



Research article

ISSN 2582-0214

RE-EXAMINING AND RE-INTERPRETING THE 70 WEEKS PROPHECY: A THESIS (Dan. 9:25-27)

Hannington Gitonga Ngai

Church Elder, Independent researcher, Kenya

Email: gitongangai@gmail.com

Doi: <http://dx.doi.org/10.54513/BSJ.2022.4210>

ARTICLE INFO



Article history:

Received 05-06-2022

Accepted : 22-06-2022

Available online: 30-06-2022

Keywords:

Zerubbabel, seventy

weeks, Onias III,

Antiochus (IV)

Epiphanes, Ezra

ABSTRACT

The 70 weeks prophecy is among the most complicated biblical texts, but which many think are simple. This fact is undeniable because it is among the most widely researched, variously interpreted, and intensely debated biblical texts. Exegetical method is adopted for the best interpretation of the context of the Bible for appropriate and adequate meaning. The most widely accepted interpretation is its relation to the first advent of our savior Jesus Christ. The current study debunks this popular view by bringing in a completely new but scholarly and historically supported interpretation linking the prophecy to Zerubbabel, Onias III and Antiochus (IV) Epiphanes. The current study exhibits how easy it is to misinterpret biblical texts if not examined carefully. The study suggests adequate and appropriate interpretations to passages of the Holy Bible as they can influence human eternal destination.



Introduction

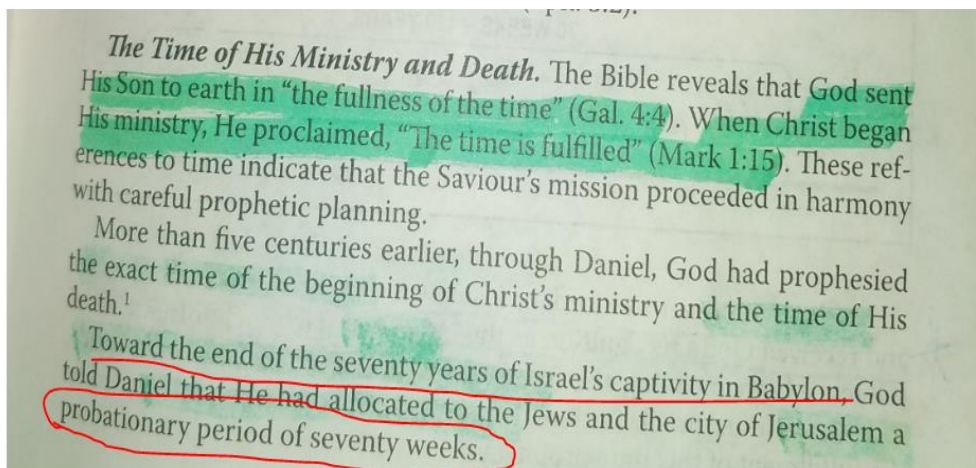
Biblically, a cycle of seven is the completeness of God's test (see Lev 4:6, 14:7, 25:8, Josh 6:4, 15, 1 Kings 18:43, 2 Kings 4:35, 5:10,14, Ps 12:6, 119:164, Prov 24:16, Dan 4:16, Math 18:22, Lk 17:4 etc). Completeness of God's test does not mean the first test is imperfect but that the first trial is perfect but he tries it again and again until the seventh time to ensure it is indeed perfect as it were the very first time. Thus, that seven represents the completeness of God is undeniable. Not surprising, God completed his creation in a cycle of seven days and commanded us to rest on the seventh day as opposed to the first because seven denotes his completeness. Again, seven recurs severally in the bible (especially in the book of Revelation) typical examples being the seven churches, the seven Spirits of God, the seven plagues, the seven seals, the seven trumpets- just but to mention a few. Very important, in Math 18:22, Jesus tells Peter he should forgive not seven times seventy, but seventy times seven. This order of numbers is very important because it starts with seventy and ends with seven not the other way round. Now, while Jesus did not imply one should literally count the number of times they forgive, nevertheless, if you multiply the two figures, you get 490 times which, interestingly, matches the figure in the seventy weeks prophecy in Daniel 9:24. I mean, in Dan 9:24, while the seventy captivity years are multiplied seven times to be sealed, (completed), the seventy forgiveness times in Math 18:22 are also multiplied seven times to be complete. This confirms that completeness of God must be repeated seven times.

Now, because the completeness of God is repeated seven times to be sealed, he told the Israelites that if they sinned, he would multiply the initial sin punishment determined for them seven times (see Lev 26:18, 21, 24,28). A typical example of an initial punishment for sin determined for the Jews was the seventy captivity years. (Jer 25:8-11). Now, when the Israelites sinned, God sent them to captivity in Babylon (Dan 1:1-2) for seventy years as prophesized by Jeremiah. Now, in Dan 9:2, Daniel reads the book of Jeremiah and notes the seventy years of captivity have elapsed. However, he wonders why they are still in captivity despite the lapse of the determined seventy years period. That is why he starts to pray to understand the reason God has not honored his word to end their captivity as uttered via prophet Jeremiah (Jer 25:12, 29:10). Now, in Dan 9:21, the angel is sent to unveil this issue to Daniel. In Dan 9:24, the angel tells him seventy weeks of years are determined for his people for their sin to be propitiated fully. This means that while the seventy years as



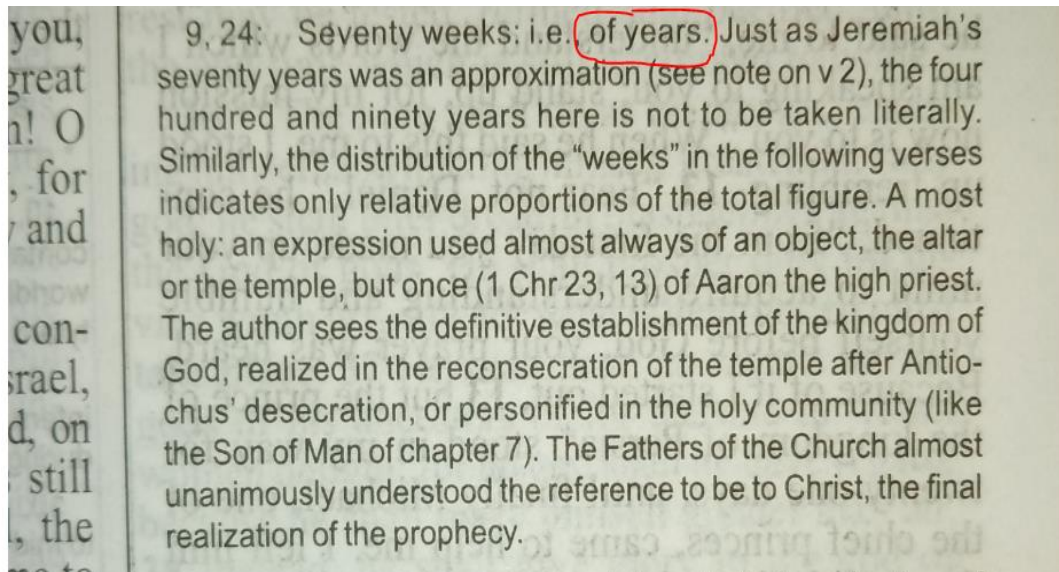
prophesied by Jeremiah have indeed ended, nevertheless, because God already warned them he would multiply the initial punishment seven times if they become stiff-necked (as we have seen in Lev 26:18,21,24,28), God has added (or rather multiplied) those years as he had warned them beforehand.

On this note, the study recognizes that the SDA Fundamental Beliefs (FB) Pg. 47 says God had given the Jews a probation of 70 weeks:



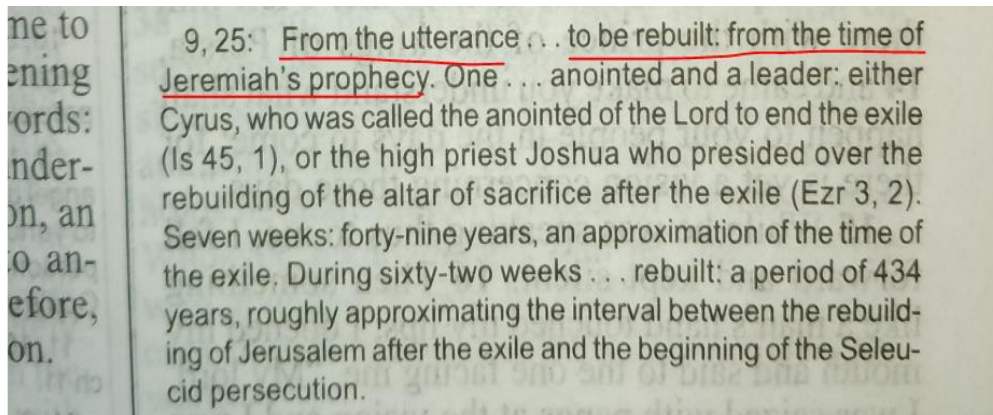
Now, after the FB recognizes this, it makes an error to jump from Daniel's time when he was told a probation had been given, to Ezra's time. Biblically, after Daniel is told a probation had been given, we should progress with reckoning this probation from where this secret is revealed (Daniel's time not Ezra's time). Essentially, the FB uses past tense (He had) not future tense (He will/would). Thus, because the FB uses past tense, "had", the question we should ask is: when 'had' this seventy weeks probation been allocated? Being a past tense, therefore, this allocation time must be before the angel comes to reveal the 70 weeks probation to Daniel. Thus, it can't be Ezra's or Nehemiah's time.

Now, as we have seen, God told them that if they sin, he would punish them seven times. Now, the seventy weeks the angel mentions are 490 years since the Hebrew language used is "weeks of years" (See the Catholic Answer Bible- The New American Bible-commentary on Dan 9:24)



This being so, we, thus, multiply these seventy weeks of years prophesized by Jeremiah by seven to get 490 years. Thus, essentially, what happens here, God multiplies the 70 captivity years he allocated for them by seven so that his wrath for their iniquity is complete. This multiplication confirms that when God says he punishes sin seven times (as we have already seen) the bible is precise. Thus, after the seventy years prophesized by Jeremiah end, God multiplies them by seven, meaning they still progress. That is why the angel says after the 70 weeks end, sins will end (to mean the sins they committed so that they were taken to captivity will be pardoned by God) meaning God will now have been contented by punishing them seven times and he will forgive them and love them once again. As we will see, when the seventy years as prophesized by Jeremiah ended in 635 BC, God multiplied them by seven to become 490 years and they progressed until 164 BC.

Now, in Math 24:42, Jesus says that during the persecution of the saints, God will shorten the persecution days determined by him. Now, if you look at the 490 years, they are not actually exactly 490 since the first seven weeks (49 years) run parallel with the first 62 weeks (434 years)- we will examine how they run parallel later on. Thus, technically speaking, God shortened the 490 years by 49 years. That is why when you subtract 164 BC from 605 BC you get 441 years and not 490 years as it should be. To get 490, you have to add the 49 years which run parallel with the 434 years (We use 605 because the 70 weeks begin when Jeremiah prophesies about their captivity (see the Catholic Answer Bible commentary below on Dan 9:25)



Biblically, the time of Jeremiah's prophecy announcing the captivity of Judah was the fourth year of Jehoiakim's reign (see Jer 25:1-9, 36:1-3). Now, historically, the fourth year of Jehoiakim's reign was 605 BC as asserted by Tadmor Hayim in his article "Chronology of the Last Kings of Judah

	Jehoanaz (3 months) acc. year of Jehoiakim		
608	Jehoiakim 1 (Nisan)		
605	Jehoiakim 4	Nabopalassar 21	Battle of Carchemish (Nisan/Ab) (Jer. 46:2); Babylonian conquest of Hatti (B.M. 21946, obv. ll. 1-8). Ab 8: death of Nabopalassar. Elul 1: accession of <u>Nebuchadnezzar</u> ; <u>Jehoiakim 4</u> = acc. year of Nebuchadnezzar (Jer. 25:1); Jeremiah's first scroll of prophecies = 4th year of Jehoiakim (Jer. 36:1).
604	Jehoiakim 5	Nebuchadnezzar 1	Sivan: Nebuchadnezzar in Hatti; Fall of Ashkelon (Kislev); ²¹ fast in Judah; Jeremiah reads the scroll (Kislev) (Jer. 36:9); Judah comes under the rule of Babylon (II Kings 24:1). ²²
603	Jehoiakim 6	Nebuchadnezzar 2	Iyyar: Nebuchadnezzar in Hatti (B.M. 21946, obv. ll. 21-23).
602	Jehoiakim 7	Nebuchadnezzar 3	Nebuchadnezzar in Hatti (<i>ibid.</i> , rev. ll.

(Pg. 229).

While a debate exists whether this was the third (Dan 1:1) or the fourth year (Jer 25:1, 36:1), the SDA bible commentary Vol. 5, may be of help:



The whole difficulty has been solved by the discovery that Babylonian kings, like those of Judah at the time, counted their regnal years according to the “accession-year” method (see Vol. II, p. 138). The year in which a Babylonian king came to the throne was not reckoned as his official 1st year, but merely the year of his accession, and his 1st year, meaning his 1st full calendar year, did not begin until the next New Year’s Day, when, in a religious ceremony, he took the hands of the Babylonian god Bel.

We also know from Josephus (citing Berosus) and a Babylonian chronicle that Nebuchadnezzar was on a military campaign in Palestine against Egypt when his father died and he succeeded to the throne (see p. 756; also Vol. II, pp. 95, 96, 161; Vol. III, p. 91). Hence Daniel and Jeremiah completely agree with each other. Jeremiah synchronized Nebuchadnezzar’s 1st regnal year with Jehoiakim’s 4th year, whereas Daniel was taken captive in Nebuchadnezzar’s accession year, which he identifies with Jehoiakim’s 3d year.

Thus, because the 490 years are technically shortened by 49 years, this confirms that God indeed shortens his determined punishment days for his love for his people, despite sinning against him. Now, why shorten it by 49 years and not 48 or 50? May be Lev 25:8 may help to answer this question. Now, in Lev 25:8, the seven cycles of sabbatical years until the 49th year (that is, 7th year, 14th year...49th year) were to be rest years. Note that in Lev 16:14, blood was sprinkled over the mercy seat seven times meaning, for God’s mercy to be complete, the sprinkling exercise was repeated seven times. Thus, technically, God’s mercy for them was also multiplied seven times to be complete, that is, one sabbatical year times seven. Note that sabbath rest is associated with freedom from slavery (see Deut 5:15) which can only come from God’s mercy (because a slave cannot be free without the mercy of his master or a third party powerful than the master freeing him). Thus, while they were to be slaves in Babylon for the 70 years determined for slavery multiplied by 7 (that is a total of 490 years), these years had mercy embedded in them which was 7 sabbatical years multiplied by 7, that is 49 years (Lev 25:8). Thus, due to God's **complete mercy**, the 490 **complete wrath** years reduced by 49 **complete mercy** years.

While one may argue that if the 7 and 62 weeks run parallel as I insist, then we should not include the 7 weeks in the 70 weeks total since you cannot add two times that run parallel. However, real-life examples of where implied days are included in the total are available. For example, salaried employees are paid monthly. Now, within a month, we have a total of 8 rest days (weekends) in which employees don’t work. Now, have you ever heard anyone arguing they will subtract weekends when making payments since the employee never worked on the weekend? Not at all. While weekend are rest days in which employees never work, nevertheless, these rest days are counted in the typical working month.



Essentially, while rest days are not part of the actual working days, they are part of the ideal working month and are paid for despite the fact that no real work was done during these rest days. But why are these rest days paid for? Simple, because they are embedded in the sequence of the actual working days in a month and cannot be separated from them. Similarly, the 7 implied weeks in the 70 weeks prophecy are embedded in the sequence of the period and cannot be separated from it. Thus, they must be included when reckoning this period. Simply put, while an ideal working month is only 22 days (I use the biblical month which has 30 days), because of the 8 non-working days embedded in it, the working month is 30 days. Similarly, while the period in Dan 9:24 is actually 63 weeks (the first 62 real weeks +1 last real week), because of the 7 implied weeks embedded in it, its total is 70 weeks. Note I use the phrase 'included in the total' lest anyone asks why then I argue we cannot add 7 to 62 to get 69. Now, one may ask what is the difference between adding to total and adding within subtotals? To make sense of this difference, for example, while we ordinarily say a week has 5 working days (because we subtract the weekends), ordinarily, we say a working month is 30 days because we add all the weekends. Thus, what is applicable to the total is not necessarily applicable to subtotals. But why is this so? Simple, because of the concept of significance: subtracting two days from seven days is less significant than subtracting 8 days from 30 days. Thus, while one can comfortably say he works five days in a week without their conscience judging them, they may not comfortably say they work 22 days in a month. I mean, if you get 1% marks missing in a CAT, you cannot compare it with the same percentage marks missing in the final exam because a 1% marks missing in the final exam is more significant than the same percentage in a CAT. Thus, as opposed to a CAT, even the smallest marks missing are of concern in the final exam. Thus, because the angel says the seven weeks will be part of the 70 weeks total, even if they are implied, they are still significant in this total. All in all, in fact, no one denies that the 7 weeks should be added somewhere within the 70 weeks period (because even the 457/58 adherents add them somewhere). The big question is, what is the motivation behind this adding: To know where the messiah is cut off or to know the reasons why from 605-164 BC is 7 weeks less of the required 70 weeks? In the first case, the motivation is wrong and in the second, the motivation is right. The motivation is wrong in the first case because we already have the weeks allocation when the messiah would be cut off (Dan 9:26). Thus, why try to seek

another date? In the second case, the motivation is right because it is unclear why 605 BC minus 164 BC is not equal to 490 years as it should be. Thus, if the motivation is seeking to understand this mystery, it is right. The second case is the motivation of this thesis.

The 70 Weeks Chronology Chart

Jeremiah's prophecy (Jer 30:18, 31:38, Dan 9:2)- Going forth of the word referred to in Dan 9:25- 605 BC	7 weeks (49 years) in Dan 9:25	Birth of Zerubbabel the anointed prince ("messiah the prince") - 556 BC	Cutting off of an anointed one- the Pious anointed high priest Onias III- 171 BC	0.5 of a week	Desecration of Jerusalem temple by Antiochus (IV) Epiphanes- 167 BC	0.5 of a week	Cleansing of Jerusalem temple by Judas Maccabeus- 164 BC
62 weeks in Dan 9:26 (434 years)			1 week in Dan 9:27 (7 years)				
7 weeks+ 62 weeks + 1 week = 70 weeks/49 years+ 434 years+ 7 years= 490 years in Dan 9:24							

Clarifications

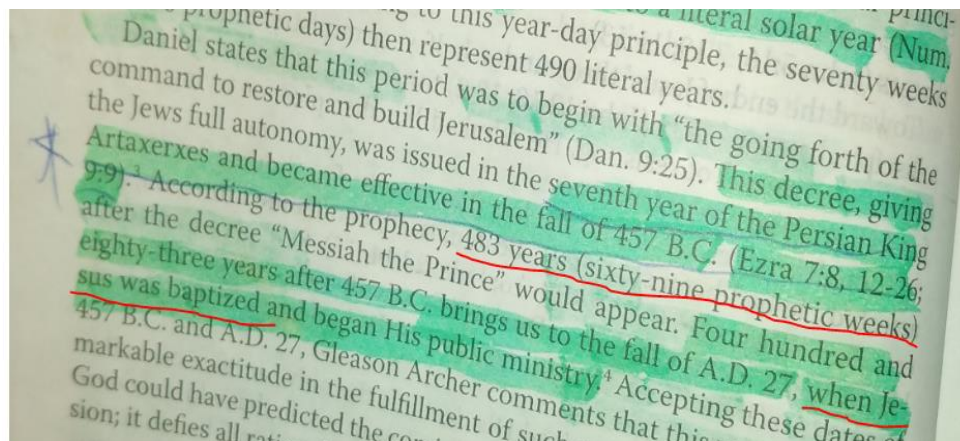
This thesis quotes much from the SDA Fundamental Beliefs (FB). This is so because I am a member of the SDA church. However, in the course of my reading, I noted some discrepancy between what the FB says and what scholarly sources, history, and the bible reveal. Thus, this thesis is more of a comparison between what the SDA FB says and what the bible and different scholars say on this subject. A notable weakness of this thesis is redundancy. But why is it redundant? Simple: to lay emphasis on certain key arguments. Now, redundancy is not new in the bible because it is common to find a text in one book repeated in another book. For example, much (if not all) of what is in the book of Deuteronomy is actually a repetition of things already written in the preceding books, the reason the book itself is named ‘repetition’ (Deuteronomy). But why does God repeat things? Simple, to lay emphasis on



some messages he deems very important. Being our parent, God works exactly like a parent. When a parent notes a certain message is particularly important to the child, they keep on repeating this message to keep them on toes. While Dan 9:25-27 is closely linked to the six preceding events enumerated in Dan 9:24, a detailed analysis of these events and how they fit in the 605 BC-164 BC timeframe is beyond the scope of this article. The highest position I have held in the church is that of a church elder.

The Arguments

1. In Dan 9:25 the bible clearly says messiah the prince would **come** (to mean **be born**) after 7 weeks (49 years). However, many theological interpretations argue messiah the prince would **come** (which they interpret as **be baptized**) after 69 weeks (see the SDA Fundamental Beliefs Pg 48, for example).



2. Thus, this statement directly contradicts the bible. As opposed to what the FB interprets it, Daniel 9:25 does not refer to baptism because it does not say **until the prince is anointed but until the anointed prince** (unto messiah the prince). "Unto messiah the prince" means until the anointed prince comes meaning what is fulfilled is the coming of an already anointed prince not anointing of a prince. Indeed, 'unto' as used in Dan 9:25 means 'until someone is born' as confirmed by the same wording (unto Christ) in Math 1:17. Thus, it would have been better if the FB interpreted the term "unto", as used in Dan 9:25, to mean the birth of Christ (the anointed prince) not his baptism as it argues. All in all, if 'unto messiah the prince' refers to baptism of Jesus Christ, then it is grammatically wrong since the word Christ itself means "the anointed". Thus, it is grammatically wrong to say Christ was anointed at baptism



since the name Christ itself means “anointed”, meaning if we say ‘Christ was anointed’ we actually say ‘the anointed was anointed’ which does not make sense. The fact of the matter is that Jesus was anointed at birth when he was called Christ (the anointed)- Lk 2:11- not at baptism. In fact, Jesus was anointed even before his birth (see Lk 2:26, Math 2:4). At baptism, he was confirmed to be the son of God (Math 3:17, Mk 1:11, Lk 3:22) not anointed.

Now, the FB does not tell us what the first seven weeks exemplify. Thus, it cleverly adds them to 62 weeks so that they are at least fitted somewhere. But such addition has no biblical authority. As we will see, the first 49 weeks run parallel/concurrently to/with the 62 weeks. I mean, if an egg takes 7 minutes to cook, for example, and you boil two eggs simultaneously, it is false to argue the total time taken for the two eggs to cook is 14 minutes. I mean, if you start boiling them at 9:00 AM, they will be ready by 9:07 AM not 9:14 AM. Or if an egg takes 7 minutes to cook and a corn takes 10 minutes and you boil them simultaneously, you cannot say they will be ready after 17 minutes. The fact is that the egg will be ready after 7 minutes you remove it, and the corn will continue boiling (for the next three minutes) until ten minutes are over. You cannot add time for events that started together unless otherwise specified. While there exists justification for what transpired during the first 49 weeks, a critical evaluation of this claim will reveal this is only a supposition without any historical proof (see what the 2020 SDA first quarter lesson says for example)

**THURSDAY** March 5

The Prophetic Calendar

At the end of the vision of the 2,300 evenings and mornings, the prophet is astonished because he cannot understand it (*Dan. 8:27, NKJV*). Ten years later, Gabriel comes to help Daniel “understand” the vision (*Dan. 9:23*). This latter revelation supplies the missing information and reveals that the work of the Messiah is to be accomplished toward the end of a period of 70 weeks. According to the year-day principle and the course of the events predicted, the 70 weeks must be understood as 490 years. And the starting point for this period is the command to restore and rebuild Jerusalem (*Dan. 9:25*). This command is issued by King Artaxerxes in 457 B.C. It allows the Jews under the leadership of Ezra to rebuild Jerusalem (*Ezra 7*). According to the biblical text, the 70 weeks are “determined,” or “cut off.” This indicates that the time period of 490 years has been cut from a larger time period, that is, from the 2,300 years designated in the vision of chapter 8. It follows from this that the 2,300 years and the 490 years must have the same starting point, namely, 457 B.C.

The prophecy of the 70 weeks is divided into three sections: seven weeks, 62 weeks, and the seventieth week.

The seven weeks (49 years) most likely refer to the time during which Jerusalem will be rebuilt. After these seven weeks, there will be 62 weeks (434 years) leading to “Messiah the Prince” (*Dan. 9:25*). Thus 483 years after Artaxerxes’s decree, that is, in the year A.D. 27, Jesus the Messiah is baptized and anointed by the Holy Spirit for His Messianic mission.

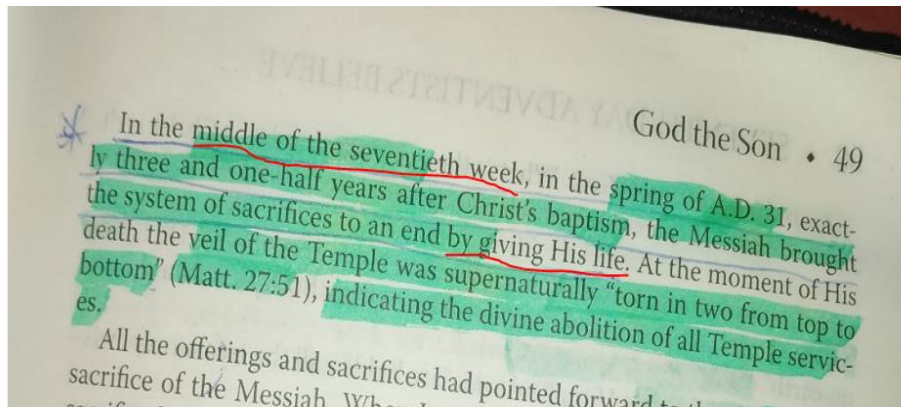
During the seventieth week, other crucial events will take place: (1) “Messiah shall be cut off” (*Dan. 9:26, NKJV*), which refers to the death of Christ. (2) The Messiah “shall confirm a covenant with many for one week” (*Dan. 9:27, NKJV*). This is the special mission of Jesus and the apostles to the Jewish nation. It is undertaken during the last “week,” from A.D. 27 to 34. (3) “But in the middle of the week He shall bring an end to sacrifice and offering” (*Dan. 9:27, NKJV*). Three and a half

Please note the phrase **most likely** as used by the author to mean the claim is just an assumption not a fact. I also note that the SDA Questions on Doctrine (QOD) argues the first forty-nine years saw the rebuilding of streets and walls but evades to give details of how they were spent building these streets and walls (Pg. 279).

The initial seven weeks (or 49 years) saw the streets and the walls of Jerusalem rebuilt. The additional 62 weeks (or 434 years) reached to the time when Messiah should appear. This 62-week period was, in contrast, a



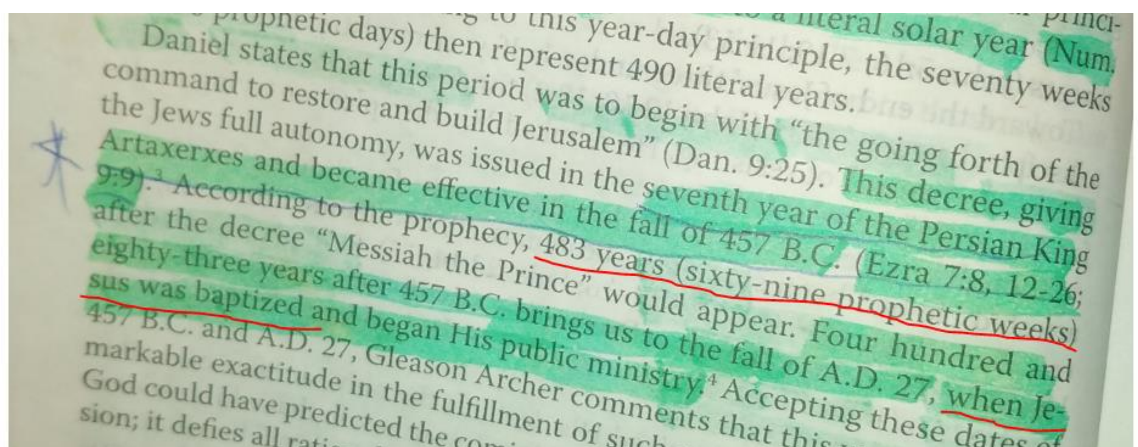
1. In Dan 9:26, the bible clearly says the messiah shall be cut off/die (to mean be killed) after 62 weeks. However, the FB says he will be cutoff/die in the middle of the 70th week (Pg. 49).



2.

This argument is a direct contradiction of what Dan 9:26 says. Biblically, what happens at the middle of the 70th week is not the cutting off/death of the messiah, but sacrifices ceasing (Dan 9:27). Thus, the FB merely assumes that when sacrifices cease, the messiah must die too. This assumption is not supported in Dan 9:27 because when it mentions sacrifices ceasing, it does not say they cease because a messiah has died. By the time we come to verse 27, the messiah has already died in the previous verse, verse 26.

3. In the book of Daniel, the bible says the messiah would be CUTOFF/die after 62 weeks (Dan 9:26). Contrariwise, the S.D.A Fundamental Beliefs says he would COME/be baptized after 69 weeks (Specifically, this is what is recorded on pg. 48).



This argument is a direct contradiction of the bible and also illogical because a person cannot come/be baptized after 69 weeks (as the FB argues), when the bible says this person



had already been cut off/had died after 62 weeks (Dan 9:26). This is impossible because baptism precedes literal death. By so saying, the FB tries to argue that baptism (at the end of 69 weeks, as it puts it) will precede death (at 62 weeks as the bible puts it) which is illogical and humanly impractical. Now, verse 26 is very clear that cutting off occurs after 62 weeks and verse 27 is very clear that making sacrifices to cease occurs in the middle of the seventieth week. Thus, it beats all logic to ignore the biblical fact that cutting off occurs after 62 weeks and the FB, instead, argues it occurs at the middle of the 70th week when sacrifices cease. Nowhere at all does the bible say that cutting off occurs simultaneously with the ceasing of sacrifices during the 70th week. Instead, the bible says cutting off occurs after 62 **actual/real/literal weeks** (Dan 9:26)- which is 62 real weeks plus 7 **implied** weeks. In the middle of the 70th week- which is 0.5 weeks (69.5 minus 69)/3.5 (0.5*7) years after the cutting off, sacrifices cease (Dan 9:27). The bible does not mention 69 weeks anywhere because 69 is merely an implied figure not the actual date. By implied weeks, I mean that if you employ two people and they work for 8 hours in your farm, for example, you actually pay for 16 cumulative hours. However, it does not mean they worked for 16 actual/literal day hours. They actually worked for 8 real/literal hours but because they are two, hours superimpose and become 16 cumulative hours. Thus, the other 8 hours are not real but implied hours. However, despite being implied, they still have value since they are also paid for. Thus, if asked about the total time taken by the workers, you would say 16 hours but at the back of your mind you know they are actually 8 real hours based on the start and end time. Thus, despite the 8 hours being implied, you also add them since they have payment value attached to them. Similarly, despite the first seven weeks being implied, they have an implied value and are added to 62 real weeks to make 69 implied weeks. Thus, while the first seven weeks have an implied value in the seventy weeks figure, they have no real value in this figure.

Thus, biblically, cutting off and ceasing of sacrifices do not occur at the same time, which would be the case if these events related to Jesus. Indeed, if this cutting off and making the sacrifices cease surround Jesus' death, we know the two were concurrent and simultaneous events since he died in 31 AD and sacrifices ceased in 31 AD too, which is a difference of zero years. But in the case in Daniel 9, the so-called messiah is cut off after 62 actual/real/literal weeks (which is technically 62 real weeks plus 7 implied weeks) but



sacrifices cease in the middle of the seventieth week which is a difference of half a week (3.5 years) between the two events, as noted above {that is, the middle of the seventieth week, that is, the 69.5th week, minus (62 real weeks + 7 implied weeks) = 0.5 weeks = 3.5 years (0.5 weeks*7)}. Thus, clearly, the two events (cutting off and sacrifices ceasing) cannot refer to Jesus' death since if they surround Jesus' death, they should be **concurrent and should occur simultaneously not as spatial events** separated by 3.5 years, because Jesus died in 31 AD and sacrifices ceased in the same 31 AD too- when the temple curtain was torn in the middle.

Now, even if one tries to argue that baptism is biblically symbolized by death, it will still be incorrect because, while the FB tries to make them the same, it says the messiah was baptized after 69 weeks and died during the middle of the 70th week. Thus, it agrees that the two events (death and baptism) happened at different times (69th and 70th weeks) and not simultaneously, meaning Jesus' baptism preceded his death. Thus, one cannot argue that the death of the messiah during the 62nd week in Dan 9:26 is the same as **his coming/baptism after 69 weeks (as the FB puts it)** and, thus, try to equate death to baptism. Again, in its argument, figure 7 acts like an implied figure because the FB does not give details of the events that occurred after the 7 weeks mentioned in Dan 9:25 ended. Thus, the only figure that it uses is the middle of the 70th week and ignores 62 and 7 and, instead, creates its own figure, 69. Thus, it ignores the biblical figures (7 and 62) and derives its own figure (69) by manipulating the biblical figures (7 and 62). So sad. However, because it manipulates the two figures for failing to understand what the first seven weeks represented when taken singly, now that we will have this knowledge, as this thesis has brought in what the first seven weeks represented, the FB should stick to the given figures, which must be the first option before looking for an alternative (figure manipulation).

Now, I am not alone in observing that 69 is just a manipulated figure which ignores the composition nature of the Masoretic text from which this text is derived. On this note, see what Dean Ulrich the author of "The Seven Sevens of Daniel 9:25a" comments:



Introduction

Gabriel divided the seventy sevens into three sections: seven sevens, sixty-two sevens, and one seven. By means of an *'athnah* under שבעה, the Masoretic Text punctuates the clauses in verse 25 in such a way that there are two anointed ones—one that comes at the end of the seven sevens and one that is cut off after the sixty-two sevens.¹ Christians who read Daniel 9:24–27 with reference primarily to the first coming of Jesus or the coming of Antichrist tend to reject the Masoretic punctuation and combine the seven sevens and sixty-two sevens into one period of sixty-nine sevens.² The result is that the anointed one of 9:25 and the anointed one of verse 26 are the same individual (viz., Jesus) who appears at the end of sixty-nine sevens. In contrast to the Masoretic reading, no anointed one appears during the seven sevens. Those who merge the seven sevens and sixty-two sevens are often at a loss to explain why Gabriel divided the sixty-nine sevens into two unequal sections of seven sevens and sixty-two sevens.

(Pg. 75). Another scholar, Andre Reis, observes the same in his article, “A rejoinder to Roy Gane on Daniel 8 & 9” notes the same:



4. Messiah ("Anointed One") to come after 7 weeks or 69 weeks?

Gane: *"The Hebrew words for "and sixty-two weeks" immediately follow the words for "seven weeks." These two sequential time periods follow the words "from...until..." which call for an indication of time that terminates at the coming of "an anointed one, a leader." This correlates with verse 26, where "an/the anointed one" is "cut off" after the 62 weeks, not after the seven weeks."*

Reis: The mere fact that "seven weeks" are immediately followed by "sixty-two weeks" in the original Hebrew does not at all mean that they should be taken together as a single period of 69 weeks. There are significant syntactical and contextual reasons why they shouldn't be thus taken, as we'll see below.

Several Bible translations have taken the following rendering of Dan 9:25: "Know therefore and understand: from the time that of a word to restore and rebuild Jerusalem until the time of an anointed prince, there shall be seven weeks; and for sixty-two weeks it shall be restored; it will be rebuilt with streets and moat, but in difficult times" (cf. NRSV, ESV, RSV, NJPS). Compare this with the KJV on which the SDA position is built: "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."

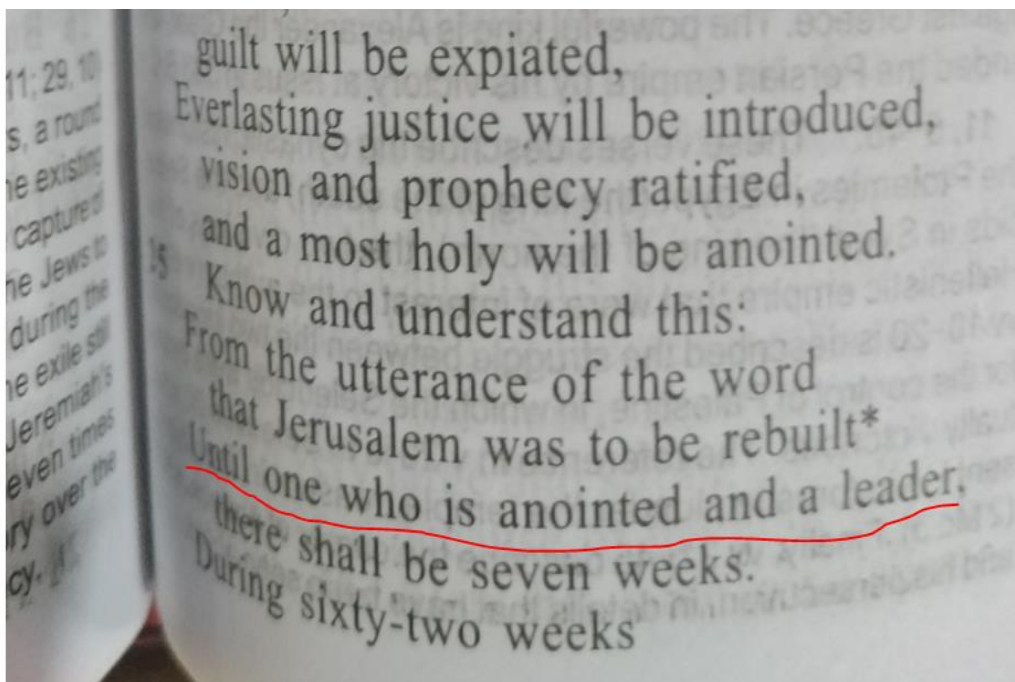
The translation presented above has significant advantages over the KJV. First, it explains why there are two distinct periods in the vision, 7 weeks and 62 weeks marking distinct events. Adventist exegetes have passed over this important question without nary a thought: *Why would Daniel split the 69 weeks into 7+62 if not for very specific reasons?* Explanations have been offered such as taking the initial 7 weeks as the time of the "rebuilding" of Jerusalem but this is not convincing since Jerusalem was not rebuilt in 7 weeks and because the sixty-two

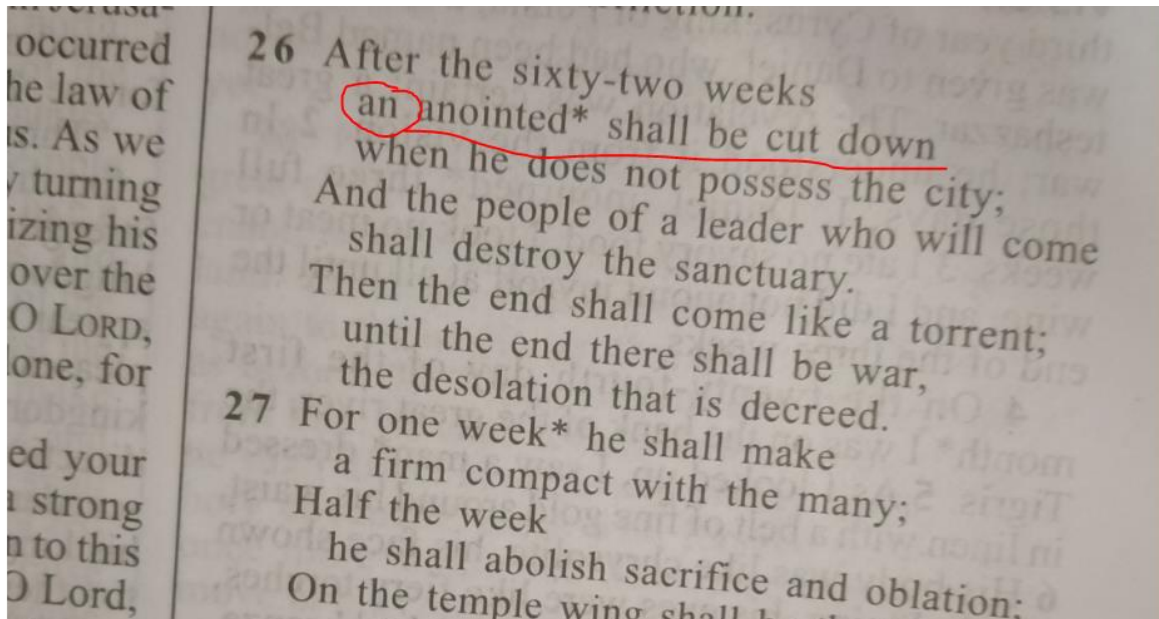
(Pg. 6).

Now, as we have seen, the first 49 years are just implied and they run parallel with the 62 weeks. Now, the use of implied figures is not new in the bible because even all sabbaths of the Lord began on the evening of the previous day before the sabbath day itself (see Lev 23:32- whereby the 10th day of atonement sabbath begins on the 9th day at even- note carefully this was the day of atonement sabbath- verse 28- not the seventh day sabbath meaning the evening beginning principle applied to all sabbaths not only the weekly seventh day sabbaths), meaning the first 12 hours of the sabbath were (and still are) just implied as they ran parallel with the 12-night hours of the previous day before the sabbath day dawn when the sabbath day itself began. In fact, use of implications seems to be an important working principle of God because many of the spiritual things he does are just implied not literal: Jesus carrying the sin of the world, the sheep typifying Jesus, baptism typifying new



birth, bread and wine typifying his body and blood, the gentiles being counted as Abraham's seed if they do his will etc. Even in the real life, use of parallelism is common. For example, we have Easter Monday because Easter runs parallel with Sunday which itself is another public holiday. Thus, because Easter is supposed to be public holiday, but falls in day that is also a public holiday, this holiday is pushed to Monday so that people have a real holiday day. Logically, if Sunday is already a public holiday, workers would not be satisfied if told they had Easter holiday yet this holiday fell on another holiday. Thus, they must be given another rest day which is not a holiday so that they believe they had a real holiday, and that is why we have Easter Monday. Thus, while Easter holiday itself should be on a Sunday, on Sunday, this is just implied holiday since it falls on another holiday. Thus, technically put, the yearly Easter holiday and the weekly Sunday holiday run parallel on this particular Sunday. Thus, on this particular Sunday, we have two events running together: weekly Sunday holiday and the yearly Easter holiday. Thus, while mathematically this particular Sunday is just one day, technically, it is two days since two events run concurrently. Again, in Dan 9:26, the one who is cut off is just called 'messiah' not 'messiah the prince'. This means messiah the prince is not the one who is cut off but another messiah. Indeed, this is how the Catholic Answer bible translates these verses:





As you can see, verse 25 talks of **one who is anointed** and a leader and verse 26 talks of **an anointed** and omits the term leader.

Grammatically, if the anointed in verse 26 is the same as the anointed in verse 25, verse 26 cannot use 'an' to refer to the already introduced subject but should use the definite article 'the'. Additionally, even if we assume the anointed in verse 25 is the one and the same anointed in verse 26, while verse 25 says this anointed will come after 7 weeks (49 years), verse 26 says this anointed will be cut off after 62 weeks (434 years). Now, is it practical that a person appears/is born after 49 years then the same person is cut off/killed after 434 years? Not at all because we know post antediluvian era when God slashed years to 120, no human being lived for 434 years. Thus, the anointed in verse 25 cannot be the same anointed in verse 26. Thus, clearly, the KJV assumed the anointed in verse 25 is the same as the anointed in verse 26 and this assumption caused the interpretational mess we have today.

In fact, some scholars agree the two anointed ones are different. For example, in his book "The Antiochene Crisis and Jubilee Theology in Daniel's Seventy Sevens" Dean R. Ulrich argues this way:



sevens as a whole.

Meanwhile, advocates of the Antiochene view have noted that seventy sevens equal ten Jubilee periods, and all advocates of the Antiochene view accept the Masoretic punctuation in Daniel 9:25. This means that there are two anointed ones: one toward the end of the seven sevens and a second at the end of the sixty-two sevens. The first anointed one is either Cyrus or Joshua. The second is always Onias III. If supporters of the Antiochene view often point out that seven sevens constitute one jubilee period, they do not usually make any connection between the seven sevens and the work of Ezra and Nehemiah.⁵ For them, the seven sevens run from the start of the exile to the ministry of Joshua or from Cyrus' decree to the ministry of Joshua. In other words, the seven sevens are confined to the sixth century B.C.E.

(Pg. 76).

Another scholar that notes this dominant scholarly view is Paul Reddit in his article: "Daniel 9: Its Structure and Meaning". This is what he writes:

See Reddit 2001, 680.

According to Dan 9:25, seven weeks of years would elapse between the time the word went forth to restore the city until the time of an "anointed one." The identity of that "anointed one" is also debated. Nominees include Cyrus (on the basis of Isa 45:1),⁷ Zerubbabel (on the basis of passages like Ezra 5:2; Hag 1:1; Zech 4:6-10),⁸ and Joshua the high priest (on the basis of passages like Zech 6:11-12).⁹ While Cyrus is certainly called God's "anointed one" in Isa 45:1, the more natural reading of Dan 9:25 is that the "anointed one" would flourish in Jerusalem. Scholars who understand the high priest Onias III as the second "anointed one" mentioned in Dan 9:26 often choose Joshua over Zerubbabel because similar statements are made about the two.¹⁰ Scholars who see the time frame beginning in 458 or 445 interpret the forty-nine years as the time that generation took to rebuild Jerusalem and get its affairs in order again after the exile.¹¹ In that case, of course, the identity of the first "anointed one" remains unknown.

According to 9:26, after another period of sixty-two weeks of years a second "anointed one" would be cut off and a prince would destroy the city of Jerusalem. There are basically two nominees for this person: Onias III,



whose death was followed by the persecutions of the Seleucids,¹² and Jesus, whose death was followed, decades later, by the destruction wrought by the Romans.¹³ Since 9:27 alludes to the same actions of Antiochus IV denounced elsewhere in the Book of Daniel, it seems best to take Onias III as that second “anointed one,” as virtually all critical scholars do, thus eliminating the traditional view that v. 26 predicts the death of Jesus.¹⁴ Even so, the problem remains that no really satisfactory solution has yet been offered that makes the sixty-ninth week of years end in 171, the year of Onias’ death (or that makes it end with the death of Jesus either, for that matter).

Pg. 238-239).

As he argues, there are basically two nominees for the messiah cut off in verse 26, that is Onias III and Jesus. However, he argues, “since Dan 9:27 alludes to the same actions of Antiochus denounced elsewhere in the book of Daniel, it seems best to take Onias III as that second “anointed one” as virtually all critical scholars do, thus eliminating the traditional view that v. 26 predicts the death of Jesus”.

Now, because the FB argues that Jesus was baptized in around 27 AD (which I agree is historically correct), this 27 AD is gotten by subtracting the imaginary figure, that is, 69 weeks (483 years) from 457 BC, because 457 BC is taken to be the beginning point of the 70 weeks. If it is biblically correct that Jesus was **baptized after 69 weeks** (as the adherents of 457/458 BC theory argue), then the bible contradicts itself because Dan 9:26 says he **died after 62 weeks**. Humanly and logically speaking, Jesus cannot die (after 62 weeks as the bible says) then, afterwards, be baptized (after 69 weeks as the FB argues). Biblically, he was baptized then died. Thus, this impossibility removes all doubts that the 70 weeks prophecy is not about our beloved savior, Jesus Christ. Thus, we need to ask ourselves: because this messiah who is being cut off can’t be Jesus, who is this called messiah, a title that fits Jesus too? To answer this question, we examine the exact word used in the Hebrew bible. Does it use the word messiah? Let us see what Dan 9:25 reads in Hebrew (I use the interlinear Hebrew and Greek bible: [Online Hebrew Interlinear Bible](http://www.hebrew4christians.com/Interlinear/Hebrew/Greek/Books/Prophets/Daniel/Chapter_9/25/25.htm)):

9:25	וְתָדַע	וְתִשְׁכַּל	מִן	מוֹצֵא	לְהָשִׁיב דָּבָר	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.
	u·thdo	u·tshkl	mn	- mtza	db·r l·eshib		
	and·you·shall·know	and·you·shall·be·intelligent	from	faring·forth·of	word to·to·return·of		
	וְלִבְנוֹת	יְרוּשָׁלַם	עַד	מְשִׁיחַ	וְשִׁבְעִים שָׁבָעָה שָׁבָעִים		
	u·l·bnuth	irushlm	od	- mshich	ngid shboim shboe u·shboim shshim		
	and·to·to·build·of	Jerusalem until	anointed·one	governor	sevens seven and·sevens sixty		
	וּשְׁנַיִם	תָּשׁוּב	וְנִבְנְתָה	רְחוֹב	וְחֲרוּץ	וּבְצוּק	הָעֵתִים :
	u·shnim	thshub	u·nbnthe	rhub	u·chrutz	u·b·tzug	e·othim :
	and·two	she·shall·return	and·she·is·built	square	and·salient	and·in·constraint·of	the·eras



As you can see, the Hebrew bible from which all the old testament bible translations are based does not use the term **messiah the prince** BUT **anointed governor**/anointed prince. Unfortunately, the KJV translators assumed that because anointed means the same as messiah, the words can be switched. But does the term anointed always only mean the messiah/Jesus? Not at all because not only Jesus the King of Kings and the chief Priest was anointed but, biblically, literal kings and priests were anointed too. Again, even prophets were anointed (1 Kings 19:16). What is more, even sick people were anointed with oil (Mk 6:13) and dead bodies were anointed too (Mk 16:1). Further, even gospel workers are anointed by the Holy Spirit too (Acts 13:2). Thus, it is wrong to assume/jump into conclusions that when the term anointed is mentioned it only means Jesus. Again, the term 'prince' does not only refer to Jesus the prince of peace but Jewish rulers were also called princes of the people. These biblical text interpretational assumptions diluted the intended meaning of the 70 weeks prophecy completely and led to the interpretational confusion we have to day. We will examine who is this anointed governor/prince later on so that we can see the biblically correct interpretation of the 70 weeks prophecy.

Thus, as opposed to what the S.D.A Fundamental Beliefs (FB) p. 48 says, **biblically**, messiah is cut-off after 62 weeks (Dan 9:26) and, biblically, neither after 69 weeks nor at the middle of the 70th week (FB p. 49). I use the word **biblically** because, mathematically/cumulatively, he is actually cut off after 69 **cumulative** weeks. However, we cannot add 7 weeks to 62 weeks because they typify two distinct events: appearance of the anointed governor and cutting off of a messiah respectively. Now, if one adds 7 to 62 to get 69, they imply God does know addition problems/Mathematics and they help him to add. Why is this so? Because God mentioned 7 and 62 separately not cumulatively. Thus, we should not assume God (or rather the angel) did not know to add 7 and 62 to get 69 and we help him to add. Isn't such a move a form of belittling God? After all, if God intended to mean 69 weeks, why go the long way of mentioning 7 first then 62? Why not use the shortcut of mentioning 69 at once? Thus, you can see if God did not mention 69 at once but 7 then 62, the two numbers must have important meanings separately not cumulatively. God always means what he says. For example, if God tells you to bring him 2 apples and 3 apples, do exactly that: bring 2 apples on one hand and 3 apples on the other hand. Don't make a mistake of bringing 5 apples mixed together assuming 2 and 3 is the same as 5 and, after all,



all are apples.

To make sense of this divine mystery, consider Prov 6:16. Solomon says there are six things that God hates then says they are in fact seven. Now, ask yourself, when Solomon noted they are seven not six as he had written initially, why didn't he erase the "mistaken" figure, six, and write the correct figure, seven, at once instead of saying they are six then saying he has 'remembered' they are actually seven? If Solomon did not erase the "mistaken" figure six, we can be sure it has an important meaning in this verse and that is why he left it intact. See similar examples in Amos 1:3,6,9, 11, and 13, whereby the bible says 'for three sins and for four sins' instead of saying directly seven. In fact, it is interesting to note that if you add these three sins and the other four sins you get seven sins which is the completeness of God. Thus, you can see instead of God saying he is punishing them for their full sin (7), he breaks down this full sin into two parts: three and then four. This should teach us how important it is to interpret the bible as it is written not as we think it should be written. Similarly, it teaches us how we should understand God as he says not as we think he should have said. Note that this is the mistake Moses did when God told him to talk to the rock and he struck it instead. This is among the simple mistakes that made him not to reach Canaan. God is always precise. What he says is what he means. We should never assume he meant otherwise. Thus, back to 7 and 62, we should understand them as specified: that is, the 70 weeks begin; after the first 7 weeks the anointed governor appears and the days continue until the 62nd biblical week/69th cumulative week when a messiah is cut off; they then continue until the middle of the seventieth **cumulative/biblical week** when sacrifices cease.

Now, note that 62 weeks is mentioned twice (Dan 9:25 and verse 26). Why twice? Because verse 25 gives both a summary and breakdown of that summary and verse 26 continues with the summary breakdown commenced in verse 25. Now what do I mean by a summary and breakdown of summary? Simple. Consider Deut 16:16, for example. God starts with a summary: "three times in a year shall all males appear before me". Semicolon; (please not the **semicolon** which is a pause after the summary to mark the end of this summary). He then breaks down this summary as follows: first time feast of unleavened bread, (Passover), second time feast of weeks (which is the Pentecost) and the third time the feast of tabernacles. Now, in Dan 9:25, the same principle is applied: "there shall be 7 and 62 weeks and a **colon** follows to pause and mark the end of the summary then a breakdown of this



summary commences after the colon. Essentially, in verse 25, the angel says there shall be 7 weeks and 62 weeks. Period. Then he breaks them down as follows: after these 7 weeks, the messiah shall come. Then during the dispensation of the 62 weeks mentioned earlier on, the temple and its streets shall have been built. He then concludes his elaboration in verse 26 by saying after those 62 weeks have elapsed (to mean after the temple and the streets have been built as he mentioned in verse 25) a messiah shall be cut off.

To understand how mixing cumulative and exact figures may be problematic consider this example: while a debate exists, we know Jesus was crucified in the third hour of the day and died in the ninth hour. Thus, it is wrong to add 3 to 9 and conclude he died on the 12th hour when the bible is clear that he died on the ninth hour! Essentially, all the events start together, the 3rd hour comes and he is crucified (first event), the sixth hour comes and darkness covers the earth (second event), and the ninth hour reaches and he dies (third and the final event). As you can see, the calculation of hours (3rd, 6th, and 9th) for the three distinct occurrences (crucifixion, darkness appearance, and death) start at a common point: 6 AM. This 6 AM can be likened the beginning of 70 weeks in Dan 9. Similarly, just like the 3rd, 6th and 9th hours in our example, the 7th, 62nd, and 70th weeks reckoning begin together: the 7th week reaches and the anointed governor appears, the 62nd week reaches and a messiah is cut off, and the 70th week reaches and sacrifices cease: this common beginning is 605 BC. Just as we cannot add 3rd hour when Jesus was crucified to the 6th hour when darkness covered the earth to get 9 and claim that is when darkness came, we cannot add 7 when the anointed governor appeared to 62 when another anointed was cut off to get 69 and claim the messiah was cut off at 69th week because doing so will be a direct contradiction of the bible (Dan 9:26). Thus, it is misleading for the FB to say the messiah is biblically cut off after 69 weeks, and worse enough to say the specific period after this already erroneous 69 weeks is at the middle of the 70th week. By saying so, it makes two **biblical errors** on the messiah's death: (1) arguing he dies after 69 weeks (2) arguing this 69th week is actually at the middle of the 70th week. Regarding the debate whether Jesus was crucified on the third or sixth hour, I leave you with these scholarly pieces for your review (the SDA bible commentary and an article by Adam Kubiś: Roman versus Jewish Reckoning of Hours in the Gospel of John: An Exegetical Misconception That Refuses to Die):



Sixth hour. Probably Roman time, that is, about 6:00 o'clock in the morning. John's Gospel was written near the close of the century, and chiefly for Gentile believers (see on eh. 1:38). Here he gives the time in terms familiar to them (see on Matt. 27:45). Elsewhere, he seems to reckon the hours of the day from sunrise rather than from midnight (see chs. 4:6, 52; 11:9).

To conclude, the Gospel of John counts the hours of the day in the way common in all of the ancient world, that is, beginning from dawn. The tenth hour in 1:39 corresponds to what we now conceive of as 4 p.m., the sixth hour in 4:6 and 19:14 is 12 p.m. (noon), while the seventh hour in 4:52 should be under-

stood as 1 p.m. As for the discrepancy between Mark 15:25 and John 19:14 – which may be more apparent than real, a projection of our own modern preoccupation with time – its explanation must be sought elsewhere.

(Pg. 275-276).

To understand why a biblical fact is not necessarily the same as a cumulative/mathematical fact, biblically, for example, 9 pm is the third hour of the night. However, cumulatively, it is the 15th hour of a full day (24-hour day). Thus, when the bible says the soldiers went during the third hour of the night (Acts 23:23), we should use the third hour exactly as the bible calls it not the 15th hour of the day despite being one and the same thing with the third hour of the night. But why would saying 15th hour of the day confusing despite being the same as the 3rd hour of the night? Simple, because, biblically, light and darkness hours are reckoned separately not cumulatively. Thus biblically, there is nothing like the 15th hour of the day. Biblically, it should be called the 3rd hour of the night. Similarly, when the bible says the messiah will be cut off in the 62nd week, we should use that exact figure not using the cumulative figure, 69 weeks just because it is also correct in another context.

However, I note that the adherents of the 457-34 AD theory may not be totally wrong because what Antiochus did as a God-sent revenger against the wayward Jews, seems to be exactly the same as what Jesus came to do as a God-sent savior of the same way ward Jews (and the world at large) the reason both work for one week/seven years and make sacrifices to cease at the middle of the week (between 171-164 BC and 27-34 AD). Thus, this similarity hints that, initially, these theorists' perspective had no ill intentions to mislead people but misapplied this correlation when they sincerely thought they were right. I use the word



‘initially’ because, when they later on got the correct light on this subject that revealed they were wrong, they insisted on clinging to their existing wrong application and this choice now qualified to be an intentional misleading of people. Thus, the theorists backdated years from the known 27 AD and the 70 weeks seemed to start in 457 BC. Thus, they tried to find a Jewish historical event that may correlate with this date and they, fortunately, found Artaxerxes decree to Ezra. **However, before we apply correlation to make inferences, we should be mindful of this important rule in statistics:** “correlation does not imply causation”. Still on correlation, I note that the same theorists use the same correlation in Dan 11 to attribute the raiser of taxes in verse 20 to Augustus Cesar (SDA Bible commentary):

20. A raiser of taxes. Heb. *ma‘abir nogeś*, literally, “one who causes an oppressor to pass through.” The participle *nogeś*, from the verb *nagaś*, “to oppress,” “to exact,” is used of Israel’s taskmasters in Egypt (Ex. 3:7) and of foreign oppressors (Isa. 9:4). The passage thus refers to a king who would send oppressors, or exactors, throughout his realm. Most commentators have understood the reference here to be to a taxgatherer, who to the average man in ancient times was the very embodiment of royal oppression. Luke 2:1 records that “it came to pass in those days, that there went out a decree from Caesar

Augustus, that all the world should be taxed [literally, “enrolled,” or “registered,” see on Luke 2:1].” Augustus, who succeeded Julius Caesar, is regarded as having established the Roman Empire, and after a reign of more than 40 years died peacefully in his bed in A.D. 14.

However, the precise person in this verse is actually Seleucus IV Philopater whom history confirms he was a raiser of taxes too- who is succeed by Antiochus IV Epiphanes in the immediate verse, verse 21. On this note, Folsom (1842) explains Seleucus IV Philopater was Antiochus’ elder brother and both were sons of Antiochus the great. To pay the debt his father left, Philopater sent tax collectors (Heriodorus his treasurer being among them) to Judea to levy taxes, hence the description “a raiser of taxes”. Other sources say when the Romans defeated him, they forced him to pay levies which made him tax his subjects to meet these demands (Folson, 1842, p. 29). Also note the account of Seleucus IV Philopater raising taxes is recorded in the book of Maccabees.

To confirm that the Messianic view was just a wrongly applied trial and error prophecy interpretation formula, see what the fourth quarter



91

WEDNESDAY *December 8*

Messiah the Prince (*Dan. 9:25*).

Daniel 9:25 states that from the “‘decree to restore and rebuild Jerusalem until Messiah the Prince’” (*NASB*) would be 69 weeks, or 483 years. What date do we apply to this decree, and why?

Various dates have been given for this decree, including 538 B.C., 520 B.C., and 457 B.C. Let's look quickly at all three.

For starters, suppose someone were to accept the 538 B.C. date as the starting point. From the command to restore and rebuild Jerusalem (538 B.C.) unto Messiah the Prince, Jesus, would be 483 years (we're using the day/year principle, because the text demands it). Going 483 years from 538 B.C. reaches to what? 55 B.C.—a date that in no way fits the time of Christ's earthly ministry.

Try 520 B.C. If that's the starting point of the decree, and we go 483 years later, what date do we arrive at, and why is that date unworkable?

If however, we go with the 457 B.C. date, the numbers bring us right to the time of Christ. This decree was given by Artaxerxes I, and it provided for the restoration of complete civil, judicial, and religious authority of Jews in their homeland (see *Ezra 7:11-28*).

It's obvious that both the Jews and their enemies understood the decree to mean the rebuilding of the city. In *Ezra 4:7-13* (the events in *Ezra* are not in chronological order), a group of Persian officers wrote to King Artaxerxes, complaining about the Jews who were rebuilding Jerusalem. In the letter, they stated two important points: (1) that the city was being rebuilt (*Ezra 4:12*) and that (2) the Jews who were rebuilding had come

As you can see, the author picks several dates and each is eliminated if it does not reach Christ's era. Thus, the adherents of 457/58 BC went with the date that reached Christ's era meaning their aim was not finding the right date but finding any date that satisfied their preconceived understanding of this prophecy without minding whether this preconceived understanding was right or wrong. Unfortunately, the tasks executed by Ezra **DO NOT** fit the descriptions of Dan 9:25 and, hence, this date, however **coincidental** it was, falls short.

Now, please note that I do not fault the trial and error method but faults its application in this case. If the trial and error method is applied well, then it is acceptable but if applied wrongly, then it is unacceptable. Applying the trial and error method wrongly means trying to



force things fit in when they can't fit in. Again, in Is 44:28, God says the word to build Jerusalem as prophesied by Jeremiah will be executed by Cyrus. Now, we know that Cyrus executed this word as recorded in 2 Ch 36:2 and Ezra 1:1. Now, the bible confirms that the utterance by Cyrus was directed to Zerubbabel (also called Sheshbazzar- proving Sheshbabazzar was actually Zerubbabel by another name is beyond the scope of this article) not Ezra or Nehemiah (Ezr 1:8). Thus, how would one be blind to this biblical fact and attribute Ezra to be the implementor of the word of God that came to Jeremiah, confirmed by Isaiah, and was executed by Cyrus? In fact, neither Nehemiah nor Ezra were born during Cyrus' reign. The two were born many years later because they were leaders during Artaxerxes reign many years after Cyrus had died. Thus, how can Cyrus tell a person not born (Ezra) to build God's temple and that unborn person does it- because we know when Cyrus ordered the temple to be constructed in was constructed during his reign?? How can a person not born construct a temple and finish it before he is born? This is impossible. Even more surprising, the 457/458 adherents argue the decree was given to Ezra but say the builder was Nehemiah. Can you see any contradiction there: the person who is given the decree is not the one who builds? Thus, they cleverly evade the wall building decree given to Nehemiah in 445/44 BC and uses the one given to Ezra in 457/58 BC. Specifically, they make this clever switch because the former does not agree with Jesus' baptism year. I mean, they argue the decree was issued to Ezra in 458/57 but was executed by Nehemiah in 445/44. This is a stealthy argument because we know Nehemiah was also given his own decree in 445/44 by the same king. Thus, why do we argue he executed Ezra's decree of 458/7 yet he requested for his own decree in 445/44 BC? Thus, they apply the right decree to the wrong target of this decree.

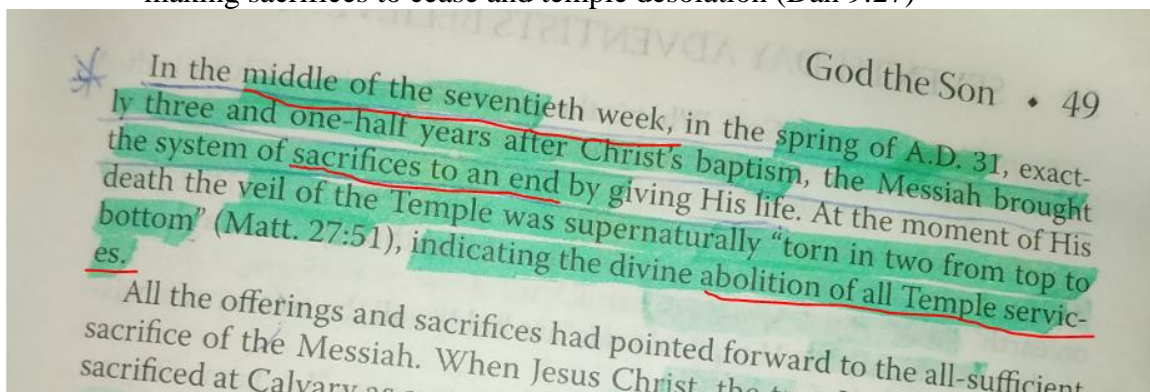
In fact, in Ezra 7, when Ezra is going to Jerusalem, the temple had not only been built but also dedicated (See Ezra 6:15-17). Note that Ezra 7 starts with the words “**after these things**”. This statement refers to the **things** done under the leadership of Zerubbabel the governor, Joshua the high priest, and Haggai and Zechariah the prophets. Thus, when Ezra comes in in Ezra 7, many years have passed. Again, in the Hebrew bible, Dan 9:25 mentions two things: return of the captives (from Babylon) and these captives building the temple:



9:25 וְתָדַע u·thdo and-you-shall-know	וְתִשְׁכַּל u·thshkl and-you-shall-be-intelligent	מִן - מִצָּא mn - mtza from faring-forth-of	לְהָשִׁיב דְּבָר dbr l·eshib word to-to-return-of	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.
וְלִבְנוֹת u·l·bnuth and-to-build-of	יְרוּשָׁלַם irushlm Jerusalem	עַד - מְשִׁיחַ od - mshich until anointed-one	וְשִׁבְעִים שָׁבָעָה shboim shboe u·shboim sevens seven and-sevens	שְׁשִׁים shshim sixty
וְשְׁנַיִם תְּשׁוּבָה u·shnim thshub and-two she-shall-return	וְנִבְנְתָה u·nbnthe and-she-is-built	רָחוֹב rchub square	וְחֲרוּץ u·chrtz and-salient	וּבִצְרוּק u·b·tzuq and-in-constraint-of
וְהָעֵתִים e·othim the eras				

However, the KJV bible omits the term **return** of as used in the Hebrew bible and includes only building. This critical omission has caused all the 70 weeks' interpretational confusion we have to day. If you read Ezra 7, by the time Ezra is going to Jerusalem, the captives had already returned as indicated in Dan 9:25 (see Ezra 7:25 whereby Ezra was allowed by the king to set leaders for the Israelites he would find in Jerusalem). These are the ones who returned during Zerubbabel's reign. Thus, Dan 9:25 does not only refer to temple building but also return of the captives and this occurred during Cyrus reign and was **EXECUTED BY ZERUBBABEL (EZRA 3:2, 4:2, 5:2, ZECH 4:9 ETC)** not Ezra or Nehemiah.

4. **True** to what the FB p. 49 says, at the middle of the 70th week, what happens is making sacrifices to cease and temple desolation (Dan 9:27)



However, **contrary** to what it argues, this does not happen through the cutting off of the messiah or messiah the prince [because even after messiah is cut off in the 62nd week or, cumulatively, the 69th week, that is, 62+7, sacrifices continue to be offered for half a week, that is, 3.5 years, until the middle of the 70th week when the prince who comes (Dan 9:27), that is Antiochus (IV) Epiphanes, makes them to cease. Thus, the cutting off of this messiah does not make sacrifices to cease. In fact, this messiah can't be Jesus because if we use the 458/57 theory, the middle of the 70th week (70th week in this case is 27-34 AD) that Jesus would be cut off when confirming the so called covenant is his crucifixion at 31 AD.



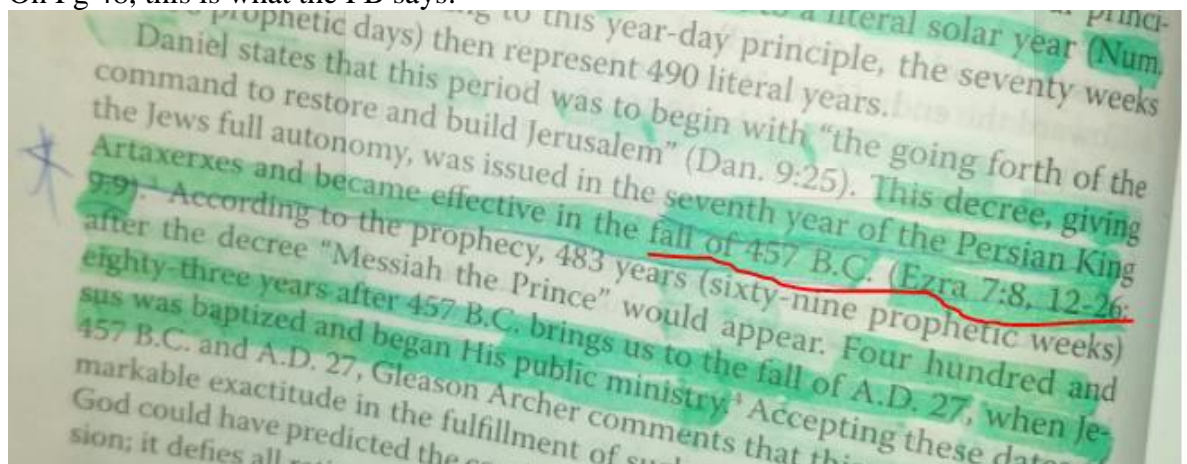
However, the messiah in Daniel **IS NOT** cut off in the middle of 70th week but after 62nd week, or mathematically put, 69th week and, even then, not when in the process of confirming the covenant. Instead, he is cut off in Dan 9:26) before the so called covenant in Dan 9:27 is confirmed. Thus, clearly, this is not Jesus. because he dies before the so-called covenant in confirmed. We cannot also claim it is Jesus by trying to argue that after his death this covenant was confirmed by the apostles until 34 AD when Stephen was stoned and the 70th week ended. We cannot argue so because confirming the covenant runs for one week and in the middle of this confirmation, sacrifices cease NOT the messiah is cut off. If it is Jesus, the order would be confirming the covenant then cutting off at the middle of this confirmation. But this is not the case here: instead of cutting off at the middle of the covenant confirmation, we have sacrifices ceasing and nowhere are we told that this ceasing is as a result of cutting off. Thus, sacrifices cease without the cutting off aspect which confirms this can't be Jesus because if it was Jesus, sacrifices ceasing should be effected by cutting off. But this is not so. Simply put, Daniel says the messiah will confirm the covenant with many for one week. This can't be Jesus because we know Jesus never confirmed the covenant with many for one week. Even if we argue he did so, this would be less than a week (27-31 AD when he dies). Thus, because the text fails to fit Jesus, it is unbiblical to extend the end of the 70th week to the stoning of Stephen in 34 AD to make up for the 0.5 weeks deficiency noted. Again, from 31 AD to 34 AD is 3 years which are approximately 0.5 weeks of covenant confirmation and not one week as it should be biblically. Note that the bible is clear that the confirmation of the covenant (Dan 9:27) will commence after the messiah is cut off in Dan 9:26. Thus, we cannot argue the last week of confirming the covenant commences in 27 AD when Jesus is baptized since by 27 AD he has not been cut off yet for the seventieth week to commence. Thus, even if we assume the prophecy concerns Jesus, the argument that the 70th week starts in 27 AD is unbiblical. Again, precisely speaking, the stopping of sacrifices is effected by the people of the prince who comes, (as the bible puts it), 3.5 years after messiah is cut off (Dan 9:26). Thus, the ones who make sacrifices to cease are the **people of the prince who comes** after this messiah is cut off (Dan 9:26) meaning the cessation of sacrifices **is not** effected by messiah the prince as the FB p. 49 says. Now, while simple reasoning will reveal this prince is also involved in making the sacrifices cease (because he is the commander of his people) despite the bible saying it is his people who do it, if this prince is Jesus, why don't the 457/58 BC

adherents argue his disciples were also involved in making the sacrifices cease? Thus, because the 457/58 adherents ascribe the sacrifice cessation to the messiah only and except his people (the disciples), this interpretation fails to fit what Dan 9:27 specifies. Biblically, the correct reckoning of the 70 weeks is as below:

The 70 Weeks Chronology Chart

Jeremiah's prophecy (Jer 30:18, 31:38, Dan 9:2)- Going forth of the word referred to in Dan 9:25- 605 BC	7 weeks (49 years) in Dan 9:25	Birth of Zerubbabel the anointed prince ("messiah the prince") - 556 BC	Cutting off of an anointed one- the Pious anointed high priest Onias III- 171 BC	0.5 of a week	Desecration of Jerusalem temple by Antiochus (IV) Epiphanes- 167 BC	0.5 of a week	Cleansing of Jerusalem temple by Judas Maccabeus- 164 BC
	62 weeks in Dan 9:26 (434 years)			1 week in Dan 9:27 (7 years)			
<p>7 weeks+ 62 weeks + 1 week = 70 weeks/49 years+ 434 years+ 7 years= 490 years in Dan 9:24</p>							

4. On Pg 48, this is what the FB says:





As opposed to what the FB p. 48 says, in 457 BC, Ezra **NEVER** received a word/commandment from Artaxerxes TO BUILD the temple (because temple construction had already been done by Zerubbabel by 515 BC). Instead, Ezra was granted self-sought permission (Ez 7:6,13) to go and offer sacrifices and other offerings (Ez 7:15,16,17) and teach people the law (Ez 7:10,14,25), and furnish the already built temple (Ez 7:19, 20). Now, even if we assume Dan 9:25 mentions a decree and we assume this decree is the one in Ezra 7 issued to Ezra by Artaxerxes, if you read the specifics of the decree of Artaxerxes to Ezra in Ezra 7, nowhere at all will you see him telling him to go and build the temple. The decree which commands temple building is in Ezra 6 and it is issued by Darius confirming/strengthening the one that Cyrus had issued on the same aspect. Thus, even if we assume the one in Dan 9:25 is a decree, the specifics of this decree fail to match the ones of the decree in Ezra 7 issued by Artaxerxes, but matches the specifics of the decree Darius issues to Zerubbabel in Ezra 6. In fact, Ezra 7 mentions house of God seven times and in all of them it refers to an already existing house not a house to be built. Conversely, in all the relevant instances, when Ezra 6 mentions the house of God, it associates it with the building work by Zerubbabel not Ezra. Thus, even if one insists that the so-called command in Dan 9:25 is from a king not God despite all evidence to prove it was from God, at least, they should associate this command with Darius or Cyrus to Zerubbabel or Artaxerxes I to Nehemiah not Artaxerxes I to Ezra because while both Nehemiah and Zerubbabel did the building works, Ezra never did the building work. But it is worrying that the 457/58 adherents ignore/assume and leave the two known temple builders (Zerubbabel for the temple and Nehemiah for the wall) and ascribe the building work to another person (Ezra) who never built- as no biblical evidence shows he built any part of the temple. What a confusion! Thus, it is erroneous and misleading to say the word/commandment to **build** the temple and Jerusalem in Dan 9:25 was executed by Ezra in 457/58 BC. Rather, it was executed by Zerubbabel and continued by Nehemiah (Neh 1:3-walls and gates of Jerusalem not temple) (in Ezr 6:3- the temple itself was square 60 by 60 and was built by Zerubbabel not Ezra or Nehemiah). As we have seen, in fact, in Ezra 7, when Ezra is going to Jerusalem, the temple had not only been built but also dedicated (See Ezra 6:15-17). Note that Ezra 7 starts with the words “**after these things**”. This statement refers to the **things** done under the leadership of



Zerubbabel the governor, Joshua the high priest, and Haggai the prophet. Thus, when Ezra comes in in Ezra 7, many years have passed.

Again, the Hebrew term used in Dan 9:25 is not **commandment** as the KJV puts it but **word**:

9:25	וְתָדַע u·thdo and·you·shall·know	וְתִשְׁכַּל u·thshkl and·you·shall·be·intelligent	מִן - מִצָּא mn - mtza from faring-forth-of	לְהָשִׁיב דָּבָר dbr l·eshib word to·to·return·or	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.		
	וְלִבְנוֹת u·l·bnuth and·to·to·build·of	יְרוּשָׁלַם irushlm od Jerusalem until	עַד - מְשִׁיחַ od - mshich anoointed·one	גִּבּוֹר ngid governor	שִׁבְעִים שָׁבָע shboim shboe u·shboim sevens seven and·sevens	sixty	
	וּשְׁנַיִם u·shnim and·two	תִּשְׁבּוּב thshub she·shall·return	וְנִבְנָתָהּ u·nbnthe and·she·is·built	רָחוֹב rchub square	וְחֲרוֹץ u·chrtz and·salient	וּבְצֻק u·b·tzug and·in·constraint·of	הָעֵתִים e·othim the·eras

Biblically, 'word' and commandment/deGREE are two different Hebrew terms. See below:

6:14	וְשִׁבִי u·shbi and·grey-haired-of (A)	יְהוּדִיָּא ieudi·a Judeans·the (A)	בְּנִין bnin ones-building (A)	וּמְצַלְחִין u·mtzlchin and·ones- ^Q prospering (A)	14	And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.		
	בְּנִבְאוֹת b·nbuath in·prophecy-of (A)	חַגִּי chgi Haggai (A)	נְבִיאָהּ nbi·a prophet·the (A)	נְבִיאָהּ nbi·a prophet·the (A)		וְזַכְרְיָה u·zkrie and·Zechariah (A)	בֶּרֶךְ br son-of (A)	עִדּוּא - odua Iddo (A)
	וּבְנוּ u·bnu and·they-built (A)	וְשִׁכְלָלוּ u·shklilu and·they-completed (A)	מִן mn from (A)	שֵׁם - - tom decree-of (A)		אֱלֹהֵי ale Eloah-of (A)	יִשְׂרָאֵל ishral Israel (A)	
	וּמִצֻּעָם u·m·tom and·from·decree-of (A)	כּוּרְשׁ kursh Cyrus (A)	וְדָרְיוֹשׁ u·driush and·Darius (A)	וְאַרְתַּחשֶׁשְׁתָּה u·arthchshshtha and·Artaxerxes (A)		מֶלֶךְ mlk king-of (A)	פָּרְס phrs Persia (A)	:

As you can see, for example, in Ezra 6:14, the term 'commandment of God' as opposed to 'the word of God' is used by KJV translators. Thus, clearly see, the KJV bible translated two different Hebrew terms as 'commandments'. I mean, while the Hebrew term used in Dan 9:25 is very different from the one used in Ezra 6:14, both are translated as commandments. Notably, even scholarly evidence faults the translation in Dan 9:25: see below:

Which decree (word)?

Some Bibles translate 9:25 as "decree" (NASB; NIV) or "command" (NKJV). The Hebrew uses "the term 'a word' (*dabar*) rather than one of the more specific terms for a royal decree."¹⁸ "The word *dabar* is quite general in its semantic range. It frequently denotes prophetic word, but almost never means 'decree.'"¹⁹

There have been many suggestions regarding the meaning of the "word to restore and rebuild Jerusalem." Lucas lists seven: "The possibilities are (with dates in brackets): 1. Jeremiah's prophecy about seventy years in Jer. 25:12 (605) or Jer. 29:10 (597). 2. Jeremiah's

(Pg. 403).

Quoted from 'Biblical Eschatology', Second Edition By Jonathan Menn. Thus, the correct translation should be: Ezra 6:14: decree/commandment but Dan 9:25: word [of God] not decree/commandment as the KJV translates it. To confirm Dan 9:25 should be translated as word [of God] not decree/commandment, compare it with its Hebrew equivalent in Dan 9:2 which uses exactly the same Hebrew term (*dabar*) used in Dan 9:25 to mean 'word' as



opposed to 'decree' to refer to the word of God to Jeremiah:

9:2	בשנת אחת למלכו אני דניאל	בניתי	בספרים	מספר
	b·shnth achth l·mlk·u ani dnial binthi b·sphrim msphr			
	in·year-of one to-to-reign-of·him I Daniel I-understood in·the·scrolls number-of			
	השנים אשר היה דבר יהוה אל ירמיה הנביא למלאות			
	e·shnim ashtr eie dbr - yeue al - irmie e·nbia l·mlauth			
	the·years which he-became word-of Yahweh to Jeremiah the·prophet to-to-fulfill-of			
	לחרבות ירושלם שבעים שנה :			
	l·chrbutth irushlm shboim shne :			
	for·desertions-of Jerusalem seventy year			

² In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

Now, can God's word be a command/decree too. Ooh yes. Let us see (Ezr 6:14):

6:14	ושבי יהודים בנין ומצליחין				
	u·shbi ieudi·a bnin u·mtzlchin				
	and·grey-haired-of (A) Judeans·the (A) ones·building (A) and·ones- prospering (A)				
	בנבואת חגי נביא נביא וזכריה בר עדוא -				
	b·nbuath chgi nbia·e nbi·a u·zkrie br - odua				
	in·prophecy-of (A) Haggai (A) prophet·the (A) prophet·the (A) and·Zechariah (A) son-of (A) Iddo (A)				
	ובנו ושכללו מן שעם - אלה ישראל				
	u·bnu u·shkllu mn - tom ale ishral				
	and·they-built (A) and·they-completed (A) from (A) decree-of (A) Eloah-of (A) Israel (A)				
	ומטעם כורש ודריוש וארתחששתא מלך פרס :				
	u·m·tom kursh u·driush u·arthchshshtha mlk phrs :				
	and·from·decree-of (A) Cyrus (A) and·Darius (A) and·Artaxerxes (A) king-of (A) Persia (A)				

¹⁴ And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

As you can see, in Ezra 6:14, when the bible wants to mean the commandment/decree of God, it uses the Hebrew term for commandment/decree (*tom*) not the Hebrew term for a word (*dbr*). Now, the question comes: why use different terms yet they all refer to the same order from God? Simple, because while one refers to an order whose execution date is not due (word), the other refers to an order whose execution date is due (command/decree). I mean, while the execution of the word of God during Jeremiah's time that Jerusalem would be built was not due during Jeremiah's time, during Cyrus' time, the execution time of this order was due. Thus, while it was just a word from God during Jeremiah's time, during Cyrus' time, it was not only a word from God but an order to be executed. The same case applies to the word of God that the man of God issued saying a king whose name will be Josiah shall do this and that. When it was issued, it was just a word from God because its execution time was not due. But during Josiah's time, this word from God changed to a command because Josiah was now obliged to execute it. Thus, we should be keen not to confuse God's word for a decree (as the KJV translators did) or/and his command for a word.

Now, do we have real-world examples that can be used to explain how a statement can be both a word or a command depending on context? Indeed, we have. When COVID-19 infections started to peak in Kenya, President Kenyatta declared a countrywide curfew. Now, while he decreed the curfew, this curfew did not start immediately. As you can see below,



this is what one news article ('Crisis 24') reports: "On Wednesday March 25, president Uhuru Kenyatta announced a national wide overnight curfew will come into effect on Friday March 27 between the hours of 19:00 to 05:00 (local time) to prevent further spread of coronavirus (COVID-19)". As you can see from this news brief, while the president issued this order on 25th March 2020, it was to come into effect on 27 March 2020. Thus, even if one was found loitering outside between 7 and 5 Pm on 26th March, one day after the president had issued the order, he would not be executed because while the president had already issued the order on 25th March, by 26th March, this order would still not be effective. However, if one was found in the streets the same time on 27th March, then he would be executed for breaching the president's order because it would now be effective.

The screenshot shows the Crisis24 website interface. At the top, there is a navigation bar with links: "Book a Demo", "Contact Us", "Log In", and "English". Below this is a header with the Crisis24 logo and navigation links: "Solutions & Expertise", "Insights & Intelligence", "Our Experts", and "About Us". The main content area features a news article titled "President Uhuru Kenyatta orders nationwide overnight curfew from March 27 to prevent spread of COVID-19; flight suspensions and border closures in effect". The article includes tags for "Entry/Exit", "Health", "Transportation", and "KEN". A section titled "Event" contains the text: "On Wednesday, March 25, President Uhuru Kenyatta announced a nationwide overnight curfew will come into effect on Friday, March 27, between the hours of 19:00 to 05:00 (local time) to prevent further spread of coronavirus (COVID-19). Only medical professionals and critical and essential service providers will be exempt from the curfew. Kenyatta also announced a series of tax breaks to assist residents affected by the outbreak." To the right of the article is a circular graphic with a "Now Available" button. Below the article is a section titled "OUR EXPERTISE" with a sub-section for "Organizations".

Thus, despite issuing the order on 25th March, on 26 March, this order was just a word and had no power. The word became authoritative on 27th March when its execution date was due. This is exactly the case in Daniel and Jeremiah. While God issued the word during Jeremiah's time, because its execution date was not due by then, it was 'just a word'. However, during Daniel's time, the same word was now authoritative because its execution date was due and qualified to be called a decree/command and no longer a 'mere' word.

Thus, as opposed to Dan 9:25 in which the word of God that came to Jeremiah is just called 'a word' (*dabar*), in Ezra 6:14, the same word is now called a decree/commandment of God (*tom*) because its execution is due meaning it is now a command to be executed not a inactive word given during Jeremiah's time. But during Jeremiah's time, it was just a word from God not a command because its execution date was not yet due. Thus, because Dan 9:25 uses the term **word** not **decree**, it cannot refer to the execution date when this word became a



command (Zerubbabel's/Cyrus era) but the uttering date when it was not yet a command because its execution time was not due (Jeremiah's era). In fact, even SDA scholars accept that the term used in Dan 9:25 is specifically 'word' but try to evade this fact. For example, in his article, "When did the seventy weeks of Daniel 9:24 begin" William H. Shea, argues this way (note that this article was published in the Journal of The Adventist Theological Society)

should ask a few questions about the term, "word."

A. The decree. The reason why the term comes up is because an effort has been made by some historical-critical scholars to equate this "word" in Daniel 9:25 with the "word of the Lord to Jeremiah" to which Daniel referred in verse 2 of this chapter.⁴ Daniel was studying the scroll of Jeremiah about the prophecy of the desolation of Jerusalem for seventy years. Jerusalem was to be restored at the end of that period. Because the message that came to Jeremiah was termed a "word" and the same Hebrew term was used in Daniel 9:25, should they be equated? Doing so would place the commencement of the 70 weeks of Daniel back in the time of Jeremiah, about 593 B.C.

(Pg. 118)

From this argument, one can clearly see the Adventist scholars know the term used is actually 'word' not 'decree'. However, because messianic interpretation adherents don't want it to start before or later than 457/58 lest it doesn't reach Jesus' time, they try to justify why this undeniable and clear exact word match should be ignored. In his article, "The Seventy Weeks of Dan 9: An Exegetical Study" Jacques R. Doukhan, another scholar affiliated with the Adventists, argues this way (this article is affiliated with Andrews University (SDA University) Seminary Studies)



3. Words and Expressions

The words and expressions which will be treated here have been selected especially because of the important role they play in the interpretation of the passage and because their meanings are still debated on account of their obscurity.

Min mōšā' dāḥār, "from the going forth of the word"

Min mōšā' dāḥār may refer to the yāšā' dāḥār ("went forth a word") of Dan 9:23, as though there is an internal relationship between them. In fact, the first dāḥār ("word") is undoubtedly from God; it belongs to the vision. In the same verse it is in parallelism with vision:³¹ bîn baddāḥār ("understand the word") and wehāḥēn bammar'eh ("and understand the vision").

The first dāḥār is the word in heaven, while the second dāḥār stands out from an objective point of view as the word on earth, the historical event corresponding to the word of God. This echo expresses the idea of the direct intervention of God with regard to the word of the building and restoration of Jerusalem.

The emphasis that is thus given points directly to the decree of Artaxerxes over against the decrees of Cyrus and Darius,³² for Artaxerxes' decree is not merely the third and last decree (hence the only one to be complete (it concerns the building of the Temple as well as of the political and administrative city of Jerusalem), but is also the only

(Pg. 15).

As you can see, while he does not object the two words are the exactly the same (dabar), he, nevertheless, objects they are associated with exactly the same meanings.

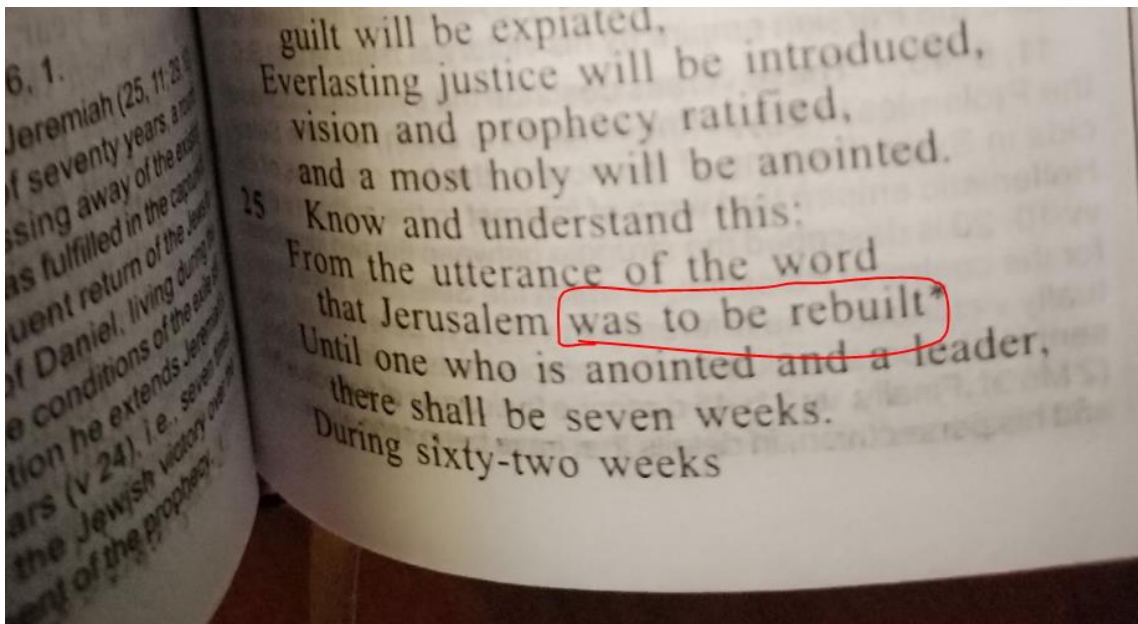
Now, because the term used is specifically 'word' not 'decree', this is why in Jeremiah 31:38 the language format used is 'the word of God came to Jeremiah' (thus says the Lord) not the decree of God came to Jeremiah (thus commands the Lord). But in Ezra 6:14, because this word is an affirmatory word of the original word (as Doukhan agrees) as opposed to the original word itself, the language style used is 'the decree of God to Zerubbabel' not 'the word of God to Zerubbabel'. Thus, a word becomes a decree/command to the recipient when he/she is required to execute it not to merely deliver it. To make sense of this, assume a parent tells his children not to switch on the TV after 9 PM. In this case, before 9 PM, the parent's order is just a word because the children can still switch on the TV despite knowing this order exists since the time this order is supposed to be active has not yet come. However, after 9 PM, this order becomes active and it is now a command which must be observed. Consider this example too. Assume the headteacher asks the class teacher to tell the class monitor to bring a list of all learners born before 1998. In this case, ordinarily



speaking, the order of the head teacher to the class teacher is a word/message not, strictly speaking, a command. It becomes a command when the word is given to the class monitor. Thus, it is the class monitor who executes the headteacher's word given to the teacher but now as a command because he must make the list as required. In fact, when the class teacher is delivering the head teacher's message, he is likely to use these words when instructing the class monitor: The head teacher has told you to make this list. As you can see, the class teacher is just the bearer of the headteacher's words as he is not obliged to execute the real words literally: making the list. However, if the headteacher tells the class teacher to make a list of the students born before 1998, in this case, the headteacher's order now turns from being a mere word to a command to the class teacher. Indeed, even if the class teacher will likely use the class monitor to make this list too, this time round, he will not tell the class monitor that 'the headteacher has said you do this and this'. Instead, the class teacher will assume he [the class teacher] is the one requiring this list and tell the class monitor to make this list for him without telling the class monitor it is the headteacher who has actually instructed it be made. Thus, as opposed to the previous scenario, the headteacher's words becomes a command to the teacher and, similarly, the class teacher's words becomes a command to the class monitor. This is exactly the case here: During Jeramiah's time, God's order/word that the temple shall be built was a word/his word since its due time was not yet. During Zerubbabel's/Cyrus' time when the execution date of this order/word was now due, it now became a decree/command to be executed. To exemplify this further, while Nebuchadnezzar told Daniel he heard a voice from a holy one say 'let seven seasons pass over him', Daniel told him while he indeed heard so, nevertheless, if he changed his evil ways, God would consider granting him mercy (Dan 4:27). Such mercy allowance meant that the utterance from God was not a decree as such, but just a word. Now, in Dan 4:31, the word which Nebuchadnezzar heard in his dream comes again, but now not in a dream but in reality. It now comes not as a mere word but a decree/command because its execution time is due. Thus, even if he decided to repent, it would not have helped since, as opposed to when it came in the dream as a word, this time around, this word was now a decree that could not be reversed and had to be accomplished.



Important Note: Please note that in Ezra 1:1 and 2 Chr 36:22, the word of God does not come to Cyrus but instead he is **stirred** by God to fulfil the word already uttered by God through Jeremiah. This is exactly what happens in Hagg 1:14 whereby the word of God does not come to Zerubbabel but he is **stirred** to fulfill the word already uttered by God through Jeremiah and repeated by Haggai. Similarly, in Rev 17:17 we are told God has put it in their hearts to fulfil his plan/purpose/word. Note that this prophecy was uttered by John as directed by God but will be fulfilled in the future. Thus, when it will be fulfilled, God will not utter a word but will stir them to fulfil a word which he uttered through John thousands of years ago. To understand this aspect, take the example of Jesus' crucifixion. Prophets had already prophesied that his garments would be divided and he would be sold for thirty pieces of silver. Thus, when this happened, it was not a word of God coming at that time but the executors being stirred to fulfil those words which God had already uttered through the prophets long time ago. This is why when it happened, the author of the pertinent gospel book said that prophecy had been fulfilled or it happened so for prophecy to be fulfilled (See Math 1:22, 2:15, 2:17, 2:23 etc). Thus, stirring means God himself igniting the thoughts of a person so that he fulfills an already uttered word, whether that person knows it or not (see Rev 17:17). Thus, because Dan 9:25 uses the term uttering of the word/going forth of the word and NOT stirring to execute the word, it refers to Jeremiah's time when the word was uttered not to Zerubbabel's/ Cyrus' time when they were stirred to execute this already uttered word. In fact, while KJV version translates Dan 9:25 as if it is a current word/commandment, some other trustworthy bible versions (Eg the Catholic Answer Bible) translate it as a past word/commandment predicting a future occurrence. The Catholic Answer Bible is very precise because, in most cases, it translates Hebrew and Greek words literally as used not generally or conveniently to fit a particular context. See how The Catholic Answer Bible puts it below:



As you can see, the correct translation of Daniel 9:25 is 'was to be rebuilt' not 'should be rebuilt'. 'Was to be rebuilt' means it is a past word predicting a future building process but 'should be built' may be a current word ordering the building process itself to begin. The KJV bible version adopted the second interpretation to fit the context of the king's decree (special orders King James VI issued that the bible to be centered around Christ and the gospel) and by so doing they totally missed the meaning of this prophecy.

All in all, even if we deny all plain and undeniable facts and argue the going forth of the so-called commandment mentioned in Dan 9:25 refers to Artaxerxes' commandment to build the temple and Jerusalem city, (which cannot be proved biblically because Artaxerxes I only issued wall building permission not temple building order), still, this temple building commandment/decreed was directed to Zerubbabel (Ezr 6:7) **NOT** Ezra (Ezr 7:1) and, again, they were issued by Cyrus and Darius not Artaxerxes I. Hence, 457/58 BC theory is still invalid and, therefore, we must seek another date when this so-called commandment was issued/executed. See below: Ezra 6:14: And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished *it*, according to the **commandment of the God of Israel**, and according to the **commandment of Cyrus**, and **Darius**, and **Artaxerxes** king of Persia....As we all know, Haggai and Zechariah prophesied during Zerubbabel's reign as the governor of the



Jews (Ezr 6:7) not Ezra's reign as the high priest (Ezr 7:1). Thus, in short, Ezra does not at all fulfill the conditions of Dan 9:25 because he was a high priest and never built the temple as specified in Dan 9:25. The only person who fulfils the conditions of Daniel 9:25 is Zerubbabel. Note that the Artaxerxes mentioned in Ezra 4-6 here is not the Artaxerxes who reigned during Ezra's (Ezr 7:1) and Nehemiah's (Neh 2:1) time. Below is a brief succession of the Persian kings:

- i. *Ezra 4: 6 Ahasuerus= Cambyses II the successor of Cyrus (530-522 BC) Temple construction work halted (Ez 4:6)*
- ii. *Ezra 4:7 Artaxerxes=False Smerdis the successor of Cambyses (522-521) work halted (Ezr 4:23-24)1.*
- iii. *Ezra 4:21 Darius=Darius I the successor of False Smerdis (521-486) Recommissions Zerubbabel (Ezra 5) work continues (Ezr 4:5, 6:6-7) and is completed in 515 BC (Ezra 6:15).*
- iv. *Xerxes I = Ahasuerus in the book of Ester (486-465) was Rich (Est 1:1-7), in vain invaded Greece in 480 BC (Dan 11:2) which commenced hatred between Persia and Greece. Eight more Persian kings reigned prior to Alexander the Great.*
- v. *Ezra 7:1, Neh 2:1 Artaxerxes= Artaxerxes I (465-424) work continues- Furnishing, teaching laws, and sacrificing by Ezra during the Seventh year of Artaxerxes (Ezr 7:8- 458/7 BC) and wall building by Nehemiah 20th year of Artaxerxes (Neh 2:1- 445/44 BC).*

Essentially, therefore, it is important to collect all the necessary data and examine all facts before adopting an argument. For example, we have three people called Jesus in the bible. Thus, we should scrutinize all to know which is Jesus Christ. In the case of kings' commands to go to Jerusalem, we know that all the three (Zerubbabel, Ezra, and Nehemiah) received commands to go to Jerusalem via varied kings (Cyrus' temple building decree to Zerubbabel in Ezra 5:13, Darius' temple building continuation decree to Zerubbabel in Ezr 6:8, Artaxerxes I temple decoration decree (Ezr 7:27), sacrifice offering (Ezr 7:17) ,and law teaching (Ezr 7:25) decree to Ezra in Ezra 7, and Artaxerxes I wall and gates building to Nehemiah in Neh 2:8. Thus, the question we shroud ask is: which specific going is targeted in Daniel 9:25? Then we ask, two participated in temple building (Zerubbabel and Nehemiah), but which specific building act is targeted in Daniel 9:25? Zerubbabel built the temple (Ezra 4:1-2, 5:2, Zech 4:9) and the altar (Ezra 3:2- note that Ezra did not build the altar either because in Ezr 7:17 we are told the altar was already there when Ezra went to Jerusalem and this was built by Zerubbabel in Ezr 3:2) and Nehemiah built the gates and the walls (Neh



2:8). Then we ask, which type of building does Dan 9:25 refer to: of the temple or of the gates and the walls or both? (Evidently, both since the bible mentions the temple which was built by Zerubbabel as we have seen and the streets and the walls which were built by Nehemiah as we have seen too). Note that while Dan 9:25 does not specifically mention the temple but building of Jerusalem, by Jerusalem, it actually refers to the temple because the Hebrew bible says this building will be built as a square:

9:25	וְתִדְעוּ	וְתִשְׁכְּלוּ	מִן	מִצָּא	לְהָשִׁיב דָּבָר
	u·thdo	u·thshkl	mn	- mtza	dbr l·eshib
	and·you-shall-know	and·you-shall- ^c be-intelligent	from	faring-forth-of	word to·to- ^c return-of
	וְלִבְנוֹת	יְרוּשָׁלַם	עַד	מְשִׁיחַ	נָגִיד
	u·l·bnuth	irushlm	od	- mshich	ngid
	and·to·to-build-of	Jerusalem	until	anointed-one	governor
	וְשִׁשִּׁים	וְשִׁבְעִים	שִׁבְעָה	שִׁבְעִים	שִׁבְעִים
	u·shnim	thshub	u·nbnthe	rchub	u·chrutz
	and·two	she-shall-return	and·she-is-built	square	and·salient
	וּבְצוּק	וְהָיָה	וְהָיָה	וְהָיָה	וְהָיָה
	u·b·tzuq	e·othim	e·othim	e·othim	e·othim
	and·in·constraint-of	the·eras	the·eras	the·eras	the·eras

Now, we know that the temple was a square as confirmed in Ezra 6:3 (60 by 60). Thus, by **to build Jerusalem** it actually means to build the temple. After analyzing all these details, one can see we have no otherwise but to conclude that Dan 9:25 is about Zerubbabel and Nehemiah not about Ezra. Asking the critical questions above is important because doing something good does not necessarily mean one is the one (Acts 16:16-18, 1 Sam 28:16-19, Is 36:10 etc). In the first case, a certain girl praised Paul and his company witnessing they were servants of God who came to preach good news. But this spirit, though speaking good words, was actually evil. Thus, despite its sweet words, they rebuked it. In the second case, we are told dead Samuel talked to Saul but we know it was actually an evil spirit taking the form of Samuel not Samuel himself. Thus, while it speaks the truth when addressing Saul, it is still an evil spirit. In the third case, Sennacherib claims he had been sent by God to fight Israel. Indeed, we know God did what Sennacherib claimed many times when the Israelites disobeyed. But in this case, as far as we read, we know that Sennacherib was lying. Thus, merely because a word is true in one scenario does not necessarily mean it is true in another scenario. Thus, even if one is speaking the truth, it should be scrutinized to know if he is saying so in good faith. Thus, merely because Ezra went to Jerusalem as recorded in Ezra 7 and merely because this going was commanded by a King does not necessarily mean he was the one targeted in Dan 9:25. Instead, a critical examination of the specifics of this going is



necessary. The specifics of this going have already been discussed in this paper and proved not to fit the specifics of the seventy weeks prophecy in Daniel 9.

Notes

1. Now, if Zerubbabel was born in 556 BC as I have argued in this thesis, by 535 BC, when Cyrus issued a decree under **Sheshbazzar** (which is actually Zerubbabel's name in Babylon that he changed to Zerubbabel when he went to Judah), Zerubbabel was 21 years old and 41 years old when the temple was completed in 515 BC. Evidently, it is plausible to argue that Zerubbabel became governor when he was **21 years old** during Cyrus reign when he was appointed governor by Cyrus (Ezra 5:14). Indeed, in Ezra 3:8, those who were appointed to build were supposed to be 20 years and above and Zerubbabel was the leader of the temple builders. Thus, if by 535 BC Zerubbabel was 21 years as we have seen above, he, hence, met the 20 years minimum age temple builders' condition.
2. I am not alone in my biblical exposition that the 70 (490 years) weeks commence from 605 and terminate in 164 BC (bearing in mind the 7 and 62 weeks run parallel to one another). SDA scholars also recognize this:

Parallel Computations

Parallel computations were developed to solve the chronological problems inherent in the continuous and possibly earlier Intercalary Maccabean chronological hypotheses. J. G. Eichhorn figured the first seven weeks (49 years) in reverse from 536 B.C. (which he reckoned to be the date of the edict of Cyrus) to the destruction of Jerusalem. Then he calculated the sixty-two weeks forward from the fourth year of Jehoiakim (605 B. C.) to Antiochus Epiphanes, while starting the last week from the death of Onias III (171 B.C.) to the restoration of the temple services by Judas Maccabaeus (164 B.C.).¹ It is not surprising that Eichhorn's unique approach did not

attract any followers.

3. (Pg. 58)
Quoted from: "An Investigation of the Chronology of Daniel 9:24-27" by Owusu-Antwi, Brempong.

When did those seventy weeks of years begin? Various answers have been offered, **including ca. 605** (because of Jer 25:1, 11-12),² 594 (because of

Jer 29:10),³ 586 (because of Dan 9:2),⁴ 458 (the date of Artaxerxes' decree to Ezra),⁵ and 445 (taken as the year of the return of Nehemiah; see Neh 2:8).⁶ Since Daniel 9 deals explicitly with the devastation of Jerusalem, the year 586 would seem best.

(Pg. 237).



Quoted from “Daniel 9: Its Structure and Meaning” Paul L. REDDITT

Another scholar that concurs is Michael Segal in his article “The Chronological Conception of the Persian Period in Daniel 9”.

As already noted above, most scholars have suggested that the count of the 70 weeks in vv. 24–27 begins from the time of Jeremiah’s prophecy, near the beginning of the sixth century. According to v. 25, the starting point for the 70 weeks of years is a pronouncement or edict (מן מוֹצֵא דְבַר) for the return to and rebuilding of Jerusalem. In the two 70-years prophecies in chapters 25 and 29, Jeremiah does not refer specifically to the rebuilding of Jerusalem, although he does relate to the restoration of the people to Jerusalem (29:10, 14). Jeremiah does refer to the rebuilding of Jerusalem in other prophecies, including 30:18 and 31:37.³⁶ One finds a reference in Jer 29:10 to a דְּבַר of God, specifically with reference to the return of Israel from the Exile, after 70 years:

(Pg. 295).

4. I am not alone in arguing Zerubbabel is the anointed prince depicted in Dan 9:25

in identifying the high priest Onias III to a Prince, the Bible French rabbinite guide assumes that the Messiah (or prince) here means another messiah and proposes that Cyrus was actually a qualified King Messiah (or anointed) in Isaiah 45:1. Nahmanides believed that Messiah prince rather meant Zerubbabel who was the first governor of Judah, and he quoted the passage from Psalms 105:15 where God says: *Do not touch my messiahs [or anointed ones]* to indicate that Zerubbabel could be considered a messiah because this term refers to those who are anointed and appointed for a mission.

Jewish commentators²⁰⁶, unable to clearly identify the prince of Daniel 9:25, offer the following optional candidates: Cyrus, Zerubbabel or Jeshua son of Jozadaq, although none of these characters²⁰⁷ corresponds to the chronology of the book of Daniel. To support

Quoted from: Gertoux, Gerard. *Herod the Great and Jesus: Chronological, Historical and Archaeological Evidence*: LULU COM, 2015.

6. The anointed leader is fronted in the second line (9:25b) in a way that is suggestive of a list. The anointed leader is also familiar to readers and provides a known reference point, namely the re-establishment of local leadership at the time of repatriation (538 BCE). This is in keeping with the focus of the narrative. Candidates for the anointed leader, therefore, are Sheshbazzar, Zerubbabel, and Joshua ben-Jozadaq.

7. With the rise of the anointed leader in 538 BCE, the beginning

Quoted From: “In Search Of The Seventy ‘Weeks’ Of Daniel 9” By George Athas



... would seem best.

According to Dan 9:25, seven weeks of years would elapse between the time the word went forth to restore the city until the time of an “anointed one.” The identity of that “anointed one” is also debated. Nominees include Cyrus (on the basis of Isa 45:1),⁷ Zerubbabel (on the basis of passages like Ezra 5:2; Hag 1:1; Zech 4:6-10),⁸ and Joshua the high priest (on the basis of passages like Zech 6:11-12).⁹ While Cyrus is certainly called God’s “anointed one” in Isa 45:1, the more natural reading of Dan 9:25 is that the “anointed one” would flourish in Jerusalem. Scholars who understand the high priest Onias III as the second “anointed one” mentioned in Dan 9:26 often choose Joshua over Zerubbabel because similar statements are made about the two.¹⁰ Scholars who see the time frame beginning in 458 or 445 interpret the forty-nine years as the time that generation took to rebuild Jerusalem and get its affairs in order again after the exile.¹¹ In that case, of course, the identity of the first “anointed one” remains unknown.

According to 9:26, after another period of sixty-two weeks of years a second “anointed one” would be cut off and a prince would destroy the city of Jerusalem. There are basically two nominees for this person: Onias III,

whose death was followed by the persecutions of the Seleucids,¹² and Jesus, whose death was followed, decades later, by the destruction wrought by the Romans.¹³ Since 9:27 alludes to the same actions of Antiochus IV denounced elsewhere in the Book of Daniel, it seems best to take Onias III as that second “anointed one,” as virtually all critical scholars do, thus eliminating the traditional view that v. 26 predicts the death of Jesus.¹⁴ Even so, the problem remains that no really satisfactory solution has yet been offered that makes the sixty-ninth week of years end in 171, the year of Onias’ death (or that makes it end with the death of Jesus either, for that matter).

Quoted from: “Daniel 9: Its Structure and Meaning” by PAUL L. REDDITT
Following the destruction of the Temple, Joshua the high priest also flourished towards the beginning of the Restoration period, and the title משיח for a high priest parallels the similar usage in v. 26 for a figure who is widely understood to reflect the murdered High Priest Onias III. A similar argument has been made regarding Zerubbabel, who, although not a priest, was a scion of the Davidic line (cf. Hag 2:20-23),³⁹ and therefore could possibly be referred to as anointed in light of potential royal aspirations (see fig. 1).

Quoted from “The Chronological Conception of the Persian Period in Daniel 9” by Michael Segal



The Anointed One in Daniel 9:25

Daniel 9:25 also announces the coming of a מְשִׁיחַ נָגִיד (anointed one who is a leader). The Antiochene view divides over the identity of this person. He is either Cyrus (a Gentile king), Zerubbabel (a descendant of David), or Joshua (the high priest). The latter two are mentioned in the early chapters of Ezra. The Antiochene view rightly understands that kings and priests qualify as anointed ones and leaders. More often than not in the Old Testament, kings are said to be anointed, and נָגִיד (leader) refers to political or military leaders. נָגִיד could serve as a synonym of מֶלֶךְ (king) to identify a member of David's royal house (e.g. 1Kgs 1:35), but Jeremiah 20:1 and Nehemiah 11:11 use נָגִיד of priests, who, of course, were also anointed (Exod 28:41, Lev 4:3, Num 35:25). Chronicles also uses נָגִיד with reference to Levites (e.g., 1Chr 9:11, 2Chr 35:8). Given the versatile application of נָגִיד, some proponents of the Antiochene view identify the anointed one of Daniel 9:25 with a royal person and others with a priestly person.¹² Prophets typically anointed kings in Israel, but Yahweh called Cyrus his מְשִׁיחַ (anointed one) because he would carry out Yahweh's will of rebuilding his city and house (Isa 44:28–45:1). מְשִׁיחַ, thus, was not restricted to Israelite

**Quoted from The Antiochene Crisis and Jubilee Theology in Daniel's Seventy Sevens
By Dean R. Ulrich**

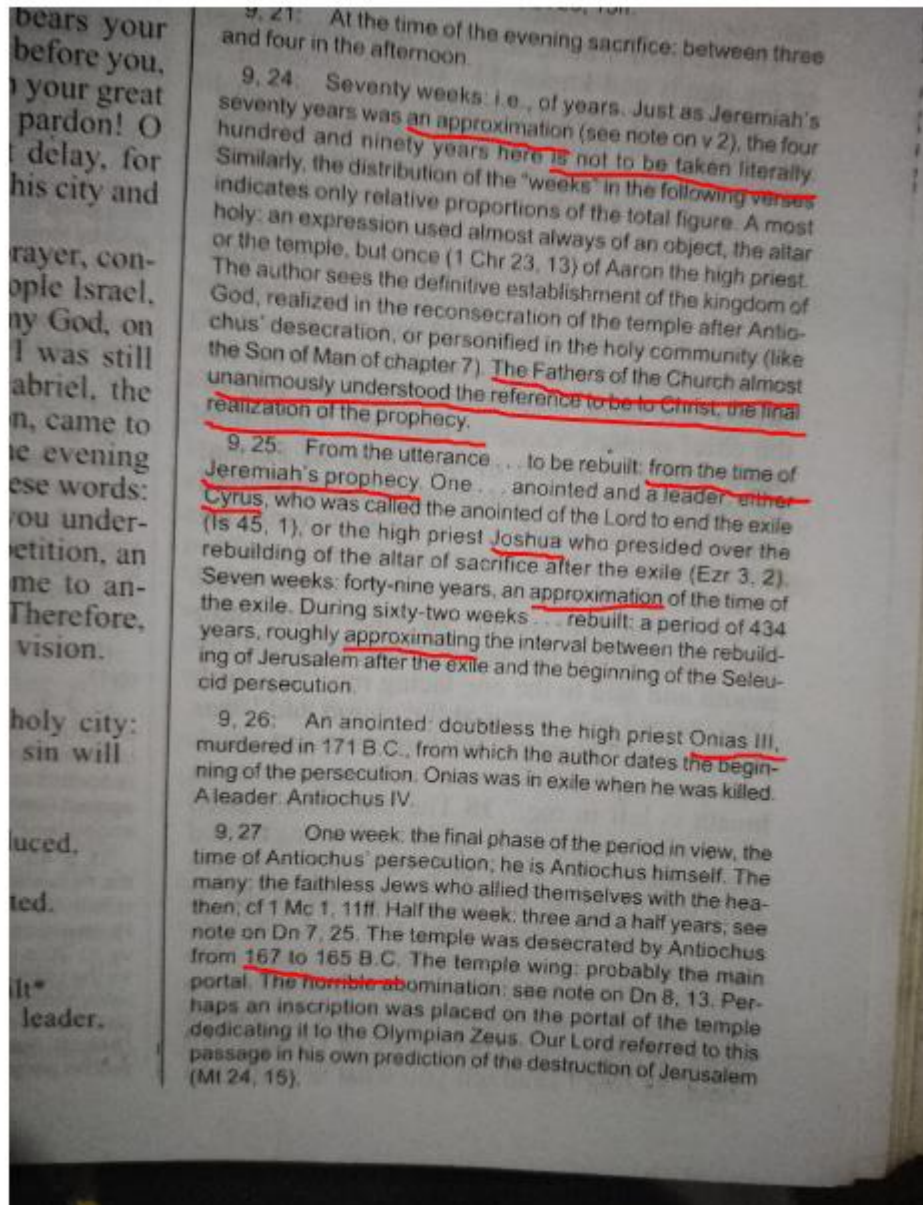
In his book, *"Herod the Great and Jesus"*, Gertoux Gerard writes:

"Nahmanides believed that messiah prince rather meant Zerubbabel who was the first governor of Judah, and he quoted the passage from Psalm 105:15 where God says: *do not touch my messiahs [or anointed ones]* to indicate that Zerubbabel could be considered a messiah because this term refers to those who are anointed and appointed for a mission. He proceeds, "Jewish commentators, unable to clearly identify the prince of Daniel 9:25, offer the following optional candidates: Cyrus, Zerubbabel, or Joshua the son of Jozadaq" (Pg. 81). Another scholar that concurs is George Athas in his article "In Search of The Seventy 'Weeks' Of Daniel 9". Specifically, Athas writes: "candidates for the anointed leader, therefore, are Sheshbazzar, Zerubbabel, and Joshua ben-Jozadaq" (Pg. 16). Paul L. Redditt also includes Zerubbabel as a potential candidate in his article "Daniel 9: Its Structure and Meaning". He writes: "Nominees include Cyrus (on basis of Is 45:1), Zerubbabel (on basis of passages like Ezr 5:2; Hag 1:1; Zech 4:6-10, and Joshua the high priest (on basis of passages like Zech 6:11-12)" (pg. 238). In his book, "The Chronological Conception of the Persian Period in Daniel 9" Michael Segal also enumerates Zerubbabel as a potential candidate for the anointed



prince. Specifically, he writes, “a similar argument has been made regarding Zerubbabel, who, although not a priest, was a scion of the Davidic line (cf. Hag 2:20-23), and therefore could possibly be referred to as the anointed in the light of potential royal aspirations”. (pg. 296). Dean R. Ulrich also pinpoints this in his book, “The Antiochene Crisis and Jubilee Theology in Daniel’s Seventy Sevens. As he notes, this anointed one in Dan 9:25 is either Cyrus, Zerubbabel, or Joshua the high priest (Pg. 80).

In the explanatory notes section commenting on Daniel 9:24-27, the Catholic Answer Bible, which is considerably accurate on history, states that the 70 weeks end during Antiochus reign. However, it makes the mistake of saying these 70 weeks are an approximation. I don’t know why it concludes so since it says these years start from the time of Jeremiah’s prophecy which is a fact. Now, reckoning from that time, one would find that these years are exact and not an approximation. as the commentators argue. I don’t understand why they did not note that precise calculation despite having all these facts. This bible also says that the anointed prince may be Cyrus or Joshua the high priest but fails to recognize Zerubbabel, who is actually the anointed prince. However, it captures the assassination of Onias III which is factual. This bible also notes its pioneers (church fathers) initially believed (almost unanimously) that the 70 weeks ended during the time of Christ. Not surprising, this view is still held by many Christians today, including my own church-SDA. See below:



Conclusion

While the seventy weeks prophecy has been interpreted variously, the current research has put this critical biblical text into its right context. While theologians have almost unanimously associated this prophecy with our messiah, Jesus Christ, the current research has successfully debunked this centuries' old view. Instead, with the support of historical and scholarly inferences, it has linked the prophecy to Zerubbabel the Jewish governor who pioneered and led the temple building activity, the assassination of the pious high priest Onias III, and the persecution and temple desolation activities of the fierce Seleucid king, Antiochus (IV)



Epiphanes. The years historically associated with the events discussed herein perfectly match the chronology of the seventy weeks prophecy and thus, validate the accuracy of the current interpretation.

Conflict of Interest

The author asserts that there is no conflict of interest associated with this article.

References

- Adult Sabbath School Bible Study Guide. (2004). *Daniel*. Pacific Press.
- Adult Sabbath School Bible Study Guide. (2020). *The Book of Daniel*. Pacific Press.
- Athas, G. (2013). In Search of The Seventy “Weeks” Of Daniel 9, 89-109.
<https://doi.org/10.31826/9781463234492-001>
- Crisis. (2020). *Kenya: Overnight Curfew to Come into Effect March 27 /Update 8*. Retrieved from
<https://crisis24.garda.com/alerts/2020/03/kenya-overnight-curfew-to-come-into-effect-march-27-update-8>
- Doukhan, J. R. (1979). The Seventy Weeks of Dan 9: An Exegetical Study. *Andrews University Seminary Studies*, 1-23.
- Folsom, N.S. (1842). A Critical and Historical Interpretation of The Prophecies of Daniel. Crocker & Brewster.
- Gerard, G. (2015). *Herod The Great and Jesus: Chronological, Historical and Archaeological Evidence*. Lulu Com.
- Hebrew and Greek Interlinear Bible*. (n.d). Retrieved May 26, 2022,
From https://www.scripture4all.org/onlineinterlinear/hebrew_Index.Htm
- Menn, J. (2018). *Biblical Eschatology* (2nd Ed.). Wipf And Stock Publishers.
- Nichol, F.D. (1978). *Seventh-Day Adventist Bible Commentary*. Review and Herald Publishing House.
- The New American Bible. (2005). *The Catholic Answer Bible*. Divine Printers and Publishers.
- Owusu-Antwi, B. (1993). An Investigation of The Chronology of Daniel 9: 24-27 (Doctoral Dissertation, Andrews University).
- Redditt, P. L. (2000). Daniel 9: Its Structure and Meaning. *The Catholic Biblical Quarterly*, 62(2), 236-249.
- Reis, A. (n.d). A Rejoinder to Roy Gane On Daniel 8 & 9
- Review and Herald Publishing Association (1957). *Seventh-Day Adventists Answer Questions on Doctrine an Explanation of Certain Major Aspects of Seventh-Day Adventist Belief*
- Segal, M. (2011). The Chronological Conception of The Persian Period in Daniel 9. *Journal of Ancient Judaism*, 2(3), 283-303. <https://doi.org/10.30965/21967954-00203001>
- Seventh-Day Adventists. (2005). *Fundamental Beliefs of Seventh-Day Adventists* (2nd Ed.). Pacific Press Publishing Association.
- Shea, W. H. (1991). When Did the Seventy Weeks of Daniel 9: 24 Begin? *Journal of The Adventist Theological Society*, 2(1), 115-138.
- Tadmor, H. (1956). Chronology of The Last Kings of Judah. *Journal of Near Eastern Studies*, 15(4), 226-230. <https://doi.org/10.1086/371349>
- Ulrich, D. R. (2015). *The Antiochene Crisis and Jubilee Theology in Daniel’s Seventy Sevens*. Brill.
