

Daniel -- 13 (session 3)

in troublous times. <sup>in</sup> New Leupold's commentary on - I think it is Leupold's, it may I may be thinking  
be Puscys -- one of these commentaries. In fact there are many commentaries who take the  
view that these seven weeks in some way stands for the whole period <sup>they say</sup> from the time of  
Daniel to the coming of Christ. They say to the coming of Christ shall be seven weeks  
therefore the seven weeks in some way stands for the whole period from the time of Daniel  
to the coming of Christ. And then that the 62 weeks in which the street is build again  
and the wall refers to the spread of Christianity and the establishment of Christian  
institutions in the period between the coming of Christ and the coming of Antichrist. Now  
there are some who interpret it that way.

Personally I do not think that is reasonable because these 70 weeks are determined  
upon thy people and <sup>upon</sup> thy holy city. He says that of course you have to take them as  
the people of God rather than Jerusalem. You can take it this way, but it seems to me more  
natural to take it that actually what did happen was 49 years between the destruction of  
Jerusalem and the time when Cyrus gave them this right to rebuild. It does fit exactly  
then with that period. Now Rebt. Andersen (Sir) who was the head of Scotland Yard said  
that if you take the 7 weeks and the 62 weeks together and make it 69 weeks, and then if  
you take that 69 weeks and consider that they are weeks of years so that the years are  
not ordinary years but are <sup>what they call</sup> Babylonian years --- years of 360 days instead of 365, but  
the Babylonians never had a year of 360 days. I never heard of any people having a year  
of 360 days. A year is a time when you go from one season of the same season again. We  
make it from our relation to the sun. We don't make ~~it~~ it from an artificial number of  
360 which never was a year in any country I ever heard of. I have heard the Mohammedans  
have I think it is 354 days in their year and so the seasons change all the time. So ~~that~~  
that the Feast of Ram may be in the middle of the summer one year and a year later in  
the middle of winter. But there is absolutely no foundation for considering a year of  
360 days. But by figuring it that way and by making a guess as to when it started ---  
which we are not told when it started he figured the 69 weeks ran exactly to the time  
when Christ was at the beginning of the last week of His life. Very interesting but I  
think he is juggling figures pretty <sup>much</sup> (hard) to get such an idea out of it and I certainly  
do not think we have any right to combine the 7 weeks and the 62 weeks which are definitely