

An Exegesis of Daniel 9:24-27

The Seventy Periods Prophecy

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Abstract:

Daniel chapter 9 verses 24 through 27 has over the centuries been one of the most difficult passages in the Bible. A proper understanding of it relies on two fundamental considerations:

- The word שָׁבֻעַ - shavua` means a “seven-period” of unspecified duration. Any chronological determination of shavua` must come from the context in which it is used.
- From the perspective of end-time prophecies, the agency of God on earth is the True Church of God; the focus of many prophecies is the work of that Church, and the individuals, True Christians¹, who comprise that Church.²

Based on a careful analysis of the actual words, grammar, and syntax of the Hebrew text to determine its meaning, it is possible to apply the meaning of the words in a way that is consistent with other end-time prophecies in Daniel and Revelation. This application is consistent with all prophecies throughout the Bible and with the Plan of God as revealed throughout the Bible.

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¹ Romans 8:9-11

² See Dn2:44, 7:18, 21-22, 25-27, 8:17, 19, 24-25, 12:1-4, Rv12:10-11, 13-17, 13:7, 9-10, 15, 14:1-5, 12-13, 15:2-4, 16:6, 17:6, 14, 18:4, 24

Table of Contents

1. Preface	2
2. Underlying Assumptions	3
3. Tentative Translation:	3
4. Analysis of Hebrew Text.....	4
4.1 Daniel 9:24	5
4.2 Daniel 9:25	8
4.3 Daniel 9:26	10
4.4 Daniel 9:27	13
5. Analysis of Meaning.....	15
5.1 Daniel 9:24	16
5.2 Daniel 9:25	18
5.3 Daniel 9:26	19
5.4 Daniel 9:27	20
6. Conclusion:.....	21
7. Seventy Periods Prophecy Summary Chart.....	22
Excurses 1 – Survey of ḥatham	23
Excurses 2 – Survey of k ^e naph.....	26
Excurses 3 – Survey of qodesh qadashim	27
Excurses 4 – Survey of shamem	28
Excurses 5 – Survey of shavua'	31
Excurses 6 – The Body of Christ	34
Excurses 7 – The Decree of Cyrus.....	34
Excurses 8 – The Work of Ezra	35
Bibliography	36

1. Preface

Edward J. Young says of Daniel 9:24-27:

This passage ... is one of the most difficult in all the OT, and the interpretations which have been offered are almost legion.³

He then quotes J.A. Montgomery:

The history of the exegesis of [Daniel 9:24-27] is the Dismal Swamp of O.T. criticism.⁴

Young then goes on to discuss the history of interpretation of Daniel 9:24-27. If the reader is interested, please refer to Young. Young makes particular reference to a commentary by

³ Young page 191

⁴ Montgomery page 400
Thursday, May 23, 2024

T. Klieforth, *Das Buch Daniel*, published in 1868. I do not have access to this commentary. Young also recognizes C.F. Keil's commentary in the original German. I use it extensively in translation to English (see [Bibliography](#)). The approach to understanding the prophecy espoused by Klieforth and Keil I believe to be the correct one. This paper quotes Keil extensively as an authority on points of Hebrew language understanding. The other primary authorities on the Hebrew language are the various authors of *Theological Wordbook of the Old Testament*, (TWOT, see [Bibliography](#)). In addition, I have frequently referenced the lexicons Holladay and *The Brown-Driver-Briggs Hebrew and English Lexicon*, (BDB, see [Bibliography](#)).

In analyzing this prophecy, I follow the approach used by both Young and Keil:

In the procedure which I have adopted, I am guided by Keil in this endeavour⁵
first of all to ascertain the meaning of the words of each clause and verse, and then after determining exegetically the import of the words, take into consideration the historical references and calculations of the periods ...⁶

To discuss this passage, it is first of all necessary to understand the Hebrew text. I have taken *Biblia Hebraica Stuttgartensia*, (BHS, see [Bibliography](#)) as the authority for the Hebrew text. The text in BHS has been carefully compared with the text of כתר ירושלים - "Jerusalem Crown" (see [Bibliography](#)). The text of BHS is reproduced in the ESV Interlinear (see [Bibliography](#)) – which is used extensively, both in book form and through www.esv.org.

The understanding of the passage is difficult because the underlying Hebrew is not always clear. It uses symbolic and metaphoric language in common with all prophecy, which is hard to understand if not placed in the correct context. There is duality in the sense of "type" and "antitype", which can only be understood with reference to the overall Plan of God.

2. Underlying Assumptions

I approach this exegesis from the assumption that the Bible is the divinely inspired word of God. No part of the Bible can be understood in isolation – the Plan of God is only revealed through the Holy Spirit by a careful study of the entire Bible. The Bible is internally consistent and provides an accurate reflection of the mind of God.

The Bible contains much predictive prophecy – God sees the end from the beginning (Is41:4, 26, 46:10). Daniel was not a prophet in the sense of holding a formal position like Isaiah, Jeremiah, Ezekiel, etc. God gave Daniel many prophetic revelations the purpose of which was to map out in broad strokes the sweep of world events and the development of the Plan of God from the time of Daniel until the establishment of the Kingdom of God on earth. Daniel lived and wrote in the sixth century BC as described in the Book of Daniel. Daniel's immediate audience was the exiles in the general area of Babylon. I have found both Young and Keil to be in general agreement with my underlying assumptions.

3. Tentative Translation:

This translation has taken the English text of the ESV as a departure point. Many changes have been made based on the Hebrew authorities cited above and the discussion in [4. Analysis of Hebrew Text](#). The purpose of the translation is to provide a point of reference for discussion. The translation is as literal as possible – it is NOT intended to be "smooth" English.

⁵ Young page 194-195

⁶ KD page 716

Daniel 9:24

Seventy periods are decreed about your people and about your holy city:
 to shut up the rebellion,
 and to seal up sins,
 and to make atonement for iniquity;

 and to bring in everlasting righteousness,
 and to seal vision and prophet,
 and to anoint most holy ones.

Daniel 9:25

Therefore, know and understand:
 From going out of word to restore and build Jerusalem,
 to an anointed one, a prince, are seven periods.

 Then for sixty-two periods she will be restored,
 and she will be built with open space and [ḥarutz],
 but in distressed times.

Daniel 9:26

And after the sixty-two periods,
 an anointed one will be cut off and have nothing.
 Then the city and the sanctuary will be overthrown
 by the people of the prince who is to come,
 but his end is with a flood.

 And until end is war,
 desolations are irrevocably decreed.

Daniel 9:27

And he will make strong covenant forced on the many for one period,
 and for half the period he will interrupt sacrifice and offering.
 And on the wing of abominations he comes desolating,
 until destruction, and the one decreed, is poured out on the desolating one.

4. Analysis of Hebrew Text

In the following quotations of the Hebrew text, the English glosses are largely dependant on the ESV Interlinear glosses⁷. Some modifications have been made. Note that Hebrew is read from right to left. The glosses for each individual Hebrew word are separated by dashes. Transliterations of Hebrew words are below the glosses.

Daniel 9:24 specifies the specific context in which verses 25-27 must be understood. The first clause of verse 24 provides the overall framework of the prophecy. The remaining clauses of verse 24 specify to objectives of the prophecy. Verses 25-27 provide the details of the prophecy.

⁷ www.esv.org, ESV Interlinear
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4.1 Daniel 9:24

קִדְשְׁךָ	עִיר	וְעַל-	עַמְּךָ	עַל-	נִחְתָּךְ	שִׁבְעִים	שָׁבָעִים
holiness of you	- city of	- and about	- people of you	- about	- he is decreed	- seventy	- periods
qad ^e sheka	'ir	w ^e 'al	'amm ^e ka	'al	neh ^e tak ^e	shiv ^e 'im	shavuim
						הַפְּשָׁע	לְכַלֵּא
						the rebellion	- to shut up
						hapesha'	l ^e kalle'
						חַטָּאוֹת	וּלְחַתֵּם
						sins	- and to seal
						hatta'oth	ulahathem
						עוֹן	וּלְכַפֵּר
						iniquity	- and to make atonement
						'awon	ul ^e kaper
						עֲלָמִים	וּלְהָבִיא
						eternity	- righteousness of
						'olamim	- and to bring
						צֶדֶק	וּלְחַתֵּם
						tzedeq	ul ^e havi'
						וְנָבִיא	וּלְחַתֵּם
						and prophet	- vision
						w ^e navi'	- and to seal
						חֶזוֹן	וּלְחַתֵּם
						hazon	w ^e lah ^e tom
						וּלְמַשֵּׁחַ	וּלְמַשֵּׁחַ
						holies	- holy of
						qadashim	- and to anoint
						qodesh	w ^e lim ^e shoah

Seventy periods are decreed about your people and about your holy city:

to shut up the rebellion,
and to seal up sins,
and to make atonement for iniquity;
and to bring in everlasting righteousness,
and to seal vision and prophet,
and to anoint most holy ones.

Seventy periods are decreed about your people and about your holy city: The crux of understanding this prophecy is the meaning of שָׁבָעִים - shavu'im, it is the plural form of the Hebrew word שָׁבוּעַ - shavua'. Of this word TWOT states:

This term occurs twenty times in the OT, always indicating a period of seven. Indeed the word obviously comes from *sheva'* [numeral seven] and could literally be translated always as “seven-period”.⁸

A shavua' is a non-determinate period of time. See *Excurses 5 – Survey of shavua'* for a survey of the usage of the word in the Old Testament. Young states:

The word means *divided into sevens* ... in the expression itself there is no intimation of as to the length of time intended⁹

Keil states that shavu'im is:

... an intentionally indefinite designation of a period of time measured by the number seven, whose chronological duration must be determined on other grounds¹⁰

The verb is נִחְתָּךְ - neh^etak^e (niph^{al}, perfect third masculine singular),¹¹ from the root נָחַת - hathak^e. It means “determined” or “decreed”.¹² It is the angel Gabriel speaking (see verses 20-23), so the implication is that the decree is from God. It is significant that the verb is singular – the subject, “seventy periods”, is considered as a unity. “About your people and

⁸ TWOT article 2318d page 899

⁹ Young page 195

¹⁰ KD page 718

¹¹ All grammar details are taken from www.esv.org 'Hebrew Word Detail'

¹² TWOT article 778 page 334

about your Holy City” is the subject of the prophecy. Daniel’s prayer in verses 3-19 repeatedly refers to the people of Israel and the city of Jerusalem, so the prophecy is in direct answer to Daniel’s prayer.

The rest of verse 24 comprises six infinitive clauses which specify the objectives of the prophecy – the outcomes which will result from the fulfillment of the prophecy. The clauses are grouped into two groups of three according to the nature of the outcomes. The first three outcomes deal with the propitiation of sin. These clauses contain three of the most common words for sin, but they are not synonyms – each conveys a unique aspect of sin. The other three clauses deal with the establishment of righteousness. The first three objectives look to the First Advent. The last three objectives look to the Second Advent.

to shut up the rebellion: the verb is כָּלָא - kalle’ (piel, infinitive construct), root כָּלָא - kala’.

TWOT defines its meaning as:

*withhold, shut up, keep back, refrain, forbid ... to restrict the flow or movement of a thing or person ... the interruption of what is in progress or would naturally be in progress*¹³

The first word for sin is פִּשְׁעַ - pesha’, it conveys an attitude of rebellion against God. TWOT defines it as:

*rebellion, revolt, transgression ... predominantly pesha’ is rebellion against God’s law and covenant*¹⁴

The Masoretic Text contains in the Qere כָּלָה - kalah for the Kethib כָּלָא - kalle’. Keil demonstrates that the Kethib is to be preferred.¹⁵ ESV appears to have used the Qere.

and to seal up sins: the text of this clause is somewhat in doubt – the Kethib of the verb is חָתַם – hathem,¹⁶ root חָתַם - hatham; while the Qere is חָתַם - hathem, root חָתַם – thamam.

The difference in the text being a *het* versus a *he*. They are similar verbs with some overlap in meaning (see [Excurses 1 – Survey of hatham](#)). TWOT defines hatham as follows:

*affix a seal, seal up ...the basic meaning of this root is “to seal” ... sealing designates that which is securely enclosed ...*¹⁷

Whereas thamam means:

*be complete ... the verb’s fundamental idea of completeness ... the verb denotes the finishing of various actions ...*¹⁸

The ESV has used the Qere “to put an end to sin”. Keil argues cogently for the Kethib:

*... the sins are here described as sealed because they are altogether removed out of the sight of God, altogether set aside ...*¹⁹

Sin has not ended yet. The First Advent of the Messiah set in motion a process to make an end of sin, but until the Second Advent, sin is “sealed up” in the sense that the end of it is certain but has not yet occurred. חָתַם is used in this sense in Job 14:17. After the Second Advent the process will complete, and sin will end.

¹³ TWOT article 980 page 438

¹⁴ TWOT article 1846a page 741

¹⁵ KD page 719

¹⁶ The vowel points of the verb are uncertain: BHS apparatus has חָתַם - ḥ^etom, based on the same root.

¹⁷ TWOT article 780 page 334

¹⁸ TWOT article 2522 pages 973-974

¹⁹ KD page 720

The word for “sins”, חַטָּאוֹת - hatta’oth (feminine plural)²⁰ is from the root חָטָא - hata’; it is the most common word for “sin” in the Old Testament:

*miss, miss the way, sin, incur guilt ... principle word for sin ... the basic meaning of the root is to miss a mark or a way ...*²¹

and to make atonement for iniquity: the verb כָּפַר - kaper (piel, infinitive construct), root כָּפַר – kapar. This is the root from which the “Day of Atonement” derives. TWOT defines it as: *make an atonement, make reconciliation ... to cover over sin ... to atone by offering a substitute ...*²²

The third word Daniel uses for sin is עָוֹן - ‘awon, this is defined as:

*iniquity, guilt, punishment for guilt ... it denotes both the deed and its consequences, the misdeed and its punishment ... in the thought of the OT sin and its penalty are not radically separated notions ...*²³

Thus far the objectives deal with propitiation of sin. Now Gabriel, as recorded by Daniel, proceeds to the establishment of righteousness.

and to bring in everlasting righteousness: the translation of this clause is generally agreed upon: see Keil²⁴, Young²⁵, Montgomery²⁶, ESV, KJV, NKJV, NIV, NRSV.

and to seal vision and prophet: the verb here is חָתַם - h^etom (qal, infinitive construct) from the same root as the verb in clause two meaning essentially the same “to seal” (see [Excurses 1 – Survey of hatham](#)). The objects of the verb, חֶזֶן - hazon and נָבִיא - navi’, are normal words for a vision seen by a prophet and a prophet; but note they are both singular with no definite article so they do NOT refer to a specific or particular vision or prophet, but to the concept of prophet and the concept of prophetic vision. The fulfillment of this objective will see prophets and prophetic vision “sealed up”.

and to anoint most holy ones: this clause is in some ways the most difficult one in the verse.

The verb מָשַׁח - m^eshoah (qal, infinitive construct) is derived from the root מָשַׁח – mashah: it is the normal word for anointing. It is defined as:

*anoint, spread a liquid ... mashah could refer to everyday usage ... used in connection with religious ritual ... used for the ceremonial induction into leadership offices*²⁷

The only places or things ever anointed were the Tabernacle and its accoutrements; neither Solomon’s temple nor the second temple were anointed.²⁸ Priests and kings were anointed (Ex29:7, Lv8:10-12, 1Sm10:1, 1Sm16:13, 1Kg1:34, 2Kg11:12, Ps89:20 <MT21>), Elisha the prophet was to be anointed (1Kg19:16), but it is not recorded that it actually was done. Since anointing of places and things is over, this use of the word in Daniel in this context can only apply to persons. In the fifth Servant Song, the Servant is anointed – this word was applied by Christ to himself during his First Advent (Is61:1, Lk4:18). In Amos 6:6 the word is used in an everyday manner of the opulent in Northern Israel applying oil to themselves.

The phrase קֹדֶשׁ קְדָשִׁים - qodesh qadashim specifies the object of the anointing. See [Excurses 3 – Survey of qodesh qadashim](#) for the details on its use. “qodesh” **means apartness, holiness,**

²⁰ The Masoretic Text has חַטָּאוֹת – no Holam over the waw; BHS apparatus provides support for the Holam; it is accepted by KD page 720 and Goldingay page 447 note 24.f. Also, the Masoretic Text provides a Qere חַטָּאת (femine singular) – not used by KD or Goldingay op.cit.

²¹ TWOT article 638, page 277

²² TWOT article 1023 page 452

²³ TWOT article 1577a pages 650-651

²⁴ KD page 720

²⁵ Young page 199

²⁶ Montgomery page 373

²⁷ TWOT article 1255 page 530

²⁸ KD pages 721-723

sacredness, hallowed, holy²⁹ - an attribute only derivable from God. “qadashim” is plural of “qodesh”. The words are in a construct state, so the most literal translation is “holy of holies” – the “holies” can be things, places, or persons; but since anointing of places and things is over, it can only be persons. Used together these words generally imply a superlative. It cannot be applied to Jesus Christ in the First Advent since the focus of the last three clauses is the Second Advent. So qodesh qadashim are people made most holy by God.

4.2 Daniel 9:25

וְתַשְׁכֵּל	וְתֵדַע
and understand you - therefore know you	
w ^e thas ^e kel	w ^e theda ^ʿ
מִן־מִצָּא דָבָר לְהָשִׁיב וּלְבָנוֹת יְרוּשָׁלַם	
Jerusalem - and to build - to restore - word - going out of – from	
y ^e rushalaim w ^e liv ^e noth l ^e hashiv davar motza’ min	
עַד־מָשִׁיחַ נָגִיד שְׁבַעִים שָׁבָעָה	
seven - periods - prince - anointed one – to	
shiv ^e ’ah shavuim nagid mashiah ‘ad	
וְשִׁשִּׁשִּׁים וְשָׁנִים וְתֵשׁוּב תִּשְׁבָּעִים	
she will be restored - and two - sixty - then periods	
tashuv ush ^e naim shishshim w ^e shavu’im	
וְנִבְנְתָה רְחוּב וְחָרוּץ	
and [...] - open space - and she shall be built	
w ^e h ^r utz r ^e hov w ^e niv ^e n ^e thah	
וּבְצוֹק הָעֵתִים	
the times - but in trouble of	
ha’itim uv ^e tzoq	

Therefore, know and understand:

From going out of word to restore and build Jerusalem,
to an anointed one, a prince, are seven periods.

Then for sixty-two periods she will be restored,
and she will be built with open space and [harutz],
but in distressed times.

Therefore, know and understand: the verbs תֵּדַע - teda^ʿ (qal, imperfect second masculine singular) and תַּשְׁכֵּל - tas^ekel (hiphil, imperfect second masculine singular, apocopated, jussive in form) relate verse 24 to the rest of the prophecy: the seventy periods and the six objectives of the prophecy are further elaborated in verses 25, 26, and 27. The root of teda^ʿ, יָדַע - yada^ʿ, is a very common word for “know, to discern, the noun form implies knowledge”³⁰. The root of tas^ekel, שָׁכַל - sakal, has a basic meaning of “wisely, understand, prosper”. Its meaning implies:
... the process of thinking through a complex arrangement of thoughts resulting in wise dealing and use of good practical common sense ...³¹

Note that verse 23 states that the purpose of Gabriel’s visitation is to provide Daniel with insight and understanding. The knowledge and understanding provided in verses 25, 26, and 27 is the purpose for Gabriel’s visitation. In these verses the seventy periods specified in verse 24 are partitioned into three groups: seven periods, sixty-two periods, and one period. Specific properties and events of each partition are defined. The six outcomes of verse 24 relate the First Advent and the Second Advent to the contents of verse 25, 26, and 27.

²⁹ TWOT article 1990a page 787

³⁰ TWOT article 848 page 366

³¹ TWOT article 2263 page 877

From going out of word to restore and build Jerusalem: This clause defines the starting point of the seventy periods; and also, the starting point of the first partition, the seven periods.

מוֹצֵא - motza' is a noun derived from the root יָצָא - yatza', it means "go out, come out, go forth". A motza' is an "act or place of going out; hence, issue, source."³² דָּבָר - davar is a very common Hebrew noun. It has a broad range of meaning including "word, speech, thing, commandment."³³ This davar is generally recognized as the Decree of Cyrus which allowed the Jews to leave Babylon and return to Jerusalem.³⁴ See [Excurses 7 – The Decree of Cyrus](#) and [Excurses 8 – The Work of Ezra](#) for a discussion of the various related issues. The purpose of the decreed word is to restore and build Jerusalem – this is exactly what was accomplished in the years 538BC through 432BC. The verb הָשִׁיב - hashiv (hiphil, infinitive construct) is derived from the root שׁוּב - shuv, which has general meaning of "return";³⁵ however, the hiphil stem is recognized to carry the meaning "restore, repair, bring back".³⁶ The verb בָּנוֹת - v^enoth (qal, infinitive construct), root בָּנָה - banah, means "build, rebuild".³⁷

to an anointed one, a prince, are seven periods: This clause defines the end point of the first partition, the seven periods. מָשִׁיחַ - mashiah means "anointed one".³⁸ נָגִיד - nagid means "ruler, leader, captain".³⁹ It is commonly translated "Prince", and specifically identified with Jesus Christ.⁴⁰ The words mashiah and nagid are in apposition. Jesus Christ is the only being that was both a mashiah and a nagid. The seven periods are non-specific as to the point in time at which they terminate. It is the general existence of the incarnate Jesus Christ which terminates the partition. The key thing that was to occur during this partition is the restoration and building of Jerusalem – which it certainly had occurred by the time of Christ. Details of events to occur during the first partition had already been revealed to Daniel in chapters 2, 7, and 8. More details were to be revealed in chapters 10 and 11. The life and work of Christ signals that the first partition is over. The first three outcomes of verse 24 apply to the First Advent.

Then for sixty-two periods she will be restored: the verb תָּשׁוּב - tashuv (qal, imperfect third feminine singular) is from the root שׁוּב - shuv, the same as the verb in the second clause of this verse. The ESV translation "again", "she will do again" is supported⁴¹ and is applicable in the sense that the restoration of Jerusalem was an "ongoing activity"; but, this implies that the city is in a state of "having been restored". The second partition, the sixty-two periods, follow and are distinct from the first partition, the seven periods. The key features of the sixty-two periods is that Jerusalem is in a state of existence and the times are distressful.

and she will be built with open space and [harutz]: the verb נִבְנְתָה - niv^en^ethah (niphal, waw-consecutive + perfect third feminine singular) is similarly from the same root בָּנָה - banah as the verb in the second clause – with the same meaning: the state of Jerusalem's being built. The meaning of רְחוֹב - r^ehove as "open space"⁴² further defines the state of Jerusalem as a viable

³² TWOT articles 893 and 893c page 393-394

³³ TWOT article 399a page 180

³⁴ KD pages 726-727, Young pages 202-203

³⁵ TWOT article 2340 page 909

³⁶ BDB page 998 article Hiph.6., Holladay page 363 article 4

³⁷ TWOT article 255 page 116

³⁸ TWOT article 1255c page 530

³⁹ TWOT article 1289b page 550 – this article specifically identifies the nagid in Dn9:25 as the Messiah.

⁴⁰ See especially KD pages 727-728, Young also agrees pages 204

⁴¹ BDB page 998 article 8, Holladay page 363 article 2

⁴² TWOT article 2143d page 841

city. The next noun **חָרוּץ** - ḥarutz is very difficult to translate. The root word is **חָרַץ** - ḥaratz, about which TWOT says:⁴³

Basic to the meaning of ḥaratz are the concepts “to cut or sharpen” and “to decide” ... usages of the word with the connotation of “cut” occur in metaphorical passages ... in all other instances the word connotes the concept of “determined” and refers to something that cannot be changed ...

Keil points out that the words **חָרוּץ וְחֹב** should be taken together based on the coordinate conjunction **וְ** - w^e, “and”. Various suggestions based on the idea of cutting a line in a construction sense have been suggested – moat, canal, wall, conduit. But the actual meaning may lie in the other direction as something determined that cannot be changed.

but in distressed times: The noun **צוֹק** - tzoq occurs only in Dn9:25 – its meaning is generally recognized as “constraint, distress”⁴⁴. The noun **עֵתִים** - ‘itim is the plural of **עֵת** - ‘eth; it means: *time, space of time, appointed time, proper time* ... the basic idea of this word relates to time conceived as an opportunity or season⁴⁵

Note that it is preceded by the definite article **הַ** - ha, “the”; so, there is something specific about the times. Keil points to the difficulties Nehemiah had in rebuilding the wall of Jerusalem as an example of the distress⁴⁶; but he also recognizes the possibility of a broader meaning by alluding to Psalm 51:18 <MT20>. The general sense is that the entire second partition of sixty-two periods is a time of distress. This has been the history of the world since the end of the first partition – since the time when Jesus Christ was on the earth, and New Testament Church was initiated.

4.3 Daniel 9:26

	וְאַחֲרֵי	הַשְּׁבַעִים	שְׁשִׁים	וּשְׁנַיִם
	and two	- sixty	- the periods	- and after
	ush ^e nayim	shishshim	hashshavuim	w ^e hare
לּוֹ	וְאֵין	מָשִׁיחַ	יִכָּרֵת	
to him	- and there is not	- anointed one	- he shall be cut off	
lo	w ^e en	mashiah	yikareth	
	וְהָעִיר	וְהַקֹּדֶשׁ	יִשְׁחָת	
	he will destroy	- and the sanctuary	- and the city	
	yash ^e hith	w ^e haqqodesh	w ^e ha'ir	
	עַם	נָגִיד	הַבָּא	
	the one coming	- prince	- people of	
	haba'	nagid	'am	
	וְקִצְצוּ	בַּשֶּׁטֶף		
	with the torrent	- and end of him		
	vashshetph	w ^e qitztzo		
	וְעַד	קֵץ	מִלְחָמָה	
	war	- end	- and to	
	mil ^e h mah	qetz	'ad	
	וְנִהְיֶינָה	שְׁמֹמֹת		
	ones being desolate	- being decreed		
	shomemoth	nehrtseth		

⁴³ TWOT article 752 page 326

⁴⁴ BDB page 848

⁴⁵ TWOT article 1650b page 680

⁴⁶ KD page 731

And after the sixty-two periods,
 an anointed one will be cut off and have nothing.
 Then the city and the sanctuary will be overthrown
 by the people of the prince who is to come,
 but his end is with a flood.
 And until end is war,
 desolations are irrevocably decreed.

And after the sixty-two periods: This clause begins to discuss the properties and the events of the final partition, the seventieth period. אַחֲרֵי - 'ahre, “after” indicates that the sixty-two periods are over. This last period occurs after the sixty-two periods terminate, so there must be an event to indicate the transition.

an anointed one will be cut off: מָשִׁיחַ - mashiah is the same word as in verse 25, but there the mashiah was in apposition to nagid which indicates that Jesus Christ the Messiah intended. Here there is no apposition and no definite article to suggest that this use of the word should imply the same individual as the previous use. The verb יִכָּרֵת – yikareth (niph'al, imperfect third masculine singular), root כָּרַת - karath, indicates what is done to mashiah. The verb carries the following meaning:

*cut off, cut down, cut out, eliminate, kill ... there is a metaphorical meaning to root out eliminate, remove, excommunicate, or destroy by a violent act of man or nature*⁴⁷

So, this mashiah is in some way “cut off”. This cannot apply to the crucifixion of Christ since that occurred in the first partition, at the end of the first seven periods. Sixty-two further periods have elapsed, and the seventieth period has commenced. Keil carefully analyzes these references to the mashiah and concludes:

We agree therefore with Häverník, Hengstenberg, Auberlein, and Klieforth, who regard Maschiach [mashiah] of this verse as identical with the Maschiach Nagid of v.25, as Christ ...⁴⁸

The only resolution to this conundrum is the New Testament teaching that the Church is the body of Christ – Christ is the Head and the Church is the body in a collective sense. This is the same relationship identified by the prophet Isaiah in the Servant Songs – YHWH was the head of Israel; the whole was the collective identified as the Servant. See [Excurses 6 – The Body of Christ](#) for further discussion of this topic. As the “body”, the Church, suffers being “cut off”, so the head, Jesus Christ, also suffers.

and have nothing: The Hebrew here is difficult לוֹ אֵין - w'e'en lo, TWOT states of 'en:

This word is basically a negative substantive ... the word has no single meaning and the exact translation must be determined in each context ... the negative concept is always present⁴⁹

Keil comments thus:

לוֹ אֵין without anything following is elliptical, and the subject which is not, which will not be, is to be learned from the context or from the subject matter itself. The missing subject here cannot be מָשִׁיחַ, because לוֹ points back to מָשִׁיחַ ... since that which “is not to Him” is not named, we must thus read the expression in its undefined universality: *it is not to Him*⁵⁰

The clear implication here is the complete stoppage of the work of the New Testament Church. This event is amply discussed in other prophecies and will be discussed further in the section on **Analysis of Meaning**. This clearly places the seventieth period in the “end-time”.

⁴⁷ TWOT article 1048 page 456-457

⁴⁸ KD page 732

⁴⁹ TWOT article 81 page 37

⁵⁰ KD pages 732-733

Then the city and the sanctuary will be overthrown: The events of the seventieth period continue. הָעִיר - ha'ir, "the city" is clearly Jerusalem, since that was the focus of the prophecy identified in verse 24. There have been many destructions of Jerusalem, but the city seems to be intact at the final battle (Zc14:1-4). The verb יַשְׁהִיחַ - yash^ehith (hiphil, imperfect third masculine singular) carries a sense of "destroy, corrupt"⁵¹. Keil suggests "to destroy, to ruin, ... to overthrow"⁵². The word for sanctuary, הַקֹּדֶשׁ - haqqodesh is used to refer to the first room of the Temple – the "Holy Place" in contrast to the second room of the temple, the "The Most Holy Place". The more common term used for the Temple in general is מִקְדָּשׁ - miq^edash. The general meaning of qodesh is "apartness, holiness, sacredness, hallowed, holy"⁵³ – something made Holy by God. From a New Testament perspective this applies to Christians (1Cr3:16-17, 6:19-20, 2Cr6:16, Ep2:19-22, 1Tm3:15, Hb3:1-6, 1Pt1:15-21, 2:4-6, 9-10). Similarly, from a New Testament perspective, "Jerusalem" is used as a metaphor for the Church (Gl4:26, Hb12:22). This is consistent with objective of the prophecy in verse 24 relating to "your people and your holy city". This is classic duality: the "type" is the physical city of Jerusalem and the many times it has been "yash^ehith". The "antitype" is the spiritual Jerusalem, the New Testament Church, specifically the final remnant of that Church which is extant at the end-time and will be "overthrown". Similarly, the physical "type" of holiness, the "sanctuary", represents the "antitype" of true holiness, the Christians who comprise the True Church, who are made "most holy ones" through the resurrection as verse 24 says. See [Excurses 3 – Survey of qodesh qadashim](#) for further discussion of haqqodesh.

by the people of the prince who is to come: This clause identifies who it is that performs the "overthrow". The "prince", נָגִיד - nagid cannot be the same as the prince of verse 25 – Jesus Christ, the Messiah, also a "nagid" – he came at the end of the seventh period. The nagid of verse 26 "is to come" during the seventieth period. הַבָּא - habah "the one to come" – the definite article indicates that this is a well-known individual prophesized to come in the "end-time". It is the "people", עַם - 'am, of this nagid who perform the overthrow of the "sanctuary and the city".

but his end is with a flood: This clause looks ahead to the prophesized fate of the nagid. קִצְצוֹ - qitzto, "end of him" the antecedent of the preposition "him" is the nagid⁵⁴. The word קָצַץ derives from the verb קָצַץ – qatzatz, "cut off", and means "end ... in a context of judgement".⁵⁵ שֶׁטֶף - sheteph carries the flowing meaning:

*flood, downpour ... the meaning "to overflow, engulf" accounts for the majority of uses ... a good many ... verses used the "overflowing torrent" as a figure of speech for God's judgement ...*⁵⁶

Keil comments:

In שֶׁטֶף the article is to be observed ... the article shows that a definite and well-known overflowing is meant ... the whole passage is ... to be regarded as a relative clause, and to be connected with הַבָּא: the people of a prince who shall come and find his destruction in the flood⁵⁷

⁵¹ TWOT article 2370 page 917

⁵² KD page 733

⁵³ TWOT article 1990a page 787

⁵⁴ KD pages 733-734

⁵⁵ TWOT article 2060 page 809

⁵⁶ TWOT article 2373a page 918

⁵⁷ KD page 734

And until end is war: The word קץ is again used with the same meaning, but its usage is more general than the first occurrence – it alludes to the general end of the seventieth period. Keil comments:

שָׁבַעִים without any limitation is the *end* generally, the end of the period in progress, the seventieth שָׁבַעִים, and corresponds to אֶד סוֹפָא in ch. 7:26, to the end of all things, ch.12:13 ... war shall continue during the whole last שָׁבַעִים.⁵⁸

This implies that the end of nagid also occurs at the end of the seventieth period; but, before the destruction of the nagid during seventieth period there is a state of מִלְחָמָה - mil^ehamah, “battle, war”.⁵⁹ This war will end in the destruction of the nagid who is to come.

desolations are irrevocably decreed: the verb נִהְרָצְתָּ - neheretzeth (niph'al, participle feminine singular absolute) is derived from the same root, הָרָצָה - haratz, as the noun הָרֹצֵחַ - harutz in verse 25. Here in verse 26 it clearly carries the meaning “decree, determine ... something which cannot be changed”.⁶⁰ The verb שֹׁמְמוֹת – shomemoth (qal, participle feminine plural absolute) “denotes desolation not in an active, but in a passive sense: laid waste, desolated”.⁶¹ See [Excurses 4 – Survey of shamem](#) for further information on this word. Keil also comments:

The remaining words נִהְרָצְתָּ שֹׁמְמוֹת, form an apposition to מִלְחָמָה ... the thought is therefore “Till the end war will be, for desolations are irrevocably determined by God”⁶²

The final period will contain much war and will end with a war in which God utterly and swiftly destroys the “prince who is to come” and his “people”, his supporters, his army.

4.4 Daniel 9:27

וְהַגְבִּיר	בְּרִית	לְרַבִּים	שָׁבוּעַ	אֶחָד
one	-	upon the many	-	covenant
and he shall make strong				
w ^{higbir}	b ^{rith}	larabim	shavua ^ʿ	'ehad
וְחֶצִי	הַשָּׁבוּעַ	יַשְׁבִּית	זֶבַח	וּמִנְחָה
and half of	the period	-	he shall put an end to	-
wa ^{hatzi}	hashshavua ^ʿ	yash ^e bith	zevah	umin ^e hah
וְעַל	כְּנָף	שִׁקּוּצִים	מְשֹׁמֵם	
and on	wing of	-	desolating	-
w ^{e'al}	k ^e naph	shiqqutzim	m ^e shomem	
וְעַד-	כָּלָה	וְנִהְרָצָה	תִּתַּךְ	עַל-
and until	full end	-	one being decreed	-
w ^{e'ad}	kalah	w ^e neheratza	titak ^e	shomem 'al

And he will make strong covenant forced on the many for one period,
and for half the period he will interrupt sacrifice and offering.

And on the wing of abominations he comes desolating,
until destruction, and the one decreed, is poured out on the desolating one.

The events of verse 27 are concurrent with the events of verse 26 – they occur during the seventieth period and end with a description of the final event of the period. Verse 27 can be taken as an apposition to verse 26.

⁵⁸ KD pages 734-735

⁵⁹ TWOT article 1104c page 476

⁶⁰ TWOT article 752 page 326

⁶¹ KD page 735

⁶² KD page 735

And he will make strong covenant forced upon the many for one period: The verb

הִגְבִּיר - hig^ebir (hiphil, waw-consecutive + perfect third masculine singular) is derived from the root גָּבַר - gavar, which carries the meaning:

*prevail, be mighty, have strength, be great ... the idea is not so much to make oneself prevail over God, as it is to raise oneself up in arrogance and stand in his face ... the Hebrew root is commonly used with warfare and has to do with the strength and vitality of the successful warrior*⁶³

The subject of the verb is “he”, the “prince who is to come” of verse 26.⁶⁴ The meaning of hig^ebir is clearly consistent with the warlike nature of this individual. The object of the verb is בְּרִית - b^erith, “covenant, treaty, agreement”⁶⁵. Keil comments:

הִגְבִּיר בְּרִית means to strengthen a covenant, i.e. to make a covenant strong ...

ל [in לְרַבִּים - larabim] signifies that as in the forming of a covenant, so in the confirming of a covenant, the two contracting parties are not viewed as standing on an equality, but he who concludes or confirms the covenant prevails, and imposes or forces the covenant on the other party⁶⁶

The one imposing the covenant is the “prince who is to come” of verse 26. The other party upon whom the covenant is imposed is רַבִּים - rabim, “many”. But the prefix ל - la carries the definite article “the” so it is a specific “many” – Keil comments:

לְרַבִּים with the article signifies **the many**, i.e. the great mass of the people in contrast with the few ... the thought is this: That the ungodly prince shall impose on the mass of the people a strong covenant that they should follow him and give themselves to him as their God⁶⁷

The duration of this covenant is one period – the seventieth period: שָׁבוּעַ אֶחָד - shavua’ ehad, “period one”.

and for half the period: This clause divides the period into two parts. Subsequent clauses specify events to occur in each part. הַשָּׁבוּעַ - hashavua’ with the definite article can only refer to the period of the first clause. Keil argues cogently that חֲצִי - hatzi can only mean “half” not “midst” in this context.⁶⁸

he will interrupt sacrifice and offering: the verb יַשְׁבִּית - yash^ebith (hiphil, imperfect third masculine singular) is derived from the root שָׁבַת - shavath, which carries the meaning “cease, desist, rest”.⁶⁹ Keil suggests a meaning of “to make to rest, to make quiet”.⁷⁰ The subject of the verb remains the same as the first clause “he”, the “prince who is to come” of verse 26. The objects of the verb are: זֶבַח - zevah and מִנְחָה - min^ehah. זֶבַח is the general word for an animal sacrifice.⁷¹ מִנְחָה is a grain offering.⁷² The phrase זֶבַח וּמִנְחָה - zevah umin^ehah “animal sacrifice and grain sacrifice” forms hendiadys implying the “entire service of God”. So, the “prince who is to come” will for half of the last period cause all true service of God to cease. This is consistent with verse 26 where the true service of God was to be “cut off” and “overthrown”.

And on the wing of abominations he comes desolating: the verb מְשַׁמֵּם - m^eshomem (poel, participle masculine singular absolute), “causing to be desolate,”⁷³ refers to the same subject

⁶³ TWOT article 310 page 148

⁶⁴ KD page 736

⁶⁵ TWOT article 282a page 128

⁶⁶ KD page 736

⁶⁷ KD page 736

⁶⁸ KD pages 736-737

⁶⁹ TWOT article 2323 page 902.

⁷⁰ KD page 737

⁷¹ TWOT article 525a page 233

⁷² TWOT article 1214a page 514

⁷³ TWOT article 2409 page 936

Thursday, May 23, 2024

“he” as the previous clauses. See [Excurses 4 – Survey of shamem](#) for further discussion of this word. The noun כְּנָף - k^enaph means literally “appendage of a bird with which it flies”.⁷⁴ Clearly here a metaphoric use is intended – see [Excurses 2 – Survey of k^enaph](#) for analysis of usage. The most likely metaphor here is “speed” (Hs4:19, 2Sm22:11, Ps18:10, 104:3) – Daniel uses the Aramaic cognate גָּף - gaph in exactly this sense (Dn7:4, 6). The second part of the metaphor is שִׁקּוּצִים - shiqqutzim, “abominations” this word carries the following meaning:

detestable thing, idol ... this noun is always used in connection with idolatrous practices, ... idols generally are referred to as an abomination ... they that worship them ‘become detestable like that which they love’ (Hos 9:10)⁷⁵

So, the “prince who is to come” will come swiftly, suddenly, will inaugurate vile idolatrous practices, and the result of his coming will be widespread desolation.

until destruction, and the one decreed, is poured out on the desolating one: this final clause goes to the end, the final destruction of the “prince who is to come”. This the final event of the last period, and also therefore, the final event of the seventy periods. The noun כָּלָה - kalah has the same spelling as the verb from which it is derived. It carries the meaning:

The basic idea of this root is “to bring a process to completion” ... the processes which are brought to an end may be either positive or negative ... there seems to be an emphasis on totality ... the noun ... must often be translated “full end” to differentiate from some other end which may be only a stopping place ... the idea of being consumed is most commonly applied to violent destruction, often by war ...⁷⁶

The next word is וְנִהְרָצָה - w^eneheratzah (niph'al, participle feminine singular absolute). This word has been examined in verse 26 to mean “decree, determine... something which cannot be changed”. This word forms an apposition with kalah, the “full end” is a specific one that has been decreed. The implication is that God is the one issuing the decree. The verb תִּתַּק - titak^e (qal, imperfect third feminine singular) is derived from the root נָתַק - nathak^e which carries the meaning:

... usage is basically “pour forth, be poured out” ... such things as ... divine wrath ... are poured forth⁷⁷

The final word שׁוֹמֵם – shomem (qal, participle masculine singular absolute), “one desolating”, is the same word as the previous clause, it refers to “prince who is to come”, the desolating one. So, the final fate of the “prince who is to come” is decreed by God and is poured out on the “prince who is to come” by God bringing about his complete and final destruction.

5. Analysis of Meaning

The immediate context of Daniel 9:24-27 is Daniel’s observation in Daniel 9:2, his prayer in Daniel 9:3-19, and Gabriel’s response in Daniel 9:20-23. In 539BC after the absorption of the Neo-Babylonian Empire into the Persian Empire, Daniel observed the fulfillment of the Seventy Years Prophecy given to Jeremiah:

Therefore thus says the LORD of hosts: Because you have not obeyed my words, behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation ..., and these nations shall serve the king of Babylon seventy years. Then **after seventy years are completed, I will punish the king of Babylon and that nation**, the land of the Chaldeans, for their iniquity, declares the LORD ... (Jeremiah 25:8-12, ESV, see also Jeremiah 29:10)

⁷⁴ TWOT article 1003a page 446

⁷⁵ TWOT article 2459b page 955

⁷⁶ TWOT article 982 page 439

⁷⁷ TWOT article 1442 page 608

The emphasis of the prophecy is the hegemony of the Neo-Babylonian Empire, which would be “seventy years”. Daniel observed this fulfilled specifically in 539BC, 70 years after the Chaldeans assumed hegemony over the Assyrian Empire at the Battle of Haran in 609BC. This is one of the very few prophecies in the Bible where God provides precise chronological information. Daniel did not assume the “seventy years” were NOT symbolic until in fact the prophecy had been fulfilled and the “seventy years” were observable.

Daniel, being also familiar with the prophecies of the restoration of Jerusalem⁷⁸, correctly deduced that now that the Neo-Babylonian Empire was gone, the way would be open for the restoration. And so, he prays. It is out of the scope of this paper to analyze the prayer in detail – that has been adequately done elsewhere.⁷⁹ Daniel concludes the prayer by specifically mentioning “Jerusalem” twice; he calls it “the city called by your name” and “your city”; he mentions “your holy hill” and “your sanctuary”; and he refers to Israel as “your people”. Clearly the prophesized restoration of Israel was on his mind.

At this point, Daniel had previously had three significant revelations from God regarding the playing-out of God’s Plan from Daniel’s time until the establishment of the Kingdom of God on earth. The first and plainest revelation had come to him some 65 years before in the dream of Nebuchadnezzar recorded in Daniel 2. The climax of this revelation is the stone cut without hands which smashes all worldly power and becomes a kingdom which will stand forever – clearly the Kingdom of God. Much more recently in 552BC recorded in Daniel 7, Daniel saw the vision of the four great beasts representing worldly power, until the final beast is burned with fire (Dn7:11) and the Saints of the Most High assume the Kingdom. Soon after that, in 550BC, the year that Cyrus coalesced the Medes and the Persians into the Persian Empire, Daniel saw the vision of the ram, the goat, and the little horn, recorded in Daniel 8. Daniel is told specifically that this vision is for the “time of the end” (Dn8:17, 19). He is also told that at that time the little horn represents a “king of bold face” with “great power” who will “destroy mighty men and the people who are the saints” (Dn8:23-25). This king will “... even rise up against the Prince of princes, and he shall be broken—but by no human hand” (Dn8:25).

Daniel had struggled to understand all of this, but obviously it was impossible for him; so, he prays in verse 13 of chapter 9 to gain “insight by your truth”. To all this the angel Gabriel comes and says, “consider the word and understand the vision” (Dn9:23), and Daniel says, “he made me understand” (Dn9:22). The Seventy Periods Prophecy is the understanding Gabriel provides to Daniel; so, it must be consistent with the other revelations given to Daniel.

We have some twenty-five hundred years of elapsed history to help us understand the revelations to Daniel. We also have the New Testament prophecies regarding the development of the Plan of God and the establishment of the Kingdom of God on earth. Especially important are the Olivet Prophecy and the Book of Revelation.

[5.1 Daniel 9:24](#)

Seventy periods are decreed about your people and about your holy city:
to shut up the rebellion,
and to seal up sins,
and to make atonement for iniquity;
and to bring in everlasting righteousness,
and to seal vision and prophet,
and to anoint most holy ones.

⁷⁸ See Jeremiah 27:22, 29:10-12, 32:42-44, 33:10-13

⁷⁹ Goldingay pages 461-480, Young pages 184-189, KD pages 709-714

Seventy periods are decreed about your people and about your holy city: the “seventy periods” are the antitype of the “seventy years” of Jeremiah’s prophecy. As the seventy years covered the hegemony of the Neo-Babylonian Empire, the seventy periods cover the entire hegemony of the world ruling empires derived from the Neo-Babylonian Empire, as had been abundantly revealed to Daniel in previous revelations (Dn2:28, 34-35, 44-45, 7:12-14, 18, 22, 27, 8:17, 19, 25b). The implication of “your people” has to be recognized as transitioning throughout the prophecy. Obviously in Daniel’s mind, his people, the people of God, were “Israel” which he recognized were scattered throughout the world (Dn9:7). As time has progressed, the “people of God” has transitioned into the New Testament Church, then to the True Church of God, as opposed to the visible church, “the Christianity of the World”.

The first three clauses deal with the first coming of the Messiah – the objectives are accomplished by Jesus Christ by his incarnation, crucifixion, and resurrection.

to shut up the rebellion: Rebellion has been the normal state humanity towards God since the Garden of Eden. Christ’s first coming made it possible to stop this rebellion. The rebellion is “shut up” in that a constraint is now in place to put an end to it.

and to seal up sins: the difference between this clause and the previous is that this clause deals with individual sin as opposed to the general attitude of rebellion. The thought is similar, the sins are set aside, put out of sight, sealed up as in Zechariah’s vision of the Woman in a Basket (Zc5:8). This sealing of sin is only possible by Christ’s sacrifice. See Job 14:17.

and to make atonement for iniquity: This clause almost needs no comment – the atoning nature of Jesus’ sacrifice is abundantly described in the book of Hebrews (Hb2:17-18, 4:14-15, 8:1-7, 9:11-14, 10:12).

The final three clauses of verse 24 deal with the second coming of the Messiah – the objectives to be accomplished by the inauguration of the Kingdom of God and the first resurrection.

and to bring in everlasting righteousness: Everlasting righteousness is an attribute of God. Righteousness is a gift from God. As humans we are inherently unrighteous. When Christ returns it will be possible for resurrected humans to attain everlasting righteousness.

and to seal vision and prophet: To “seal” has essentially the same meaning as in objective two – something sealed is prevented from changing. At the second coming of Christ, vision and prophet will not change again. The vast majority of prophecy will have been fulfilled. There will be no further need for a new prophet or for a prophetic vision.

and to anoint most holy ones: This is a specific reference to the first resurrection. The Saints, the Holy Ones, to whom God in mercy is extending the gift of eternal life, are inaugurated into the Family of God. They are anointed to their new roles as Kings and Priests (Rv1:6, 5:10, 20:4, 6, 1Pt2:9).

These two great events form the framework for the rest of the prophecy. The first partition of the seventy periods, the seven periods, looks to the First Advent. The Second Advent is the terminus of the entire seventy periods. The second partition, the sixty-two periods, is the time of the New Testament Church. The third partition, the last period, is the final “end-time”. The period of the hegemony of the Beast Power (Antichrist) – the Great Tribulation, and the final Day of YHWH in which all worldly powers, including Satan the Devil, are defeated and destroyed. This is the last event of the seventieth period – the return of Christ and the resurrection of the Saints.

5.2 Daniel 9:25

Therefore, know and understand:

From going out of word to restore and build Jerusalem,
to an anointed one, a prince, are seven periods.

Then for sixty-two periods she will be restored,
And she will be built with open space and [ḥarutz],
but in distressed times.

Therefore, know and understand: This connecting phrase is very significant. Gabriel is bringing attention to his stated purpose in verse 23 and the specific context he has provided in verse 24 – the next three verses elaborate the overview given in verse 24.

From going out of word to restore and build Jerusalem: It has been established that the Decree of Cyrus in 538BC is the correct historical reference for this “word”. This is the starting point of the first seven periods. The restoration and building of Jerusalem following the exile was a very important step in the unfolding of the Plan of God. It had to happen to prepare for the first coming of the Messiah. Isaiah and Jeremiah contain many prophecies of this restoration and building.⁸⁰ The restoration of Jerusalem as the center of worship of YHWH was necessary to foster the remnant community prepared by Ezekiel.⁸¹ This community had to exist to provide an environment in which the incarnate Messiah could grow up. This community had to shelter the “true remnant” who were ready to transition into the New Testament Church. The restoration of the worship in Jerusalem naturally required the building of Jerusalem into a viable city. This is all that is said about the first partition consisting of seven of the seventy periods. The other revelations to Daniel fill in many details of the events of this partition.

to an anointed one, a prince, are seven periods: This clause defines the end point of the first partition, the first seven periods. It is entirely non-specific from a chronological perspective. The identity of “an anointed one, a prince” has been established as Jesus Christ, the Messiah. The fact of his life and work is the end point. The New Testament is conspicuously silent on specific chronological data regarding Christ’s life and work. All attempts to calculate a specific date as the end point of the first partition have proven futile.

Then for sixty-two periods she will be restored: After the end of the first partition of the seventy periods is the second partition consisting of sixty-two periods. All that can be deduced from the numbers “seven” and “sixty-two” is that “sixty-two” is much larger than “seven”, but a specific ratio cannot be applied as history has demonstrated.⁸² During this second partition, Jerusalem has continued in a “restored state”; all be it, with many fluctuations and changes of fortune. This is the period of the New Testament Church.

and she will be built with open space and [ḥarutz]: This is a further comment on the state of Jerusalem over the sixty-two periods.

but in distressed times: This is the telling clause of the sixty-two periods. These last two thousand years have indeed been distressed times. History has seen the world go from the glories of the Roman Empire into the dark ages, only to emerge through a Renaissance that has produced the modern world with all its horrible dark sides. These are the times of the four horsemen of the Apocalypse identified in Revelation chapter 6 and the Olivet Prophecy. These are also the times of ongoing, although intermittent, persecution of True Christians by the false church also identified in Revelation chapter 6 and the Olivet Prophecy.

⁸⁰ See Isaiah 44:24-28, 45:12-13, and Jeremiah 27:22, 29:10-12, 32:42-44, 33:10-13

⁸¹ See Ezekiel 2:5, 7, 3:10-11, 15, 27, 5:3, 13:23b, 14:6, 22-23, 20:32, 33:11, 33

⁸² The first partition was approximately 550 years. The second partition has been approximately 2000 years so far. 2000:550 ≠ 62:7

5.3 Daniel 9:26

And after the sixty-two periods,
 an anointed one will be cut off and have nothing.
 Then the city and the sanctuary will be overthrown
 by the people of the prince who is to come,
 but his end is with a flood.
 And until end is war,
 desolations are irrevocably decreed.

And after the sixty-two periods: This clause introduces the last period of the seventy, the final partition of the three. The partition of sixty-two periods is over. Again, the chronological relationship between this partition and the other two partitions cannot be specifically determined. All that is clear is that one period is significantly less than either seven periods or sixty-two periods.

an anointed one will be cut off and have nothing: It has been established that “an anointed one” represents the New Testament Church, specifically the extant remnant of that Church which exists at the time of the final period. This Church is specifically prophesized to be “cut off” at the end-time when the Beast Power assumes hegemony (Rv13:2-7, 12-17, 12:11, 16:6, 17:6, 13-14, 18:24). This will terminate the work of the Church for the last period. Christ is the head of the Body, the Church. He suffers the “cutting off” with the Church. The Messiah truly “has nothing” in this world at that time. It is fully under the control of Satan and his agents.

Then the city and the sanctuary will be overthrown: The “city and the sanctuary” are obvious allusions to the context – Daniel’s prayer and Gabriel’s stated purpose. The “city” may imply modern physical Jerusalem since it is there; however, Zechariah 14:1-4 indicates the end-time danger to Jerusalem is supernatural. Certainly, God recognizes no physical sanctuary under the New Covenant (Hb6:19-20, 9:1-14, 24-28, 1Cr3:16-17). So, the logical conclusion is to understand the terms metaphorically to represent True Christians and the Church. Once it attains hegemony, the Beast Power will indeed visibly overthrow the Church, and True Christians will suffer (Rv6:9-11, 12:11, 13:7, 15-17, 14:13, 16:6, 17:6, 14, 18:24). This clause is essentially an apposition to the previous clause – stressing the enormity of the event.

by the people of the prince who is to come: This clause provides new information. It identifies who it is that performs the “cutting off” and “over throwing”. The “prince who is to come” is clearly some part of the Beast Power, likely the political leader (Rv13:2, 5, 7, 12, 17:3). It is his “people”, his agents, his followers, who carry out his will.

but his end is with a flood: This clause describes the final fate of the “prince who is to come”. The final destruction of the Beast Power is well documented (Dn2:44-45, 7:11, 8:25, 11:45, Rv14:8, 17:1, 14, 18:2, 8, 10, 21, 19:1-2, 11-21).

And until end is war: This clause describes the general character of the seventieth period – the period of the hegemony of the Beast Power. This war will, with the design of Satan, threaten the very existence of human life (Mk13:19-20, Mt24:21-22).

desolations are irrevocably decreed: This clause describes the inevitable result of war. The prophecies of the destruction at the end-time are “irrevocable”. The destruction inflicted by the war instigated by the Beast Power will be enormous; but the destruction wrested upon the Beast Power by the returning King of Kings will be even greater (Rv16:2-21, 19:17-21, 20:1-3).

5.4 Daniel 9:27

And he will make strong covenant forced upon the many for one period,
and for half the period he will interrupt sacrifice and offering.

And on the wing of abominations he comes desolating,
until destruction, and the one decreed, is poured out on the desolating one.

And he will make strong covenant forced upon the many for one period: Verse 27 is overall an apposition to verse 26 – it describes different details of the events of the seventieth period – the hegemony of the Beast Power and its final destruction. The “strong covenant” is the political force majeure by which the Beast Power assumes political control of Western Civilization. A clear type of this was Hitler’s maneuvers to get to power in the 1930’s – once in control all facades of democracy were eradicated, and absolute power was assumed. This is the type of situation in which dictators generally are able to gain control.

The “many” are the accepting masses of the population who see no problem with the “mark of the beast” and the “worship of the image of the beast” – they willingly embrace the economic resurgence inaugurated by the Beast Power (Rv13:16-17, 14:9-11, 18:11-19). The “many” are in tacit contrast with the “few” who refuse to worship the Beast and are thus marked for death.

and for half the period he will interrupt sacrifice and offering: This clause provides further details. Once the Beast Power is in place it has free rein to dominate the world (Rv13:2, 4, 5, 7, 12, 17:1, 13, 15). Those who will not worship the Beast are persecuted and killed (Rv12:11, 13:7, 14:13, 16:6, 17:6, 18:24). The cessation of “sacrifice and offering” has the same meaning as the “overthrow of the city and sanctuary” – it is a metaphoric description of the termination of the true service of God provided by the True Church of God. All physical “sacrifice and offering” ceased to have meaning with the sacrifice of Jesus Christ. Any efforts of any groups at the end-time to perform Old Covenant sacrifices have no meaning – the Old Covenant is over (Hb7:22, 27, 8:6-7, 13, 9:15-17, 10:8-10, 12).

All visible service of God will be terminated from the earth for “half the period”, based on the events outlined in the Book of Revelation:

- Organized persecution of true Christians: Rv6:11
- Beast Power introduces a brief period of international trade, prosperity, and luxury: Rv18:3, 7, 9, 11-13
- The mark of the Beast is enforced: Rv13:16-17
- All people are required to worship the Beast and pay homage to its idol: Rv13:4, 12, 14-15
- Death for those who refuse to worship the Beast: Rv13:7, 15, 14:13, 16:6, 17:6, 14, 18:24

This is presumably the first “half” of the last period. In the last part of the final period, the “two witnesses” are active thus restoring a visible service of God on the earth (Rv11:3-10).

And on the wing of abominations he comes desolating: This clause provides further details on the activity of the Beast Power. This has always been the nature of radical shifts the progress of history – they occur very quickly. In 609BC Nebuchadnezzar was a little-known crown prince. In 605BC Nebuchadnezzar was the master of the civilized world. In 1930 Hitler was an obscure radical. In 1939 Hitler led the civilized world into its most devastating war. The world will be astonished at how quickly and completely the Beast Power assumes hegemony over Western Civilization. The result of this will be the aforementioned desolation.

until destruction, and the one decreed, is poured out on the desolating one: this clause looks to the end of the Beast Power – its destruction. The prophecies of the Day of YHWH are throughout the Bible (see for example Obadiah 15, Joel 1:15, 2:1-2, Amos 5:18-20, Micah 1:2-4, Nahum 1:5, Zephaniah 1:2-3, 7, 14-18, Zechariah 14:1-4, Malachi 3:2, 4:1, 5). The returning

King of Kings will indeed “pour out” complete and utter destruction on “the desolating one”, the Beast Power (Rv14:8, 17:1, 11, 14, 18:2, 8, 10, 21, 19:2, 20)

6. Conclusion:

History has shown the futility of all attempts to calculate dates based on the שְׁבַעִים - shavu'im “seven-periods” of Daniel 9:24-27. The periods are simply a metaphoric device to compare events marked off by significant developments in the Plan of God. The “seventy periods” are specifically in contrast to the seventy years of hegemony of the Neo-Babylonian Empire. The “seventy periods” mark out the time that “Babylonian” world empires will hold sway over this world. At the end of these “seventy periods” God will establish the Kingdom of God on earth. This is clear from all the other revelations in the Book of Daniel.

The first partition of “seven periods” marked the time from Daniel to the first coming of the Messiah. The second partition of “sixty-two periods” is the time of the New testament Church. The final partition of “one period” comprises the Great Tribulation and the Day of YHWH – after this the Kingdom of God will be established on this earth. The only chronological inferences that can be made are the relative sizes of each partition: the bulk of the time between Daniel and the establishment of the Kingdom of God is the period of the New Testament Church – now approaching 2000 years.

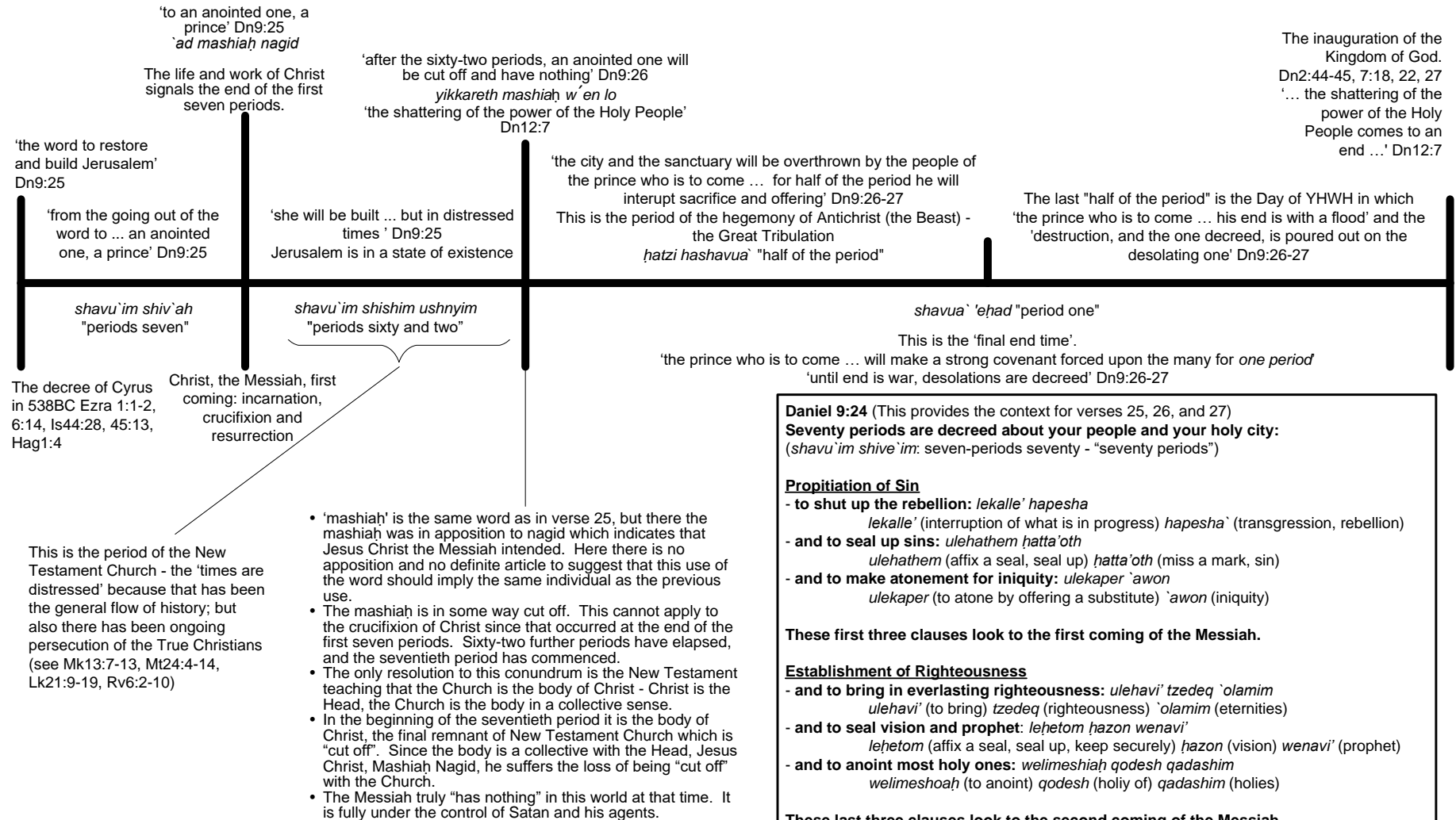
This analysis is consistent with all the other visions in the Book of Daniel. It is consistent with the Book of Revelation and the Olivet Prophecy. It is consistent with all the prophecies of the Old Testament and with the Plan of God as revealed by the whole Bible.

The following chart is an outline of the Seventy Periods Prophecy. It depicts the timeline from the time of Daniel to the establishment of the Kingdom of God on earth.

7. Seventy Periods Prophecy Summary Chart

The Seventy Periods Prophecy

Commonly called 'The Seventy Weeks Prophecy' - 'Weeks' is from *shavua*: 'This term occurs twenty times in the OT, always indicating a period of seven. Indeed the word obviously comes from *sheva* [numeral seven] and could literally be translated always as "seven-period". *Theological Wordbook of the Old Testament*, R.L. Harris, G.L. Archer, B.K. Waltke, Moody Publishers, Chicago, 1980, Page 899.



Excurses 1 – Survey of ḥatham

The usages of ḥatham center around a literal sense and a symbolic or metaphoric sense.

Literally the verb means:

... “to seal” ... various kinds of documents were authenticated by affixing seal impressions from stamp or cylinder seals ...⁸³

Examples of the literal sense are:

- 1Kings 21:8: וַתְּחַתֵּם בְּחַתְמוֹ - wataḥ^etom b^eḥothamo “and she **sealed** with **seal** of him”
- Nehemiah 9:38 <MT10:1>: וְעַל הֶחָתוּם - w^e’al heḥathum “and on the **being sealed**”
- Nehemiah 10:1 <MT10:2>: וְעַל הַחַתּוּמִּים - w^e’al haḥathumim “and on the ones **being sealed**”
- Esther 3:12: וְנִתְּחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ - w^eneh^etam b^etaba’ath hammelek^e “and **being sealed** with signet ring of the king”
- Esther 8:8: וְחִתְּמוּ בְּטַבַּעַת הַמֶּלֶךְ - w^eḥith^emu b^etaba’ath hammelek^e “and **seal** with signet ring of the king”
- Esther 8:8: וְנִתְּחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ - w^enah^etom b^etaba’ath hammelek^e “and **to be sealed** with signet ring of the king”
- Esther 8:10: וַיִּתְּחַתֵּם בְּטַבַּעַת הַמֶּלֶךְ - wayah^etom b^etaba’ath hammelek^e “and he **sealed** with signet ring of the king”
- Jeremiah 32:10: וָאֶכְתַּב בְּסֵפֶר וָאֶחָתַם - wa’ek^etov bassepher wa’eh^etom “and I wrote on the document and I **sealed**”
- Jeremiah 32:11: סֵפֶר הַמִּקְנָה אֶת־הַחֲתוּם - sepher hammiq^enah ’eth heḥathum “document of the purchase the **being sealed**”
- Jeremiah 32:14: סֵפֶר הַמִּקְנָה הַזֶּה וְאֵת הַחֲתוּם - sepher hammiq^enah hazzeh w^e’eth heḥathum “document of the purchase the this and the one **being sealed**”
- Jeremiah 32:44: וְכָתוּב בְּסֵפֶר וְחָתוּם - w^ekathov bassepher w^eḥathom “and to write on the document and **to seal**”

The symbolic or metaphoric uses revolve around a conceptual sealing – something is authenticated, limited, contained, protected, or made secure by being “sealed”.

Leviticus 15:3: אוֹ-הֶחֱתִים בְּשָׂרוֹ - ’o heḥ^etim b^esaro “or he **blocks up** body of him” – the meaning is the termination (limiting) of a physical discharge.

Deuteronomy 32:34: חָתַם בְּאוֹצָרוֹתַי - ḥatham b^e’otz^erotha “**being sealed up** in treasures of me” – retributive justice is sealed up (secured) with God as a treasure until the time is right.

Is not this laid up in store with me,

sealed up in my treasures?

Vengeance is mine, and recompense,

for the time when their foot shall slip;

for the day of their calamity is at hand,

and their doom comes swiftly.

For the LORD will vindicate his people ... (Dt32:34-36 ESV)

Job 9:7: וַיְבַעַד כּוֹכָבִים יְהוָה - uv^e’ad kokavim yah^etom “and round about stars he **seals**” – Job is extolling the omnipotence of God. The verb is imperfect which implies the sealing action is on going, so the allusion seems to be to the ongoing protection or sustainment of stars.

he who removes mountains, and they know it not,

when he overturns them in his anger,

who shakes the earth out of its place,

⁸³ TWOT article 780 page 334

and its pillars tremble;
 who commands the sun, and it does not rise;
 who **seals up** the stars;
 who alone stretched out the heavens (Job 9:5-8 ESV)

Job 14:17: הָתָם בִּצְרוֹר פִּשְׁעִי - ḥathum bitz^eror pish^ei “**being sealed** in bag transgression of me” – Job is exploring the concept of the resurrection. He recognizes that removal of the human condition of sin must be performed by God, but cannot be completed as we are human, so must be contained, “sealed up”. Note that in these verses Job uses the same three words for “sin” as in Daniel 9:24a.

If a man dies, shall he live again?
 All the days of my service I would wait,
 till my renewal should come.
 You would call, and I would answer you;
 you would long for the work of your hands.
 For then you would number my steps;
 you would not keep watch over my sin;
 my transgression would be **sealed up** in a bag,
 and you would cover over my iniquity. (Job 14:14-17 ESV)

Job 24:16: יוֹמָם הִתְמוּ לָמוֹ - yomam hit^emu lamo “by day **shut [seal]** them” – Job is bemoaning the ways of evil people – they hide from the light sealing themselves up during the day to protect themselves.

There are those who rebel against the light,
 who are not acquainted with its ways,
 and do not stay in its paths.
 The murderer rises before it is light,
 that he may kill the poor and needy,
 and in the night he is like a thief.
 The eye of the adulterer also waits for the twilight,
 saying, ‘No eye will see me’;
 and he veils his face.
 In the dark they dig through houses;
 by day they **shut themselves up**;
 they do not know the light. (Job 24:13-16 ESV)

Job 33:16: וּבְמִסְרָם יְהִיָּם - uv^emosaram yah^etom “and with warnings of them he **seals**” – Elihu feels that Job is self righteous. His point is that God communicates through mental and physical constraint.

For God speaks in one way, and in two,
 though man does not perceive it.
 In a dream, in a vision of the night,
 when deep sleep falls on men,
 while they slumber on their beds,
 then he opens the ears of men
 and **terrifies [seals]** them with warnings,
 that he may turn man aside from his deed (Job 33:14-17 ESV)

Job 37:7: בְּיַד כָּל־אָדָם יִהְיֶה - b^eyad kal ’adam yah^etom “on hand of all of man he **seals**” – Elihu is extolling the majesty of God. All humans are limited, “sealed up”, in their capabilities relative to God.

God thunders wondrously with his voice;
 he does great things that we cannot comprehend.
 He **seals up** the hand of every man,
 that all men whom he made may know it. (Job 37:5, 7 ESV)

Song of Songs 4:12: מַעְיֵן הַתּוֹם - ma^e yan ḥathum “fountain **being sealed**” – a virtuous woman is compared to a sealed fountain, protected.

Isaiah 8:16: צֹר תַעֲוֹדָה חֲתוּם תּוֹרָה בְּלִמּוּדִי - tzor t^eudah ḥathom torah blimmuda “bind up testimony **seal** teaching among taught ones of me”. YHWH is giving specific direction to Isaiah in verses 11-15. This is Isaiah’s response:

Bind up the testimony; **seal** the teaching among my disciples. I will wait for the LORD ... (Is8:16-17 ESV)
The word t^eudah occurs only here, in verse 20, and in Ruth 4:7.⁸⁴ It seems to carry a similar range of meaning as עֲדוּת - ‘eduth, about which TWOT states:⁸⁵

This word is always used in reference to the testimony of God. ... In fact in several instances this word stands alone to indicate the ark ... It designates the two tables of stone upon which the Ten Words (commandments) were written ...

Clearly the sense of t^eudah is parallel to torah, which is the normal word for the teaching or law of God. The teaching of God is to be “sealed up” with Isaiah’s disciples in the sense of making it secure, unchanging, binding.

Isaiah 29:11: In verses 1-6 Isaiah reports a revelation of the destruction of Jerusalem. In verses 7-9 he identifies the ultimate frustration of those who oppose God’s plan. In verses 9-10 Isaiah identifies the “official” seers and prophets as being denied understanding by YHWH. Verse 11 is the consequence of the denial – the “vision”, i.e. the revelation from God through Isaiah, is a sealed book: its contents are “protected” from the understanding of the “seers and prophets”. This is the same sense as Daniel 12:4, 9 and 9:24b.

וְתִהְיֶינָה	לְכֶם	חֲזוֹת	הַכֹּל	כְּדִבְרֵי	הַסֵּפֶר	הַחֲתוּם
the one being sealed	- the book -	like words of -	the all -	vision of -	to you -	and she is
heḥathum	hassepher	k ^e div ^e re	hakol	ḥazuth	lakem	wat ^e hi
אֲשֶׁר־יִתְּנוּ	אֹתוֹ	אֶל־יִדְעָה	הַסֵּפֶר	לֵאמֹר	קְרָא	נֹאֲ-זֶה
now this -	call out -	to say -	the book -	to knowing of -	him -	when they give
zeh na’	q ^e ra’	le’mor	hassepher	yoda’a’el	’otho	yit ^e nu ’asher
וְאָמַר	לֹא	אֶיֶכָּל	כִּי	חֲתוּם	הוּא	
he -	being sealed -	for -	I am able -	not -	and he says	
hu’	ḥathum	ki	’ukal	lo’	w ^e amar	

And the vision of all this has become to you like the words of a book that is **sealed**. When men give it to one who can read, saying, “Read this,” he says, “I cannot, for it is **sealed**.” (Is29:11 ESV)

Ezekiel 28:12: אַתָּה חֹתֶם תִּכְנִית - ‘atah ḥothem tak^enith “you one **sealing** of measurement” (ESV “You were the signet of perfection”). YHWH is describing the “king of Tyre”. The noun tak^enith occurs only here and in Ezekiel 43:10, it is derived from the root תָּכַן – taken which carries the following range of meaning:

The basic meaning ... is gauge, estimate a thing by comparing it to a standard ... to adjust (to a standard) to set right...⁸⁶

BDB says of tak^enith:

*measurement, proportion, exhibiting perfect proportion ... the seal of perfect proportion*⁸⁷

The “king of Tyre” is generally recognized as a type of Satan the Devil. He was the sealed measure of perfection as created; he set the standard by which others were gauged; he was “as good as it gets”.

Son of man, raise a lamentation over the king of Tyre, and say to him, Thus says the Lord GOD:

“You were the signet of perfection,

full of wisdom and perfect in beauty.

You were in Eden, the garden of God ...

On the day that you were created ... (Ez28:12-13 ESV)

⁸⁴ It seems to be derived from the root עֲוֹד - ‘ud: BDB pages 729-730, TWOT article 1576 page 648

⁸⁵ TWOT articles 1576f and 1576g pages 649-650

⁸⁶ TWOT article 2511 page 970

⁸⁷ BDB page 1067

Daniel 12:4: סֵפֶר וְחָתָם הַסֵּפֶר - s^ethom had^evarim waḥathom hassepher “shut up the words and **seal** the book”. Daniel uses סֵפֶר - sepher with reference to three distinct books: the Chaldean literature (Dn1:4 and 17), the book of Jeremiah (Dn9:2), and the Book of Life (Dn12:1); he uses the Aramaic cognate סָפָר - s^ephar in chapter 7 verse 10 for books used by the divine court in judgement – presumably the Books of the Bible. None of these seems like a direct reference for Daniel 12:4, so most likely sepher implies the Book of Daniel itself or the prophecies contained in it. The use of had^evarim would seem to support this: it is clearly used in Dn10:1 and 11 for a prophetic revelation to Daniel. So, the prophetic revelations to Daniel were to be “shut up” and “sealed”, in the sense of being authenticated, being perfect, and being protected.

Daniel 12:9: כִּי־סִתְּמוּם וְחָתְמוּם הַדְּבָרִים - ki s^ethumim waḥathumim had^evarim “for being shut up and **being sealed** the words”. This is an allusion back to verse 4 using the same verbs and the same object of the verbs, had^evarim, but omitting the sepher.

So, ḥatham carries a broad range of meanings in a metaphoric sense. Job 14:17 carries the same sense as Daniel 9:24a, and Isaiah 8:16 and 29:11 carry the same sense as Daniel 9:24b and 12:4 and 9.

Excurses 2 – Survey of k^enaph

Young attempts to establish the meaning of כִּנָּף - k^enaph as the “pinnacle of the temple”.⁸⁸ In Matthew 4:5 (parallel Luke 4:9) we have:

Τότε παραλαμβάνει αὐτὸν ὁ διάβολος εἰς τὴν ἁγίαν πόλιν καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ
then he takes along him the devil to the holy city and he stood him on the **pinnacle** of the temple
Then the devil took him to the holy city and set him on the **pinnacle** of the temple (ESV)

Πτερύγιον is translated “pinnacle” – its meaning is:

... dim. (diminutive) of πτερυξ ‘wing’ ... it serves to designate the tip or extremity of anything ... like the pinnacle or summit of the temple ...⁸⁹

Πτερυξ means “wing of birds”⁹⁰ the same as k^enaph – so there is a relationship between the words. Theodotion uses πτερύγιον for k^enaph in Daniel 9:27.⁹¹

Theological Dictionary of the New Testament, (TDNT) comments:

It is doubtful where πτερύγιον τοῦ ἱεροῦ is to be located ... Elsewhere the word can mean tower, rampart ... suggests the south east corner of the outer court ...⁹²

However, the actual use of the Hebrew word indicates a slightly different range of meaning from the Greek word. The Hebrew word:

Occurs 107 times ... Only ten of these occurrences of the noun literally refer to a bird ... Many more references use the term figuratively ...⁹³

- There are numerous references to the “**wings of cherubim**” in 1 Kings, 2 Chronicles, and Ezekiel.
- A common metaphor is “**protection**”: Ex19:4, Dt32:11, Ruth 2:12, Ps17:8, 36:7 <MT8>, 57:1 <MT2>, 61:4 <MT5>, 63:7 <MT8>, 91:4.
- Similarly, the metaphor can imply “**destruction**”: Is8:8, Jr48:40, 49:22, Hs4:19.
- “**Direction**” is implied in the sense of “the four corners of the earth”: Job 37:3, 38:13, Is11:12, 24:16.

⁸⁸ Young page 218

⁸⁹ GEL page 734

⁹⁰ GEL page 734

⁹¹ Montgomery page 386

⁹² TDNT III page 236

⁹³ TWOT article 1003 pages 446-447

- There are many references to the “**extremities of a garment**”: Nm15:38, Dt22:12, 27:20, Ruth 3:9, 1Sm15:27, 24:4 <MT5>, 5 <MT6>, 11 <MT12>, Jr2:34, Hag2:12, Zc8:23.
- Also, the metaphor of “**speed**” is used: 2Sm22:11, Ps18:10 <MT11>, 104:3, 139:9, Pr23:5, Ecc10:20.

So, k^enaph can imply extremity of a garment or direction, but not of a building or structure. The use in Daniel 9:27 must be based on one of the metaphoric nuances.

Excurses 3 – Survey of qodesh qadashim

The issue here is whether this term as used in Daniel 9:24 applies to a physical thing, or to a place, or to persons.

Usually the inner room of the Tabernacle or the Temple is referenced by the term

קֹדֶשׁ הַקֳּדָשִׁים - qodesh haqqadashim. Note definite article הַ - ha, “the”. A literal translation is “holy of the holies”. See Ex26:33, 34, 1Kg6:16, 7:50, 8:6, 1Chr6:49 <MT34>, 2Chr3:8, 10, 4:22, 5:7, Ez41:4. This term is also used with slight variations in other circumstances. In Numbers 4:4 and 19 qodesh haqqadashim refers to Tabernacle as a whole as it is being moved by the Kohathites. In Numbers 18:10 בְּקֹדֶשׁ הַקֳּדָשִׁים - b^eqodesh haqqadashim is used of the location where the priests were to eat certain offerings. In 2 Chronicles 31:14 וּקְדָשֵׁי הַקֳּדָשִׁים - w^eqad^eshe haqqadashim is used of certain offerings. In Ezekiel 42:13 qad^eshe haqqadashim is used of certain offerings to be eaten by priests. In Ezekiel 44:13 qad^eshe haqqadashim is used of the most holy service of God being denied to the Levites. In Numbers 18:19 haqqadashim is used with תְּרוּמֹת - t^erumoth, “contributions” in the sense of “most holy offerings.” On a few occasions haqqadashim is used with מִקְּדָשׁ - miqqodesh, “from holy thing” (Lv21:22, Nm18:9, Ezra 2:63, Neh7:65) – all relate to the use of most holy food offerings.

Without the definite article, קֹדֶשׁ קָדָשִׁים - qodesh qadashim is used in a superlative sense applied to anything “most holy” (1Chr23:13). A literal translation is “holy of holies”. It is applied to the offering altar of the Tabernacle (Ex29:37, 40:10). It is applied to the incense altar in the outer room of the Tabernacle (Ex30:10). When the Tabernacle and its accoutrements are anointed with the holy oil, they become qodesh qadashim (Ex30:29). The incense of the Tabernacle is qodesh qadashim (Ex30:36). Various offerings are qodesh qadashim (Lv2:3, 10, 6:17 <MT10>, 25 <MT18>, 29 <MT22>, 7:1,6, 10:12, 17, 14:13, Nm18:9). The bread in the outer room of the Tabernacle is qodesh qadashim (Lv24:9). Any “devoted thing” (חֵרֶם - h^erem) is qodesh qadashim (Lv27:28). The whole territory around Ezekiel’s new Temple is to be qodesh qadashim (Ez43:12, 45:3, 48:12).

Used individually, קֹדֶשׁ - qodesh (singular) and קְדָשִׁים - qadashim (plural) are frequently applied to persons, collective or individual: Ex22:31 <MT30>, Lv21:6, Dt33:2, 2Chr23:6, 31:18, Ezra 8:28, Is62:12, 63:18, Jr2:3, Ez36:38.

All physical things or places which were qodesh qadashim are obsolete and gone – therefore, in the context of Daniel 9:24, the term can only apply to persons.

The outer room of the Tabernacle (Temple) is frequently called הַקֹּדֶשׁ - haqqodesh “the holy” (Ex26:33, 28:29, 35, 43 29:30, 39:1, 41, Lv4:6, 10:4, 18, 1Kg8:8, 10, 2Chr5:11). Sometimes haqqodesh implies the Tabernacle (Temple) in general, usually translated “sanctuary” (Ex36:1, 3, 4, 6, 38:24, 27, Lv10:17, 18, 14:13, Nm3:28, 31, 32, 4:12, 15, 16, 8:19, 18:3, 5, 28:7, 1Chr23:32, 2Chr29:5, 7, 35:5, Ps74:3). Leviticus 16 uniquely uses haqqodesh for the inner room of the Tabernacle in verses 2, 3, 16, 17, 20, 23, and 27. So, haqqodesh always refers to something holy to God.

The Tabernacle (Temple) in general is frequently also called מִקְדָּשׁ - miq^edash, again usually translated “sanctuary” (Ex25:8, Lv12:4, 19:30, 20:3, 21:12, 23, 26:2, Nm3:38, 18:1, 19:20, Jsh24:26, 1Chr22:19, 28:10, 2Chr20:8, 26:18, 29:21, 30:8, 36:17, Neh10:39 <MT10:40>, Ps74:7, Jr51:51, Lam2:7, Ez5:11). However, miq^edash is also used of any place of religious significance, even pagan (Lv26:31, Is16:12, Ez21:2 <MT7>, 28:18, Am7:9, 13). So, miq^edash is a general term for a place of religious significance – context determines when it is Holy to God.

The adjectives קָדוֹשׁ - qadosh (singular) and קְדוֹשִׁים - q^edoshim (plural) are applied in three ways:

- to a **thing or a place** (Ex29:31, Lv6:16 <MT9>, 26 <MT19>, 27 <MT20>, 7:6, 10:13, 16:24, 24:9, Nm5:17, Dt23:14 <MT15>, Neh8:9, 10, 11, Ps46:4 <MT5>, 65:4 <MT5>, Ecc8:10, Is57:15, 58:13, Ez42:13)
- to **God** (Lv11:44, 45, 19:2, 20:26, 21:8, Jsh24:19, 1Sm2:2, 6:20, 2Kg19:22, Job6:10, Ps22:3 <MT4>, 71:22, 78:41, 89:18 <MT19>, 99:3, 5, 9, 111:9, Pr9:10, 30:3, Is1:4, 5:16, 19, 24, 6:3, 10:17, 20, 12:6, 17:7, 29:19, 23, 30:11, 12, 15, 31:1, 37:23, 40:25, 41:14, 16, 20, 43:3, 14, 15, 45:11, 47:4, 48:17, 49:7, 54:5, 55:5, 57:15, 60:9, 14, Jr50:29, 51:5, Ez39:7, Hs11:9, 12 <MT12:1>, Hab1:12, 3:3)
- to **persons**, collective or individual (Ex19:6, Lv11:44, 45, 19:2, 20:7, 26, 21:6, 7, 8, Nm6:5, 8, 15:40, 16:3, 5, 7, Dt7:6, 14:2, 21, 26:19, 28:9, 33:3, 2Kg4:9, 2Chr35:3, Job5:1, 15:15, Ps16:3, 34:9 <MT10>, 89:5 <MT6>, 7 <MT8>, 106:16, Is4:3, Zc14:5)

Daniel uses many of these words in the same ways as above:

Daniel 8:11	מִקְדָּשׁוֹ	miq ^e dasho	sanctuary of him
Daniel 8:13	אֶחָד קָדוֹשׁ	'eħad qadosh	one holy [speaking and he said]
	אֶחָד קָדוֹשׁ	'eħad qadosh	one holy [to the one speaking]
Daniel 8:14	קָדֵשׁ	qodesh	sanctuary
Daniel 8:24	עַם־קְדוֹשִׁים	'am q ^e doshim	people of holy ones
Daniel 9:16	הַר־קְדֻשָּׁהּ	har qad ^e sheka	hill of holiness of you
Daniel 9:17	עַל־מִקְדָּשְׁךָ	'al miq ^e dash ^e ka	upon sanctuary of you
Daniel 9:20	עַל הַר־קְדֻשׁ אֱלֹהֵי	'al har qodesh 'eloha	over hill of holiness of God of me
Daniel 11:28	עַל־בְּרִית קֹדֶשׁ	'al b ^e rith qodesh	against covenant of holiness
Daniel 11:30	עַל־בְּרִית־קֹדֶשׁ	'al b ^e rith qodesh	against covenant of holiness
	עַל־עֲזָבִי בְרִית קֹדֶשׁ	'al 'oz ^e ve b ^e rith qodesh	to ones forsaking of covenant of holiness
Daniel 11:31	הַמִּקְדָּשׁ	hammiq ^e dash	the sanctuary
Daniel 11:45	לְהַר־צִבְי־קְדֻשׁ	l ^e har tz ^e vi qodesh	to mountain of glory of holiness
Daniel 12:7	יָד־עַם־קְדֻשׁ	yad 'am qodesh	power of people of holiness

Excurses 4 – Survey of shamem

The root שָׁמֵם - shamem means:

be desolate, appalled ... Basic to the idea of the root is the desolation caused by some great disaster, usually as a result of divine judgement ... it describes the result of disaster and judgement ... “Desolation” most frequently applies to places and things ... In just a few special instances, people are the object of the devastation ... the second major use of the use of the root ... is the sense of “horror” and “shock” brought about by the ... desolation ... ⁹⁴

The Book of Daniel uses various forms of the word on ten occasions:

Daniel 4:19 <MT16>: אֲשַׁתּוֹמָם כְּשָׁא'ח הָדָה - 'esh^etomam k^esha'ah ḥadah “he was dismayed as hour one”. The Aramaic cognate verb שָׁמַם - sh^emam is used only here. The meaning is “to be appalled”⁹⁵ ('esh^etomam is ithpoel, perfect third masculine singular⁹⁶). Daniel has been asked to interpret Nebuchadnezzar's second dream. As understanding of the dream comes to him, he is appalled by the presumed affect it will have on Nebuchadnezzar.

Daniel 8:13: עַד־מָתִי הִחְזוֹן הַתָּמִיד וְהַפֶּשַׁע שֹׁמֵם - 'ad matha heḥazon hatamid w^ehapesha' shomem “until when the vision the regularity and the transgression being desolate”. The verb shomem is qal, participle masculine singular absolute. Daniel has seen the vision of the ram, the goat, and the little horn. Daniel is describing the actions of the “little horn”:

Out of one of them came a little horn, which grew exceedingly great ... even as great as the Prince of the host. And the [temple service] was taken away from him, and the place of his sanctuary was overthrown. And a host will be given over to it together with the [temple service] because of **transgression**, and it will throw truth to the ground, and it will act and prosper. Then I heard a holy one speaking, and another holy one said to the one who spoke, “**For how long is the vision concerning the [temple service], the transgression that makes desolate**, and the giving over of the sanctuary and host to be trampled underfoot?” (Dn8:9-13 ESV slightly altered: tamid “regularity” implies the entire temple service, not just one offering)

The angelic beings speaking to each other question “until when” is the vision. The action of the “little horn” is to take away the temple service, overthrow the place of the sanctuary, and throw truth to the ground. The **transgression** is introduced in verse 12 as the cause of the actions by the “little horn”. **The result of the transgression is “shomem”**. The transgression precedes the actions of the “little horn”. The result of the actions is desolation, shomem.

Daniel 8:27: וְאֲשַׁתּוֹמָם עַל־הַמִּרְאָה וְאֵין מִבֵּין - wa'esh^etomam 'al hamar'eh w^e'en mevin “I was appalled by the vision and there was not one understanding”. The verb 'esh^etomem is hitpoel, waw-consecutive + imperfect first common singular. Daniel is describing his overall reaction to the vision and its interpretation:

And I, Daniel, was overcome and lay sick for some days. Then I rose and went about the king's business, but **I was appalled by the vision and did not understand it**. (Dn8:27 ESV)

Daniel 9:17: וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמֵם - w^eha'er paneka 'al miq^edashka hashshamem “and shine face of you upon sanctuary of you the desolate one”. “shamem” is functioning as and adjective here describing miq^edash, the sanctuary. It could be considered an appositive, the “sanctuary” and the “desolate one” being the same thing. Daniel is praying as God's servant for mercy towards the desolated sanctuary:

Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, **make your face to shine upon your sanctuary, which is desolate**. (Dn9:17 ESV)

Daniel 9:18: וְרָאָה שֹׁמְמוֹתֵינוּ וְהָעִיר אֲשֶׁר־נִקְרָא שְׁמָךְ עָלֶיהָ - ur'eh shom^emothenu w^eha'ir 'asher niq^era' shim^eka 'aleha “and see one being desolate of us and the city that he is called name of you by her”. The verb “shom^emothenu” is qal, participle feminine plural construct + first common plural pronominal suffix. Here Daniel is praying on behalf of the “people”, **who are desolate**. He prays for mercy on the people and the city in spite of the people's lack of righteousness:

O my God, incline your ear and hear. Open your eyes **and see our desolations, and the city that is called by your name**. For we do not present our pleas before you because of our righteousness, but because of your great mercy. (Dn9:18 ESV)

⁹⁵ TWOT article 3309 page 1080

⁹⁶ www.esv.org Hebrew Word Detail

Daniel 11:31: וְנִתְּנוּ הַשְּׁקִיץ מִשְׁחָם - w^enath^enu hashshiqutz m^eshomem “and they shall set the abomination the one making desolate”. The immediate context of this text is:

For ships of Kittim shall come against him, and he shall be afraid and withdraw, and shall turn back and be enraged and take action against the holy covenant. He shall turn back and pay attention to those who forsake the holy covenant. Forces from him shall appear and profane the temple and fortress, and shall take away the [temple service]. **And they shall set up the abomination that makes desolate.** He shall seduce with flattery those who violate the covenant, but the people who know their God shall stand firm and take action. And the wise among the people shall make many understand, though for some days they shall stumble by sword and flame, by captivity and plunder. When they stumble, they shall receive a little help ... (Dn11:30-34 ESV slightly altered: tamid “regularity” implies the entire temple service, not just one offering)

This prophecy had an historic fulfillment in 168-164BC. Antiochus Epiphanes attempted to attack Egypt in 168BC. The Romans sent “ships of Kittim” and forced him to retreat from Egypt. Antiochus turned back in rage and sacked Jerusalem pillaging the Temple. In 167BC Antiochus sent a tax collector to obtain tribute from Jerusalem – he killed many people, destroyed many buildings, took many captives, and left a Syrian garrison in the city. Then Antiochus issued his decree:

... to his whole kingdom that all should be one people, and that all should give up their particular customs
... And whoever does not obey the command of the king shall die. (1Macc1:41-42, 50 NRSV)

To the Jews this was applied as follows:

... to forbid burnt offerings and sacrifices and drink offerings ... to profane sabbaths and festivals, to defile the sanctuary and the priests, to build alters and sacred precincts and shrines for idols, to sacrifice swine and other unclean animals, and to leave their sons uncircumcised. (1Macc1:45-48 NRSV)

This was an all-out attack on the existence of the people of God. Still the pull of Hellenism was sufficient to “seduce with flattery” many Jews. Satan through Antiochus was attempting to thwart God’s plan of salvation by destroying the agency of God on earth. The decree was followed up with the installation of an idol on the alter in the Temple, and the construction of pagan alters in Jerusalem and other towns around. Books of the Law were burned, pagan sacrifices were offered, and many people were executed (1Macc1:54-61). This triggered some to “take action” – in the Maccabean Revolt many did “stumble by sword”, but “the wise among the people” did “make many understand”, and they did “receive a little help” from God. Antiochus and his forces were ultimately defeated; the temple was restored in 164BC.

Daniel 12:11: הוֹסַר הַתָּמִיד וְלִתֵּת שְׁקִיץ שָׁחַם – hussar hatamid w^elatheth shiqqutz shomem “he is taken away the regularity and to set abomination desolating”. The context of these words is the time of the end:

At the time of the end ... (Dn11:40 ESV) At that time ... there shall be a time of trouble, such as never has been since there was a nation till that time ... (Dn12:1 ESV, see Mk13:14, Mt:24:15) But you, Daniel, shut up the words and seal the book, until the time of the end (Dn12:4 ESV). And from the time that **the [temple service] is taken away and the abomination that makes desolate is set up** ... (Dn12:11 ESV slightly altered: tamid “regularity” implies the entire temple service, not just one offering)

The other three occurrences of shamem are in Daniel 9:26-27. They have been discussed in the section **Analysis of Hebrew Text**.

Daniel 12:7 states:

... when the shattering of the power of the holy people comes to an end all these things would be finished. (ESV)

This ties back to 9:26: the “anointed one”, the Body of Christ, the True Church is “cut off” – “the shattering of the power of the holy people”. This is, or is coincident with, “the abomination of desolation” – the termination of the True Church’s service of God on earth. This occurs at the beginning of the seventieth period, the last period. This shattering of power does not cease

“until destruction, the one decreed, is poured out on the desolating one” – this occurs at the end of the Day of YHWH in the final Battle of Armageddon (Rv16:14, 16, 21, 19:17-21).

Excurses 5 – Survey of shavua`

There are two classes of use of shavua`: as a designation for the Feast of Weeks and to specify a period of time of unspecified duration.

- Exodus 34:22 has: וַחֲגֵ שָׁבֻעַת - w^hag shavu'oth “and feast of seven-periods”
- Numbers 28:26 has: בְּשִׁבְעַתֶּיכֶם מִקְרָא־קֹדֶשׁ - b^eshvu'thekem miq^erah qodesh “at seven-periods of you assembly of holiness”
- Deuteronomy 16:9 has: שִׁבְעָה שָׁבֻעַת תִּסְפָּר־לָךְ - shiv^eah shavu'oth tis^epar lak^e “seven seven-periods you shall count for you”
- Deuteronomy 16:10 has: וְעָשִׂיתָ חַג שָׁבֻעַת - w^easitha hag shavu'oth “then you shall do feast of seven-periods”
- Deuteronomy 16:16 has: וּבְחַג הַשָּׁבֻעַת - uv^ehag hashavu'oth “and at feast of the seven-periods”
- 2Chronicles 8:13 has: וּבְחַג הַשָּׁבֻעַת - uv^ehag hashavu'oth “and on feast of the seven-periods”

Of these occurrences of shavua`, TWOT states:⁹⁷

... also used as a technical term ... where it denotes the Feast of Weeks ... i.e. the Feast of Seven Periods ... it was so named because it was to be celebrated “on the morrow after” the seventh sabbath following the day of first fruits ... it was the feast of the day following the seven seven-periods ...

So, in fact, the period of a “week” is implied by the context: it is NOT inherent in the word. The actual specification of the counting of the seven-periods is in Leviticus 23 verses 15-16:

וּסְפַרְתֶּם לָכֶם מִמָּחֳרַת הַשַּׁבָּת
the sabbath - from day after of - for you - and you shall count
hashshabath mimmaḥarath lakem us^ephar^etem

מִיּוֹם הַבִּיאָכֶם אֶת־עֹמֶר הַתְּנוּפָה
the wave offering - sheaf of - you to bring - from day
hat^enuphah 'omer 'eth havi'akem miyom

שִׁבְעַת שַׁבָּתוֹת תְּמִימֹת תִּהְיֶינָה
they shall be - full - sabbaths - seven
tih^eyenah t^emimoth shabathoth sheva`

עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יוֹם
days - fifty - you shall count - the seventh - the sabbath - from day after of - until
yom ḥamishshim tis^ep^eru hashshvi'ith hashshabath mimmaḥarath 'ad

You shall count for you from day after the **Sabbath**,
from day you bring sheaf of the wave offering,
seven Sabbaths full they shall be
until day after **the Sabbath, the seventh**, you shall count **fifty days** ...

The specification uses שַׁבָּת - shabath, “sabbath”, and שַׁבָּתוֹת - shabathoth, “sabbaths”, to indicate the number of days in a period. Explicit numbers are used: שִׁבְעַת - sheva`, “seven”, and חֲמִשִּׁים - ḥamishshim, “fifty”. The number of periods is explicitly given: הַשַּׁבָּת הַשְּׁבִיעִת - hashshabath hashshvi'ith, “the sabbath the seventh” – shavua` is not used.

⁹⁷ TWOT article 2318d page 899
Thursday, May 23, 2024

For the other occurrences of shavua', the actual length of time implied is usually supplied either explicitly or implicitly by the context.

Genesis 29:27 reads:

מִלֵּא שְׁבַע זֹאת וְנָתַתָּה לָּךְ גַּם־אֶת־זֹאת ...
 ... also other - to you - and we will give - this - **period** of – fulfill
 zo'th 'eth gam l'ka w'enit'nah zo'th sh'e'vua' malle'

Genesis 29:28 reads:

וַיַּעַשׂ יַעֲקֹב כֵּן וַיִּמְלֵא שְׁבַע זֹאת ...
 ... this - **period** of - and fulfill - so - Jacob - then he did
 zo'th sh'e'vua' way'malle' ken ya'aqov waya'as

The full verses from ESV are:

Complete the week of this one, and we will give you the other also in return for serving me another seven years. **Jacob did so, and completed her week.** Then Laban gave him his daughter Rachel to be his wife.

Both verses contain: malle' sh'e'vua' zo'th "fulfill period of this". The context provides no explicit indication what the chronological period is – ESV provides "weeks".

Hamilton translates:

Finish up the bridal week of this one, and the other as well will be given to you for another seven years of service with me. **Jacob consented. He finished the bridal week for Leah,** and then Laban gave him Rachel his daughter to be his wife.⁹⁸

Hamilton's footnotes read:

Lit. "Finish up the period of seven [day's? years?] for this one."⁹⁹

For other references to a seven-day period of elaborate feasting see Judg.14:12-18, 1 K. 8:65-66, Esth. 1:5. The first of these concerns a wedding feast (Samson's).¹⁰⁰

Keil agrees that malle' sh'e'vua' zo'th pertains to a traditional custom:

... let Leah's marriage week pass over. The wedding feast generally lasted a week (cf. Judg 14:12 ...)¹⁰¹

The tradition of a seven-day "bridal week" is supported by many translations: see NIV, NEB, NASB, and Moffatt. So, although the text contains no explicit indication of the chronological period intended by shavua', it can be inferred from traditional custom.

Leviticus 12:5 contains: וְנִטְמָאָה שְׁבַע יָמִים - w'etame'ah sh'e'vua'yim "then she shall be unclean two periods". Grammatically, sh'e'vua'yim is "noun, common, masculine dual absolute"¹⁰² – dual implies two periods, not multiple periods. The topic under discussion is ritual purification after childbirth, in verse 5 specifically after the birth of a girl. Verse 2 explicitly states the period for a boy is וְנִטְמָאָה שְׁבַע יָמִים - w'etame'ah shive'ath yamim "then she shall be unclean seven of days". Therefore, the natural implication of the context is that the period for a girl is 14 days – two periods each of seven days.

Jeremiah 5:24 contains: שְׁבָעוֹת חֻקֹּת קִצִּיר יִשְׁמַר־לָנוּ - sh'e'vu'oth huqqoth qatzir yish'mar lanu "periods of statutes of harvest he keeps for us". The context of this phrase is:

But this people has a stubborn and rebellious heart;
 they have turned aside and gone away.
 They do not say in their hearts,
 'Let us fear the LORD our God,
who gives the rain in its season,
the autumn rain and the spring rain,
and keeps for us

⁹⁸ Hamilton, V.P., *The Book of Genesis Chapters 18-50*, (NICOT), Eerdmans, Grand Rapids, 1995, pages 260-261

⁹⁹ Op. cit. footnote 6 page 260

¹⁰⁰ Op. cit. footnote 19 page 264

¹⁰¹ C.F., Keil, *Commentary on the Old Testament Volume 1 the Pentateuch*, Hendrickson, Peabody, 2011, page 184

¹⁰² www.esv.org, Hebrew Word Detail

the [periods] appointed for the harvest.'

Your iniquities have turned these away,

and your sins have kept good from you. (Jr5:23-25 ESV slightly altered sh^evu'oth is translated "periods")

It is talking about general periods in the year: the rainy season in general, the period of the autumn rain, the period of the spring rain, and the periods of the harvest. No specific chronological length of period is implied – just general periods of the year.

Ezekiel 45:21 contains: שָׁבָעוֹת יָמִים מִצֹּת יֵאָכֵל - sh^evu'oth yamim matztzoth ye'akel "periods of days unleavened bread he shall be eaten". The noun sh^evu'oth is common, masculine **plural** construct. Plural implies multiple periods of days. The context here is the Feast of the Passover (Unleavened Bread), so clearly the length of a period is one day. The total number of periods of the Feast being defined elsewhere as seven.

Daniel 10:2 contains: מִתְאַבֵּל שְׁלֹשָׁה שָׁבָעִים יָמִים - mith^eabel sh^eloshah shavu'im yamim "mourning three periods days".

Daniel 10:3 contains: עַד מְלֹאֹת שְׁלֹשָׁה שָׁבָעִים יָמִים - 'ad m^elo'th sh^eloseth shavu'im yamim "up to be full three of periods days".

Both of these phrases refer to Daniel's period of fasting:

In those days I, Daniel, was **mourning for three [periods]**. I ate no delicacies, no meat or wine entered my mouth, nor did I anoint myself at all, **for the full three [periods]**. (Dn10:2-3 ESV slightly altered shavu'im is translated "periods")

Both Keil and Young¹⁰³ make the assumption (as does ESV) that shavu'im in this context implies "weeks", but there is nothing in the context to require this. By comparison with Ezekiel 45:21, the period here could just as easily be "days". The verb מִתְאַבֵּל - mith^eabel in Daniel 10:2 is hithpaal, participle masculine singular absolute.¹⁰⁴ Other similar usages of this verb indicate days as the chronological period:

- Genesis 37:34: וַיִּתְאַבֵּל עַל-בְּנוֹ יָמִים רַבִּים - wayith^eabel 'al b^eno yamim rabim "and he mourned over son of him days many"; from ESV:
Then Jacob tore his garments and put sackcloth on his loins **and mourned for his son many days**
- 2 Samuel 14:2: וַיָּמִים רַבִּים מִתְאַבֵּלֶת - yamim rabim mith^eabeleth "days many one mourning"; from ESV:
And Joab sent to Tekoa and brought from there a wise woman and said to her, "Pretend to be a mourner and put on mourning garments. Do not anoint yourself with oil, but behave like a woman who has been **mourning many days** for the dead.
- 1 Chronicles 7:22: וַיִּתְאַבֵּל אֶפְרַיִם אָבִיהֶם יָמִים רַבִּים - wayith^eabel 'eph^eraim 'avihem yamim rabim "and he mourned Ephraim father of them days many"; from ESV:
And Ephraim their father mourned many days, and his brothers came to comfort him.
- Nehemiah 1:4: וַאֲנִי נִשְׁתַּחֲוֶה יָמִים וַאֲנִי נִשְׁתַּחֲוֶה יָמִים - wa'eth^eab^elah yamim wa'ehi tzam "and I mourned days and I was fasting"; from ESV:
As soon as I heard these words I sat down and wept **and mourned for days, and I continued fasting** and praying before the God of heaven.

In the two passages in Daniel, the length of shavu'im could just as easily be "days" as "weeks" – it is a period of non-specific length. In all instances of the word, shavua', the length of the period is determined by context – it is not inherent in the word itself.

¹⁰³ KD page 764, Young page 224

¹⁰⁴ www.esv.org Hebrew Word Detail

Excurses 6 – The Body of Christ

The Servant Songs of Isaiah¹⁰⁵, and other references to the “servant” in Isaiah, establish the **relationship** between YHWH and Israel as a collective where YHWH is the head and Israel is the body (Is43:1-10, 44:1-5, 21-24a, 54:5-10, 63:16). Some references apply only to the **head** (Is42:1-3, 44:24b-26a, 50:6, 52:13-15, 53:1-12, 61:1-3); some apply only to the **body** (Is41:8-9, 42:18-20, 45:4a, 48:20, 50:7-9, 54:11-14, 61:4, 63:17); some apply to the whole **collective** (Is42:4-8, 49:1-7, 50:4-6, 54:1-4, 65:8-15). **This relationship carries over naturally into the collective represented by Jesus Christ, the head, and the New Testament Church, the body** (Rm12:4-5, 1Cr11:3, 12:27, Eph1:22-23, 4:4, 12, 15-16, Cl1:18, 2:10).

Excurses 7 – The Decree of Cyrus

Cyrus assumed control of the Neo-Babylonian Empire in 539BC. In 538 he issued the following decree as recorded in the book of Ezra:

Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel—he is the God who is in Jerusalem. And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem. (Ezra 1:2-4, ESV)

The charge is specifically to rebuild the Temple. This naturally implies the building of some semblance of the city around the Temple. The following prophecies of Isaiah are also relevant:

Thus says the LORD, your Redeemer ...
 “I am the LORD, who made all things,
 who alone stretched out the heavens,
 who spread out the earth by myself ...
who says of Jerusalem, ‘She shall be inhabited,’
and of the cities of Judah, ‘They shall be built,
and I will raise up their ruins’ ...
who says of Cyrus, ‘He is my shepherd,
and he shall fulfill all my purpose’;
saying of Jerusalem, ‘She shall be built,’
and of the temple, ‘Your foundation shall be laid.’” (Isaiah 44:24-28 ESV)

Thus says the LORD to his anointed, to Cyrus ...

“Ask me of things to come ...
 I made the earth
 and created man on it;
 it was my hands that stretched out the heavens,
 and I commanded all their host.
I have stirred him up in righteousness,
and I will make all his ways level;
he shall build my city
and set my exiles free,
not for price or reward”
 says the LORD of hosts. (Isaiah 45:1, 11-13 ESV)

In 520BC, Haggai records that the people had already built houses for themselves, but had not started work on the Temple:

Thus says the LORD of hosts: These people say the time has not yet come to rebuild the house of the LORD.” Then the word of the LORD came by the hand of Haggai the prophet, “Is it a time for you yourselves to dwell in your paneled houses, while this house lies in ruins?” (Haggai 1:2-4 ESV)

¹⁰⁵ Isaiah 42:1-9, 49:1-13, 50:4-9, 52:13-53:12, 61:1-3 (some commentators do NOT recognize the Fifth Servant Song)

When Nehemiah came to Jerusalem in 445BC his focus was the reconstruction of the city wall (Neh1:3, 2:13-15, 17, 3:1-32, 4:1, 6, 15, 6:1, 15). Certainly, Nehemiah had concerns for the improvement of the city (Neh2:5, 17, 4:10) – his wall only enclosing the City of David, the Ophel, and the Temple Mount, the whole western city remained in ruins. Nevertheless, Jerusalem was a functioning city (Neh2:11, 3:10, 23-24, 26, 28-29, 31, 4:22, 5:17, 6:10, 7:3-4). The book of Nehemiah records no “decree” issued by Artaxerxes – Nehemiah requests only letters outlining his authority and provisioning; these are given to him (Neh2:7-9).

The book of Ezra does record a “decree” of Darius in response to a letter from Tattenai the Governor of Beyond the River, et.al., complaining that the temple was under construction. This would place the date between 520BC and 515BC (Ezra 5:6-17). Darius finds a copy of the decree of Cyrus in Ecbatana and reiterates that the Temple should be rebuilt. Certain provisions are recorded regarding the construction which were not recorded in the original record of the Cyrus decree in Ezra, and several cultic details are added; but there is no mention of the rebuilding of the city (this having been assumed as already a given) (Ezra 6:1-12).

Excurses 8 – The Work of Ezra

The date of the mission of Ezra has been greatly debated. The Masoretic Text in Ezra 7:7-8 reads the “seventh year”, 458BC. The Bright cogently argues for the “thirty-seventh year”, 428BC.¹⁰⁶ Bruce argues for the “twenty-seventh year”, 438BC.¹⁰⁷ The deciding factor is that the internal evidence of the text of the books of Nehemiah and Ezra make it extremely unlikely for Ezra to have returned prior to Nehemiah. The date of Nehemiah’s governorship is explicit – 445BC:

In the month of Nisan, in the twentieth year of King Artaxerxes ... (Nehemiah 2:1)

Prior to this Artaxerxes had been convinced stop the reconstruction of the city and the city wall (Ezra 4:7-23). Artaxerxes’ permission to Nehemiah was a reversal of this position. Nehemiah 2:2-7:5 describes the construction of the wall, and 5:1-13 describes Nehemiah’s early reform to stop economic abuses among the people. Later, Nehemiah alludes to the fact that he had gone back to confer with Artaxerxes in 733BC (Nehemiah 13:6). This is the most likely time at which he requested more help with reconstituting the cult and the teaching of the law. It is clear that Nehemiah and Ezra worked together (Nehemiah 8:9, 12:26, 33, 36). If Ezra had been in Jerusalem some dozen years prior to Nehemiah, it is extremely unlikely he would have waited those dozen years or more before presenting the law to the people (Nehemiah 8:1-9).

Note that due to his position, when Nehemiah traveled to Jerusalem, he was accompanied by “officers of the army and horsemen” (Nehemiah 2:9). Ezra’s travel to Jerusalem is described in Ezra 7:27-28 and 8:15-36 – the king provided no military support (Ezra 8:22). This mitigates against a hypothetical second trip for Ezra. Also, Josephus records that Ezra was old when he died and implies that did not live long in Jerusalem.¹⁰⁸

As with Nehemiah, Ezra was provided a letter of authority from Artaxerxes. Twice in the letter it is recorded that a “decree” was made. The first “decree” (Ezra 7:13) allowed any Israelite who so chose to return to Jerusalem. The second “decree” (Ezra 7:21) stipulated cultic support to be provided to the Temple from the treasury of Beyond the River; and also, that cultic personnel were not to be taxed. The rest of the letter stipulates use of gifts from the king in

¹⁰⁶ Bright pages 391-402

¹⁰⁷ Bruce pages 104 and 106 footnote 11

¹⁰⁸ Josephus Antiquities Book XI Chapter 5 Section 5

the Temple service (Ezra 7:15-20) and gives Ezra the authority to appoint “magistrates and judges” to enforce obedience to the law (Ezra 7:25-26).

Ezra’s scope of activity was entirely liturgical and ecclesiastical.¹⁰⁹ There is no hint of any authority to build or construct. So, whatever the actual date of Ezra’s activity turns out to be, it is irrelevant to the Seventy Periods Prophecy. The “going out of word to restore and build” cannot possibly be applied to the commission of Ezra.

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¹⁰⁹ See Bright’s discussion on pages 385-390
Thursday, May 23, 2024

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This excellent website provides full access to the ESV text, plus many useful tools to work with the text.