we can begin to understand what the passage means.

There are three periods: one of 7 wks. one of 62 wks, and one wk. Now this fact is recognized by Prof. Keil, one of the greatest Biblical scholars of the last century. I noticed that E. J. Young's commentary on Daniel, he says: "It is necessary also to acknowledge the great help that has been received from a study of Keil's commentary, This is I believe by far the best commentary on Daniel." Keil along with a substantial number of interpreters has recognized there are 3 periods, not two; not 69 and one, but 7 and 62 and 1. Now Keil's interpretation occupies many pages in his commentary on Daniel in the famous series of K and D commentaries on the OT. In that he presents a definite view, and I would like to look with you at this view.

There is now being passed out to you a paper . . . on the top line of which I have put very briefly Keil's view. Cyrus gave a command in 538 B.C. that the city of Jerusalem be rebuilt and the people be permitted to go back and rebuild their temple and the people be permitted to go back and establish their life there. It was in 538 B.C., and Keil says after that there was a long period he calls the a 7 weeks period. After this period which is expressed in general terms as 7 weeks, comes Christ -- unto Messiah the Prince. Then there is a 62 week period and after this 62 wks. period there is one week left and this one week he says is described in the last two verses. "And after 62 weeks shall Messiah be cut off and the people of the prince that shall come shall destroy the city and sanctuary and the end thereof shall be with a flood . . . he shall make it desolate even to the consumation. . . "