

Thus far no satisfactory chronology of the first 69 "weeks" has been suggested. All of the views that add together the 7 "weeks" and the 62 "weeks" bring us to a date which is either too early or too late for the Messiah. But what about a chronology that does not add together the 7 "weeks" and the 62 "weeks"? What if a time-interval were to be placed between the 7 "weeks" and the 62 "weeks"? Perhaps then one of the views that end too early would fit the historical fulfillment of Daniel's prediction.

Two details attract our attention as we examine Daniel 9:25-26. The first, found in verse 25, concerns the division between the 7 "weeks" and the 62 "weeks". The verse says, "from the issuing of a word to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks." Why this division? If the 62 "weeks" were intended to follow upon the heels of the 7 "weeks", then why didn't the writer simply say 'sixty-nine weeks'? The second detail occurs in verse 26. There we read, "Then after the sixty-two weeks the Messiah will cut off" Why did the writer say 'sixty-two weeks" instead of 'sixty-nine weeks"? Did he intend us to understand that he was assuming the 7 "weeks" as prior to the 62? Or was he dealing with the 62 "weeks" as a distinct unit in the 70 "weeks" complex? Is there a hint that the 7 "weeks" and the 62 "weeks" constitute distinct or even separate time periods in the prediction?

Three bits of information may be helpful in formulating an answer to these questions:

- (1) The Hebrew construction of verse 25 does not appear readily to lend itself to the idea of simply adding the 7 "weeks" and the 62 "weeks" to get 69 "weeks". In fact, the Hebrew text is set up in such a way as to suggest that the 62 "weeks" go with what follows, rather than what comes before. Thus verse 25 reads:

From the going forth of the word to restore and rebuild Jerusalem until an anointed ruler is seven sevens. And sixty and two sevens the street and wall shall return and be built, even in times of distress.

- (2) Other persons beside Christ are called "anointed ones" in Scripture. One of these is Cyrus, king of Persia. In Isaiah 45:1 we read, Thus says the Lord to Cyrus His anointed." Why is Cyrus called "anointed"? Isaiah 44:24, 26, 28 and 45:1, 4, 5 tell us the answer:

Thus says the Lord, your Redeemer, and the one who formed you from the womb, I, the Lord, am the maker of all things, . . . it is I who says of Jerusalem, "She shall be inhabited!" And of the cities of Judah, "They shall be built." And I will raise up her ruins again . . . it is I who says of Cyrus, "He is My shepherd! And he will perform all My desire." And he declares of Jerusalem, "She will be built," And of the temple, "Your foundation will be laid."

Thus says the Lord to Cyrus His anointed, Whom I have taken by the right hand, . . . For the sake of Jacob My servant, And Israel My chosen one, I have also called you by your name; I have given you a title of honor Though you have not known Me. I am the Lord, and there is no other; Besides Me there is no God. I will gird you, though you have not known me.