

to Egypt when they came back, or whether it is after Jacob went down to Egypt. It's an approximation, but a precise time for something centuries ahead would be quite contrary to usual practice in Scripture. If Daniel had predicted so closely that you could know within a decade or so when Christ would appear, it would be strange indeed that no NT writer points out the fact that Daniel did so! That would not prove that he had^{not}, but it is a very strange thing if Daniel gave a precise prediction like that.

Equally important, such an assumption does not work out. The decree of Cyrus was given in 538 B.C. Seven weeks of years would be 49 years. 49 years after 538, Jerusalem had been rebuilt but Jerusalem was simply standing there as a small town. Most of the people were in exile. No one came then who ^{could} properly be called Messiah the prince. 62 weeks after would be 434 year after-- still more than ¹⁰⁰ ~~1000~~ years before Christ's birth. If you take 69 weeks as one period instead of two, that is a period of 481 years which is still more than 50 years short of reaching the time of Christ. So an assumption which takes the only reasonable interpretation if this means a human command, that it refers to the decree of Cyrus, does not work. But it also fails if the unwarranted assumption is made that it starts from the 20th year of Artaxerxes, 445 B.C. Now this head of Scotland Yard said we will start from the 20th year of Artaxerxes. Why did he say that? Because we read in the first ch. of Nehemiah that Nehemiah heard that much of Jerusalem was in disrepair. The walls were in bad shape and the tombs of his ancestors were not being kept up, and he went to before the king, carrying on his regular functions there as a high functionary in Artaxerxes court. Artaxerxes saw him looking sad and said Why are you so sad? Nehemiah said, Because the tombs of my ancestors are not in good repair. The king said, What would you like me to do? He said, I wish you'd send me to Jerusalem and give me permission