

YESHU IN DANIEL 9: A “WEEK” PROPHECY

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I. INTRODUCTION

The ninth chapter of Daniel is perhaps one of those most difficult chapters in the entire bible to understand. Evangelical Xtians however have hit “pay dirt” in exploiting this chapter as an “irrefutable proof” that Yeshu, their Messiah was to come and die before the destruction of the second Temple. They use an intricate calculation to start the prophecy from a specific date and have it end upon Yeshu’ triumphant entry into Jerusalem while riding on a donkey (or two).

This presentation will provide you with a detailed explanation of the ninth chapter of the Book of Daniel from both the Evangelical Xtian perspective and from the correct Jewish understanding. Please remember; these are not two competing theologies arguing over a point of prophecy. This is a Jewish book, in our language, the language of Hebrew which 99.98% of Xtians can’t even read.

II. THE XTIAN PERSPECTIVE

Isaiah 53, although prophesying about Yeshu according to the Evangelical Xtian understanding, doesn’t exactly point to Yeshu. Isaiah 53, lacks a specific mention of “the messiah”. Evangelicals turned elsewhere in our Hebrew Bible to introduce a new proof text which they claim points directly to the coming of their messiah figure. The ninth chapter of Daniel, according to Evangelicals, points exactly to the date the Yeshu first claims to be the Messiah in 32 CE. For the purpose of this study, we will be using the most widely accepted Xtian Translation of the “Old Testament” known as the King James Version (KJV).

Daniel 9:22-27 (KJV) – (22) And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. (23) At the beginning of thy supplications the commandment came forth, and I am come to show [thee]; for thou [art] greatly beloved: therefore understand the matter, and consider the vision. (24) Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. (25) Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. (26) And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined. (27) And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

The Xtian perspective here is that there are seventy weeks of years. That is one week is equal seven years. The Evangelical Xtian will inform us that Daniel is being told about the coming of the Messiah, and that the Messiah will be killed.

The text tells us that **“from the going forth of the commandment to restore and rebuild Jerusalem until the coming of The Messiah, The Prince shall be seven weeks and three score and two weeks.”** $7+62 = 69$ weeks. So after 69 weeks of years which is 483 years, The Messiah will be on earth, and shortly afterward, **“shall Messiah be cut off, but not for himself.”**

Evangelical Xtians will tell us that from the time of the Second Temple period, this prophecy has been understood to be a precise mathematical prediction of the time of Messiah’s coming.

The date of the commandment to restore and rebuild Jerusalem according to Evangelical Xtians could be one of four possible dates given in the Hebrew bible.

1. Decrees by Cyrus in 538 BCE, recorded by Ezra in 1:1-4 and Ezra 5:13-17; to rebuild the temple,
 - a. 1 In the first year of Cyrus king of Persia, in order to fulfill the word of HaShem spoken by Jeremiah, HaShem moved the heart of Cyrus king of Persia to make a proclamation throughout his realm and to put it in writing: 2 "This is what Cyrus king of Persia says: "HaShem, the God of heaven, has given me all the kingdoms of the earth and he has appointed me **to build a temple for him at Jerusalem** in Judah. 3 Anyone of his people among you--may his God be with him, and let

him go up to Jerusalem in Judah and build the temple of HaShem, the God of Israel, the God who is in Jerusalem. 4 And the people of any place where survivors may now be living are to provide him with silver and gold, with goods and livestock, and with freewill offerings **for the temple** of God in Jerusalem." (Ezra 1:1-4).

- b. 13 "However, in the first year of Cyrus king of Babylon, King Cyrus issued a decree **to rebuild this house of God**. 14 He even removed from the temple of Babylon the gold and silver articles of the house of God, which Nebuchadnezzar had taken from the temple in Jerusalem and brought to the temple in Babylon. "Then King Cyrus gave them to a man named Sheshbazzar, whom he had appointed governor, 15 and he told him, 'Take these articles and go and **deposit them in the temple in Jerusalem. And rebuild the house of God** on its site.' 16 So this Sheshbazzar came and laid the foundations of the house of God in Jerusalem. From that day to the present it has been under construction but is not yet finished." 17 Now if it pleases the king, let a search be made in the royal archives of Babylon to see if King Cyrus did in fact issue **a decree to rebuild this house of God** in Jerusalem. Then let the king send us his decision in this matter. (Ezra 5:13-17).

2. And by Darius in 517 BCE, recorded in Ezra 6:6-12; another decree to rebuild the temple.

- a. 6 Now then, Tattenai, governor of Trans-Euphrates, and Shethar-Bozenai and you, their fellow officials of that province, stay away from there. 7 **Do not interfere with the work on this temple of God**. Let the governor of the Jews and the Jewish elders rebuild this house of God on its site. 8 Moreover, I hereby decree what you are to do for these elders of the Jews in the **construction of this house of God**: The expenses of these men are to be fully paid out of the royal treasury, from the revenues of Trans-Euphrates, so that the work will not stop. 9 Whatever is needed--young bulls, rams, male lambs for burnt offerings to the God of heaven, and wheat, salt, wine and oil, as requested by the priests in Jerusalem--must be given them daily without fail, 10 so that they may offer sacrifices pleasing to the God of heaven and pray for the well-being of the king and his sons. 11 Furthermore, I decree that if anyone changes this edict, a beam is to be pulled from his house and he is to be lifted up and impaled on it. And for this crime his house is to be made a pile of rubble. 12 May God, who has caused his Name to dwell there, overthrow any king or people who lifts a hand to change this decree or to destroy this temple in Jerusalem. I Darius have decreed it. Let it be carried out with diligence. (Ezra 6:6-12)

3. Artaxerxes' decree in 445 BCE (Nehemiah 2:5-7).
 - a. (5) And I said unto the king, If it please the king, and if thy servant have found favor in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it. (6) And the king said unto me, (the queen also sitting by him,) For how long shall thy journey be? and when wilt thou return? So it pleased the king to send me; and I set him a time. (7) Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

The first three are rejected by Evangelical Xtians because they don't specifically mention Jerusalem, but only the Temple, and because using any of the other "options" would not correctly calculate the coming of their Messiah.

In fifth century BCE, Nehemiah, cup bearer to the Media-Persian king Artaxerxes Longimanus, wrote in Nehemiah 2:1:

"And it came to pass in the month of Nisan, in the 20th year of the reign of Artaxerxes, when wine was before him; I took wine and gave it to the king. Now I had never been sad in his presence before. Therefore, the king said to me 'why is your face sad, since you are not sick.'" (Nehemiah 2:1-2.)

This would be the 20th year of his reign in 445 BCE. We are to assume that Nehemiah means the first day of Nissan and in doing so we can arrive at this decree being given on March 14th, 445 BCE.

483 years from the year 445 BCE would put us at March 14th, 37 CE. Much too late for the cutting off of the Xtian Messiah. Xtian Missionaries tell us that there is such a thing as a prophetic year. The prophetic year is 360 days, and corresponds to 12 months of 30 days. The Evangelical Xtians have looked to their own New Testament for proof of this prophetic year. They cite **Revelation 12:6** which mentions a 1,260 day period which relates to the three-and-a-half-year period mentioned in **Revelation 12:13-14** and in **Daniel 9:27**. For three-and-a-half years to equal 1,260 days ($3.5 \times 360 = 1260$), one would have to measure years in 360-day increments. That of course doesn't mean that the earth's orbit of the sun is going to speed up or change, it just simply means that the prophetic year is a measure of time in which a "year" has 360 days, nothing more, nothing less. It's no different than weighing a bag of groceries using the metric system of kilograms and then using the old English system of pounds and ounces. It is not that one system causes the groceries to weigh more or less, but rather the two systems describe the weight in different units. So too does the

prophetic year in comparison to our solar calendar - it uses a different system to measure time.

If we accept the Evangelical Xtian use of prophetic years, then 69 weeks of years would equal 173,880 days (483 x 360). If we convert this back to the Julian calendar this would arrive at a date of April 6, 32 CE. Which is claimed to be the date that Yeshu rode into Jerusalem on a donkey (or two).

And after this time period, Yeshu was "cut off" which the Evangelical Xtians claim means to be killed.

In the Xtian model, the 69 weeks are separate from the last, or 70th week which is to occur sometime in the future during what Evangelicals call "the rapture". There are some Evangelicals who split the 70th week into two parts, saying 3.5 years are for Yeshu' ministry on earth, and the final 3.5 years will occur at the rapture.

I have presented for you a summary of the Evangelical Xtian perspective taken from a book called The Coming of the Prince, by Sir Robert Anderson

- The Seventy Weeks of Daniel - **[Interpreted by Sir Robert Anderson]**
 - From the decree to rebuild Jerusalem to the coming of the King (according to Daniel 9:24-25) will be: 7 + 62 "weeks" = 69 groups of seven years. $7 \times 69 = 483$ years
 - Based on Revelation 11:2, 13:5 and 11:3, 12:6 which indicates that 42 months [3.5] years equals 1,260 days - A prophetic year is 360 days [Babylonian]
 - $483 \times 360 = 173,880$ days
 - Artaxerxes started his reign in 465 B.C. The decree to rebuild Jerusalem was given on the first day of Nisan, in the 20th year of Artaxerxes. In our calendar system (the Julian) that date is March 14, 445 B.C. (Nehemiah 2:1).
 - Yeshu started His ministry in the 15th year of Tiberius (see Luke 3:1-2 - 1 In the fifteenth year of the reign of Tiberius Caesar-- 2 during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the desert.). Tiberius started his reign in 14 A.D., so Yeshu' ministry started in 29 A.D. Yeshu celebrated four Passovers during His ministry: one each in 29, 30, 31 and His final Passover in 32.
 - From 445 B.C. to 32 A.D. is 476 Julian years (not 477, because there is no year 0).
 - $476 \times 365 = 173,740$ days
 - Adjustment: for leap years in the period, add 116 days - 173, 856
 - The date of ancient Passovers can be calculated by lunar charts, so it is possible to calculate the exact day of Yeshu' triumphal entry into Jerusalem as April 6, 32 A.D.

- Adjustment: from March 14 to April 6, add 24 days
- The total number of days from March 14, 445 B.C. to April 6, 32 A.D.: 173,880 days
- Number of days prophesied in Daniel 9:25: 173,880 days

III. AN ANALYSIS OF TRANSLATIONS

At this point it seems that there may be some validity to what the Evangelicals are telling us. It is important to know that what we were examining was an English Translation completed by Xtians in the year 1611. It is important to get a little bit of background on Daniel himself and look at the book which bears his name.

The book of Daniel was not written by Daniel but rather by Ezra the Scribe after Daniel had returned to Israel. Ezra is the author of Daniel, Ezra, and Nehemiah which are all part of one book. In fact if we look at these three works together we can see some interesting facts.

1. Daniel and Ezra all use sporadic elements of the Aramaic language, for unknown reasons. Daniel 2:4 through 7:26, Ezra 4:8-6:18, and Ezra 7:12-26 use Aramaic, the language of the Babylonian Exile.
2. The first word of Ezra starts with “AND” in the word u’vishanat **וּבִשְׁנַת**
3. This use of “In the (X) year of (KING)...” to introduce a new train of thought is used throughout Daniel in the form of bish’nat or u’vishnat (Daniel 1:1, 2:1, 7:1, 8:1, 9:1, 10:1, Ezra 1:1.)
4. After Ezra 1:1 the Jews are back in the land and the time is no longer kept by that reckoning, but rather... “in the second year of their arrival... in the days of Artaxerxes... etc.”

Daniel himself is not a prophet. Daniel’s problem throughout this book is that he did not understand prophecy. Visions and prophecies are constantly being explained to him due to his lack of understanding. Chapter nine is a clear example of this. Daniel was born in Israel and came to the court of Babylon at a very early age. In Daniel 1:21, we see that Daniel leaves to return to Israel in the first year of Cyrus. The events of chapter nine take place one year before this return. The events of chapter 10 take place on the road back to Israel. There are frequent quotes of Daniel throughout the book that seem to indicate that he is the author, however we can see plainly that Daniel returned to Israel with Ezra, who penned his tale and visions.

Xtians have split up the works of Ezra and have placed Daniel among the prophets, between Ezekiel and Hosea. It is their extensive use of this book to justify writings of the New Testament that lead their cannon to develop this scheme. Daniel is “apocalyptic” in nature. This is a trait common in the New

Testament because of its reliance on the pseudopigraphic book of Enoch in its original authorship, which is itself a poor attempt to copy the story of Daniel. This makes Daniel ideal for patching up some very difficult theological inconsistencies in the New Testament, and is the reason the Xtians hold such regard for the “prophet” Daniel.

By moving Ezra and Nehemiah away from Daniel, a logical progression is split up and instead of Ezra and Nehemiah answering the questions and visions left by Daniel, the Xtian New Testament steps in to offer those answers.

With this brief introduction to the Book of Daniel, we will now examine the verses in question one at a time. We have selected for this teaching, two of the most popular evangelical Xtian translations, The King James or Authorized Version, and the New International Version. A clear unbiased translation of the Hebrew appears next to these, it is based on the Hebrew text and not on any particular Jewish translation into English. Scans from the Ben Yehuda Hebrew English dictionary will be used as well.

Daniel 9:22

וַיְבִן וַיְדַבֵּר עִמִּי וַיֹּאמֶר דָּנִיֵּאל עֲתָה יֵצְאָתִי לְהַשְׁכִּילָךְ בִּינָה:		
va.ya.ven va.ye.da.ber i.mi va.yo.mar da.ni.yel a.ta ya.tsa.ti l'has.kil.cha vi.na:		
King James	NIV	Correct Translation
And he informed [me], and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.	He instructed me and said to me, "Daniel, I have now come to give you insight and understanding.	He made me understand and spoke with me. He said: Daniel, I have gone forth now to teach you understanding.

There appear to be no problems in verse 22.

Daniel 9:23

בְּתַחֲלֵית תַּחֲנוּנֶיךָ יֵצֵא דָבָר וְאָנִי בָאתִי לְהַגִּיד כִּי חֲמוּדוֹת אֶתָּה וּבֵין בְּדָבָר וְהִבֵּן בְּמִרְאָה:		
bit.chi./at ta.cha.nu.nei.cha ya.tsa da.var va.a.ni ba.ti l'ha.gid ki cha.mu.dot a.ta u.vin ba. da.var v'ha.ven ba.mar.e:		
King James	NIV	Correct Translation
At the beginning of thy supplications the commandment came forth, and I am come to shew [thee]; for thou [art] greatly beloved: therefore understand the matter, and consider the vision.	As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision:	At the beginning of your supplications a word went forth, and I have come to relate it, for you are beloved. Look into the word and gain understanding in the vision.

Several words have been highlighted in text. The word “davar” in Hebrew means “word” or “thing”. Nearly all Xtian translations render this as “commandment.” The Hebrew word for commandment is well known, it is “mitzvah”. If it is meant in the form of the word decree, that word is used in verse twenty-four and is “chatak”.

This word davar is used several times in Daniel 9; let’s see how the KJV translates the word davar in all other occasions.

9:2 - whereof the **word** of HaShem came to Jeremiah the prophet...

9:12 - And he hath confirmed his **words**...

9:23 - the **commandment** came forth...

9:23 - understand the **matter**... (*davar can also mean “thing”)

9:25 – from the going forth of the **commandment**...

10:1 - In the third year of Cyrus king of Persia a **thing** was revealed unto Daniel, whose name was called Belteshazzar; and the **thing** [was] true, but the time appointed [was] long: and he understood the **thing**, and had understanding of the vision.

The above information is very similar to the NIV and other Xtian translations of Daniel 9. We find that Xtian translations consistently translate the word “**davar**” correctly as **word or thing**, except here in second half of Daniel 9, which is used by the church as a proof text for the coming of Yeshu. Here the word **davar** becomes **commandment** in the KJV, in order that the “prophecy” can be fulfilled by Yeshu.

The word **davar** in this chapter is referring to the word of G-d, or prophecy. If you substitute the word prophecy for “word” in the above translation, the context of the chapter comes into sharp relief.

Daniel 9:25

<p>שְׁבַעִים שָׁבָעִים נְחָתָךְ עַל־עַמֶּךָ וְעַל־עִיר קְדֹשְׁךָ לְכֹלֵי הַפֶּשַׁע וְלַחֲתָם [וְיִלְחָתָם] חַטָּאוֹת [חַטָּאת] וְלִכְפֹּר עֲוֹן וְלִהְבִּיא צְדָק עַל־מִים וְלַחֲתָם חֲזוֹן וְנָבִיא וְלִמְשַׁח קֹדֶשׁ קְדָשִׁים:</p>		
<p>sha.vu.im shiv.im nech.tach al-am.cha v'al-ir kad.she.cha l'cha.le ha.pe.sha u.le.cha.tem u.le.ha.tem cha.tavt cha.tat u.le.cha.per a.von u.le.ha.vi tse.dek o.la.mim v'lach.tom cha.zon v'na.vi v'lim.sho.ach ko.desh ka.da.shim:</p>		
King James	NIV	Correct Translation
<p>Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.</p>	<p>Seventy 'sevens'^[3] are decreed for your people and your holy city to finish^[4] transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy.^[5]</p>	<p>Seventy septets have been decreed upon your people and upon your holy city to terminate transgression, to end sin, to wipe away iniquity, to bring everlasting righteousness, to confirm the visions and prophets, and to anoint the Holy of Holies.</p>

As a point of interest to the translation, we must point out that the word **shavuim** does not literally mean weeks. The word for weeks is the feminine **shavuot**. The word **shavuim** means sevens or septet, a set of seven of something. In this case, by context and by other verses in Tanach we know this to be sets of seven years. Weeks is commonly used and is in no way deceptive in its use for English translations.

Daniel 9:25

<p>וְתִדַע וְתִשְׁכַּל מִן־מִצְאָ דָבָר לְהַשִּׁיב וּלְבְנוֹת יְרוּשָׁלַם עַד־מָשִׁיחַ נָגִיד שְׁבַעִים שְׁבַעִים וּשְׁבַעִים שָׁשִׁים וּשְׁנַיִם תָּשׁוּב וּנְבִנְתָה רְחוֹב וְחַרוֹץ וּבְצוֹק הָעֵתִים:</p>		
<p>v'te. da v'tas. kel min-mo. tsa da. var l'ha. shiv v'liv. not y'ro. u. sha. lam ad- ma. shi. ach na. gid sha. vu. im shiv. a; v'sha. vu. im shi. shim u. she. na. yim ta. shuv v'niv. n'ta r'chov v'cha. ruts u. ve. tsok ha. i. tim:</p>		
King James	NIV	Correct Translation
<p>Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.</p>	<p>“Know and understand this: From the issuing of the decree [6] to restore and rebuild Jerusalem until the Anointed One, [7] the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble.</p>	<p>Know and comprehend: From the emergence of the word to restore and to build Jerusalem until an anointed prince will be seven septets; and for sixty two septets it will be rebuilt, street and moat, but in troubled times.</p>

Once again we see that the word **davar** has been mistranslated as **commandment or decree**. There is no justification for this mistranslation. It is done only to allow for the use of latter decrees to calculate a date for the vision.

The KJV translates **mashiach nagid** as “the Messiah the Prince”. There are very serious problems with this rendering. There are no capital letters in Hebrew. Their use here by the KJV is simply to point you towards their belief that this is Yeshu.

Secondly the definite article does not appear here. The definite article in Hebrew is know as the “hai hayadia” and would read **ha mashiach**. Neither is there a definite article defining **nagid**.

The KJV translates **mashiach** as “**Messiah**”, two times in this chapter. This word appears in Tanach 39 times. On every occasion outside of this chapter it is properly

translated as **anointed one**. The NIV gets this correct, but has added the definite article and capitalized it.

The word “**Messiah**” is a Greek rendering of the word **mashiach**, or more likely the word **moshiyah**, meaning “savior”. They are spelled differently and have different roots.

The word **mashiach** was never used for the future king of Israel until the first century BCE, about 100 years before the alleged events in the Xtian New Testament. If you were to ask Daniel himself, “Where is the mashiach?” his answer to you would be, “which one?” The future king of Israel, today known as the **messiah**, is never referred to as “**the messiah**”. Daniel would not have used this word to indicate this future king. Tanach rather refers to this future King of Israel simply as David.

Let’s examine how the word **mashiach** is used throughout Tanach as prepared by Uri Yosef in the following graph.

Table II.A-2 – The term מָשִׁיחַ (*mashi'akh*) in the Hebrew Bible and its KJV renditions

Hebrew Term	Freq.	Pronunciation	References	Correct Translation	KJV Rendition
מָשִׁיחַ	3	mah-SHEE-akh	2 Sam 1:21	an anointed	anointed
			Dan 9:25	an anointed	The Messiah
			Dan 9:26	an anointed	Messiah
הַמָּשִׁיחַ	4	ha'mah-SHEE-akh	Lev 4:3,5,16,6:15[22]	the anointed	[the priest] that is anointed
מְשִׁיחַ	8	m ^e -SHEE-akh	1 Sam 24:6,10, 26:16; 2 Sam 1:14,16, 19:22[21], 23:1; Lam 4:20	anointed [of]	anointed [of]
בַּמָּשִׁיחַ	3	bim-SHEE-akh	1 Sam 26:9,11,23	against the anointed of -	against [HaShem's] anointed
לְמָשִׁיחַ	1	lim-SHEE-akh	1 Sam 24:7	to the anointed of -	to [HaShem's] anointed
מְשִׁיחִי	1	m ^e -shee-KHEE	1 Sam 2:35	my anointed	mine anointed
לְמָשִׁיחִי	1	lim-shee-KHEE	Ps 132:17	for/to my anointed	for mine anointed
מְשִׁיחֶךָ	6	me-shee-KHEH-cha	Hab 3:13; Ps 84:10[9], 89:39[38],52[51], 132:10; 2 Chron 6:42	your anointed	thine anointed
מְשִׁיחוֹ	7	me-shee-KHO	1 Sam 2:10, 12:3,5, 16:6; Ps 2:2*, 20:7[6], 28:8	his anointed	his anointed, *[HaShem's] anointed
לְמָשִׁיחוֹ	3	lim-shee-KHO	2 Sam 22:51; Is 45:1; Ps 18:51[50]	to his anointed	to his anointed
בַּמְשִׁיחִי	2	bim-shee-KHAI	Ps 105:15;	at/upon my	[touch not] mine

			1 Chron 16:22	anointed	anointed
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The most glaring blatant mistranslation or rather misrepresentation of Daniel 9 occurs in this verse. Both the KJV and the NIV above contract two different periods of time together.

Daniel 9:25 – KJV - Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be **seven weeks, and threescore and two weeks**: the street shall be built again, and the wall, even in troublous times.

The justification is that $7+60+2 = 69$ weeks, which is the time period used to cover the gap between the events in Daniel and Yeshu.

Under no circumstances would a reader in Hebrew even consider these to be one time period. To explain in English, no language uses the term “seven and sixty-two” to mean sixty-nine. All languages, including Hebrew count off of base ten, with the exception of ancient Mayan.

In the Hebrew there is a punctuation mark known as an **etnacta**, which acts like an English semicolon. This punctuation mark has been removed from the KJV, in order to fuse together the two time periods.

“from the going forth of the word to restore and build Jerusalem until an anointed prince will be seven weeks **[STOP]**; and for sixty-two weeks it shall be rebuilt...

The unnatural compression of the time periods leaves a serious theological question to be answered by Evangelical Xtians who support this misrepresentation. Let’s examine.

...unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: **the street shall be built again, and the wall, even in troublous times.**

If according to the rendering of the KJV, the Messiah (Yeshu) comes after seven and sixty-two weeks (483 years), then when exactly is the city rebuilt. By detaching the sixty-two weeks from “the street shall be built again, and the wall, even in troublous times” the KJV is stating that Jerusalem won’t be rebuilt until after Yeshu comes and those would be troublous times.

Thanks to the research of Rabbi Tovia Singer of Outreach Judaism, we know now that this combination of the time periods in the KJV is relatively recent. Rabbi Singer examined the original 1611 King James Version duplicated from the original plates at Oxford University. (Copied with permission of Outreach Judaism) It reads:

King James Version 1611 Edition

Daniels vifion.	Chap.x.	He is dumbe.
<p>† Heb. a man of desires.</p> <p>† Or, to re- straine.</p> <p>† Or, to seale vp.</p> <p>† Heb. pro- phet.</p> <p>† Heb. shall returne and be built.</p> <p>† Or, breach or ditch.</p> <p>† Hebr. in strait of times.</p> <p>† Or, shall have no- thing.</p> <p>† Or, it shall be cut off by desolations.</p> <p>† Or, with the abomi- nable ar- mies.</p> <p>* Mat. 24. 18. make 12. 14. luke</p>	<p>art † greatly beloued : therefore vnder- stand the matter, & consider the vision.</p> <p>24 Seuentie weekes are determi- ned vpon thy people, and vpon thy holy citie, to finish the transgression, and to make an ende of sinnes, and to make reconciliation for iniquitie, and to bring in euerlasting righteousnes, and to seale vp the vision and † prophecie, and to anoynt the most Holy.</p> <p>25 Know therefore and vnderstand, <i>that</i> from the going fourth of the com- mandement to restore and to build Ier- usalem, vnto the Messiah the Prince, <i>shall be seuen weekes</i>; and threescore and two weekes, the street † shall be built a- gain, and the wall, euen † in trou- blous times.</p> <p>26 And after threescore and two weekes, shall Messiah be cut off, but not for himselfe, and the people of the Prince that shall come, shall destroy the citie, and the Sanctuarie, and the ende thereof <i>shall be</i> with a flood, and vnto the ende of the warre desolations are determined.</p> <p>27 And hee shall confirme the coun- tant with many for one weeke : and in the midst of the weeke he shall cause the sacrifice and the oblation to cease, and for the ouerspreeding of * abominati- ons hee shall make it desolate, euen vn- till the consummation, & that determi- ned, shalbe powred vpon the desolate.</p>	<p>ded with fine gold of Vphaz.</p> <p>6 His body also <i>was</i> like the Berill, and his face as the appearance of light- ning, and his eyes as lampes of fire, and his armes, and his feete like in colour to polished brasse, and the voice of his words like the voice of a multitude.</p> <p>7 And I Daniel alone saw the vi- sion: for the men that were with mee saw not the vision: but a great quaking fell vpon them, so that they fled to hide themselues.</p> <p>8 Therefore I was left alone, and saw this great vision, and there remai- ned no strength in me: for my * come- linesse was turned in me into corrupti- on, and I retained no strength.</p> <p>9 Yet heard I the voice of his words: and when I heard the voice of his wordes, then was I in a deepe sleepe on my face, and my face toward the ground.</p> <p>10 ¶ And behold, an hand touched me, which † set me vpon my knees, and vpon the palmes of my hands.</p> <p>11 And hee said vnto me, O Daniel, † a man greatly beloued, vnderstand the wordes that I speake vnto thee, and † stand vpright: for vnto thee am I now sent; and when he had spoken this word vnto me, I stood trembling..</p> <p>12 Then sayd hee vnto me; Feare not, Daniel: for from the first day that thou diddest set thine heart to vnder-</p> <p>† Or, vigor. * Dan. 7. 29.</p> <p>† Heb. mo- ued.</p> <p>† Heb. a man of desires.</p> <p>† Heb. stand vpon thy standing.</p>

CLOSEUP

25 Know therefore and vnderstand,
that from the going fourth of the com-
mandement to restore and to build Ier-
usalem, vnto the Messiah the Prince,
shall be seuen weekes; and threescore and
two weekes, the street † shall be built a-
gain, and the || wall, euen † in trou-
blous times.

“vnto the Messiah the Prince, shall be seuen weekes; and threescore and two weekes, the street shall be build againe, and the wall, euen in troublous times.”

SOMEONE CHANGED THE KING JAMES VERSION. THE MODERN KJV IS NOT THE ORIGINAL 1611.

The original KJV translators knew enough to separate these two time periods. Someone between 1611 and today altered the text of the KJV to combine these two time periods. Other modern Evangelical Xtian translations followed the lead of the KJV in this misrepresentation.

Further research has pinpointed the change to sometime in the late nineteenth century.

These seven weeks are distinct and separate from the sixty-two and we will examine this again in the next verse.

There is one more mistranslation here that is specific to the KJV.

...the street shall be built again, and **the wall**, even in troublous times.

The word here is **charutz** which means **trench** or **moat**. It can never mean wall. The word for this kind of wall is very easy, it is well known. Thousands of Jews pray towards it every day in Jerusalem. That word is **kotel** meaning a massive city wall. There are other words for wall, such as a wall in your house which is **kir**. All other Xtian translations get this correct, except for the KJV.

This is done in order to associate the “**commandment**” of Artaxerxes to rebuild the **wall** (Nehemiah 2:7), with the “**commandment**” to restore and build Jerusalem here in Daniel 9.

Daniel 9:26

וְאַחֲרֵי הַשְּׁבַעִים שָׁשִׁים וּשְׁנַיִם יָפֶרֶת מְשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נֶגִיד הַבָּא וְקִצּוֹ בְּשֹׁטֶף וְעַד קֵץ מְלַחְמָה נִחְרָצֶת שְׁמֹמֹת׃		
v'a.cha.rei ha.sha.vu.im shi.shim u.she.na.yim yi.ka.ret ma.shi.ach v'ein lo v'ha.ir v'ha.ko.desh yash.chit am na.gid ha.ba v'ki.tso va.she.tef v'ad kets mil.cha.ma ne.che.re.tset sho.me.mot.		
King James	NIV	Correct Translation
And after threescore and two weeks shall Messiah be cut off, but not for himself : and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.	After the sixty-two 'sevens,' the Anointed One will be cut off and will have nothing. ^[8] The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.	Then, after the sixty two septets, an anointed one will be cut off and will exist no longer ; the people of a prince will come, and will destroy the city and the Sanctuary; but its end will be like a flood. Then, until the end of war, desolation is decreed.

In the previous verse we examined the combination of the seven septets with a second and found any explanation for this combination absent. The first sentence of this verse confirms this separation.

Then, after **the sixty two septets**, an anointed one...

The definite article is used here. The transliteration reads: v'acharei **hashavuim shishim** u'shenayim. **Hashavuim** means THE septets/weeks.

This is omitted in the KJV to remove specificity of it as a distinct time period.

KJV - And after **threescore and two weeks**...

Notice the verse does not read “after the sixty nine weeks”, and clearly confirms that the manipulation of the text by Evangelical Xtian ‘translators’ is not honest and is done to guide the thinking of the reader.

The word mashiach is once again mistranslated as Messiah, or the Anointed One. We do not need to cover this point again.

With the separation of 62 septets from the anointed prince/ruler to this anointed one in verse 26, it is clear that we are dealing with two separate anointed ones. The words **mashiach nagid** in verse 25 represent a separate person from the word **mashiach** in verse 25. Daniel repeats the word only as a title, just as he repeats the word **nagid** (prince/ruler) in this verse. This **nagid** is not anointed or chosen for service, as the first one was, and represents a new person. Nor is the **mashiach**, who is cut off, called a leader (**nagid**) in this verse. In verses 25 and 26 we are dealing with three individuals, **mashiach nagid** (and anointed/favored ruler), **a mashiach** (an anointed one/priest), and a **nagid** (a ruler).

The word **yikaret** which is the future tense of **kareit** (cut off) is used in connection with this anointed one. The term “cut off”, although translated correctly is misused by Evangelical Xtians to mean **killed**. A cursory study of the Tanach shows that this word is never used in connection with death, but rather a term used in connection only with wicked people for the destruction of the soul. It can also be translated as to be separated, as in “separated from an occupation or the land”.

Exodus 12:15 - Seven days you shall eat unleavened bread; on the first day you shall put away leaven out of your houses, for if any one eats what is leavened, from the first day until the seventh day, that person shall be **cut off** from Israel.

Exodus 30:33 - Whoever compounds any like it or whoever puts any of it on an outsider shall be **cut off** from his people." (in reference to using the anointing oil)

Exodus 31:14 - You shall keep the Sabbath, because it is holy for you; every one who profanes it shall be put to death; whoever does any work on it, that soul shall be **cut off** from among his people.

Leviticus 7:20 - but the person who eats of the flesh of the sacrifice of HaShem's peace offerings while an uncleanness is on him, that person shall be **cut off** from his people.

Numbers 9:13 - But the man who is clean and is not on a journey, yet refrains from keeping the Passover, that person shall be **cut off** from his people, because he did not offer HaShem's offering at its appointed time; that man shall bear his sin.

1st Samuel 2:19 - "He will guard the feet of his faithful ones; but the wicked shall be **cut off** in darkness; for not by might shall a man prevail.

Psalms 37:28 - For HaShem loves justice; he will not forsake his saints. The righteous shall be preserved for ever, but the children of the wicked shall be **cut off**.

Psalms 37:38 - But transgressors shall be altogether destroyed; the posterity of the wicked shall be **cut off**.

Hosea 8:4 - They have set up kings, but not from Me, they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be **cut off**. (about the Northern Tribes of Israel)

Righteous people are never "cut off"; this term **kareit** refers only to the wicked. If missionaries choose to use it for Yeshu, we have no objection.

The phrase **v'ein lo** has been mistranslated by the KJV and several other notable Evangelical Xtian bibles as "but not for himself". This simply stated is a mistranslation and can never mean "but not for himself". It means literally, "will be no more", "no longer exist", "will be nothing". Amazing if you look at the NIV translation, the authors choose to translate it correctly. This is quite surprising considering the character of that 'translation'.

וְהִגְבִּיר בְּרִית לְרַבִּים שָׁבוּעַ אֶחָד וַחֲצֵי הַשָּׁבוּעַ יִשְׁבֵּית זָבַח וּמִנְחָה וְעַל כִּנּוֹף שְׂקוּצִים מְשִׁמֵּם וְעַד-כֹּלָה וְנִחְרָצָה תִּתֵּן עַל-שׁוּמֵם:		
V'hig.bir b'rit la.ra.bim sha.vu.a e.chad va.cha.tsi ha.sha.vu.a yash.bit ze.vach u.min.cha v'al k'naf shi.ku.tsim m'sho.mem v'ad-ka.la v'ne.che.ra.tsa ti.tach a.lo- sho.mem:		
King James	NIV	Correct Translation
And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.	He will confirm a covenant with many for one 'seven.' ^[9] In the middle of the 'seven' ^[10] he will put an end to sacrifice and offering. And on a wing of <i>the temple</i> he will set up an abomination that causes desolation, until the end that is decreed is poured out on him. ^[11] " ^[12]	He will forge a strong covenant with the great ones for one septet; but for half of that septet he will abolish sacrifice and meal offering, and the mute abominations will be upon soaring heights, until extermination as decreed will pour down upon the mute abomination.

Although either great ones, or many are correct, the context leans towards an understanding of l'rabim as "to great ones", or leaders.

We can conclude that Evangelical Xtian 'translations' of Daniel 9 have been manipulated and mistranslated in order to insert Yeshu into the Hebrew bible. Although our analysis here only included two of these translations, further independent study will show that all such xtian 'translations' follow the same pattern.

There are scholarly translations of the Xtian bible that more accurately translate Daniel 9. Oxford's New English Bible is a good example of a more honest attempt at rendering this chapter into English. However, you will never find a missionary using such a translation in their craft.

IV. PROBLEMS WITH THE XTIAN PERSPECTIVE

A. Mistranslation of DAVAR meaning WORD, and not COMMANDMENT

The church claim is based on calculating the time until the coming and death of their Messiah from the going forth of the commandment or decree to rebuild Jerusalem. In the last section we examined the Xtian translations and found this to be a mistranslation.

KJV

Know therefore and understand, [that] from the going forth of the **commandment** to restore and to build Jerusalem...

CORRECT

Know and comprehend: From the emergence of the **word** to restore and to build Jerusalem

The correct rendering here is WORD. It means prophecy or the word of G-d. This particular prophecy is referred to in the beginning of chapter 9. By using **commandment** the Evangelical Xtian can thrust the perspective past this chapter and attach this to a **commandment** in the future, in order to calculate the years and use the vision of the angel in Daniel 9 for Christological purposes.

The attachment of this mistranslated **command** to the decree of Artaxerxes would be erroneous even if we assume that the mistranslation of **davar/word** did not occur here.

Nehemiah 2:7 – (KJV):

Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

Nehemiah 2:8 – (KJV):

And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which [appertained] to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the good hand of my God upon me.

Nehemiah Chapter 3 (KJV):

Then Eliashib the high priest rose up with his brethren the priests, and they **builded the sheep gate**; they sanctified it, and **set up the doors of it**; even unto the **tower of Meah** they sanctified it, unto the **tower of Hananeel**.² And next unto him builded the men of Jericho. And next to them builded Zaccur the son of Imri.³ **But the fish gate did the sons of Hassenaah build**, who also laid the beams thereof, **and set up the doors** thereof, the locks thereof, and the bars thereof.⁴ And next unto them repaired Meremoth the son of Urijah, the son of Koz. And next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.⁵ And next unto them the Tekoites repaired; but their nobles put not their necks to the work of their LORD.⁶ **Moreover the old gate repaired** Jehoiada the son of Paseah, and Meshullam the son of Besodeiah; they laid the beams thereof, **and set up the doors thereof**, and the locks thereof, and the bars thereof.⁷ And next unto them repaired Melatiah the Gibeonite, and

Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the throne of the governor on this side the river. ⁸ Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths. Next unto him also repaired Hananiah the son of one of the apothecaries, and they fortified Jerusalem unto the broad wall. ⁹ And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem. ¹⁰ And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah. ¹¹ Malchijah the son of Harim, and Hashub the son of Pahathmoab, repaired the other piece, and the tower of the furnaces. ¹² And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters. ¹³ **The valley gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.** ¹⁴ But the **dung gate repaired** Malchiah the son of Rechab, the ruler of part of Bethhaccerem; he built it, **and set up the doors thereof, the locks thereof, and the bars thereof.** ¹⁵ But **the gate of the fountain repaired** Shallun the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, **and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloah by the king's garden, and unto the stairs that go down from the city of David.** ¹⁶ After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Bethzur, unto the place over against the sepulchres of David, and to the pool that was made, and unto the house of the mighty. ¹⁷ After him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, the ruler of the half part of Keilah, in his part. ¹⁸ After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah. ¹⁹ And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury **at the turning of the wall.** ²⁰ After him Baruch the son of Zabbai earnestly **repaired the other piece, from the turning of the wall unto the door of the house** of Eliashib the high priest. ²¹ After him repaired Meremoth the son of Urijah the son of Koz another piece, from the door of the house of Eliashib even to the end of the house of Eliashib. ²² And after him repaired the priests, the men of the plain. ²³ After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah the son of Ananiah by his house. ²⁴ After him repaired Binnui the son of Henadad another piece, from the house of Azariah **unto the turning of the wall, even unto the corner.** ²⁵ Palal the son of Uzai, over against the turning of the wall, and the tower which lieth out from the king's high house, that was by the court of the prison. After him Pedaiah the son of Parosh. ²⁶ Moreover the Nethinims dwelt in Ophel, unto the place over against the water gate toward the east, and the tower that lieth out. ²⁷ After them the Tekoites **repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.** ²⁸ From above the horse gate repaired the priests, every one over against his house. ²⁹ After them repaired Zadok

the son of Immer over against his house. After him repaired also Shemaiah the son of Shechaniah, the keeper of the east gate.³⁰ After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.³¹ After him repaired Malchiah the goldsmith's son unto the place of the Nethinims, and of the merchants, **over against the gate Miphkad, and to the going up of the corner.**³² **And between the going up of the corner unto the sheep gate repaired the goldsmiths and the merchants.**

As you can plainly see from the text above this decree had nothing to do with rebuilding Jerusalem or the Temple. The letters given to Nehemiah assured him safe passage that he might return and repair the wall and defenses of Jerusalem to protect those already living there from the attacks of the Samaritans who were hindering the construction of the Temple. This chapter of Nehemiah when read in context shows no order or decree coming from Artaxerxes to Nehemiah, but rather a series of letters allowing safe passage and the use of materials from the royal forests in order to rebuild the defenses of the city. The city has already been rebuilt and many people are living there as can be seen in chapter three.

The above point is moot, however, in light of the mistranslation of **davar**. The angel in the ninth chapter of Daniel, by using the word **davar**, makes it clear to the reader exactly where the starting point of this calculation is to begin.

B. The compression of time periods.

Evangelical Xtians in both of the translations examined ignored grammatical rules, and punctuation in their rendering of the Hebrew into English in verse 25.

Daniel 9:25 (KJV) - Know therefore and understand, [that] from the going forth of the **commandment** to restore and to build Jerusalem unto **the Messiah the Prince** [shall be] **seven weeks, and threescore and two weeks**: the street shall be built again, and **the wall**, even in troublous times.

In order for the Xtian proof text to work, it is necessary to compress the period of 7 weeks with the period of 62 weeks, even though the author makes it clear that they are separate. Remember, the Xtian proof text requires a time period of 483 years before their anointed one is to come. (69 weeks)

By combining the two time periods, the above translation leaves the reader with the impression that there is one anointed one who comes, when in reality it is speaking of two different people. If Evangelical Xtians would honestly look at the sentence they would arrive at these following problems:

1. No language or culture in history forms the number sixty-nine by combining 7 with 62. Hebrew would form this number by literally saying 9 and 60.
2. The very next verse states, “After THE sixty-two weeks...” If you notice the KJV translation of verse 26, the KJV omits the definite article in this place. The sixty-two weeks are a separate and distinct time period.
3. The original KJV version properly separated the verse with a semicolon. As do the following Xtian bibles.
 - a. The Expositor’s Bible
 - b. The Good News Bible
 - c. The Bible: An American Translation
 - d. The Modern Reader’s Bible
 - e. The King James 1885
 - f. New American Bible
 - g. Revised Standard Version
 - h. New Revised Standard Version
 - i. The Bible: A New Translation
 - j. New English Bible
 - k. The Anchor Bible
 - l. Revised English Bible

C. Mashiach mistranslated

As shown in the previous section, the word mashiach is mistranslated in both of the Xtian bibles that we examined. Both of these translations add the definite article to the word in verse 25, where it does not appear. The word mashiach should be translated as simply “anointed” as is done with all other occurrences of this word outside this chapter.

D. No such thing as a prophetic year

The Evangelical Xtian proof text using Daniel 9 requires the use of something that they call a “prophetic” year. This exists in no place in the Hebrew bible and is purely an invention of the church used only to support this proof text.

E. Evangelicals incorrectly teach that KAREIT (cut off) means killed.

The future tense form of the word **KAREIT** found in Daniel 9, **YIKAREIT** mean **will be cut off**.

In the Xtian proof text, the apologists use the term “cut off” to mean that Yeshu will be killed. However upon close examination of this word in the Hebrew bible

we find that this is not at all the case. The word KAREIT meaning “cut off” refers only to the wicked as spiritual punishment or to something removed or separated from something else. If Evangelical Xtians wish to use this word to refer to Yeshu, the Jewish people really have no objection.

V. THE CORRECT JEWISH INTERPRETATION

The presentation about to be given on the Jewish understanding of Daniel 9 is by far the most accepted. There are varying interpretations within Judaism, but only concerning the period after the 62 weeks. At least one Jewish sage, Ibn Ezra, who lived just 300 years ago claims this prophecy ends with Antiochus IV Epiphanes, a Selucid Greek leader responsible for the events surrounding Channukah. The presentation here will involve the understanding of the events as detailed by Tanach and explained by the sages of the Talmud.

Before we begin, I would like to take note of several items of interest. We will be keeping track of time using the Jewish calendar using years from creation. This is done for several reasons. Primarily, As Jews we have used this calendar as our own since before the Diaspora. We are discussing a Jewish topic, in a Jewish book. Secondly, by using the Jewish calendar, we avoid having to calculate across an unnatural border when the secular calendar changes from Before Common Era (BCE), and the Common Era (CE).

Perhaps the greatest reason for use of the Jewish calendar is because of the discrepancy between the current secular dating of some of these events, and the Jewish dating of these events. For all intents and purposes, the secular date for the destruction of the first Temple in 586 BCE is off from our calendar by 166 years. There are a good number of secular historians who agree with our calendar, but unfortunately the date assigned by secular historians relies heavily on the works of the first century historian Josephus, rather than on concrete archeological evidence. Historians arrived at this date by adding length of reigns found in Josephus’ and back-dating from Alexander the Great whose time is known and fixed. Later scholarship on this history has shown the Persian and Median kings sometimes ruled under various names, and duplication was probable in the dating scheme created 120 years ago. The oldest record of Jewish chronology is the ***Seder Olam Rabbah***. It was edited by Yose ben Halafta, who died in the year 160 CE. Contained in this work are four kings listed for Persia. This is consistent with scripture, which is very clear in stating that Darius the Persian will be the king who falls to Alexander.

Daniel 11:1-3

However, I will tell you what is inscribed in truthful writing. No one reinforces me against these, except your prince, Michael; and I, in the first year of Darius the Mede, stood up as a support and stronghold for him.

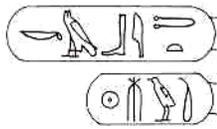
Now, I will tell you in truth. Behold, **three more kings will arise for Persia**. The fourth will acquire the greatest wealth of them all; and when he grows strong with his riches he will arouse all [of his kingdom] against the Kingdom of Greece. A mighty king will then arise; he will rule with great domination, and he will do as he pleases. But after he is arisen, his kingdom will be broken and will be divided in the four directions of the heaven, but not to his posterity.

PERSIAN KINGS

SECULAR KINGLIST	YEARS	JEWISH KINGLIST	YEARS
		Darius the Mede	1
Cyrus (Koresh) 559-529	30	Cyrus the Persian	3
Cambyses 529-522	7	Ahashverosh/Xerxes	15
Smerdis 522	1	Darius the Persian/Artaxerxes	33
Darius the Great (Daryavesh) 522-486	36		
Xerxes I (Ahashverosh) 486-465	21		
Artaxerxes I 465-424	41		
Xerxes II 424-423	1		
Darius II 423-404	19		
Artaxerxes II 404-358	46		
Artaxerxes III 358-338	20		
Arses 338-336	2		
Darius III 336-330	6		
TOTAL YEARS	230	TOTAL YEARS	52

Xerxes is the Persian word for “Kingship or King”, and Artaxerxes means “Fit for the Kingship”. It is conceivable and probable that Josephus and secular historians assumed that these titles for Persian kings were, in themselves, also names of kings. This is evident when we examine the Egyptian historical records.

The most accurate Ancient Egyptian king list comes from a priest named Manetho, who lived during the Ptolemaic dynasties. Each King has two “throne names” that are written inside of an oval shaped hieroglyph called a cartouche. The Egyptians had adopted the practice of declaring foreign conquerors to be Pharaohs, and had throughout their history assigned them these throne names. During the entire period of Persian domination, there exist only two complete throne names for Persian rulers. That is to say, according to Egyptian history, there were only two Persian Kings. These are the two cartouche sets that Manetho records for this period (the dates appearing are secular estimates):



Cambyses II

Mesutire

525-522

Ahasuerus →



Darius I

Setutire

521-486

Darius the Persian →

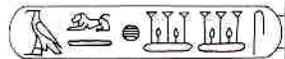
The first two kings of Persia reigned a total of four years. Darius the Mede, and Cyrus never expanded their empire to include Egypt. Ahasuerus, however did expand Persian Empire, and conquered Egypt. The Egyptian's recognized him as Pharaoh, and assigned him a "nsw bty" (Lord of the two lands) name and a "sa ra" (Son of Ra) name. There are no other sets of cartouches for any Persian pharaoh's in the record after Darius, although modern Egyptologists do list the remaining "Persian kings" into modern king lists. Manetho only listed these two. Egyptian records do contain two unique cartouches that approximate the names Xerxes and Atraxerxes, but these always appear alone, and never as a throne name. This lends credibility to the idea that these are titles for Persian kings rather than names. (again, the dates appearing are estimated secular dates):



Xerxes

485-465

Xerxes →



Artaxerxes I

465-424

Artaxerxes →

I encourage everyone reading or listening to this presentation to write down your questions when you first have them. If they are not answered by the material offered during the course of this presentation, they can be addressed afterward in voice, or at Shlomo.chikziyahu@gmail.com

The Ninth chapter of Daniel is part of a great story of the survival of the Jewish people, and their miraculous return from exile. The story does not end there, the vision related to Daniel by the man(angel), goes on to tell Daniel, and therefore us, that that first fateful exile was but a foreshadowing of a greater disaster and

exile to come if the Jewish people did not live up to its potential and choose blessing over curse.

We will begin our story with a problem. It is not our problem, it is Daniel's problem. Daniel, in the Jewish tradition, is not one of our prophets. Daniel is given the gift of interpreting every vision and dream, much like Joseph son of Jacob.

Daniel 1:17 (JPT) - Now as for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.

At the beginning of the ninth chapter of Daniel, our protagonist is standing in the first and only year of Darius the Mede. Daniel had just finished interpreting the "writing on the wall" for the last king of Babylon, Belshazzar. That very night, Belshazzar was executed and the Babylonian kingdom had ended.

Daniel 5:25-30 (JPT) - And this is the writing that was inscribed: MENE MENE, TEKEL UPHARSIN. This is the interpretation of the thing: MENE, God hath numbered thy kingdom, and brought it to an end. TEKEL, Thou art weighed in the balances, and art found wanting. PERES, thy kingdom is divided, and given to the Medes and Persians. Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should rule as one of three in the kingdom. In that night Belshazzar the Chaldean king was slain.

And the next verse...

Daniel 8:1 (JPT) - And Darius the Mede received the kingdom, being about threescore and two years old.

The following Table will give you a perspective of the time period involved and the Babylonian and Persian/Median kings who ruled

Chronology of the Babylonian Exile			
King	Country	Years of Rule	Comments
Nebuchadnezzar	Babylon	3319-3363	Subjugated Jerusalem, Exiled its Kings, and Destroyed the Temple
Evil Merodach	Babylon	3363-3386	Freed Jeconiah
Belshazzar	Babylon	3386-3390	Last Babylonian King
Darius the Mede	Media-Persia	3390	Killed Belshazzar
Cyrus	Media-Persia	3390-3393	Authorized rebuilding of the Temple and return of exiles

Ahasuerus	Media-Persia	3393-3407	Husband of Esther and ordered a stop to construction on Temple
Darius the Persian	Media-Persia	3407-3442	Esther's son, authorized the completion of the Temple

Daniel's problem is that although able to interpret visions and dreams, he is not a prophet. He doesn't understand the prophecies of Jeremiah. He has tried to calculate them, but has misunderstood.

Daniel 9:1 (JPT) - In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans;

Daniel 9:2 (JPT) - in the first year of his reign I Daniel meditated in the books, over the number of the years, whereof the word of HaShem came to Jeremiah the prophet, that He would accomplish for the desolations of Jerusalem seventy years.

Daniel is standing in Babylon. He and the Jewish people are in exile. He is consulting the book of Jeremiah to try and calculate the date for the return from the exile as prophesied by Jeremiah. Let's look at the prophecies of Jeremiah concerning this time period.

Jeremiah 25:1 (JPT) - The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah, king of Judah, that was the first year of Nebuchadnezzar king of Babylon;

Jeremiah 25:11-12 - And this whole land shall be a desolation, and a waste; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith HaShem, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations.

Jeremiah also speaks of this exile here...

Jeremiah 29:10-14 - For thus saith HaShem: After seventy years are accomplished in Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith HaShem, thoughts of peace, and not of evil,

to give you a future and a hope. And ye shall call upon Me, and go, and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith HaShem, and I will turn your captivity, and gather you from all the nations, and from all the places whither I have driven you, saith HaShem; and I will bring you back unto the place whence I caused you to be carried away captive.

Belshazzar, the final king of Babylon is dead (Daniel chapter 5) Belshazzar had also been aware of the prophecies of the Jews, and had calculated that the time had past, the Jewish prophecy was false, and his reign was assured. He celebrated this fact by taking the vessels of the first Temple that his grandfather had captured, and holding a lavish party with them. Belshazzar had incorrectly calculated the years starting from Nebuchadnezzar's rise to power in 3319, and not from his grandfather's sin of oppressing Israel unnecessarily during his subjugation. Daniel is reading the same prophecies. Babylon is destroyed. The Persian Empire is here, but the Jews still are not redeemed and are still in exile, and there seems no chance the Temple will be rebuilt within the year. Daniel is extremely concerned. In order to find out the cause of his dilemma, we must examine the reason they are in exile in the first place. This reason is clearly stated in Tanach.

2nd Chronicles 36:20-21 - And them that had escaped from the sword carried he away to Babylon; and they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of HaShem by the mouth of Jeremiah, until the land had been paid her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill seventy years.

This concept in the Hebrew bible is known as sh'mita. The Torah commands us while living in Eretz Israel to let the land lay fallow and do not plant crops on the seventh year. The harvest of the sixth year would always be plentiful enough to last for three years, until the harvest of the first year after sh'mita was ready. This law is found in Leviticus chapter twenty-five.

Leviticus 25:1-8 - And HaShem spoke to Moses in Mount Sinai, saying, Speak to the people of Israel, and say to them, When you come into the land which I give you, then shall the land keep a Sabbath to HaShem. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruit; But in the seventh year shall be a Sabbath of rest to the land, a Sabbath for HaShem; you shall not sow your field, nor prune your vineyard. That which grows of its own accord of your harvest you shall not reap, nor gather the grapes of your vine undressed; for it is a year of rest to the land. And the Sabbath produce of the land shall be food for you; for you, and for your servant, and for your maid, and for your hired servant, and for the stranger who sojourns with you, And for your cattle, and for the beast that are in your land, shall all its produce be

food. And you shall count seven Sabbaths of years to you, seven times seven years; and the space of the seven Sabbaths of years shall be to you forty and nine years.

Leviticus 25:20-22 - And if you shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our produce; Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And you shall sow the eighth year, and eat still of old fruit until the ninth year; until its fruits come in you shall eat of the old store.

Leviticus 26:30-45 - And I will destroy your high places, and cut down your images, and cast your carcasses upon the carcasses of your idols, and my soul shall loathe you. And I will lay your cities waste, and bring your sanctuaries to desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation; and your enemies who dwell in it shall be astonished at it. And I will scatter you among the nations, and will draw out a sword after you; and your land shall be desolate, and your cities laid waste. Then shall the land enjoy her Sabbaths, as long as it lies desolate, and you are in your enemies' land; then shall the land rest, and enjoy her Sabbaths. As long as it lies desolate it shall rest; because it did not rest in your Sabbaths, when you dwelt upon it. And upon those who are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursues. And they shall fall one upon another, as it were before a sword, when none pursues; and you shall have no power to stand before your enemies. And you shall perish among the nations, and the land of your enemies shall eat you up. And those who are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts are humbled, and they accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. The land also shall be left by them, and shall enjoy her Sabbaths, while she lies desolate without them; and they shall accept the punishment of their iniquity; because, because they despised my judgments, and because their soul loathed my statutes. And yet for all that, when they are in the land of their enemies, I will not cast them away, nor will I loathe them, to destroy them utterly, and to break my covenant with them; for I am HaShem their God. But I will for their sakes remember

the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the nations, that I might be their God; I am HaShem.

Israel stopped keeping these Sabbaths for the land and was exiled for seventy years. But according to Daniel's calculations, the seventy years had been completed, and there was only one explanation for why they were still in exile. The Torah prescribes a specific punishment for those who knowingly and deliberately violate a commandment of the Torah.

Leviticus 26:21 - And if you walk contrary to me, and will not listen to me; I will bring seven times more plagues upon you according to your sins.

Daniel was terrified. He believed that Israel's deliberate rejection of sh'mita had resulted in the 70 years of exile becoming 490 years. The time had been increased by a factor of seven, just like the Torah stated. Daniel immediately began to do exactly what the Torah commanded be done to remedy exile from the land caused by violation of sh'mita. He prayed.

Leviticus 26:40-42 - . If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me; And that I also have walked contrary to them, and have brought them into the land of their enemies; if then their uncircumcised hearts are humbled, and they accept of the punishment of their iniquity; Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

Daniel's prayer is touching, and is an example to all generations of true repentance. This is the prayer that Daniel prayed, when he thought that Israel was being punished sevenfold for her violation of the Sabbaths for the land:

Daniel 9:3-19 - And I set my face to HaShem God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes; And I prayed to HaShem my God, and made my confession, and said, O Lord, the great and awesome God, keeping the covenant and mercy to those who love him, and to those who keep his commandments; We have sinned, and have committed iniquity, and have done wickedly and have rebelled, and have departed from your precepts and from your judgments; Nor have we listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. O Lord, righteousness belongs to you, but confusion of face to us, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and to all Israel, to those who are near, and those who are far, in all the countries where you have driven them because of their trespasses against you. O Lord, to us belongs confusion of face, to our kings, to our princes, and to

our fathers, because we have sinned against you. To HaShem our God belong mercy and forgiveness, for we have rebelled against him; For we have not obeyed the voice of HaShem our God, to walk in his laws, which he set before us by his servants the prophets. **And all Israel have transgressed against your Torah, and turned aside, so as not to obey your voice; therefore the curse and the oath which are written in the Torah of Moses, the servant of God, have been poured out upon us, because we have sinned against him.** And he has confirmed his word, which he spoke against us, and against our judges who judged us, by bringing upon us a great evil; for under the whole heaven there has not been done the like of what has been done against Jerusalem. As it is written in the Torah of Moses, all this evil has come upon us; yet we did not offer our prayer before HaShem our God, that we might turn from our iniquities, and understand your truth. Therefore HaShem has watched over the evil, and brought it upon us; for HaShem our God is righteous in all his works which he does; for we did not obey his voice. And now, O Lord our God, who have brought your people out of the land of Egypt with a mighty hand, and have made yourself a name, as at this day, we have sinned, we have done wickedly. O Lord, according to all your righteousness, I pray you, let your anger and your fury be turned away from your city Jerusalem, your holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a reproach to all those who are around us. Now therefore, O our God, hear the prayer of your servant, and his supplications, and cause your face to shine upon your sanctuary that is desolate, for HaShem's sake. O my God, incline your ear, and hear; open your eyes, and behold our desolations, and the city which is called by your name; for we do not present our supplications before you for our righteousness, but for your great mercy. O Lord, hear; O Lord, forgive; O Lord, listen and do; do not delay, for your own sake, O my God; for your city and your people are called by your name.

If you notice in bold text, in the middle of Daniel's prayer, he mentions specifically the curse of deliberate disobedience of the Torah. Daniel's touching prayer is heard by G-d who sends an angel, described simply as "the man Gavriel". Daniel describes this encounter in the next three verses.

Daniel 9:20– I was still speaking, praying and confessing my sin and the sin of my people Israel, and pouring out my supplication before HaShem my G-d, for my G-d's holy mountain.

וְעוֹד אֲנִי מְדַבֵּר וּמִתְפַּלֵּל וּמִתְוֹדֶה חַטָּאתִי וְחַטָּאת עַמִּי יִשְׂרָאֵל וּמִפִּיל
תְּחִנָּתִי לִפְנֵי יְהוָה אֱלֹהֵי עַל הַר־קֹדֶשׁ אֱלֹהֵי:

The word SIN here is singular, **chatati**. Daniel is not praying for all of Israel's sins as some missionaries would have us believe. He is praying for one specific sin; the violation of sh'mita, which caused the exile.

Daniel 9:21-22 – I was still speaking in prayer, when the man Gavriel, whom I had seen in the earlier vision, was lifted in flight approaching me, at about the time of the afternoon offering. He made me understand and spoke with me. He said: Daniel, I have gone forth now to teach you understanding.

Daniel will now be taught something new. Daniel did not understand the prophecies of Jeremiah. Whatever the information being conveyed to Daniel, it will be certain that he will understand the prophecy of Jeremiah when Gavriel is done.

Daniel 9:23 - At the beginning of your supplications a word came out, and I have come to relate it, for you are beloved. Look into the word and gain understanding in the vision.

בְּתַחֲלֵת תַּחֲנוּנַיִךְ יֵצֵא דְבַר וְאֲנִי בָּאתִי לְהַגִּיד כִּי חֲמוּדוֹת אֶתָּה וּבֵין בְּדַבֵּר וְהִבֵּן בַּמְרֹאֶה׃
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bit.chi.la ta.cha.nu.nei.cha ya.tsa da.var va.a.ni ba.ti l'ha.gid ki cha.mu.dot a.ta u.vin ba. da.var v'ha.ven ba.mar.e:

G-d loved Daniel. In fact, G-d was prepared to show Daniel the meaning of the prophecy BEFORE he began his supplication, but G-d withheld his servant Gavriel in order that He hear Daniel's heartfelt prayer first. The word DAVAR appears here in bold above. Its meaning is PROPHECY, it refers to the WORD of Jeremiah the prophet from verse two, literally, "At the beginning of your supplication." Gavriel will now relate this WORD, and Daniel will understand the prophecy.

Daniel 9:24 - Seventy septets have been decreed upon your people and upon your holy city to terminate transgression, to end sin, to wipe away iniquity, to bring everlasting righteousness, to confirm the visions and prophets, and to anoint the Holy of Holies.
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Daniel is told that indeed, the punishment of Israel will be 490 years, but it will not be spent in captivity, like Daniel had expected. Instead, G-d will keep his word, and return the exiles after the 70 years are accomplished in Babylon, and the remaining 420 years will be given to Israel as a trial period to get things right.

As with all negative prophecy, repentance can reverse it. Just as G-d stayed his hand with Nineveh in the book of Jonah when Nineveh repented, Israel will have an opportunity to fulfill its destiny. For those who believe that G-d is changing his mind when a negative prophecy is repealed, I will offer this explanation. G-d places before us a blessing and curse, life and death. We are told to choose life. If we choose life, it will be well with us, if not certain curses will be applied. These choices were available from the beginning, and it is that contract that is being applied. G-d is not changing his mind.

These are the things that Israel must master if it is to usher in the final redemption:

Terminate transgression: L'chalei hapesha – Literally “to end the crime” This is singular, it is not referring to all sin but rather a specific one, to the one that brought them here in the first place. Violation of sh'mita.

End sin: u'l'hateim chatot – This is plural, meaning “and to end sins” It refers to observing the Torah. A chatot is a mistake, this verse is telling us that we must learn Torah in order to avoid making those mistakes through ignorance.

Wipe away inequity: u'l'chapeir avon – “to remove willful sins against G-d” an avon is a deliberate and willful sin against G-d. Israel must remove its tendency to rebel against G-d during this time period.

Bring everlasting righteousness: u'l'havi tzedek olamim – “and to bring universal justice” - Although most English translations render this as “to bring everlasting righteousness”, the word tzedek means both righteousness and justice. Israel is being told here to end favoritism and corrupt judges, and to establish justice universally for all. This is the meaning of everlasting righteousness.

Confirm the visions and prophets: If these things are done and kept, Israel will bring about the messianic era on its own merits thus confirming the visions of our prophets. If it does not, this time will come but slowly evolving on its own. Israel will once again be exiled to be tempered by the fire of exile.

Anoint the Holy of Holies: kodesh kadashim – In everyplace that this word appears in the Tanach, where it refers to a place, it is speaking of the Holy of Holies, in which the Shechinah resided. The Ark of the Covenant never sat in the second Temple. The Shechinah never resided in the holy of holies in the second Temple. If Israel was to keep the instructions given above, and the messianic era commenced as a result of the actions of righteous Israel, the second Temple would be anointed with the Shechinah. If not, it will only stand for 420 years.

What does this all mean? Israel is on probation. Its punishment is 70 years of exile. Its actions demanded 490 years. Through G-d's mercy the Jewish people are put on probation, and 420 of these years will be spent back in Israel. They

are given a chance to get it right. If they do not, they will go into exile once again.

Daniel 9:25 - Know and comprehend: From the emergence of the **word** to restore and to build Jerusalem until **an anointed prince** will be **seven septets; and for sixty two septets** it will be rebuilt, street and **moat**, but in troubled times.

From the opening words of this verse we see we are back to the calculation and we finally understand the problem that Daniel had in his calculation. Jeremiah did not make one prophecy of seventy years, he made two. Daniel's problem was that he thought they were the same thing. Only one of these prophecies in Jeremiah concerns Israel and the return of the exiles. The other one is solely directed at Babylon. Let's examine

The Prophecies of Jeremiah concerning the Exile	
Jeremiah 25:11-12	Jeremiah 29
<p>And this whole land shall be a desolation, and a waste; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith HaShem, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations.</p>	<p>For thus saith HaShem: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith HaShem, thoughts of peace, and not of evil, to give you a future and a hope. And ye shall call upon Me, and go, and pray unto Me, and I will hearken unto you. And ye shall seek Me, and find Me, when ye shall search for Me with all your heart. And I will be found of you, saith HaShem, and I will turn your captivity, and gather you from all the nations, and from all the places whither I have driven you, saith HaShem; and I will bring you back unto the place whence I caused you to be</p>

	carried away captive.
Prophecy made at the subjugation of Jerusalem during the beginning of the second year of Nebuchadnezzar's reign in the year 3320	Prophecy made just before the destruction of the Temple and the exile of the surviving population to Babylon, made in the 19 th year of Nebuchadnezzar's reign, 18 years after the subjugation of Jerusalem in the year 3338

These two prophecies start at different periods. Jeremiah 25 states that because of the evil of Nebuchadnezzar during the subjugation of Jerusalem, his kingdom was given a death sentence of seventy years. Seventy years later to the day on the 17th of Tammuz in the year 3390, King Belshazzar of Babylon was killed by a foreign ruler, Darius the Mede, and Babylon was no more.

The WORD of Jeremiah concerning the return and rebuilding of Jerusalem occurred 18 years later, when Nebuchadnezzar returned a third time to Jerusalem and destroyed the Temple, and exiled its surviving population. This happens in 3338, which means the Temple won't be built again, nor all of the exiles returned until seventy years pass from this point. Seventy years after the destruction of the first Temple, the second Temple was completed in 3408 during the reign of Darius the Persian.

Daniel is standing in Babylon in the first year of Darius the Mede, which is 3390. The first prophecy has just been fulfilled. Babylon is gone. A new king sits on the throne. Because Daniel thought both of these prophecies ran simultaneously, he thought that the restoration and rebuilding of the Temple should be occurring this year. Gavriel explain this to him.

From the going forth of the **WORD** to restore and rebuild Jerusalem until the coming of an anointed ruler will be seven weeks.

This is the **word** of Jeremiah. It is G-d's word through his prophet. Let's look at how this story develops throughout the Tanach.

Jeremiah 29:10
כִּי־כֹה אָמַר יי כִּי לְפִי מְלֵאת לְבַבְךָ לְבַבְךָ שְׁבַעִים שָׁנָה אֶפְקֹד אֶתְכֶם וְהִקְמַתִּי עֲלֵיכֶם אֶת־דְּבָרִי הַטּוֹב לְהַשִּׁיב אֶתְכֶם אֶל־הַמָּקוֹם הַזֶּה׃
For thus saith HaShem: After seventy years are accomplished for Babylon, I will remember you, and perform My good word toward you, in causing you to return to this place.

The word of Jeremiah is given just before the destruction of the Temple. This is also apparent from the next verse.

Daniel 9:2
בְּשָׁנָה אֶחָת לְמָלְכוֹ אֲנִי דָּנִיֵּאל בִּינֵיתִי בְּסִפְרִים מִסְפָּר הַשָּׁנִים אֲשֶׁר הָיָה דְבַר־יְיָ אֶל־יִרְמְיָה הַנָּבִיא לְמַלְאוֹת לְחַרְבוֹת יְרוּשָׁלַם שְׁבַעִים שָׁנָה:
In the first year of his reign, I, Daniel, contemplated the calculations, the number of years about which the word of HaShem had come to the prophet Jeremiah, to complete the seventy years since the destruction of Jerusalem .

The word of Hashem in the mouth of Jeremiah does not come, nor is it calculated from the subjugation of Jerusalem, but rather from the destruction of Jerusalem and the Temple.

Daniel 9:25
וְתִדַע וְתִשְׁכַּל מִן־מֵצָא דְבַר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם עַד־מְשִׁיחַ נָגִיד שְׁבַעִים שְׁבַעַה וְשְׁבַעִים שָׁשִׁים וּשְׁנַיִם תָּשׁוּב וְנִבְנְתָה רְחוֹב וְחַרוֹץ וּבְצוֹק הָעֵתִים:
Know and comprehend: From the emergence of the word to restore and to build Jerusalem until an anointed prince will be seven septets; and for sixty two septets it will be rebuilt, street and moat, but in troubled times.

This word is the very same word or prophecy that was spoken of in verse two.

Ezra 1:1
וּבְשָׁנָה אֶחָת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְבַר־יְיָ מִפִּי יִרְמְיָה הָעֵיר יִי אֶת־רוּחַ כְּרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֵר־קוֹל בְּכָל־מַלְכוּתוֹ וְגַם־בְּמִכְתָּב לֵאמֹר:
And in the first year of Cyrus king of Persia, that the word of the HaShem by the mouth of Jeremiah might be fulfilled, the HaShem stirred up the spirit of Cyrus king of Persia, so that he issued a proclamation throughout all his kingdom, and put it also in writing, saying:

It is Cyrus who fulfills the word of Jeremiah; it is not Cyrus who makes it. This is why the mistranslation of *davar* as commandment is so confusing. The calculation was to start before Daniel's time in Babylon, not afterward. If it starts afterward at some unspecified point, then it is impossible for Daniel to understand.

And in case you were not sure that it this word was fulfilled by Cyrus, we can recap all of the above verses with this synopsis in Chronicles.

2 nd Chronicles 36:21-23
לְמֵלֵאוֹת דְּבַר־יְיָ בְּפִי יִרְמְיָהוּ עַד־רִצְתָהּ הָאָרֶץ אֶת־שַׁבְּתוֹתֶיהָ כְּלַיְמֵי הַשָּׁמַיִם שָׁבַתָהּ לְמֵלֵאוֹת שִׁבְעִים שָׁנָה: וּבְשָׁנַת אַחַת לְכוֹרֶשׁ מֶלֶךְ פָּרַס לְכָלוֹת דְּבַר־יְיָ בְּפִי יִרְמְיָהוּ הָעִיר יִי אֶת־רוּחַ כּוֹרֶשׁ מֶלֶךְ־פָּרַס וַיַּעֲבֹר־קוֹל בְּכָל־מְלָכוֹתַי וְגַם־בְּמִכְתָּב לְאֹמֵר:
To fulfill the word of HaShem by the mouth of Jeremiah, until the land had enjoyed her Sabbaths; for as long as she lay desolate she kept Sabbath, to fulfill seventy years. And in the first year of Cyrus king of Persia, so that the word of HaShem spoken by the mouth of Jeremiah might be accomplished, HaShem stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout all his kingdom, and put it also in writing, saying: Thus said Cyrus king of Persia, All the kingdoms of the earth has the HaShem G-d of heaven given me; and he has charged me to build Him a house in Jerusalem, which is in Judah. Whoever is among you of all his people, HaShem his God be with him, and let him go up!

An apologetic is often put forward by Evangelical Xtians that Daniel 9:25 states that Jerusalem will be rebuilt and not the Temple. The mashiach spoken of in this verse is Cyrus. The Hebrew bible specifically names Cyrus as this Mashiach, and clearly shows that it is he would rebuild the city of Jerusalem and the Temple.

Isaiah 44:28
הָאֹמֵר לְכוֹרֶשׁ רֹעִי וְכָל־חֲפָצַי יִשְׁלַם וְלֹאֹמֵר לְיִירוּשָׁלַם תִּבְנֶה וְהִיכַל תּוֹסֵד:
Who says of Cyrus , He is my shepherd, and shall perform all my pleasure; and saying to Jerusalem, You shall be rebuilt; and to the temple, Your foundation shall be laid.

Cyrus will give the decree to rebuild Jerusalem and the Temple in order to fulfill the word of Jeremiah, prophet of HaShem.

Isaiah 45:1
כֹּה־אָמַר יְהוָה לְמַשִּׁיחוֹ לְכוֹרֶשׁ אֲשֶׁר־הִחַזְקֵתִי בְיָמֵינוּ לְרַדְּלִפְנֵינוּ גוֹיִם וּמְתָנֵי מְלָכִים אֶפְתַּח לְפָתַח לְפָנָיו דְּלָתַיִם וְשַׁעֲרֵי־לֹא יִסְגְּרוּ:

Thus says Hashem **to his anointed, to Cyrus**, whose right hand I have held, to subdue nations before him; and I will loose the loins of kings, to open before him doors and gates; and the gates shall not be closed

Cyrus is the anointed prince of Daniel 25, Cyrus is called mashiach by G-d.

Isaiah 45:13

אֲנֹכִי הֵעִירְתִּיהוּ בְצַדֵּק וְכָל־דַּרְכָּיו אִישׁר הוּא־יִבְנֶה עִירֵי וְגִלּוֹתַי
יִשְׁלַח לֹא בַמַּחִיר וְלֹא בַשְּׂחָד אָמַר יי צְבָאוֹת.

I have raised him up in righteousness, and I will direct all his ways; **He shall build my city, and he shall let go my captives**, not for price nor reward, says the L-rd of hosts.

We are told that Cyrus will do three things. He will rebuild Jerusalem, He will rebuild the Temple, and he will release the captives.

To recap everything to date: Daniel is confused by the calculations of Jeremiah concerning the date of the return of the exiles. The kingdom of Babylon has been thrown down with the death of Belshazzar, and Darius the Mede sits on the throne. Cyrus the Persian is just a few months away from taking the throne at this time. Daniel believed Jeremiah to be speaking of one time period of seventy years, when in fact there are two.

A 70 year prophecy begins concerning the destruction of Babylon for the sins of tormenting Israel during the subjugation of Jerusalem. 18 years later another prophecy begins concerning the restoration of the Jews to Israel. The first prophecy expires 52 years after the second one begins, or seven “weeks” and three days of years. The prophecy for which Daniel is puzzled over will not occur for another 18 years, namely the construction of the second Temple, and the restoration of Israel. However after seven “weeks”, Cyrus the Persian comes to power in 3390 and one year later issues a decree to build the Temple.

The following chart appears in a readable format at the end of this presentation. It is given here in order to see the time periods and how they relate to one another.

Zechariah 1:13-14

וַיַּעַן מַלְאָךְ יְהוָה וַיֹּאמֶר יי צבאות עד מתי אתה לא תרחם את ירושלים ואת
ערי יהודה אשר זעמתה זה שבעים שנה: וַיַּעַן יי אֶת-הַמַּלְאָךְ הַדֹּבֵר
בִּי דְבָרִים טוֹבִים דְּבָרִים נְחֻמִּים:

The angel of Hashem then spoke up and said, “Hashem, Master of Legions, until when will You not have mercy upon Jerusalem and upon the cities of Judah, which you have spurned for these seventy years?” Hashem said to the angel speaking to me, **good words and comforting words.**

The good word, the prophecy of Hashem was about to come to fruition 70 years after the destruction of the Temple, which can be read about in our presentation on [Zechariah 6](#).

The narrative does not end with this information. Gavriel offers additional information to Daniel about this time period. He declares that the city will continue to be rebuilt and expanded for 434 years, but in troubled times. Indeed we see in this entire period that Israel faces one trial after another, from invading Samaritans who wish to hinder and destroy the Temple because of their offer of help being rejected, to the Greeks, and finally the Romans. Indeed Daniel has already seen visions of these Empires previously.

Daniel 9:26 - Then, after **the sixty two septets, an anointed one** will be cut off and **will exist no longer**; the people of a prince will come, and will destroy the city and the Sanctuary; but its end will be like a flood. Then, until the end of war, desolation is decreed.

Then, after 434 years, an anointed one (not an anointed leader) will be karait. As we have previously seen, the word karait, does not mean to be killed, and only applies to those who are wicked. Who is this anointed one? The simplest definition of mashiach is a priest. This second anointed one is the priesthood of Israel being removed.

The people of the prince (notice this leader is not anointed) will come and destroy the city and the Temple. These people are the Roman legions who did in fact destroy Jerusalem and the Temple. The prince is Titus who personally oversaw the destruction of the Temple.

An interesting statement is made here. *But its end will be like a flood...* A flood is a method of destruction that in most cases doesn't catch one by surprise. Israel could clearly see that its destruction was impending, though, like a flood, no matter what you do, you cannot stop it, you can simply move to higher ground, such as the Diaspora.

A profound statement is made concerning the Temple. It will lie in ruins until the end of war. One of the most repeated messianic prophecies in Tanach is the concept of Universal Peace. We can start looking again for the Temple when this is accomplished.

Daniel 9:27 - He will forge a strong covenant with **the great ones** for one septet; but for half of that septet he will abolish sacrifice and meal offering, and the mute abominations will be upon soaring heights, until extermination as decreed will pour down upon the mute abomination.

The narrative becomes more specific about this final “week”.

He, being the prince of the people, will make a promise to the leaders. (Notice no longer the priesthood, but the great ones, a term implying those who have seated themselves in power.) The occupying Romans allow the continuation of offerings initially, but after 3 or 4 years they relent, and abolish any form of Jewish ritual at the Temple, and instead place their idols in the Temple, and on its rooftop, until the Temple was finally destroyed at the height of the Jewish revolt.

The final seven years of the prophecy are detailed below.

62	3822		The Kohanim are cut off, and Rome permits sacrifice to continue under a puppet priesthood
63	3823		
64	3824		
65	3825		Rome breaks word and ends sacrifice
66	3826		placing idols of the Roman Emperor in the Temple
67	3827		
68	3828		Destruction of the Second Temple

VI. CONCLUSIONS

In comparing the two interpretations of this chapter of Daniel, one can clearly see the tampering and editing of the text by Evangelical Xtians, and their so-called translations. In addition, the calculations and apologetics required to force their prophecy on this chapter are quite ludicrous and require a state of denial in order to embrace.

You should be proud of yourself, if you have been able to follow along, and can now understand the events of this chapter, then you can count yourself among a very small group of people who can make that claim. The book of Daniel is the most difficult book of scripture to understand, and you can now claim knowledge of its most challenging chapter. You probably know more about this chapter than most Jews will ever know in their lifetime about the book of Daniel. One of the benefits of studying counter-missionary materials is that Jews and even Gentiles

417	3343		V	0
416	3344	S	E	
415	3345	U	N	Y
414	3346	B		E
413	3347	J	W	A
412	3348	U	E	R
411	3349	G	E	S
410	3350	A	K	
409	3351	T	S	F
408	3352	I		R
407	3353	O	O	R
406	3354	N	F	M
405	3355			
404	3356	O	Y	
403	3357	F	E	
402	3358		A	
401	3359	J	R	
400	3360	E	S	D
399	3361	R		E
398	3362	U	F	S
397	3363	S	R	T
396	3364	A	O	R
395	3365	L	M	U
394	3366	E		C
393	3367	M	D	T
392	3368		E	I
391	3369	U	S	O
390	3370	N	T	N
389	3371	T	R	
388	3372	I	U	O
387	3373	L	C	F
386	3374		T	
385	3375	E	I	T
384	3376	N	O	E
383	3377	D	N	M
382	3378			P
381	3379	O	T	L
380	3380	F	O	E
379	3381			
378	3382	B	C	U
377	3383	A	Y	N
376	3384	B	R	T

| Nebuchadnezzar dies, Evil Meridach King
Jeconiah made King of Judah again

375	3385	Y L O N	U S	I L	Evil Meridach dies, Belshazzar is King
374	3386				
373	3387				
372	3388			B U I L D I N G	Belshazzar holds party, thinks 70 years completed Darius the Mede kills Balshazzar Cyrus the Persian comes to power Cyrus calls for the temple to be rebuilt
371	3389				
370	3390				
369	3391				
368	3392				
367	3393				
366	3394				
365	3395				
364	3396				
363	3397				
362	3398				
361	3399				
360	3400				
359	3401				
358	3402				
357	3403				
356	3404				
355	3405				
354	3406				
353	3407				
352	3408				

Note on the word Nagid:

The word **nagid** in Daniel 9:25 is translated as prince or ruler. There is an interesting synonym for this word in Hebrew. Not only does **nagid** mean a ruler, but it means a person who is to “relate” something. The word **nagid נגיד** is a form of the word **hagid** meaning **to relate, to relay, to transmit a message**. verse carries another play on words in Hebrew, in that this ruler is also appointed to a task, one who will relate something.

This word **nagid נגיד** appears in this form as part of the kedushah, a prayer recited three times daily in the presence of a minyan, and part of the shemoneh esrei.

לְדוֹר וָדוֹר נִגִּיד גְּדֻלָּתְךָ

“From generation to generation we shall relate your greatness”

Cyrus was the one destined to relate the word of Jeremiah to rebuild the Temple.

Seder Olam Rabbah: appearing soon

Tractate Magilla: appearing soon

Tractate Avodah Zera: appearing soon

Josephus, History: appearing soon

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ה'ניסן/תשס"ז

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