

Daniel's Prophecy of the Seventy Weeks

24 Seventy weeks are decreed
for your people and your holy city:
to finish transgressions,
to put an end to sin,
and to atone for iniquity;
to bring everlasting righteousness
to seal both vision and prophet,
and to anoint a most holy place.

25 Know therefore and understand:
from the time that the word went out
to restore and rebuild Jerusalem
until the time of **an anointed prince**,

there shall be seven weeks;
and for sixty-two weeks

**[there will be seven weeks
and sixty-two weeks;]**

it shall be built again
with streets and moat,
but in troubled times.

26 After the sixty-two weeks,
an **anointed one** shall be cut off
and shall have nothing,
and the troops of **the prince who is to come**
shall destroy the city and the sanctuary.
Its end shall come with a flood,
and to the end there shall be war.
Desolations are decreed.

27 He shall make a strong covenant
with many for one week,

and for half of the week

[but in the middle of the week]

he shall make sacrifice and offering cease;

and in their place shall be
an abomination that desolates,

**[and on the wing of abominations
will come one who makes desolate]**

until the decreed end
is poured out on the desolator.

Daniel 9:24–27 New Revised Standard Version (NRSV)

(Bold print added to pinpoint important terms and translation differences.
New American Standard Bible translation [NASB] is in brackets for the
alternate translation of the previous line or lines which are in NRSV.)

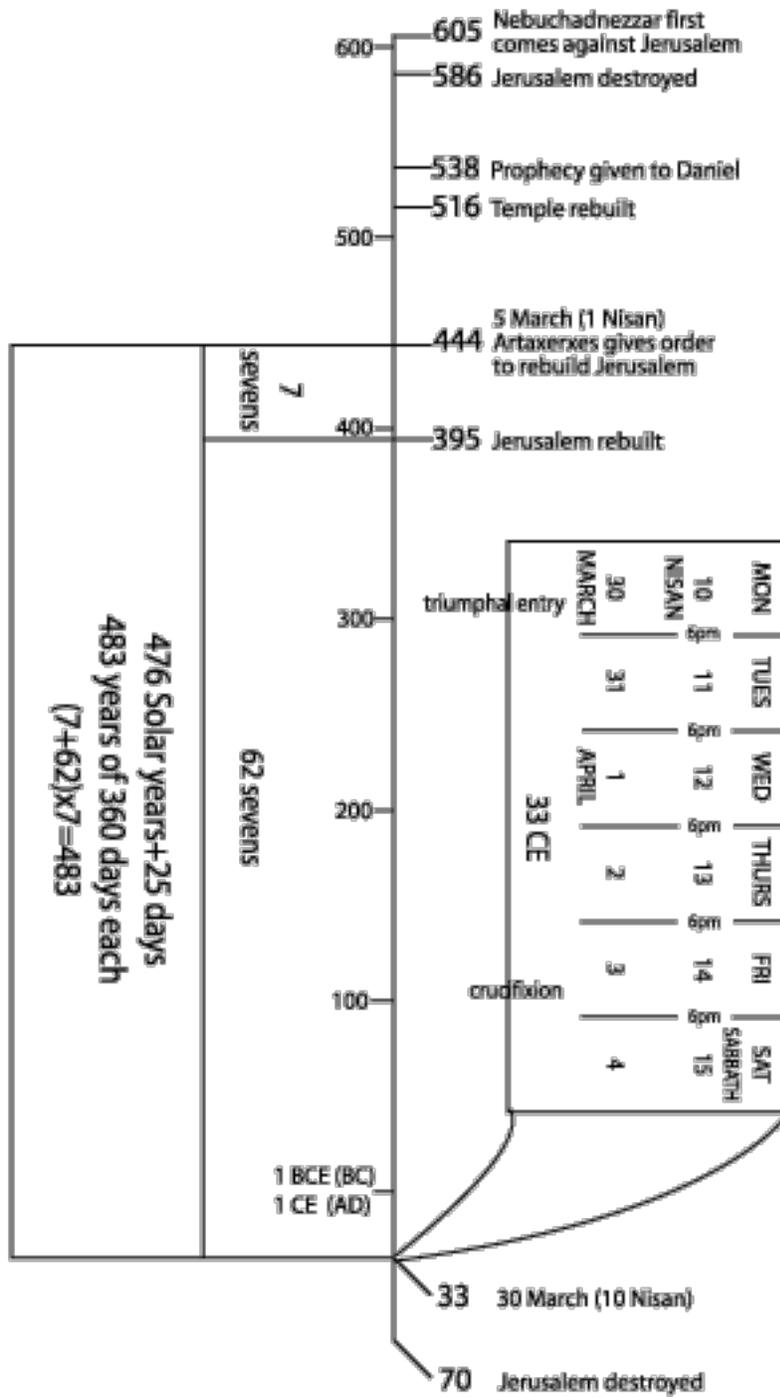


Figure 1

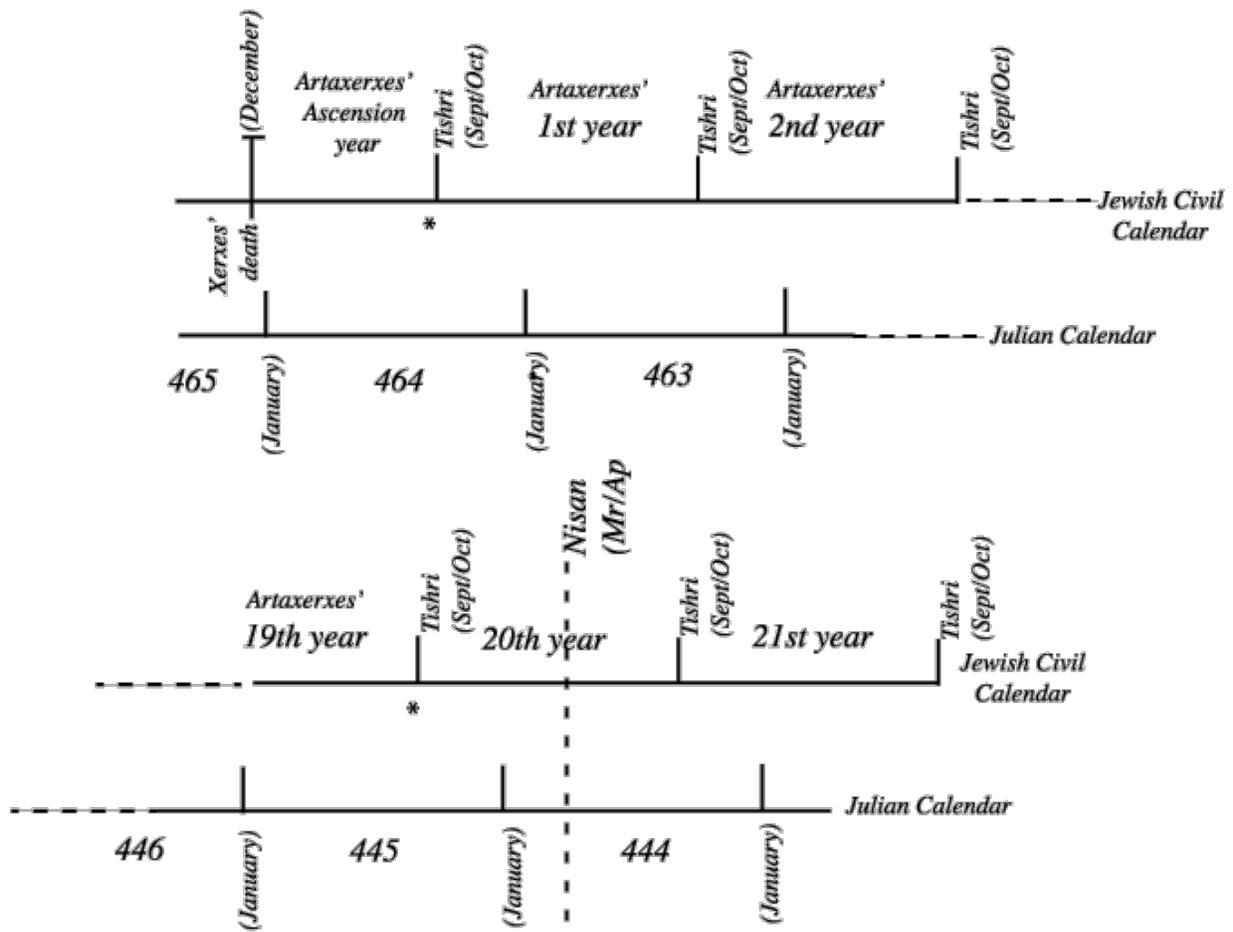


Figure 2

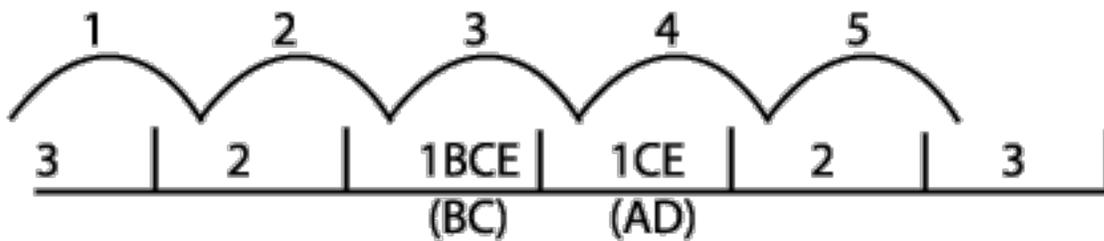


Figure 3

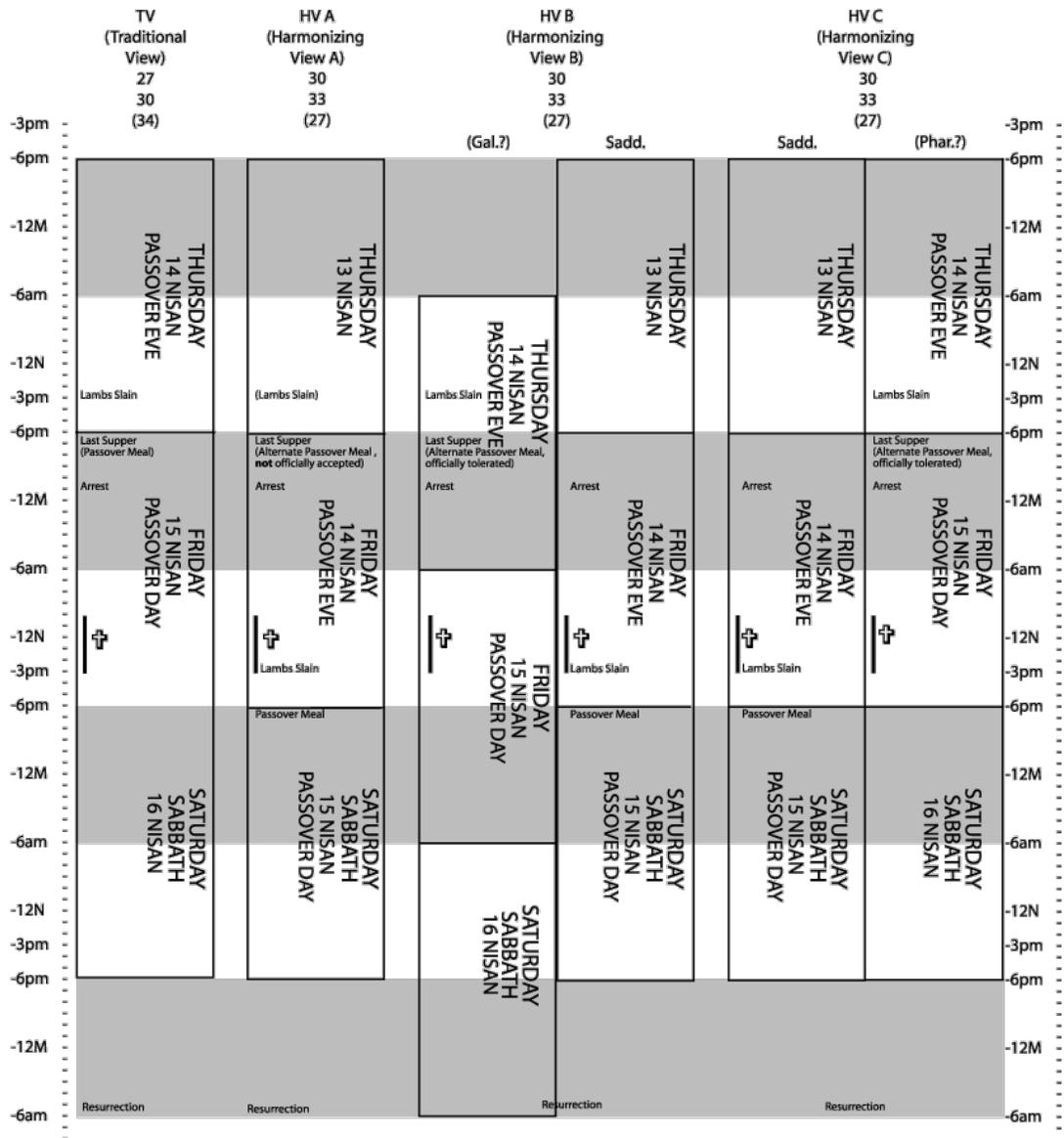


Figure 4

See fn. 24 for detailed explanation. See also fn. 25, 28.

The Traditional View (TV) is the sequence of events as they would occur under the apparent Synoptic view that Jesus' last supper was a normal Passover meal following the official Jewish calendar.

The Harmonizing View A (HV A) is a possible sequence of events as they would occur had Jesus observed the last supper as a Passover meal that did not accord with the official Jewish calendar and was not officially accepted.

The Harmonizing Views B (HV B) would indicate the sequence of events if there were two systems for reckoning the beginning and end of the day, sunset to sunset for one (Judean as determined by the Sadducees) and sunrise to sunrise for the other (Galilean?). Harmonizing View C (HV C) would indicate the sequence of events had the Pharisees and the Sadducees determined the first day of the month differently.

Harmonizing View A and the Sadducean dates in HV B and HV C are of the same time sequence without the Last Supper being indicated as an alternative Passover meal in HV B and C. This is because it is conjectured that Jesus would not have followed the Sadducean dating under HV B or C, but the alternate Galilean or Pharisean datings. In these latter two the Last Supper is noted as an alternative Passover meal. Under these two possible scenarios (HV B and HV C), these alternate Passover meals would be officially tolerated as acceptable for the parties using them.

Origin date of command in prophecy (9:25). Various possibilities	Date of the 7th seven via solar years	Date of the 69th seven via solar years	Date of the 69th seven via 360 day years
-------------------------------------------------------------------------	----------------------------------------------	-----------------------------------------------	-------------------------------------------------

(1.1) 605, 597 BCE Jeremiah's prophecies of the Jewish people's future restoration after an exile of 70 years (Jeremiah 25:11–12 and 29:10).	(2.1) 556, 548 BCE	(3.1) 122 or 114 BCE	129 or 121 BCE
-------------------------------------------------------------------------------------------------------------------------------------------------	--------------------	----------------------	----------------

(1.2) 587 BCE Jerusalem's rebuilding prophesied by Jeremiah a year before it was destroyed (Jeremiah 30:18).	(2.2) 538 BCE	(3.2) 104 BCE	111 BCE
-----------------------------------------------------------------------------------------------------------------	---------------	---------------	---------

(1.3) 539/538 BCE King Cyrus' decree to rebuild the Temple and for the first return of the exiles (2 Chronicles 36:22–23, Ezra 1:1–4).	(2.3) 490/89 BCE	(3.3) 56/55 BCE	63/62 BCE
-------------------------------------------------------------------------------------------------------------------------------------------	------------------	-----------------	-----------

This was almost exactly the same date Daniel was given his prophecy. So if Daniel's prophecy itself is taken as the decree to rebuild, we would use this date.

(1.4) 521 BCE Darius' decree to rebuilt the Temple after finding Cyrus' earlier decree. (Ezra 6:1–12).	(2.4) 472 BCE	(3.4) 38 BCE	45 BCE
-----------------------------------------------------------------------------------------------------------	---------------	--------------	--------

(1.5) 457 BCE Artaxerxes I decreed the financing of the rebuilding of the Temple (Ezra 7:12–26).	(2.5) 408 BCE	(3.5) 27 CE	20 CE
-----------------------------------------------------------------------------------------------------	---------------	-------------	-------

(1.6) 444 BCE Artaxerxes I commanded Nehemiah to lead the rebuilding of Jerusalem (Nehemiah 2:5–8).	(2.6) 395 BCE	(3.6) 40 CE	33 CE
--------------------------------------------------------------------------------------------------------	---------------	-------------	-------

**Possible candidates for a first anointed ruler
appearing after the first 7 weeks**

the Persian king, Cyrus (539);
Jeshua, the high priest (~537);
and Zerubbabel, the governor of Judah (~537).

**Possible candidates sometimes claimed to be the anointed one
who would be cut off after the 69th week**

- 1) The high priest Onias III,
who very possibly was killed in 171 BCE.
(Josephus contests that he was murdered at this time.)
- 2) King Agrippa I, d. 44 CE.
This is the usual traditional Jewish candidate.
- 3) Alexander Yani, an evil high priest, 103–76 BCE