

occasionally fall into a paraphrase. It is impossible in translation to avoid doing so, but we must keep it as seldom as possible that we fall into a paraphrase. However, in making a paraphrase like the Living Bible it is good to show exactly what you think it means. So the Living Bible begins v.26 with the statement "after the 69 weeks". That is what the ~~HEBREW~~ Gabriel would have begun it with if that is what he meant. But Gabriel specifically begins it with the words "after the 62 weeks" which makes it clear that there are 3 parts, not two, and that to Messiah the prince is seven weeks and the 62 weeks is the second period, during the period in which there is a rebuilt city standing there.

So this is a fact that should be recognized that there are 3 periods, and that the first period is a period of 7 weeks; not a period of 69 weeks.

E. It is equally clear that, if a human command to rebuild Jerusalem is in view, it must refer to the edict of Cyrus in 538 B.C. From the command to rebuild Jerusalem-- to restore and build Jerusalem-- to Messiah the prince is 7 weeks. If this refers to a human command it must be Cyrus' edict in 538 B.C. and many many commentators say explicitly this is what it means, this is what it must mean. Cyrus is the one who gives the command to rebuild. Yet there are some commentaries, and quite a number, who insist that is not the command it refers to but a later command. That, I say is completely impossible. Because the edict Cyrus gave is quoted in Ezra 1:1-4, his command that the people be enabled to go back and build their temple, and building a temple implies building a city around the temple. That is a command clearly given Ezra 1:4 and then, some years later that edict of Cyrus is quoted by Darius in Ezra 6, quoted and reaffirmed by Darius, quite a few years later. More important than those fact, though I think those facts would complete prove it, more important even than those is the fact