

We must therefore recognize the possibility that in verse 25 the word "anointed" points to Cyrus, the one who would fulfill God's prediction that Jerusalem would be rebuilt.

Thus in this passage there are two possibilities for the meaning of the phrase "an anointed one, a ruler": (1) that it points to Cyrus, who was called God's anointed and predicted by name as the one who would rebuild God's city; (2) that it points directly to the Lord Jesus Christ.

In view of the two possible meanings of each of these two words we can recognize two possibilities for the termini of the first segment:

- 1) That it begins at the issuing of a divine prediction that the city would be rebuilt (Jer. 31:38; 32:15, 37, 44) and runs to the coming of Cyrus, the one who would cause this prophecy to be fulfilled. It is interesting to note that this was approximately 49 years, or seven 'sevens' of years (587-538 B.C.), and that the exact fulfillment of this first segment would give Daniel renewed confidence that the other two segments would occur as predicted.
- 2) That the segment begins at the decree of Cyrus that Jerusalem be rebuilt and runs to the coming of the promised Messiah, Jesus Christ. This is the view of Keil and Leupold who take "seven weeks" in the sense of an undesignated period of time. (See discussion below.)

Decision between these possibilities should not be made until the passage has been examined further to see how its parts can be fit together.

### **The Second Segment**

Unlike the account of the first segment, which would begin when a word (or commandment) was issued, and would run to "an anointed one, a ruler," the description of the second segment did not say when it would start or when it would end. It simply described a condition that would exist during a period of sixty-two sevens: that during