

to Jerusalem thou shalt be inhabited and to the city of Judah, Ye shall be built. Who says of Cyrus, He is my shepherd and shall perform all my pleasure even saying to Jerusalem, Thou shalt be built and to the temple thy foundations shall be laid."

God predicted through Isaiah that Cyrus would be his anointed one to rebuild Jerusalem. When he says 70 weeks are determined upon thy people, upon thy holy city, and he says understand that from the going forth of the commandment ~~to the Messiah~~ to Messiah the prince shall be seven weeks," we cannot rule out the possibility that the word Messiah in v. 25 refers to Cyrus, regardless of whether it refers to Christ in v. 26.

3. At the beginning of v. 25 it says, Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem . . ." The word translated "commandment" in KJV is simply the Hebrew word "word", not the common word for commandment. It is occasionally used for a commandment, but it can also be and is far more often used for a message, a declaration, a prophetic prediction, or something else. So we cannot dogmatically say "word" here indicates a human command. It might indicate a divine command. It might indicate a divine prediction such as the one found in Jer. 32:42 42-44.

4. A fourth point of uncertainty: Will the three predicted periods of time follow immediately after one another, or are there unmentioned intervals between them? The prof. of OT, a very fine godly, Christian man wrote to me after I gave a paper on this subject about 3 yrs. ago and he said, Two noted authorities (whom he named) have proved that these 70 weeks must be continuous. And he gave the page numbers, and I looked them up and in each case the author dogmatically said, Of course the 70 weeks must be continuous! That is no proof! When you