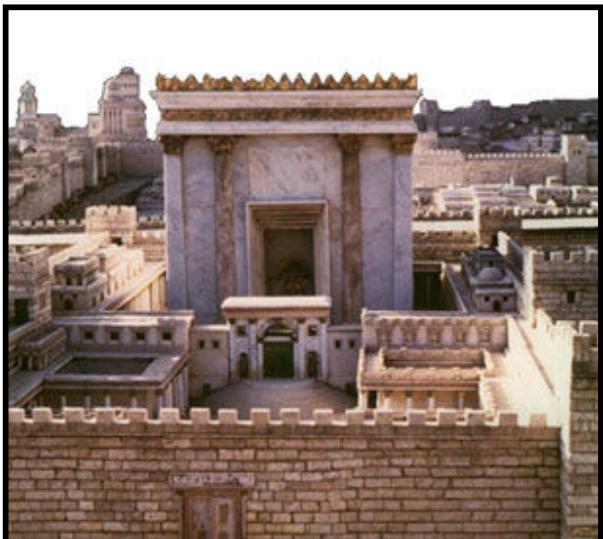


The Messiah מישיח

10. Objections to Daniel 9:24-27, The Seventy Weeks of Daniel, Part 1

Introduction to the 70 Weeks of Daniel



Model of the Temple on Mount Moriah in the time of Yeshua

This prophecy takes place in the ninth chapter of Daniel, being a response to Daniel's prayer from Heaven, regarding his people, city and temple. This prophecy like Isaiah 53 is a focal point of the Jewish/Christian discussion on who is Messiah. This prophecy foretells the rebuilding of Jerusalem and the Temple and their future destruction, following the death of an anointed¹ one (Messiah). The Jewish interpretation varies as does the Christian.

The Christian interpretation views this prophecy written 539-years before Jesus, as a specific prophecy foretelling the time of Yeshua's (Jesus) rejection and death before his birth, followed by the destruction of the rebuilt Temple in A.D. 70.

The Jewish interpretation rejects Christian view, claiming the person noted as anointed is not the messiah, but a Jewish leader, who is killed, but not the Messiah, son of David.

Background to the 70 Weeks

To understand the 70 weeks of Daniel you first need to understand the background behind these verses. This prophecy takes place, after the Persia led by Cyrus the Great defeats Babylon in 539 B.C. How does Daniel, a Jew end up in the Persian Kingdom, is the story behind the *Seventy-Weeks of Daniel*.

The reason Daniel and his fellow Jews were in Babylon was the result of God's judgment against Judah. Daniel was a young man, a descendent of the Judean royalty, when Babylon's new king, Nebuchadnezzar attacked Jerusalem in 605 B.C.

Judah, like Israel in 722 B.C., the northern kingdom, turned away from the Lord, the God of Abraham, Isaac and Jacob and rejected His ways, choosing to worship the gods and goddesses on the land. After repeated warnings, through the prophets of God's coming judgment, God sent the armies of Babylon against Jerusalem three times. The first time in 605 B.C., when Daniel was taken captive, then again in 597 and 587 B.C. In 587, the armies of Babylon destroyed the city of Jerusalem and the Temple. Jerusalem was a barren destroyed city, with the remaining Jews taken captive to Babylon and those left, fleeing to Egypt, taking the prophet Jeremiah as their captive.

6 'And now I have given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant; and the beasts of the field I have also given him to serve him.

7 'So all nations shall serve him and his son and his son's son, until the time of his land comes; and then many nations and great kings shall make him serve them. Jeremiah 27:6-7

The Lord punished Judah, scattering them to the nations, as was promised in the Torah (Deuteronomy 28:65-68), if they as a nation turned away from the Lord God. God invoked his

¹

punishment on the nation for violating his covenant. Daniel as a young Judean of the "house of David", became a hostage in Babylon.

Daniel in Babylon

In the land of Babylon, Daniel rose from a Babylonian hostage to prime minister in the reign of Nebuchadnezzar's Empire (605-562 B.C.), this rise is detailed in Daniel chapters one to four (1-4). After Nebuchadnezzar's reign, the Babylonian kings, which followed him, forgot about Daniel who was out of the limelight, until the Persian invasion led by Cyrus the Persian (Daniel 5). The final Babylonian king, *Belshazzar* who reigned as co-regent with his father, had Daniel come to the throne room to interpret the writing on the wall, it was on this day Babylon fell to the Persian armies.

Cyrus the Persian and *Darius the Mede* defeated Babylon and became the successors to the Babylonian Kingdom in 539 B.C., beginning the *Persian Empire*. Daniel was appointed to a position of authority in the new Persian administration, leading to the event known as *Daniel in the Lions den* (Daniel chapter 6). It is during this period, the transition between the Babylonian and Persian kingdoms, Daniel knew the time of his people, the Jewish people was at hand. The time of restoration was near. Daniel knew according to Jeremiah, the Babylonian captivity would last seventy-years (Jeremiah 25:12).



of Jerusalem. Daniel 9:1-2

1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans-

2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet, that He would accomplish seventy years in the desolations

Daniel at this point in his life was about 81 years old, taken captive in 605 B.C. at the approximate age of 14, Daniel was under Babylonian control for 67 years, until the Persians/Median Kingdom succeeded them in 539 B.C. Darius the Mede, the Persian ally, was appointed ruler of Babylonians.

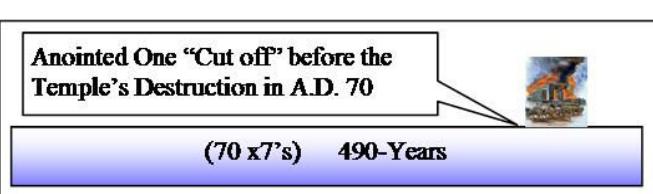
Daniel prays

Daniel prayed and interceded for his people, in Daniel 9:4-19, praying about the city of Jerusalem, the Temple and the sins of Judah, which caused them to suffer under Babylon for the seventy-years of captivity.

"O Lord, righteousness belongs to You, but to us shame of face, as it is this day-to the men of Judah, to the inhabitants of Jerusalem and all Israel, those near and those far off in all the countries to which You have driven them, because of the unfaithfulness which they have committed against You.
Daniel 9:7

Daniel understood the reason Babylon destroyed the Temple and the city of Jerusalem in 586 B.C., it was God's judgment for sin, against his people. According to Daniel 9, the angel *Gabriel* sent from God's throne to answer Daniel's prayer, establishing the future events for his people.

Gabriel's answer



Gabriel affirmed to Daniel the city of Jerusalem and the Temple would be rebuilt, only to be destroyed again in the future, this occurred in A.D. 70, under the Romans. Gabriel linked Jerusalem's future destruction to the death of an "Anointed one", who would be "Cut off". Gabriel established a timeline of

events, during this period, leading to Jerusalem's future destruction.

Questions from the Seventy weeks

The words in Daniel 9:24-27, Gabriel's response to Daniel's prayer, has caused many questions for both Christian and Jewish interpreters. Jewish and Christian interpreters do not agree with each other in their respective camps on each point. The important questions raised here are these.

- *Is Daniel 9, referring to the Messiah (Son of David)?*
- *If not Messiah, who is Daniel referring to?*
- *Why was the Temple and Jerusalem destroyed again in A.D. 70?*

English Translation of Daniel's 70 Weeks

New King James Version	JPS Version Tanakh	JPS 1917 Version ²	Judaica Press Tanakh ³
24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.	24 "Seventy weeks" have been decreed for your people and your holy city until the measure of transgression is filled and that of sin complete, until iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified" and the Holy of Holies anointed. ⁴	24 Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.	24. Seventy weeks [of years] have been decreed upon your people and upon the city of your Sanctuary to terminate the transgression and to end sin, and to expiate iniquity, and to bring eternal righteousness, and to seal up vision and prophet, and to anoint the Holy of Holies.
25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times	25 You must know and understand: From the issuance of the word to restore and rebuild Jerusalem until the [time of the] anointed leader is seven weeks; and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress.	25 Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.	25. And you shall know and understand that from the emergence of the word to restore and to rebuild Jerusalem until the anointed king [shall be] seven weeks, and [in] sixty-two weeks it will return and be built street and moat, but in troubled times.
26 "And after the sixty-two weeks Messiah shall be cut off, but not	26 And after those sixty-two weeks, the anointed one will disappear and vanish. The	And after the threescore and two weeks shall an anointed one be cut off,	26. And after the sixty-two weeks, the anointed one will be cut off, and

² <http://www.breslov.com/bible/Daniel.htm>

³ <http://www.judaiicapress.com>

⁴ JPS Tanakh notes

for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.	army of a leader who is to come will destroy the city and the sanctuary, but its end will come through a flood. Desolation is decreed until the end of war.	and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined.	he will be no more, and the people of the coming monarch will destroy the city and the Sanctuary, and his end will come about by inundation, and until the end of the war, it will be cut off into desolation.
27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."	27 During one week he will make a firm covenant with many. For half a week he will put a stop to the sacrifice and the meal offering. At the corner [of the altar] will be an appalling abomination until the decreed destruction will be poured down upon the appalling thing."	27 And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'	27. And he will strengthen a covenant for the princes for one week, and half the week he will abolish sacrifice and meal-offering, and on high, among abominations, will be the dumb one, and until destruction and extermination befall the dumb one.

Jewish Translation comments on the Seventy Weeks

1 Jewish Publication Society (Conservative/Reform)

The Jewish interpretation varies depending on whether the interpretation is orthodox, conservative or reform. The orthodox interpreters accept a literal reading and interpretation of scripture, while conservatives look at scripture from a "Critical" perspective. These two ways of view scripture are demonstrated by the two different views below on the *Seventy Weeks of Daniel*.

The Jewish Publication Society, reflecting a conservative and reform view of scripture, agrees the period of 70 Weeks, is years (490 years) but the anointed ones, in the Hebrew "Mashiah" Messiah in verse 25 is views as either *Zerubabel* or the High-priest *Joshua* (*Zechariah 6:9-15*). These men lived about 520 B.C., about 19 years after this prophecy. The "anointed one" cut off is seen as the high-priest Onians III who died in 171 B.C., No comment is made on the destruction of the Temple with takes place in A.D. 70.

The Jewish Publication Society, study Bible sees the complete fulfillment of this event in the *Maccabean Era*. Their note also indicates they view the book of Daniel as changed or edited by later writers, "Shortly after the final editing".

2. Rashi (Orthodox)

Rashi also sees the Seventy Weeks as a 490-year period like the *Jewish Publication Societies' Jewish Study Bible* note indicates. Rashi however, sees this verse as Messianic in nature, culminating in day's of Messiah. He however rejects the idea, that the person referred to as *Mashiach* (Messiah) in verses 25 and 26, is Yeshua (Jesus) the messiah.

Rather, Rashi sees this person referred to as, anointed one or messiah as *Agrippa* king of Judah (A.D. 27-93). The problem with Agrippa II is he was not cut off before the city or the Temple were destroyed. In fact, he helped the Romans and their general *Titus* conquer Jerusalem. Agrippa rewarded for his efforts in helping Rome, lived another 23 years after the fall

of Jerusalem.

Rashi does see the events of the 27th verse referring to the *times of Messiah*, but not Yeshua.

Jewish Study Bible Notes Comments 2004 (Reform/Conservative)

Seventy weeks [of years], that is 490 years, the true prediction of Jeremiah according to this interpretation (see v.2 and n.). This interpretation is based on reading a single word in Jer. 25. 11-12 in two different ways, as “shav’uum” (weeks) and “shiv’im” (Seventy). Such close textual study and revocalization of texts for interpretive purposes would characterize later rabbinic interpretation. *Holy of Holies anointed*, finally accomplished by Judas Maccabee in 164 BCE (1 Macc. 4.26-59), shortly after the final editing of Daniel.

25-26 *Anointed leader...anointed one*: The word anointed in vv. 25 and 26 is the Heb “mashiah” (Messiah); thus these vv. Have given rise to much Christian speculation. In the context of the other historical references, however the *anointed leader* probably refers to either Zerubabel or the high priest Joshua (Ezra 3.2; Hag. Ch 1; Zech. 6.9-15), while the *anointed one* is most likely the high priest Onias III, killed in 171 BCE (2 Macc. 4.30-34). The prince is Antiochus IV Epiphanes.

27. *Half a week*, the three and half years of the Maccabean revolt that had transpired to that time. See 7.25n.; cf. 8.14 *Apalling abomination*, probably new altar stones placed upon the altar in the Temple, upon which pagan sacrifices were offered (1Macc. 1.54;2 Macc. 6.5)

Rashi's Comments (Orthodox)

Daniel 9:24 Seventy weeks [of years] have been decreed on Jerusalem from the day of the first destruction in the days of Zedekiah until it will be [destroyed] the second time. to terminate the transgression and to end sin so that Israel should receive their complete retribution in the exile of Titus and his subjugation, in order that their transgressions should terminate, their sins should end, and their iniquities should be expiated, in order to bring upon them eternal righteousness and to anoint upon them (sic) the Holy of Holies: the Ark, the altars, and the holy vessels, which they will bring to them through the king Messiah. The number of seven weeks is four hundred and ninety years. The Babylonian exile was seventy [years] and the Second Temple stood four hundred and twenty [years].

Daniel 9:25 And you shall know and understand from the emergence of the word From the emergence of this word, which emerged at the beginning of your supplications to tell you, you shall know to understand [how] to restore and build Jerusalem. until the anointed king Time will be given from the day of the destruction until the coming of Cyrus, king of Persia, about whom the Holy One, blessed be He, said that he would return and build His city, and He called him His anointed and His king, as it says (Isa. 45:1): “So said the Lord to His anointed one, to Cyrus etc.” (verse 13): “He shall build My city and free My exiles, etc.”

seven weeks Seven complete shemittah cycles they will be in exile before Cyrus comes, and there were yet three more years, but since they did not constitute a complete shemittah cycle, they were not counted. In the one year of Darius, in which Daniel was standing when this vision was said to him, seventy years from the conquest of Jehoiakim terminated. Deduct eighteen years from them, in which the conquest of Jehoiakim preceded the destruction of Jerusalem, leaving fifty-two years. This is what our Rabbis learned (Yoma 54a): “For fifty-two years no one passed through Judea.” They are the fifty-two years from the day of the destruction until they returned in the days of Cyrus. Hence, we have seven shemittah cycles and three years.

and in sixty-two weeks it will return and be built i.e., the city with its streets.

and moat Heb. מִזְבֵּחַ. They are the moats that they make around the wall to strengthen the city, which are called fosse in French, ditch or moat.

but in troubled times But in those times they will be troubled and distressed, for in the subjugation of the kings of Persia and the heathens, they will burden them with harsh bondage. Now although there are sixty-two weeks and four years more that remain from the eighth week, whose beginning, viz. the three years, was included in the fifty-two years of the duration of the exile, those four years were not counted here because here he counted only weeks, and you find that from the beginning he started to count seventy

weeks, and at the end, when he delineated their times and their judgments, he counted only sixty-nine, proving that one week was divided, part of it here and part of it there; and he mentioned only whole weeks. but in troubled times They will be troubled in those times.

Daniel 9:26 And after those weeks. the anointed one will be cut off Agrippa, the king of Judea, who was ruling at the time of the destruction, will be slain.
 and he will be no more Heb. לֹא יִהְיֶה, and he will not have. The meaning is that he will not be.
 the anointed one Heb. הַמְּשָׁנֵחַ. This is purely an expression of a prince and a dignitary.
 and the city and the Sanctuary lit. and the city and the Holy.
 and the people of the coming monarch will destroy [The monarch who will come] upon them. That is Titus
 and his armies. and his end will come about by inundation And his end will be damnation and destruction,
 for He will inundate the power of his kingdom through the Messiah, and until the end of the wars of Gog
 the city will exist.
 cut off into desolation a destruction of desolation.

Daniel 9:27 And he will strengthen a covenant for the princes for one week לָבָבִים, for the princes, like
 "and all the officers of (כִּי) the king," in the Book of Jeremiah (39:13).
 will strengthen Titus [will strengthen] a covenant with the princes of Israel.
 for one week He will promise them the strengthening of a covenant and peace for seven years, but within
 the seven years, he will abrogate his covenant.
 he will abolish sacrifice and meal-offering This is what he says in the first vision (8:26): "and in tranquility
 he will destroy many." Through a covenant of tranquility, he will destroy them.
 and on high, among abominations will be the dumb one This is a pejorative for pagan deities. i.e., on a high
 place, among abominations and disgusting things, he will place the dumb one, the pagan deity, which is
 dumb like a silent stone. high Heb. כָּנֶף, lit. wing, an expression of height, like the wing of a flying bird.
 and until destruction and extermination befall the dumb one and the ruling of the abomination will endure
 until the day that the destruction and extermination decreed upon it [will] befall it, in the days of the king
 Messiah.
 befall the dumb one Heb. תִּקְרַב, reach; and total destruction will descend upon the image of the pagan deity
 and upon its worshippers.

Christian Understanding

New King James Version	
24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.	<ul style="list-style-type: none"> ➤ Seventy weeks represents 490 years [70×7 years=490] ➤ 490 years determined on Daniel's people (your people = The Jews) and Jerusalem (your city = Jerusalem) ➤ Within these 490 years Seven events will take place <ol style="list-style-type: none"> 1. Finish Transgression 2. Make an end of sins 3. Make reconciliation for iniquity 4. Bring in everlasting righteousness 5. Seal up vision 6. Seal up Prophecy 7. Anoint the Most Holy

	<p style="text-align: center;">1. Finish Transgression 2. Make an end of Sins 3. Make reconciliation for iniquity</p> <p style="text-align: right;">4. Bring in everlasting righteous 5. Seal up vision 6. Seal up prophecy 7. Anoint the most holy</p> <p style="text-align: center;">490-years determined (Seventy weeks) on Jerusalem (Your holy city) and the Jewish people (Your people)</p>								
25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times	<ul style="list-style-type: none"> ➤ 490-Year period begins with command to restore Jerusalem, including (Street and wall vs. 25 in troublous times) <p>This best fits the order of King Artaxerxes who gave Nehemiah “Letters” allowing him to rebuild the gates in 444 B.C. (Nehemiah 2:1-8)</p> <ul style="list-style-type: none"> ➤ This 490-year period is divided into three parts. <ol style="list-style-type: none"> 1. 7 weeks or 49 years 2. 62 weeks or 434 years 3. <u>1 week or 7 years</u> 70 Weeks or 490 years <ul style="list-style-type: none"> ➤ From the command to “Build Jerusalem” until “Messiah the Prince” (<i>Mashiach Nagiyd</i>) there is 483 years ($7 + 62 = 69$) because 69 “Sevens” is equal to 483. Since the command to rebuild Jerusalem, including the walls, was given in 444 B.C. the date “Messiah” was “Cut off” (Vs. 26) is A.D. 33 (444 B.C. – 483 years= 39 A.D. using a solar –calendar, the Jewish-calendar was Lunar, so one year was equal to 360 days not 365 days) <div style="border: 1px solid black; padding: 10px; width: fit-content; margin-left: auto; margin-right: auto;"> <table border="1" style="width: 100%; border-collapse: collapse;"> <tr> <td style="padding: 5px;">Command to restore Jerusalem 444 B.C.</td> <td style="padding: 5px;">Messiah “cut-off” in A.D. 33</td> </tr> <tr> <td style="padding: 5px; text-align: center;">7 weeks</td> <td style="padding: 5px; text-align: center;">62 weeks</td> </tr> <tr> <td colspan="2" style="padding: 5px; text-align: center; background-color: #ffffcc;">69 weeks= 483 Years</td> </tr> <tr> <td style="padding: 5px; text-align: center;">483-Jewish Years = 476.06 “Our years” (Lunar Calendar)</td> <td style="padding: 5px; text-align: center;">(Solar Calendar)</td> </tr> </table>  </div>	Command to restore Jerusalem 444 B.C.	Messiah “cut-off” in A.D. 33	7 weeks	62 weeks	69 weeks= 483 Years		483-Jewish Years = 476.06 “Our years” (Lunar Calendar)	(Solar Calendar)
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26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.	<ul style="list-style-type: none"> ➤ At the end of the 62 “Sevens” in A.D. 33, the Messiah is “cut off”. This Messiah or “anointed one” cut off is the “Servant” in Isaiah 52:13-53:12, who dies for the sins of the world. At his death, 69 of the 70 weeks is complete, that were “Determined” on the Jewish people and Jerusalem. ➤ Following the death of Messiah, “The people” (The Romans) would destroy the Temple and city of Jerusalem in A.D. 70 ➤ The people who destroy Jerusalem (The Romans) are linked to a future “Prince who is to come” ➤ “Desolations” are determined until the end. There still remains one 7-year period (1 Week). Deuteronomy 28:63-68 warns about the Desolations which befall the Jewish people after Jerusalem is destroyed. 								

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<p>27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."</p>	<p>The Jewish Temple was destroyed by the Romans in A.D. 70, this is the only location where a Temple could be built. In the final week, (7-years) the future, "Prince who is to come" (Vs. 26) allows the Temple to be rebuilt. Jews are gathered from the nations,</p> <ul style="list-style-type: none"> ➤ The future world leader makes an agreement with many for 1 "Seven", allowing the Jewish Temple to be rebuilt. ➤ After 3 ½ years, "Middle of the Week", he breaks the agreement stopping "Sacrifice and offering" at the new Temple. ➤ He ("the prince who is to come") set up an image on the Temple, the "Abomination of desolation". ➤ This causes the Lord to judge the enemies of Israel, "The nations", by pouring out his wrath (the consummation) on the "Desolate". ➤ At the end of this period (Week), Israel comes to know their Messiah, the "Servant Messiah", Yeshua rejected at first coming. (Isaiah 52:13-53:12) 																
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http://www.truthnet.org/TheMessiah/10_Messiah Objections _ Daniels70weeks