

## DANIEL 9:24-27 – EXPOSING THE FLAWS IN THE FALSE CHRISTIAN INTERPRETATION

### I. INTRODUCTION

The 9<sup>th</sup> Chapter in the Book of Daniel has been a popular item in the portfolio of Christian polemicists and missionaries. The passage that is commonly extracted from it is Daniel 9:24-27, because it is claimed to be a prime example of a “fulfilled messianic prophecy” about the messiah of Christianity, in that it allegedly foretells his crucifixion.

Rather than repeat any of the correct Jewish interpretations of this passage,<sup>1</sup> the primary purpose of this presentation is to identify the fatal flaws in the common Christian interpretation,<sup>2</sup> and demonstrate that it is based on false and deceptive procedures and information.

### II. PRELIMINARY AND BACKGROUND INFORMATION

#### A. Position of the Book of Daniel in the Hebrew Bible

The Hebrew Bible (also known as the Hebrew Scriptures) is divided into three major sections:

- **Torah/Pentateuch** – Contains the Books of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, which are also referred to as the Five Books of Moses.
- **Prophets** – Contains the Books of Joshua, Judges, 1&2 Samuel, 1&2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi.
- **Writings/Hagiographa** – Contains the Books of Psalms, Proverbs, Job, Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, **Daniel**, Ezra, Nehemiah, 1&2 Chronicles.

Although the Book of Daniel is considered as one written through Divine Inspiration, it is included in Writings, because Daniel was not recognized by the Men of the Great Assembly as one of the 55 Jewish prophets named in the Hebrew Bible (48 men and 7 women). The Great Assembly was the executive and legislative body that sealed the Biblical Canon, and committed it from oral to written record (per the Babylonian Talmud, Tractate Bava Batra, Folio 15a).

#### B. Kings and Rulers of Babylon and the Persian Achaemenid Empire

In order to gain a meaningful understanding of the 9<sup>th</sup> Chapter in the Book of Daniel, it is necessary and important to figure out when it was written. Daniel 9:1 starts with a specific date:

##### Daniel 9:1

It was <b>the first year of Darius son of Ahashverosh</b> of Median descent, who was crowned king over the Chaldean kingdom.
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בְּשָׁנָה אֶחָת לְדָרְיוֹשׁ בֶּן-אֲחַשְׁוֵרוֹשׁ מְדִיָּה מְדִי אֲשֶׁר הִמְלִיךְ עַל מַלְכוּת כַּשְׂדִּים.
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The particular year to which Daniel refers can be determined from the history of the Chaldean and Persian Achaemenid periods. Unfortunately, that span of time in Jewish history, as recorded

<sup>1</sup> There are several interpretations offered by respected Jewish sources that depend on which chronology – secular or Rabbinic – was used in their respective analysis. This presentation will refer to dates from the secular chronology, since it is used in the Christian interpretation (the dates may vary by about  $\pm 1$  year with respect to a somewhat variant secular chronology)

<sup>2</sup> Sir Robert Anderson, “The Coming Prince” – <https://whatsaiththescripture.com/Voice/The.Coming.Prince.html>  
Harold Hoehner “Chronological Aspects of the Life of Christ”, for which there are no online copies available; however, there are several available online works that review, and some offer corrections to, and even critiques of, both Anderson’s & Hoehner’s analysis and interpretation. Listed below are some of them:

Jarrett, Nathan. 2021. "The Prophecy of Prophecies: Correcting Harold Hoehner’s Interpretation of Daniel’s 70 Weeks." Eleutheria 5, (2) – <https://digitalcommons.liberty.edu/eleu/vol5/iss2/18>

Thomas Ice, “The Seventy Weeks of Daniel” – <https://tinyurl.com/5ds3wa3j>

Bob Pickle, “Hoehner & Ice: The 70 Weeks” – <https://tinyurl.com/azntcca>

Derek Walker, “A CRITIQUE OF THE ANDERSON-HOEHNER INTERPRETATION OF THE 70 WEEKS” – <https://tinyurl.com/2759pb5p>

in biblical accounts and in other ancient Hebrew and Aramaic Jewish sources, is somewhat unreliable for various reasons that will not be discussed herein. Luckily, a rather reliable list of ancient rulers and their respective dates and years of reign, known as the “Canon of Kings” and “Ptolemy’s Canon”, was preserved by a 2<sup>nd</sup> century CE Egyptian astronomer named Claudius Ptolemaeus (also known as Claudius Ptolemy) of Alexandria (c.85-c.165), that is generally considered as accurate by historians, and is consistent with the archaeological discoveries and the work of modern secular historians.<sup>3</sup>

Two separate sets of rulers reigned in the span of time that is relevant to this presentation. The first set consists of the Chaldean rulers of Babylon shown in Table II.B-1.

Table II.B-1 – The Chaldean rulers of Babylon

Name	Span of reign (BCE)	Comments
Nabopolassar	625 - 604	Nebuchadnezzar’s father; founded the Chaldean/Babylonian Empire
Nebuchadnezzar	604 - 561	Conquered Judea, exiled Judeans in 597 BCE, destroyed Jerusalem and the Temple in 586/7 BCE
Evil-M <sup>c</sup> rodach	561 – 559	His Babylonian name was Amil-Marduk; he released Jeconiah from prison and moved him to the palace.
Neriglissoor	559 – 556	His Babylonian name was Nergal-Sarusur; he murdered Evil-M <sup>c</sup> rodach, his brother-in-law, and usurped the throne
Belshazzar	556 – 539	The Crown Prince, son of Nabonidus; reigned as regent in place of his father, who campaigned away from Babylon for most of his 17-year reign.

The other set of rulers included the first six Persian and Median kings, shown in Table II.B-2, who ruled over Babylon following its conquest by Cyrus in the year 539 BCE.

Table II.B-2 – The first six Persian and Median rulers who reigned over Babylon

Name	Span of reign (BCE)	Comments
Darius (the Mede)	539 – 539	Assassinated Belshazzar; Cyrus’ father-in-law who shared with him the rule over part of Babylon for less than 1 year
Cyrus	539 – 530	Also known as “Cyrus the Great”; identified as Cyrus II in scholarly works
Cambyzes	530 – 522	Son of Cyrus II; identified as Cambyzes II in scholarly works
Darius (the Persian)	522 – 486	Also known as “Darius the Great”; identified as Darius I in scholarly works
Xerxes	486 – 465	Son of Darius I; identified as the Persian king Ahasuerus in the Book of Esther; identified as Xerxes I in scholarly works
Artaxerxes	465 – 424	Son of Xerxes I; identified as Artaxerxes I in scholarly works

The information presented in Table II.B-2 indicates that the point in time to which Daniel refers in Daniel 9:1, the first year in the reign of Darius the Mede, is the year 539 BCE, which was the only year in which he ruled over the part of Babylon given to him by his son-in-law Cyrus.

<sup>3</sup> Links to several sources with detailed information: **Canon of Kings** - [https://en.wikipedia.org/wiki/Canon\\_of\\_Kings](https://en.wikipedia.org/wiki/Canon_of_Kings)  
**Ptolemy’s Canon** - <https://www.livius.org/articles/concept/ptolemys-canon/>

Several of the above-listed kings are referred to by other names in the biblical texts, as shown in Table II.B-3. This complicates the analysis and, if not properly resolved, would lead to the wrong conclusions.

Table II.B-3 – Examples of different kings with the same names in biblical texts

Name in Hebrew/Aramaic	Citation	Name in translated English texts	Actual name or identity
אַחַשְׁוֵרֶשׁ	Esther 1:1	Ahasuerus	Xerxes I
	Daniel 9:1	Ahasuerus	Father of Darius the Mede
	Ezra 4:6	Ahasuerus	Cambyses, the son of Cyrus
אַרְתַּחְשַׁשְׁתָּא	Ezra 7:1,7,11,12,21, 8:1; Nehemiah 2:1, 5:14, 13:6	Artaxerxes	Artaxerxes I
אַרְתַּחְשַׁשְׁתָּא	Ezra 4:7	Artaxerxes	Darius I, the son of Cambyses
אַרְתַּחְשַׁשְׁתָּא	Ezra 4:8,11,23	Artaxerxes	Cambyses
	Ezra 6:14	Artaxerxes	Artaxerxes I

Different kings being called by the same name in biblical texts is not an unusual phenomenon. Those “names” are dynastic titles rather than personal names, just as the title “Pharaoh” referred to different Egyptian kings, and the title “Abimelech” referred to different Philistine kings.

### C. The Jewish Calendar

The civil calendar year during the early days of the Jewish nation is defined in the Bible:

Exodus 12:2

This month shall be to you the head of the months; <b>to you it shall be the first of the months of the year.</b>	הַחֹדֶשׁ הַזֶּה לָכֶם רֵאשִׁית חֳדָשִׁים רֵאשִׁוֹן הוּא לָכֶם לַחֹדְשֵׁי הַשָּׁנָה.
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From this month onward, calendar months were originally numbered, and over time they adopted names that originated from various foreign sources. Table II.C-1 displays the Jewish calendar.

Table II.C-1 – The Jewish calendar

Biblical Name	Current/Later Name (Biblical citation where applicable)	Number of Days	Biblical Pseudonym (Biblical citation)
1 <sup>st</sup> Month	Nissan – נִסָּן (Esther 3:7)	30	Aviv - אָבִיב (Exodus 13:4)
2 <sup>nd</sup> Month	Iyyar – אֵיָר	29	Ziv - זֵו (1 Kings 6:1,37)
3 <sup>rd</sup> Month	Sivan – סִיּוֹן (Esther 8:9)	30	---
4 <sup>th</sup> Month	Tammuz – תַּמּוּז (Ezekiel 8:14)	29	---
5 <sup>th</sup> Month	Av/M <sup>e</sup> nahem-Av - אָבֻמְנָחֶם-אָב	30	---
6 <sup>th</sup> Month	Elul – אֱלוּל (Nehemiah 6:15)	29	---
7 <sup>th</sup> Month	Tishri/Tishrei - תִּשְׂרִיתֵי-תִּשְׂרִי	30	Eitanim - אֵיתָנִים (1 Kings 8:2)
8 <sup>th</sup> Month	Heshvan/Marheshvan - חֶשְׁוֹן/מַרְחֶשְׁוֹן	29/30*	Bul - בּוּל (1 Kings 6:38)
9 <sup>th</sup> Month	Kislev – כִּסְלֵו (Nehemiah 1:1)	30/29*	---
10 <sup>th</sup> Month	Tevet – טֵבֵת (Esther 2:16)	29	---
11 <sup>th</sup> Month	Sh <sup>e</sup> vat – שֶׁבֶט (Zechariah 1:7)	30	---
12 <sup>th</sup> Month	Adar* – אָדָר (Esther 3:7)	29	---

\* See the explanation for those items in the description that follows.

The Jewish calendar, being based on the cycles of the moon, i.e., a lunar-based calendar, has 354 days in its year, whereas the secular calendar (Gregorian), being based on the cycles of the earth orbiting the sun, i.e., a solar-based calendar, has approximately 365 days in its year – it actually

takes close to 365.25 days for the earth to orbit the sun.<sup>4</sup> (To compensate for the missing partial day, one day is added to the month of February on the secular calendar every four years, thereby making that year a leap year). So there is approximately an 11-day difference between the Jewish lunar-based calendar year and the secular solar-based calendar year.

The Jewish holidays commanded in the Torah, which include three agrarian festivals, were based on the solar year and had to be observed in their “appointed seasons”, as specified in the Bible:

Leviticus 23:4

These are the appointed holy days of the Lord, holy occasions, <b>which you shall designate in their appointed time.</b>	אלה מועדי יי* מקראי קדש אשר- תקראו אתם במועדם.
* The synonym יי will replace the explicit form of the Hebrew Tetragrammaton in this document	

For example, Passover, as one of those three agrarian festivals, has to be celebrated in the spring, as commanded in the Hebrew Bible:

Deuteronomy 16:1

Keep <b>the month of spring</b> , and make the <b>Passover offering</b> to the Lord your God, for <b>in the month of spring</b> , the Lord, your God, brought you out of Egypt at night.	שמור את-חדש האביב ועשית פסח ליי אלהיך כי בחדש האביב הוציאך יי אלתיך ממצרים לילה.
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Given this requirement, the 11-day discrepancy between the Jewish calendar and the secular calendar had to be mitigated. Otherwise, by allowing the calendar to “slip” 11 days behind the secular calendar each year, the biblical command to observe the holidays in their appointed seasons of the year would be violated. For example, Passover, which is commanded to be observed in the spring, would eventually come in different seasons of the year as time passes.

A careful reading of Leviticus 23:4 indicates that it includes a somewhat “obscure” provision to adjust the calendar in order to comply with the command to observe the holy days according to their appointed times in the Bible. The responsibility for harmonizing the discrepancy between the Jewish calendar and secular calendar was taken on by the special Calendar Council of the Sanhedrin (the Jewish Supreme Court), which, by using secret astrological and mathematical calculations, devised a “formula” to reconcile the 11-day annual difference. This function of the Sanhedrin lasted till the year 359 CE, when its Head at that time, Hillel II, decided to publish the calendar and have it distributed to all the Jewish communities, because the Roman rulers of the Land of Israel had severely restricted and curtailed his and the Sanhedrin’s freedom and power, which did not bode well for the Jewish community there. The present form of the Jewish calendar has been in place since then, including the intercalation and adjustments according to that “formula” described below (this relates to the note marked by an \* in Table II.C-1).

- A leap year has an extra month, Adar II, added seven times in a 19-year cycle, which turns out to be every two or three years (the process is known as intercalation).
- The months of Heshvan and Kislev are “swing months” in some years a day is added or subtracted from them, as needed, to “fine-tune” the calendar, so that they would have 29 days in some years, and 30 days in some years.
- In a leap year, Adar I, which normally has 30 days, will have 29 days, and the added month, Adar II, will have 30 days.

The Islamic calendar is an example of what happens when a lunar-based calendar is not intercalated. The Islamic calendar has a 12-month, 354 or 355 day year. It is strictly based on the lunar cycles, so that those 12 months move their position relative to the secular (Gregorian)

<sup>4</sup> More precisely, it takes 365.242199 mean solar days, each of which being 24 hours, 3 minutes, 56.55 seconds long - <https://www.britannica.com/science/calendar/Time-determination-by-stars-Sun-and-Moon>

calendar every year. For instance, the month of Ramadan, the 9<sup>th</sup> month on the Islamic calendar, throughout which Muslims worldwide fast and pray, occurs at different times every year relative to the secular calendar, so that when in a given year it occurs during the summer months, a few years later it will have moved to the winter months.

### III. THE FATAL FLAWS IN THE CHRISTIAN INTERPRETATION

The Christian interpretation of Daniel 9:24-27 is based on altered and mistranslated texts, various questionable mathematical and other manipulations, and disregard of the context, in an attempt to turn this passage into a prophecy about Christianity’s messiah. Following is the analysis of the serious flaws that plague the Christian interpretation of this passage.

#### A. Daniel 9:24-27 Is not Prophecy

As was noted in Section II.A above, the Book of Daniel is not included in the Prophets section of the Hebrew Bible, because Daniel was not a prophet; he was a very wise man and a visionary. Yet, Christians consider Daniel to be a prophet and, therefore, maintain that Daniel 9:24-27 is prophetic and foretells the death of Christianity’s messiah.

Daniel’s piety and wisdom are acknowledged in the Hebrew Bible by the Prophet Ezekiel, who described Daniel as an exceptional example of piety:

Ezekiel 14:14, 20

14. Even if these three men, Noah, <b>Daniel</b> , and Job, were in its midst, they, by their righteousness, would save (only) themselves, says the Lord God.	יִד. וְהָיוּ שְׁלֹשֶׁת הָאֲנָשִׁים הָאֵלֶּה בְּתוֹכָהּ נֹחַ דָּנִיֵּאל וְאִיּוֹב הֵמָּה בְּצַדִּיקְתָּם יִנָּצְלוּ נַפְשָׁם נִאֵם אֲדֹנָי יְיָ.
20. And (should) Noah, <b>Daniel</b> , and Job be in its midst, as I live, says the Lord God, they would save neither a son nor a daughter; they, by their righteousness, would save (only) themselves.	כ. וְנֹחַ דָּנִיֵּאל וְאִיּוֹב בְּתוֹכָהּ חַי-אֲנִי נִאֵם אֲדֹנָי יְיָ אִם-בֶּן אִם-בַּת יִצְיָלוּ הֵמָּה בְּצַדִּיקְתָּם יִצְיָלוּ נַפְשָׁם.

And with sarcasm directed at the ruler of Tyre, Ezekiel refers to Daniel’s great wisdom:

Ezekiel 28:3

Behold, are you wiser than <b>Daniel</b> , that no secret is hidden from you?	הֲגַה חֲכָם אַתָּה מִדָּנִיֵּאל כָּל-סֵתוֹם לֹא עֲמֹמֶה.
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Daniel’s wisdom and skill of revealing and interpreting dreams for foreign kings got him to be a leading figure in the royal courts of Nebuchadnezzar, Belshazzar, Darius the Mede, and Cyrus. Unlike the Jewish prophets, however, Daniel did not have the kind of communications from God that they had – the true prophets of Israel were sent by God to minister directly to the people, whereas Daniel was not; his visions were aimed at future generations. He had understanding of some visions and dreams (Daniel 1:17), but required the help of an angel to figure out the meaning of others, and he did not understand prophecy, as will be demonstrated in Section III.B.

#### B. Altered and Mistranslated Texts

Among the many different existing Christian translations of the Hebrew Bible, i.e., the “Old Testament” in Christian bibles, one of the most widely used version is the (standard) King James Version (KJV [note: other modern versions and revisions of the KJV exist; e.g., NKJV, KJ21]). The Christian interpretation of Daniel 9:24-27 is commonly based on the KJV.

##### Altered (Original) Text

The rendition of Daniel 9:25 in the 1611 Authorized Version (AV of the KJV) differs from the way it appears in many of the existing Christian translations. The renditions of this verse from the KJV, the 1611 Authorized Version, the 1885 Revised Version, and the Masoretic text are displayed in Table III.B-1.

Table III.B-1 – Daniel 9:25 (Hebrew text, & translation of the KJV, 1611 AV, & 1885 RV)

King James Version (KJV)*	1611 Authorized Version (AV of the KJV)**	1885 Revised Version (RV of the KJV)***	The Complete Jewish Bible**** (Masoretic text)
Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be <b>seven weeks, and threescore and two weeks</b> : the street shall be built again, and the wall, even in troublous times.	Know therefore and vnderstand, that from the going foorth of the commandement to restore and to build Ierusalem, vnto the Messiah the Prince, shall be <b>seuen weekes; and threescore and two weekes</b> , the street shall be built againe, and the wall, euen in troublous times.	Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the anointed one, the prince, shall be <b>seven weeks: and threescore and two weeks</b> , it shall be built again, with street and moat, even in troublous times.	וַתֵּלַע וַתִּשְׁפָּל מִן־מִצְאָ דָּכָר לְהַשִּׁיב וּלְבַנּוֹת יְרוּשָׁלַיִם עַד־מָשִׁיחַ נָגִיד שְׁבַעַיִם שָׁבָעָה וּשְׁבַעַיִם שָׁשִׁים וּשְׁנָיִם תִּשׁוּב וְנִבְנְתָה רְחֹב וְחָרוֹץ וּבְצֹק הָעֵתִים.
* <a href="https://www.kingjamesbibleonline.org/Daniel-Chapter-9/">https://www.kingjamesbibleonline.org/Daniel-Chapter-9/</a>	** <a href="https://www.kingjamesbibleonline.org/1611_Daniel-Chapter-9/">https://www.kingjamesbibleonline.org/1611_Daniel-Chapter-9/</a>	*** <a href="https://ebible.org/eng-rv/DAN09.htm">https://ebible.org/eng-rv/DAN09.htm</a>	**** <a href="https://www.chabad.org/library/bible_cdo/aid/16492">https://www.chabad.org/library/bible_cdo/aid/16492</a>

The phrase of interest has been placed in **bold enlarged cyan** color in the English versions. In the Hebrew text the entire verse has been enlarged in order to fill the cell, and the specific phrase has also been placed in **cyan** color; the exception in each case was placed in **red** color. Here is a closer look at the respective phrases in each of the versions (from left to right):

- In the KJV, the “seven weeks” is punctuated by a **comma**, and is followed by “and threescore and two weeks”. The comma in effect compresses those two time periods into a single time span that stands for: 7 weeks + 62 weeks = 69 weeks, which is used in the Christian interpretation.
- In the 1611 AV, the “seuen weekes” is punctuated by a **semicolon**, and is followed by “and threescore and two weekes”. A semicolon signals a distinct separation between two main clauses in a compound sentence, which indicates a more distinct separation between those elements than does a comma. Here, it separates the “seven weeks” from the “and sixty-two weeks” sufficiently to eliminate the notion of “7 + 62 = 69”.
- In the 1885 RV, the “seven weeks” is punctuated by a **colon**, and is followed by “and threescore and two weeks”. A colon is used after a complete sentence, and signals that what comes next is related to the previous sentence. Here, too, it separates the “seven weeks” from the “and sixty-two weeks” sufficiently to eliminate the notion of “7 + 62 = 69”.
- The Masoretic Hebrew text displays both the vowel signs and the cantillation marks. Whereas the vowel signs vocalize the letters, i.e., let the reader know how to pronounce them, the cantillation marks have musical signatures that are used when chanting ritual readings from the Hebrew Bible during worship services. In this particular case the item that appears in **red** color is **יְ** – the Hebrew letter *ayin*, under which, on the right, is the vowel sign *qamats* (יְקָמַץ; it looks like this: **τ**, which gives the letter the “ah“-sound), and to the left of the *qamats* is the cantillation mark *etnahta* (אֲתַנְחָתָה; it looks like a small wishbone: **ⴗ**, which gives the letter the assigned musical signature [unfortunately, it was not possible to

graphically isolate the *etnahta*, give it the **red** color, and leave the letter *ayin* with the *qamats* in the **cyan** color]). An *etnahta*, which is an Aramaic term that means “**pause**”, marks the end of the first segment of a verse in the Masoretic text (only one *etnahta* may appear in any verse). The grammatical equivalent of an *etnahta* is a **semicolon**. This means that the “seven weeks” (שִׁבְעִים וְשִׁבְעִים) and the “and sixty-two weeks” (וְשִׁבְעִים וְשָׁנָיִם) are two distinct periods of time, albeit related to each other as elements in a timeline of events.

Many centuries after the Masoretes added vowel signs and cantillation marks to the Hebrew Bible, the authors of the original 1611 Authorized Version agreed that those two time periods had to be separated! The 1885 Revised Version – the first and only officially authorized revision of the King James Bible, its later editions, and many other English translations agree. Yet, submitting to their Christological bias, the KJV translators decided to alter the punctuation of this verse in order to combine the two periods of time into a single time span. But, in their attempt to be “cleverly sly”, they left behind a “tell-tale sign” that betrays that alteration. The very next verse in the KJV translation, which will be analyzed later, opens this way:

Daniel 9:26(KJV) - **And after threescore and two weeks** shall Messiah be cut off, but not for himself: ...

Yet, if the “seven weeks” and “threescore and two weeks” were to actually represent a single compressed time span of 69 weeks, which was the intent of the alteration, this verse should have opened with that combination exactly as the it appears in Daniel 9:25(KJV), namely:

Daniel 9:26(KJV) - **And after seven weeks, and threescore and two weeks** shall Messiah be cut off, but not for himself: ...

But the verse does not open that way, so the deceptive motive of the KJV translators is exposed. (Although the altered punctuation in Daniel 9:25 may appear to be a minor change, it, along with the mistranslations, effects a major change in the way the passage is perceived and interpreted.)

At this point it is also worthwhile to point out that not a single ancient language of that general time period in that geographical region would have used “seven and sixty-two”, or “sixty-two and seven”, to express the number “sixty-nine”. All those languages utilized the base-10 number system for counting. There is even a specific instance of the number “69” in the Hebrew Bible:

Genesis 5:27

And all the days of Methuselah were nine hundred and <b>sixty nine</b> * years, and he died.	וַיְהִי כָּל-יְמֵי מֶתוּשֶׁלַח תִּשְׁעֵ וְשִׁשִּׁים וְשָׁנָה וּתְשַׁע מֵאוֹת שָׁנָה וַיָּמָת.
* In the above, the Hebrew literally reads “nine and sixty” (תִּשְׁעֵ וְשִׁשִּׁים).	

Regarding the languages of our times, they all utilize the base-10 number system for counting.

**Significant Mistranslations**

There are significant mistranslations, not simple errors, in the Christian translations that affect the interpretation of this passage. However, before delving into the analysis of the mistranslated texts, it is important to consider the context of Chapter 9, from its beginning all the way through the portion that leads up to the passage, in order to appreciate the gravity of how those mistranslations corrupt the actual meaning of the passage.

As was shown in Section II.B, the opening verse of the 9<sup>th</sup> Chapter in the Book of Daniel identifies the king, Darius the Mede, and provides a point in time, the year 539 BCE. The full “scene” develops as the chapter continues:

Daniel 9:2

<p>In the first year of his reign, I, Daniel, reconsidered (what was written) in the books about the number of years (declared in) <b>the word of the Lord that came to the prophet Jeremiah</b>, that <b>seventy years</b> of Jerusalem's ruin would be completed.</p>	<p>בשנת אחת למלכו אני דניאל בינתתי בספרים מספר השנים אשר היה דבר-י אל-ירמיה הנביא למלאות לתרבות וירושלם שבעים שנה.</p>
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So there was Daniel in the year 539 BCE, still in Babylon, under the rule of Darius the Mede. Something reminded Daniel of, and drew his attention to, Jeremiah's prophecies that foretold the demise of Babylon, the repatriation of the people to their homeland, and the rebuilding of Jerusalem:

Jeremiah 25:12

<p>And it shall be <b>at the completion of seventy years</b>, I will visit upon the king of Babylon and upon that nation, says the Lord, their iniquity, and upon the land of the Chaldeans, and I will make it for everlasting desolations.</p>	<p>והיה כמלאות שבעים שנה אפקד על-מלך-בבל ועל-הגוי ההוא נאם-י את-עונם ועל-ארץ כשדים ושמתי אתו לשממות עולם.</p>
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Jeremiah 29:10

<p>For so said the Lord: For <b>at the completion of seventy years of Babylon</b> I will remember you, and I will fulfill <b>My good word</b> toward you, to restore you to this place.</p>	<p>כי-כה אמר יי כי לפי מלאות לכול שבעים שנה אפקד אתכם והקמתי עליכם את-דברי הטוב להשיב אתכם אל-המקום הזה.</p>
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Daniel's mind kept focusing on the phrase "**at the completion of seventy years**" that appears in both prophecies, which seems to indicate that he thought they were actually two versions of the same prophecy. God's "(good) **word**" to restore the exiles (to Judea, which implies that the rebuilding of Jerusalem would follow) "**at the completion of seventy years of Babylon**", apparently perplexed Daniel, perhaps because, due to its ambiguity, this could be interpreted in various ways. Here are several possible interpretations, all of which depend on the starting point for counting those "**seventy years**":

- The Babylonian kingdom will last for **70 years**. However, the Chaldean kingdom was founded in 625 BCE by Nabopolassar, Nebuchadnezzar's father; it lasted for 86 years, and ended with its conquest by Cyrus in 539 BCE – 16 years longer than those "**seventy years**".
- Nebuchadnezzar's dynasty will last for **70 years**. Nebuchadnezzar ascended to the throne in 604 BCE, reigned 43 years, and died in the year 561 BCE. However, the year was 539 BCE – still 27 years short of those "**seventy years**".
- The Babylonian exile will last for **70 years**; from the year it actually started, 597 BCE, the year in which Jeconiah was captured and deported to Babylon along with many Judeans, to the year 527 BCE. However, the year was 539 BCE – still 12 years short of those "**seventy years**".
- That Jerusalem and the Temple will remain in ruins for **70 years**; from their destruction in the year 586/7 BCE to the year 516 BCE. However, the year was 539 BCE – still 23 years short of those "**seventy years**".

One frightening thought this conundrum had triggered in Daniel's mind was that the exile – one of the forewarned consequences when people become disloyal to God (e.g., Deuteronomy 28:36) – will last much longer than those "**seventy years**", because the people have not repented for their iniquity while in exile:

Leviticus 28:16

<p>And if, for all that, you will not obey Me, I will punish you <b>seven fold</b> for your sins:</p>	<p>ואם-עד-אלה לא תשמעו לי ויספתתי ליסרה אתכם שבע על-חטאתיכם.</p>
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Daniel feared that the Divine retribution decreed on the people will be seven fold, in other words,  $7 \times \text{“seventy years”} = 7 \times 70 = 490$  years, for their disobedience and impenitence.

Daniel suspected that Jeremiah’s prophecy had been misunderstood by him, perhaps even by others, which was the reason that he **“reconsidered (what was written) in the books about the number of years (declared in) the word of the Lord that came to the prophet Jeremiah, that seventy years of Jerusalem’s ruin would be completed.”** (Daniel 9:2), and he needed, and sought, help to resolve that conundrum and relieve his fearful thoughts. So he engaged in a lengthy and heart-wrenching prayer (Daniel 9:4-19), in which he confesses his own sins and the sins of his people, the Jews everywhere – in the Land of Israel and in exile, and pleads with God to have mercy on His people, and on the city of Jerusalem, His holy city. After completing his prayer, Daniel reported what occurred while he was praying:

Daniel 9:21-22

21. And while I was still praying, <b>the man Gabriel</b> , whom I saw in the earlier vision, approached me close by in swift flight around the time of the evening offering.	כא. ועוד אני מדבר בתפלה והאיש גבריאל אשר ראיתי בתזון בתחלה מצף ביצף נגע עלי כעת מנחת-ערב.
22. And he enabled me to understand, and he spoke with me, and he said, "Daniel, now I have come forth to make you skillful in understanding."	כב. ויבן וידבר עמי ויאמר דניאל עתה יצאתי להשקיף בידך:

The angel Gabriel, who appeared (as a man) to Daniel in an earlier vision (Daniel 8:15-26) and helped him understand it, appeared to him here, again (as a man), and told Daniel that he came to give him some insight that will resolve his confusion and relive his fears.

This completes the description of the “scene”, which should help to better understand the context of Daniel 9:24-27. The analysis of the mistranslated texts begins with Gabriel’s message, which starts at the next verse, Daniel 9:23, displayed in Table III.B-2.

Table III.B-2 – Daniel 9:23 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
At the beginning of thy supplications <b>the commandment</b> came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand <b>the matter</b> , and consider the vision.	At the beginning of your supplications, <b>a word</b> came forth, and I have come to tell it, for you are beloved; and (now) get insight into <b>the word</b> , and you will understand the vision.	בתחלת תחנוניך יצא דבר ואני באתי להגיד כי תמידות אמתה ובין בדבר והבן במראה.
* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

Gabriel informed Daniel that **“a word”**, **“דבר”**, came forth as he, Daniel, started his prayer, and that he, Gabriel, came to educate Daniel regarding what the **“word”** that came forth was all about, and that insight will help him understand what Jeremiah prophesied.

The KJV’s rendition **“the commandment”** is a two-fold mistranslation of the Hebrew noun **דבר** (pronounced *davar*; the accent is on the syllable in *CAPS*)<sup>5</sup>, translated as **“a word”** in the middle column. First of all, the noun **דבר** is very common in the Hebrew Bible with 1,442 instances in various forms – singular, singular-possessive, plural, plural-possessive, and in combinations with various prepositions. It is used throughout the Hebrew Bible in two general classes of meanings: **“something spoken”** and **“a deed/a matter/a thing”**, but never as **“a commandment”**. The word for **“a commandment”** in the Hebrew Bible is the feminine noun **מצוה** (*mitzva*).

<sup>5</sup> This pronunciation “rule” will apply to all transliterated Hebrew words throughout this presentation.

Secondly, the KJV embellished its mistranslation by adding a definite article to the noun, which is neither present in the Hebrew text, nor implied by the context.

The last phrase in the verse includes the word “בְּדָבָר” – the same noun, “דָּבָר”, that appears near the beginning of the verse, except that, here, it is combined with the compound preposition בַּ- (ba-), “in/into the”, which leads to the correct translation “**and (now) get insight into the word**”. Insight that Gabriel tells Daniel will help him understand Jeremiah’s vision. Even though the KJV’s rendition “**the matter**” nominally fits one of the two classes of acceptable meanings of “דָּבָר”, it is misleading here, because it misses the point that the two instances of “דָּבָר” in this verse refer to the “**word**” that came forth as Daniel began to pray, and it loses the allusion to Jeremiah’s prophecy.

Now starts Gabriel’s description of the information that “**the word**” contained. The paradigm begins with Daniel 9:24, displayed in Table III.B-3.

Table III.B-3 – Daniel 9:24 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
<p><b>Seventy weeks</b> are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, <b>and to seal up the vision and prophecy, and to anoint the most Holy.</b></p>	<p><b>Seventy weeks (of years)</b> have been decreed upon your people and upon your holy city (for you) to terminate the transgression and to end sin, and to atone for iniquity, and to bring about universal justice, <b>and to confirm visions and prophets, and to anoint (something) most holy.</b></p>	<p>שְׁבַע עָשָׂר שָׁבָעִים שָׁבָעִים נְחֻמָּה עַל-עֲמֻדָה וְעַל-עִיר קְדוֹשָׁה לְכַלֵּא הַפְּשָׁע וּלְהַתֵּם חַטָּאת וּלְכַפֵּר עֲוֹן וּלְהִבְיֵא צֶדֶק עַל־לְמִים וּלְהַתֵּם חֲזוֹן וּנְבִיא וּלְמַשֵּׁחַ קֹדֶשׁ קְדוֹשִׁים.</p>
<p>* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a></p>		

Gabriel tells Daniel that God is putting the Jewish people and Jerusalem on “probation” for **seventy weeks (of years)**, which adds up to 490 years – a period of time during which they are to “straighten out their act” (remember Daniel’s fear about the exile lasting 490 years?) in order to bring about the realization of the prophecies about their redemption and having the Temple again (repentance in exile brings about its end, e.g., Deuteronomy 30:1-5). The timeline that Gabriel will lay out for those 490 years will reveal the starting point from which to count them.

Before exploring that timeline, the KJV’s mistranslations in this verse must be analyzed. The mistranslated texts and their corresponding correct translations and Hebrew texts are shown in different font colors for ease of identification in Table III.B-3 and in the analysis that follows.

The KJV renders as “**and to seal up**” the Hebrew word “וּלְהַתֵּם” (*v<sup>e</sup>lahTOM*), which combines the conjunction וְ (v<sup>e</sup>-), “and”, with the infinitive לְהַתֵּם (*lahTOM*) of the Hebrew root-verb הִתַּם (*HET-TAV-MEM soFIT*). This Hebrew verb takes on several meanings in the Hebrew Bible: “**to confirm**”, “**to seal**”, and “**to sign**”. The KJV rendition implies “**to close (completely)**”, which is not what the context of the Hebrew text implies. The correct translation is “**and to confirm**”, as will also be gleaned from the analysis of the next two mistranslated items in this verse.

The KJV renders as “**the vision and prophecy**” the Hebrew phrase “חֲזוֹן וּנְבִיא”, which contains the two elements “חֲזוֹן” (*hAZON*), a singular masculine noun, and “וּנְבִיא” (*v<sup>e</sup>navi*), a combination of the conjunction וְ (v<sup>e</sup>-) and the singular masculine noun נְבִיא (*navi*). Singular Hebrew nouns are often used in two contexts; namely, in the singular sense that represents a single entity, and in the plural sense that represents multiple entities. This is similar to the usage of English nouns such as “chicken” and “hair”, which may represent a single item or a collection of them, with the

actual meaning gleaned from the context. Such a noun is referred to as a “**compound noun**”. Although the nouns “חֶזוֹן” and “נְבִיא” mean “**vision**” and “**prophet**”, respectively, in the singular case, in this verse they are **compound nouns**, and mean “**visions**” and “**prophets**”, respectively (at least two prophets, Isaiah and Jeremiah, foretold the return from Babylon and the rebuilding of Jerusalem). Therefore, the correct translation of the Hebrew phrase is “**visions and prophets**”.

The KJV rendition of the Hebrew phrase is rife with falsehoods. First of all, it opens with an extraneous definite article that is neither present in the Hebrew text, nor implied by it. Furthermore, the second noun in the Hebrew phrase is mistranslated as “**prophecy**”. The Hebrew word for “prophecy” is “נְבוּאָה” (*n<sup>e</sup>vUAH*), a singular feminine noun, clearly different from the word “נְבִיא” that appears in the Hebrew text, albeit both nouns derive from the same Hebrew root-verb נבא (*NUN-BET-Alef*). Thus, by combining the extraneous definite article with the singular noun “**vision**” and the mistranslation “**prophecy**”, viz., “**the vision and prophecy**”, the KJV translators created a rendition of the phrase intended to lead the reader to understand that what will take place in 490 years will be the fulfillment of Daniel 9:24-27. This alludes to the notion that there may already have been in the minds of the translators some “endpoint in search of a suitable starting point” for those 490 years.

The KJV renders as “**and to anoint the most Holy**” the Hebrew phrase “וּלְמַשֵּׁחַ קֹדֶשׁ קְדוֹשִׁים”, which is made up of two elements. The first element is the word “וּלְמַשֵּׁחַ”, a combination of the Hebrew conjunction וְ (*v<sup>e</sup>-*), and the infinitive לְמַשֵּׁחַ (*limSHOah*), “**to anoint**”, of the Hebrew root-verb מָשַׁח (*MEM-SHIN-HET*), which will be encountered again in Daniel 9:25, where it will be analyzed in detail. The second element is the phrase “קֹדֶשׁ קְדוֹשִׁים” (*Qodesh qodashim*), of which there are 22 instances in the Hebrew Bible. All those instances refer to various “holy things”, such as the Sanctuary, and the table, altars, and vessels within it (Exodus 30:26-29), the holy incense (Exodus 30:36), various leftover offerings the priests had to eat in a holy place (Leviticus 2:3, 7:6), the area around the Temple (Ezekiel 43:12), the Temple (Ezekiel 45:3), the area reserved for the priests within the area reserved for the Temple (Ezekiel 48:12). There is a similar phrase, “קֹדֶשׁ הַקְּדוֹשִׁים”, in the Hebrew Bible (where the second element is combined with the definite article “הַ” [*ha-*], “**the**”), of which there are 9 instances in the Hebrew Bible, all referring to “the **Holy of Holies**” (e.g., Exodus 26:33). Therefore, the correct translation of that phrase is “**and to anoint (something) most holy**”. Since that “**(something) most holy**” is somewhat ambiguous, it could refer to the consecration of the Temple or one or more of the holy items in the Temple (which may even include the Holy of Holies).

Although the KJV translators correctly rendered the first element in the Hebrew phrase, “**to anoint**”, they curiously chose to capitalize the word “**Holy**”. A search of the phrase “**most holy**” in KJV’s “Old Testament” turned up 43 instances of it: in 42 instances, both words of the phrase were spelled in lower-case, i.e., “**most holy**”, referring to places and things; and only a single instance was spelled “**most Holy**”; and that was at **Daniel 9:24!**

Whereas the correct translation of Daniel 9:24 is rather straight forward, the KJV’s translation of it is “loaded” with Christological allusions, and serves as a “prelude” of sorts to the upcoming mistranslations throughout the rest of the passage. Here again is the KJV rendition of this verse:

“**Seventy weeks** are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, **and to seal up the vision and prophecy, and to anoint the most Holy.**”

Does that wording “ring any (Christian) bells”? Which vision and prophecy will be fulfilled after those 490 years? Who could that “most Holy” entity be? Clues to the answers to those questions will emerge as the analysis of the KJV’s additional mistranslations continues.

The next verse, Daniel 9:25, is displayed in Table III.B-4.

Table III.B-4 – Daniel 9:25 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
Know therefore and understand, that from the going forth of <b>the commandment</b> to restore and to build Jerusalem unto <b>the Messiah the Prince</b> shall be seven weeks, and threescore and two weeks: <b>the street</b> shall be built again, <b>and the wall</b> , even in troublous times.	And you shall know and understand from the emergence of <b>the word</b> to restore and to rebuild Jerusalem until <b>an anointed one, a ruler</b> , (shall be) seven weeks; and (then, for) sixty-two weeks it shall be built again, (with) <b>streets and moat</b> , but in troubled times.	ותדע ותשכל מן-מִצְוָה דָּבָר לְהָשִׁיב וּלְבַנוֹת יְרוּשָׁלַם עַד-מְשִׁיחַ נָגִיד שְׂבָעִים שָׁבָעָה וּשְׂבָעִים וּשְׁשִׁים וּשְׁנַיִם תְּשׁוּב וּנְבֻנְתָה רְחוֹב וְסָרוּץ וּבְצוֹק הָעֵתִים.
* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

Although the Hebrew noun דָּבָר, which was already encountered in Daniel 9:23, appears without explicitly displaying the Hebrew definite article, viz. הַדָּבָר (*ha'davar*), the correct translation of the noun דָּבָר here is “**the word**” (the definite article is clearly implied from the context).

As was the case in Daniel 9:23, the KJV repeats the mistranslation “**the commandment**” for the Hebrew noun דָּבָר, except that the definite article is justified in this case.

Next is the Hebrew phrase מְשִׁיחַ נָגִיד (*mashi'ah nagid*). For a correct understanding of this phrase, each of its two elements must first be separately considered, and then be recombined.

The first word in the Hebrew phrase is מְשִׁיחַ (*mashi'ah*), which the KJV renders as “**the Messiah**”. In order to arrive at the correct meaning of this word, it is necessary to explore its root and usage in the Hebrew Bible.<sup>6</sup>

According to the Hebrew Bible, the men who were selected to serve as **high priest** (כֹּהֵן גָּדוֹל) [*KOHEN gadOL*] or king (מֶלֶךְ) [*MElech*] had to undergo a ritual anointing ceremony. The Hebrew root-verb מָשַׁח (*MEM-SHIN- HET*; its infinitive form, לְמַשֵּׁחַ, was encountered in the previous verse) of which there are 70 instances that appear in various conjugations in the Hebrew Bible, is applied on 63 occasions to describe an **act of anointing**. This act consisted of applying a specially prepared oil or compound (see Exodus 30:22-25) to someone or something for the purpose of sanctification or consecration (there is one exception, at Isaiah 61:1, where the verb “מָשַׁח” [*MASHAH*], which is conjugated in the singular, masculine, 3<sup>rd</sup>-person, past tense, “[he] **anointed**”, is to be understood as a metaphor for “[he] **appointed**”). The seven remaining cases describe the act of covering something with paint or oil for various other purposes.

Someone who underwent the process of being anointed is referred to as מְשִׁיחַ, **an anointed one**, in the Hebrew Bible, a word that appears therein on 39 occasions (35 nouns and 4 adjectives in various inflections and forms [there is one exception, at Isaiah 45:1, where the term לְמַשִּׁיחוֹ {*limshiHO*} is the noun inflected in the singular, masculine, 3<sup>rd</sup>-person, and prefixed by the preposition “to”, meaning “**to his anointed one**”, is to be understood metaphorically as “**to his appointed one**”). The salient point concerning the 39 applications of the term מְשִׁיחַ in the

<sup>6</sup> The material that follows is a somewhat edited version of what appears in Section III & Section IV of my article, [True Messiah - Properly Anointed; False Messiah - Smearred with Ointment](#)

Hebrew Bible is that none refer to the Messiah. The reason is that the usage of the noun מָשִׁיחַ as the current Hebrew term for Messiah has its origin in the 1<sup>st</sup> century BCE – information that emerged from research on the Dead Sea Scrolls. Around that time in Jewish history, the Jewish messianic vision experienced a significant paradigm shift from the expectation of an era (i.e., the “End of Days”) to an expectation of a Jewish leader (i.e., “a redeemer”) who will deliver Israel.

Table III.B-5 displays the 39 instances of מָשִׁיחַ that appear in the Hebrew Bible. Each form of the term is shown separately along with its frequency of occurrence, a pronunciation guide (CAPS identify the accented syllable), the respective Scriptural citations, the correct English translation, and the respective KJV rendition. Chapter and verse citations are from the Hebrew Bible; verse numbers in Christian Bibles, if different from the Hebrew Bible, are shown in brackets.

Table III.B-5 – The 39 instances of מָשִׁיחַ in the Hebrew Bible

Hebrew Term	#	Pronunciation	References	Correct Translation	KJV Rendition
מָשִׁיחַ	3	maSHI'ah	2 Samuel 1:21	an anointed (one)	anointed
			<b>Daniel 9:25</b>	<b>an anointed (one)</b>	<b>the Messiah</b>
			<b>Daniel 9:26</b>	<b>an anointed (one)</b>	<b>Messiah</b>
*מָשִׁיחַהּ	4	ha'maSHI'ah	Leviticus 4:3,5,16, 6:15[22]	the anointed (Priest)	(the priest) that is anointed
מָשִׁיחַ	8	m <sup>e</sup> SHI'ah	1 Samuel 24:6,10, 26:16; 2 Samuel 1:14,16, 19:22[21], 23:1; Lamentations 4:20	anointed (one) of -	anointed (of)
בְּמָשִׁיחַ	3	bimSHI'ah	1 Samuel 26:9,11,23	against the anointed (one) of -	against (the LORD's) anointed
לְמָשִׁיחַ	1	limSHI'ah	1 Samuel 24:7	to the anointed (one) of -	to (the LORD's) anointed
מָשִׁיחִי	1	m <sup>e</sup> shiHI	1 Samuel 2:35	my anointed (one)	mine anointed
לְמָשִׁיחִי	1	limshiHI	Psalms 132:17	for/to my anointed (one)	for mine anointed
מָשִׁיחֶךָ	6	m <sup>e</sup> shiHEcha	Habakkuk 3:13; Psalms 84:10[9], 89:39[38],52[51], 132:10; 2 Chronicles 6:42	your anointed (one)	thine anointed
מָשִׁיחוֹ	7	m <sup>e</sup> shiHO	1 Samuel 2:10, 12:3,5, 16:6**; Psalms 2:2, 20:7[6], 28:8	his anointed (one)	His anointed, **the LORD's anointed
לְמָשִׁיחוֹ	3	limshiHO	2 Samuel 22:51; Isaiah 45:1; Psalms 18:51[50]	to his anointed (one)	to his anointed
בְּמָשִׁיחִי	2	bimshiHAI	Psalms 105:15; 1 Chronicles 16:22	at/upon my anointed (ones)	(touch not) mine anointed

\* These are the 4 instances of מָשִׁיחַ as an adjective.

Displayed on **yellow background** in Table III.B-5 are the only two KJV renditions of the term מָשִׁיחַ that differ from the generic “**an anointed one**”: one at Daniel 9:25, and one at Daniel 9:26.

The second word in the Hebrew phrase is נָגִיד (naGID), which the KJV renders as “**the Prince**”. There are 44 instances of this word in the Hebrew Bible, all of which are nouns, none are titles. Specifically, 39 of the 44 instances are in the singular form of this masculine noun, both in “standalone” form of the singular noun and in its possessive form as an element in a phrase, and some are prefixed with the definite article, a preposition, the conjunction, or a combination of the latter two. The 5 remaining instances are in the plural form of the noun, both in “standalone” form of the plural and in its possessive form as an element in a phrase. There are several different meanings of the noun among those 44 instances: “**a chief officer**”, “**a king**”, “**a leader**”

& leaders”, “nobles”, “an official”, “a prince & princes”, “a ruler & rulers”. As will be shown later, a couple of those singular generic meanings of the Hebrew noun are applicable as a correct translation.

The analysis of the two elements in the Hebrew phrase מְשִׁיחַ נָגִיד leads to its correct translation, “an anointed one, a ruler”, which is a generic expression that neither directly points to, nor identifies, a specific individual. Still, the KJV translators, by adding a definite article to, and capitalizing, both elements in the phrase, created the rendition “the Messiah the Prince”.

**Sidebar:** The Hebrew alphabet (אֵלֶּף-בֵּית [Alef-Bet]) does not have lower-case/upper-case letter distinctions. When translating Hebrew texts into Latin-based languages, it is a common practice to capitalize proper nouns and titles that are used as a direct address.

This, together with the historical fact that the association, within Judaism, of the term מְשִׁיחַ with the anticipated Jewish Messiah post-dates the Book of Daniel, leaves no doubt that, by adding a definite article to, and capitalizing, both “Messiah” and “Prince”, the KJV translators created a pointer to a specific individual, to the messiah of Christianity.

Next is the KJV’s rendition “the street” of the Hebrew masculine noun רְחוֹב (*r<sup>e</sup>HOV*). The context here implies that “רְחוֹב” is a **compound noun** that should be understood in the **plural** sense rather than as singular. Aside of embellishing their translation by adding a definite article, the KJV translators either ignored or were unaware of this fact. After all, Jerusalem had, and will have, more than one street. Therefore, the correct translation of “רְחוֹב” here is “streets”. Moreover, in the KJV translation “the street shall be built again, and the wall”, the reference of the phrase “shall be built again” to “the street” is incorrect. The corresponding Hebrew phrase “וְנִבְנְתָה וְנִבְנְתָה” (*tASHUV v<sup>e</sup>nivn<sup>e</sup>TAH*) is cast in the singular, feminine, 3<sup>rd</sup>-person, future tense, i.e., “she shall be built again”, referring to the city of Jerusalem (in Hebrew, “city” is a feminine noun; therefore, all references to a city, such as verbs, adjectives, etc., are cast in the feminine gender).

The last instance is the KJV’s rendition of the Hebrew word חַרְטוּץ (*v<sup>e</sup>harUTZ*), which is a combination of the conjunction וְ (*v<sup>e</sup>-*), and the singular, masculine noun חַרְטוּץ (*harUTZ*), of which there are five additional instances in the Hebrew Bible: In two cases it represents a grooved tool (one in singular form [Isaiah 28:27] and one in plural form [Amos 1:3]); in two cases it represents a threshing sledge that has grooved slots separating rows of nails (Isaiah 41:15, Job 41:22 [Figure III.B-1 shows a picture of an ancient threshing sledge]); and once it refers to a blemish (perhaps a cut) on a sacrificial animal (Leviticus 22:22).

Figure III.B-1 – Bottom view of an ancient threshing sledge<sup>7</sup>



At least four of those five instances describe items that feature grooves or slots (even the blemish on a sacrificial animal might be some type of a cut), which justifies the translation “and moat”.

The KJV’s rendition of this Hebrew word as “and the wall” is incorrect. Several nouns are used in the Hebrew Bible to refer to a wall. They are: חוֹמָה (*hOMA*), כְּתֵל (*KOTel*), קִיר (*KIR*), and the Aramaic version כְּתֵל (*k<sup>e</sup>TAL*). One need not be a Hebrew scholar to recognize that none of those

<sup>7</sup> Source: [https://a.1stdibscdn.com/archivesE/upload/1121189/f\\_92480731512977955063/9248073\\_master.jpg](https://a.1stdibscdn.com/archivesE/upload/1121189/f_92480731512977955063/9248073_master.jpg)

four words bear any resemblance to the Hebrew noun **מָשִׁיחַ**. So, once again, the KJV translators not only mistranslated it, they embellished their mistranslation by adding to it a definite article, which does not appear, nor is implied, in the Hebrew text.

Although Daniel 9:26 figures prominently in both Christian and Jewish interpretations of the entire passage, it does not have an impact on the goal of this presentation. However, since it shares some common terminology with Daniel 9:25, the significant KJV mistranslations in it are examined next. Table III.B-6 displays Daniel 9:26.

Table III.B-6 – Daniel 9:26 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
And after threescore and two weeks <b>shall Messiah be cut off, but not for himself</b> : and the people of the <b>prince</b> that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.	And after the sixty-two weeks, <b>an anointed one will be cut off and (he will) have nothing</b> , and the nation of the coming <b>ruler</b> will destroy the city and the Temple; and (that nation) will be overwhelmed (as by a flood), and by the end of the war it will turn into desolation.	ואַחֲרֵי הַשְּׁבַעִים שָׁנִים וּשְׁנַיִם יָפֶרֶת מְשִׁיחַ וְאֵין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחִית עִם נְגִיד הַבָּא וְקִצּוֹ בַשְּׁטָף וְעַד קֵץ מִלְחָמָה נִחְרָצֶת שִׁמְמוֹת.
* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

The Hebrew words **מְשִׁיחַ** and **נְגִיד** were already analyzed in Daniel 9:25, so their analysis will not be repeated, except to point out that in Daniel 9:26, the KJV renders the former as “**Messiah**”, without a definite article, but it is implied by its capitalization, and renders the latter as “**prince**”, not capitalized, which is an acceptable possible translation. This rendition by the KJV also serves to distinguish the former from the latter here, in Daniel 9:26, whereas in the KJV translation of Daniel 9:25, both terms refer to the same individual.

It is important to point out that, in Daniel 9:25, the phrase **מְשִׁיחַ נְגִיד** refers to the same person, whereas here, in Daniel 9:26, **מְשִׁיחַ** and **נְגִיד** are not only references to two different persons, neither of those two individuals is the same as the one being referred to in Daniel 9:25.

Next is the Hebrew word **יָפֶרֶת** (*yikaret*), which is rendered as “**will be cut off**” in the middle column, and is similarly translated as “**shall be cut off**” in the KJV. However, despite their similarity, the two translations have completely different meanings. In the KJV, the reference is to someone who will be killed, whereas in the Hebrew Bible, and in the correct translations of the word, the reference is to someone who will lose what he had.

Next is the Hebrew word **יָפֶרֶת**, a verb that derives from the root-verb **כָּרַת** (*KAF-RESH-TAV*), and is conjugated as singular, masculine 3<sup>rd</sup>-person, future tense, in the *nif'AL* stem (the reflexive and passive form of the simple stem *QAL*). This verb is commonly used throughout the Hebrew Bible. There are 73 instances of it in the *nif'AL* stem, 23 of which are **יָפֶרֶת**, and these generally mean “**someone, or something, being separated from something**”, or “**someone, or something, being absent from, or failing to be, something**”. Here are some specific examples:

Leviticus 17:14

For the life of all flesh is its blood, on which its life depends, and I said to the children of Israel: You shall not eat the blood of any flesh, for the life of all flesh is its blood; all who eat it <b>shall be cut off</b> .	כִּי-נֶפֶשׁ כָּל-בְּשָׂר דָּמוֹ בְּנַפְשׁוֹ הוּא וְאָמַר לְבָנֵי יִשְׂרָאֵל דָּם כָּל-בְּשָׂר לֹא תֹאכְלוּ כִּי נֶפֶשׁ כָּל-בְּשָׂר דָּמוֹ הוּא כָּל-אֲכָלְיוֹ יָפֶרֶת.
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That is the prohibition against consuming blood by a Jew, and one who consumes the blood of any creature will be (spiritually) separated from their people, i.e., excommunicated.

Joshua 9:23

And now you are cursed, <b>and</b> there <b>shall never fail to be</b> slaves from you, and hewers of wood and drawers of water for the house of my God.	וְעַתָּה אָרוּרִים אַתֶּם וְלֹא-יִכָּרֵת מִכֶּם עֶבֶד וְחֹטְבֵי עֵצִים וְשֹׁאֲבֵי-מַיִם לְבֵית אֱלֹהֵי.
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Joshua put that curse on the Gibeonites, who lied to him and to the leaders about who they were.

Ruth 4:10

And also, Ruth the Moabitess, Mahlon's wife, have I acquired for a wife, to preserve the name of the deceased on his heritage, and that the name of the deceased <b>shall not be cut off</b> from his brethren and from the gate of his place, you are witnesses today.	וְגַם אֶת-רוּת הַמֹּאֲבִיטָה אֲשֶׁת מַחֲלוֹן קָנִיתִי לִי לְאִשָּׁה לְהַקִּים שֵׁם-הַמֵּת עָלַי-בְּחֻלְתּוֹ וְלֹא-יִכָּרֵת שֵׁם-הַמֵּת מֵעַם אֶחָיו וּמִשַּׁעַר מְקוֹמוֹ עֲדִים אַתֶּם הַיּוֹם.
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Boaz informed the elders and the others that he is a legitimate kinsman obligated to marry Ruth.

Next is the Hebrew phrase **וְאֵין לוֹ** (*v<sup>e</sup>EIN LO*), in which the second word is marked in the Masoretic text with an *etnahta* cantillation mark (viz., וְאֵין לוֹ), that was previously described in Section III-B, which makes this phrase a “standalone phrase” (it is the only such marked instance in the Hebrew Bible). There is only one other instance of the exact combination of those two words in the Hebrew Bible, though not marked with an *etnahta* under the word “לוֹ”. It is at Jeremiah 50:32, where it is part of the phrase **וְאֵין לוֹ מְקִיִּים** (*v<sup>e</sup>EIN LO meiQIM*), in which the phrase **וְאֵין לוֹ** is followed by the word **מְקִיִּים** that is marked in the Masoretic text with an *etnahta* (viz., וְאֵין לוֹ מְקִיִּים), thereby giving this 3-word phrase the meaning, “**and he will have none to raise him up**”. Therefore, the almost literal translation of the phrase **וְאֵין לוֹ** is “**and (he will) have nothing**”, where the parenthetical phrase **(he will)** was included for clarification. There are other acceptable possible translations, but the KJV’s rendition as “**but not for himself**” is not acceptable as one of those. In fact, the KJV’s rendition of the phrase “**shall Messiah be cut off, but not for himself**” carries a rather obvious Christological message: “**Messiah**” points to Christianity’s messiah; “**shall be cut off**” points to his killing, i.e., his crucifixion; and “**but not for himself**” points to the notion of his dying for the sins of others, i.e., vicarious atonement.

At this point in the presentation it is worthwhile to pause the analysis of the mistranslations in the KJV, and start to “connect the dots” that will help demonstrate the falsehood of the Christian interpretation.

➤ **The obvious question is: When did “the word” about the restoration and rebuilding of Jerusalem come forth, i.e., when was it communicated?**

The answer to that question will determine the starting point for counting the 490 year with which the angel Gabriel started to reveal to Daniel a sequence of events and their timeline, the purpose of which was to help him understand Jeremiah’s prophecy and relieve his fears.

The key Hebrew word to help “connect the dots” is the noun “**דְּבָר**” that was encountered earlier on several occasions. In Daniel 9:23 Gabriel informed Daniel that when he began to pray “**a word**”, “**דְּבָר**”, came forth that he, Gabriel, was to share with Daniel, the contents of which will help him understand “**the vision**”, a reference to Jeremiah’s prophecy that had him perplexed and worried.

As was shown earlier, Daniel refers to that vision of Jeremiah at the beginning of the 9<sup>th</sup> Chapter:



Table III.B-7 – Daniel 9:2 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
In the first year of his reign I Daniel understood by books the number of the years, whereof <b>the word of</b> the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.	In the first year of his reign, I, Daniel, pondered (what was written) in the books (about) the number of years (declared in) <b>the word of</b> the Lord that came to the prophet Jeremiah, that seventy years of Jerusalem's ruin would be completed.	בשנת אחת למלכו אני דניאל בינתי בספרים מספר השנים אשר היה דבר - יי אל-ירמיה הנביא למלאות לחרבות ירושלים שבעים שנה.
* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

One need not be a Hebrew scholar to recognize that the word דָּבָר (*d<sup>e</sup>VAR*) appears in the Hebrew text, a word that has the same letters as the word דְּבָר that appears in Daniel 9:25. However it is not exactly the same word once the different vowel signs the former has from the latter are recognized. Those different vowel signs change the original noun דְּבָר that translates as “**the word**” in Daniel 9:25, into the possessive form of that noun, namely, דָּבָר, that translates as “**the word of...**”, and which is part of the phrase יי דָּבָר - יי, meaning “**the word of the Lord**”. In the latter case, “**the word of the Lord**”, יי דָּבָר - יי, plainly refers to the prophecy that God conveyed to Jeremiah, and there seems to be a connection with “**the word**”, דָּבָר, in Daniel 9:25. That connection comes into sharper focus in the second of Jeremiah's two prophecies:

Table III.B-8 – Jeremiah 29:10 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform <b>my good word</b> toward you, in causing you to return to this place.	For so said the Lord: For at the completion of seventy years of Babylon I will remember you, and I will fulfill <b>My good word</b> toward you, to restore you to this place.	כי-כה אמר יי פי לפי מלאת לבבל שבעים שנה אפקד אתכם והקמתי עליכם את-דברי הטוב להשיב אתכם אל-המקום הזה.
* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

Included in Jeremiah's prophecy is the Hebrew word “דְּבָרִי” (*d<sup>e</sup>VARI*), which is the noun דְּבָר inflected in the singular, 1<sup>st</sup>-person, meaning “**my word**” (the “My” is capitalized in the middle column text since it is God speaking). So here is God's promise, His “(good) **word**” to restore the people to Judea (which implies the rebuilding Jerusalem would follow).

The first instance in Daniel 9:23 of “**a word**” (“דְּבָר”), that came forth as Daniel started to pray, was God's immediate response to Daniel's supplications, in which God sent Gabriel on the mission to reveal to Daniel the timeline of those 490 years about which he was so concerned.

The second instance in Daniel 9:23 of “**a word**” (“דְּבָר”) would help Daniel understand Jeremiah's prophecy. As a matter of fact, the “**word**” (“דְּבָר”) that appears in Daniel 9:25 is clearly not the same “**word**” (“דְּבָר”) as its two instances in Daniel 9:23. This “**word**” (“דְּבָר”) in Daniel 9:25 is specific, it is about the rebuilding and restoration of Jerusalem.

Since the “**word**” (“דְּבָר”) in Daniel 9:25 refers to the restoration of Jerusalem, it leads back to two other passages: to Daniel 9:2, in which Daniel refers to “**the word of the Lord that came to the prophet Jeremiah** (אל-ירמיה הנביא)”, and to Jeremiah 29:10, where God promises to remember the people and keep “**My good word toward you, to restore you to this place** (דְּבָרִי הטוב להשיב אתכם אל-המקום הזה)” after the seventy years of exile in Babylon. Note that

those two passages, which were already encountered and analyzed above, refer to God's **“word”** (“דְּבָרִי”). It is, therefore, important to find out when that **“word”** (“דְּבָרִי”) came forth.

In the analysis of Daniel 9:24 it was noted that Isaiah was one of the prophets who foretold the return of the exiled people and that Jerusalem and the Temple will be rebuilt:

Table III.B-9 – Isaiah 44:28, 45:1, 13 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש**
44:28 - That saith* of <b>Cyrus</b> , He is my shepherd, and shall perform all my pleasure: <b>even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.</b>	44:28 - Who says of <b>Cyrus</b> , "He is My shepherd, and all My desire he shall fulfill, and to say of <b>Jerusalem ‘she shall be built’, and (to the) Temple, ‘Your foundations shall be laid’.</b> "	מד, כח - האמר לכוּרש רעי וְכַל-חֶפְצֵי יִשְׁלַם וְלֹא אֶמַר לִירוּשָׁלַם תִּבְנֶה וְהִקְל תִּנְסֶד.
45:1 - Thus saith the Lord to <b>his anointed</b> , to <b>Cyrus</b> , whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut;	45:1 - So said the Lord to <b>His anointed one</b> , to <b>Cyrus</b> , whose right hand I held, to flatten nations before him and the loins of kings I will loosen, to open portals before him, and gates shall not be closed.	מה, א - פה-אמר יי למשיחו לכוּרש אֲשֶׁר-הִחַזַקְתִּי בִימִינוֹ לְרֹד-לְפָנָיו גּוֹיִם וּמַתְּנֵי מְלָכִים אֶפְתַּח לְפִתְחֵם לְפָנָיו דְּלַתִּים וּשְׁעָרִים לֹא יִסָּגְרוּ.
45:13 - I have raised him up in righteousness, and I will direct all his ways: <b>he shall build my city, and he shall let go my captives</b> , not for price nor reward, saith the Lord of hosts.	45:13 - I aroused him (Cyrus) with righteousness, and all his ways I will straighten out. <b>He shall build My city and free My exiles</b> , neither for a price nor for a bribe," said the Lord of Hosts.	מה, יג - אֲנֹכִי הֵעִירְתִּהוּ בְצֶדֶק וְכַל-דְּרָכָיו אֲיַשֵּׁר הוּא-יִבְנֶה עִירִי וְגָלוּתִי יִשְׁלַם לֹא בְמַחִיר וְלֹא בְשֹׂמֵד אָמַר יי צְבָאוֹת.
* This is “the Lord” speaking (see v. 24). **The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

In the passage that starts with Isaiah 44:24 and ends with Isaiah 44:28, Isaiah prophesies that God will appoint Cyrus to accomplish His plans for Israel, namely, to rebuild Jerusalem and the Temple (take note that Isaiah foretold this about a century before the First Temple was destroyed in 586/7 BCE). This prophecy continues into the first half of Chapter 45, in the first half of which we are told that God will appoint Cyrus to carry out His plan for Israel, the reason and purpose of Cyrus' mission, and the promise of easy victories that will enable Cyrus to get Jerusalem rebuilt and free the people from their exile.

So let us now return to Table III.B-4 and consider Daniel 9:25, in which Gabriel begins to share the 490-year timeline with Daniel. Gabriel starts out by telling Daniel that **seven weeks** of years, i.e., **seven septets of years**, namely **49 years**, will pass from the emergence of **“the word”** to rebuild Jerusalem till **“an anointed one, a ruler”** appears on the scene. Isaiah prophesied this anointed ruler will be Cyrus, who conquered Babylon in the year 539 BCE.

The Book of Ezra begins by stating that, sometime during the first year into his reign, Cyrus issued a decree throughout his kingdom that would lead to the fulfillment of Jeremiah's prophecy, and then the text gets into further details:

Table III.B-10 – Ezra 1:1-4 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
1. Now in the first year of <b>Cyrus</b> king of Persia, that <b>the word of the Lord by the mouth of Jeremiah</b> might be fulfilled, the Lord stirred up the spirit of <b>Cyrus</b> king of Persia, <b>that he made a proclamation</b> throughout all his kingdom, and put it also in writing, saying,	1. And in the first year of <b>Cyrus</b> , the king of Persia, at the completion of <b>the word of the Lord from the mouth of Jeremiah</b> , the Lord aroused the Spirit of <b>Cyrus</b> , the king of Persia, and <b>he issued a proclamation</b> throughout his kingdom, and also in writing, saying:	א. ובשנת אחת לכורש מלך פרס לבלות דבר-י' מפי ירמיה העיר י' את-רוח פרש מלך-פרס ויעבר-קול בקל-מלכותו וגם-במכתב לאמר.
2. Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; <b>and he hath charged me to build him an house at Jerusalem</b> , which is in Judah.	2. "So said Cyrus, the king of Persia, 'All the kingdoms of the earth the Lord God of the heavens delivered to me, <b>and He commanded me to build Him a House in Jerusalem</b> , which is in Judea.	ב. כה אמר פרש מלך פרס כל ממלכות הארץ נתן לי י' אלהי השמים והוא-פקד עלי לבנות-לו בית בירושלם אשר ביהודה.
3. <b>Who is there among you of all his people? his God be with him, and let him go up to Jerusalem</b> , which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem.	3. <b>Who is among you of all His people, may his God be with him, and he may go up to Jerusalem</b> , which is in Judea, and let him build the House of the Lord, God of Israel; He is the God Who is in Jerusalem.	ג. מי-בכם מפל-עמו יהי אלהיו עמו ויעל לירושלם אשר ביהודה ויבן את-בית י' אלהי ישראל הוא האלהים אשר בירושלם.
4. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem.	4. And whoever remains from all the places where he sojourns, the people of his place shall help him with silver and with gold and with possessions and with cattle, with the donation to the House of God, which is in Jerusalem.'	ד. וכל-הנשארא מפל-המקמות אשר הוא גר-שם ינשאווה אנשי מקמו בקסף ובזהב וברכוש ובבהמה עם-הנדבה לבית האלהים אשר בירושלם.

\* The sacred literature database: <https://kodesh.snunit.k12.il/i/tr/t3409.htm>

This passage contains three important clues for arriving at the answer to the “obvious question” that was asked above.

The first item to consider is the phrase “**the word of the Lord from the mouth of Jeremiah**” (“דבר-י' מפי ירמיה”) in v. 1 above, and compare it with the phrase “**the word of the Lord that came to the prophet Jeremiah**” (“אל-ירמיה הנביא”) in Daniel 9:2. That is “**a match**”!

The next item to consider is the phrase “**and He commanded me to build Him a House in Jerusalem**” (“והוא-פקד עלי לבנות-לו בית בירושלם”) in v. 2 above, and compare it with the phrase “**and (to the) Temple, ‘Your foundations shall be laid’**” (“והיכל תנסד”) in Isaiah 44:28. That is “**a match**”!

The next item to consider is the phrase “**Who is among you of all His people, may his God be with him, and he may go up to Jerusalem**” (“מי-בכם מפל-עמו יהי אלהיו עמו ויעל לירושלם”) in v. 3 above, and compare it with the phrase “**and I will fulfill My good word toward you, to**

restore you to this place” (“וְהִקְמַתִּי עָלֵיכֶם אֶת-דְּבַרֵי הַטּוֹב לְהָשִׁיב אֶתְכֶם אֶל-הַמָּקוֹם הַזֶּה”) in Jeremiah 29:10. That is “**a match**”.

These three matching items make up the clues that point to when “**the word**” in Daniel 9:25 came forth. The calculation is very simple. Counting back **49 years** from the year 538 BCE, the first year of Cyrus’ reign, during which he issued his decree, leads to the year 587 BCE ( $\pm 1$  year), the year in which Jerusalem and the Temple were destroyed. That was the year in which God revealed to Jeremiah that the Babylonian exile will end “**at the completion of seventy years of Babylon**” (“לְפִי מְלֵאת לְבָבְלָא שְׁבַעִים שָׁנָה”).

➤ **The answer to the obvious question is: *The count of those 490 years commenced in the year 586/7 – the year in which Nebuchadnezzar destroyed Jerusalem and the Temple!***

But counting 490 years from the year in which Jerusalem and the Temple were destroyed ends up in the year 96 BCE ( $\pm 1$  year), well short of the date when the messiah of Christianity died. Consequently, Christian polemicists had to devise a different scheme by which to arrive at that date. Some of the key elements in that scheme will be described below.

There are additional mistranslations in the KJV’s rendition of Daniel 9:24-27. However, since the purpose of this presentation is to expose the fallacious methodology that was devised to develop the Christian interpretation, exploring and analyzing those other mistranslations will be of negligible utility to the rest of this analysis. They are dealt with adequately in the available correct Jewish interpretations of the passage.

### C. An Artificial “360-Day Prophetic Year”

Christian polemicists fashioned an artifact they named “a prophetic year” – a 360-day year with 12 months, each having 30 days, the source of which is found in the New Testament:

Revelation 12:6,13-14(KJV)

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there <b>a thousand two hundred and threescore days</b> .
13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.
14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished <b>for a time, and times, and half a time</b> , from the face of the serpent.

Recognizing that “**a time, and times, and half a time**” =  $3\frac{1}{2}$  times in v. 14, which represents  $3\frac{1}{2}$  years, the 1,260 days in v. 6 are equivalent to the  $3\frac{1}{2}$  years in v. 14, and  $1,260 \text{ days} \div 3\frac{1}{2} \text{ years} = 360 \text{ days/year}$ . Simply put, this process creates a measure of time in which a year consists of 360 days, a span of time that is referred to as “a prophetic year”.

However, this artifact suffers from a serious flaw. The Jewish calendar defined in the Hebrew Bible, and adjusted by the Sanhedrin to keep the festivals in their appointed seasons, was the one used by the prophets in their missions. Here is such an example from the Book of Zechariah:

Zechariah 8:19

So said the Lord of Hosts: <b>The fast of the fourth</b> (month), and <b>the fast of the fifth</b> (month), and <b>the fast of the seventh</b> (month), and <b>the fast of the tenth</b> (month) shall become (times of) joy and happiness, and pleasant festivals for the House of Judah; (therefore) love the truth and the peace.	כֹּה-אָמַר יְיָ צְבָאוֹת צוֹם הָרְבִיעִי וְצוֹם הַחֲמִישִׁי וְצוֹם הַשְּׁבִיעִי וְצוֹם הָעֲשִׂירִי יִהְיֶה לְבֵית-יְהוּדָה לְשִׂשׁוֹן וּלְשִׂמְחָה וּלְמִעֲדִים טוֹבִים וְהָאֲמַת וְהַשְּׁלוֹם אֶהְבֹּנוּ.
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All four fasts referenced in the above passage commemorate historical events that occurred in the late First Temple period, and which are still observed by Jews nowadays.

- **The fast of the fourth** month is the Fast of 17<sup>th</sup> of Tammuz, which commemorates the breaching of the walls of Jerusalem by the Babylonians during the First Temple era.
- The **fast of the fifth** month is the Fast of 9<sup>th</sup> of Av, which commemorates the destruction of the First Temple by the Babylonians (later, also the destruction of the Second Temple by the Romans, as well as several other tragedies throughout Jewish history).
- **The fast of the seventh** month is the Fast of G<sup>e</sup>daliah, observed on the 3<sup>rd</sup> of Tishri, which commemorates the assassination of G<sup>e</sup>daliah, the governor of Judah, who was appointed by Nebuchadnezzar.
- **The fast of the tenth** month is the Fast of the 10<sup>th</sup> of Tevet, which commemorates the start of the siege on Jerusalem by the Babylonians.

Consider the third of the above listed fasts, **the fast of the seventh** month. The seventh month is the month of Tishri. The month of Tishri includes several of the festivals commanded in the Torah (see Leviticus 23:23-44), and all of those festivals must be observed in their appointed season, which is in the fall. This, of course, would not be the case if prophecies in the Hebrew Bible were based on a 360-day year – “a prophetic year”.

This clearly demonstrates that the manmade concept of “a prophetic year”, which was created for the sole purpose of retrofitting prophecies by the Jewish prophets to foretell the advent of the Christian era, is a deceptive and fallacious artifact.

#### D. A Biased False Starting Point

The Christian interpretations utilize the false artifact of “a prophetic year” to arrive at the starting point for counting the span of time from the year in which “**the commandment**” to rebuild Jerusalem came forth (Daniel 9:25), till the time of death of Christianity’s messiah (Daniel 9:26). They incorrectly combine the two distinct periods of time noted in Daniel 9:25, the “**seven weeks** (of years)” and the “**sixty-two weeks** (of years)”, into a single span of “**sixty-nine weeks** (of years)”, i.e.,  $(62 + 7) \times 7 = 69 \times 7 = 483$  years. By computing the number of days in those 483 years, namely,  $483 \times 360 = 173,880$  days, and applying various “corrections” to account for leap years, and variations among the Gregorian, Julian, and Jewish calendars, etc., they count backward from some presumed date of the crucifixion (allegedly gleaned from texts in the Gospels), to eventually arrive at the year 444 BCE or 445 BCE (depending on which date of the crucifixion is used); the year in which a decree was issued by Artaxerxes I to Nehemiah.<sup>8</sup>

The Books of Ezra and Nehemiah contain accounts of several decrees, each relating in some manner to the repatriation of Judean exiles and some activities regarding Jerusalem and the Temple. In order to determine whether or not the decree of Artaxerxes I to Nehemiah (or, alternatively, the decree of Artaxerxes I to Ezra mentioned in Footnote 8) marks the correct starting point for reckoning that time period, it is necessary to consider all of them:

#### **The Decree Issued by Cyrus (Ezra 1:1-4; 5:13-17) in 538 BCE**

In this written proclamation Cyrus acknowledged that God charged him with the responsibility to rebuild the Temple in Jerusalem. He, therefore, encouraged the Jewish captives in Babylon to return to Jerusalem and rebuild the Temple, and those who decided to remain in Babylon were asked to provide material and financial support to those who decided to return. Cyrus also

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<sup>8</sup> See the first four links in Footnote 2. The last (5<sup>th</sup>) link in Footnote 2 is a critique of the two most commonly used versions of the interpretation – Anderson’s and Hoehner’s – in which a version of the interpretation is developed that arrives at the year 458 BCE as the starting point for counting the 483 years; the year in which a decree was issued by Artaxerxes I to Ezra.

ordered that all the holy vessels, which Nebuchadnezzar looted from the Temple, be given back to those returning to Judea, to be placed in the Temple (Ezra 1:7-8). The account in Ezra 6:1-5 reveals that Cyrus' decree was discovered, and it includes the Aramaic version of the decree, which also stated that the royal treasury will fund the journey.

The noteworthy impact of this decree: More than 42,000 men returned to Jerusalem and Judea, not counting their families and others (Ezra 2:1, 64), and settled in their respective cities from which they were originally exiled. When the seventh month arrived, the people assembled in Jerusalem to observe the festivals (Ezra 3:1-6). During the second year after their arrival, they laid the foundations of the Temple in Jerusalem (Ezra 3:8-13).

### **The Decree Issued by Darius I (Ezra 5:3-17, 6:6-12) in 519 BCE**

After Cyrus' decree was discovered in the royal archives, Darius confirmed the decree, and ordered the building of the Temple in Jerusalem, which was interrupted for a while by the Samaritans, to continue. He ordered the governors "beyond the River" to provide financial support in a timely fashion for the building the Temple, which was to be taken out of the tributes they send to the king. He also ordered that the priests be provided, on a daily basis, with the sacrificial animals and other items they require for the sacrificial offerings, so that they can be performed along with prayers for the king and his family. Severe punishment was ordered for anyone who acted in ways that were inconsistent with the decree.

The noteworthy events that led to this decree: When the Samaritans found out that the building of the Temple commenced, per Cyrus' decree, they approached the leaders and requested to participate in its construction (Ezra 4:1-2). When the Jewish leaders rebuffed them (Ezra 4:3), the Samaritans began to harass the workers and interfere with the construction in various ways, which slowed down and delayed the work for a period of time that lasted from sometime during Cyrus' reign till the reign of Darius began (Ezra 4:3-6).

At that point the Samaritans decided to write a letter to Darius, in which they complained that the Jews had **started to rebuild Jerusalem**, the rebellious city, alluding to past revolts against Babylon in the years prior to the exile. They warned the king that, once the walls (**of the city**) were finished and the foundations repaired, the Jews will stop paying all the required taxes and fees due to the king, which will negatively impact the revenue flowing into the royal treasury, and they urged the king to have the recorded annals searched to validate those claims (Ezra 4:12-15). The Samaritans ended their letter with a warning to the king that, if he were to ignore the letter and permit Jerusalem to be rebuilt, his dominance over the provinces "beyond the River" would come to an end (Ezra 4:16).

After having the Samaritans' letter read to him, Darius responded forcefully and gave them the authority to immediately halt the work on Jerusalem and the Temple (Ezra 4:17-22). The Samaritans wasted no time and took the letter to the Jewish leaders in Jerusalem and forced them to cease the work, perhaps with the help of some armed forces from nearby provinces, which was suspended till the second year in the reign of Darius. In that year, 520 BCE, both the Prophets Haggai and Zechariah were prophesying in Judea and Jerusalem (Haggai 1:1; Zechariah 1:1), and conveyed to the leaders and people God's appeal to rebuild the Temple:

#### Haggai 1:8

Ascend the mountain, bring wood, and build the house; and I will take pleasure in it, and I will be glorified, said the Lord.	עָלוּ הָהָר וְהִבְאֵתֶם עֵץ וּבְנִי הַבַּיִת וְאֶרְצָה-בּוֹ וְאֶכְבְּדָה אָמַר יְיָ.
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## Zechariah 1:16

Therefore, so said the Lord: 'I have returned to Jerusalem with mercy; My house shall be built there,' says the Lord of Hosts. 'And a plumb line shall be stretched out over Jerusalem.'	לָכֵן כֹּה-אָמַר יְיָ שִׁבְתִּי לִירוּשָׁלַם בְּרִחְמִים בֵּיתִי יִבְנֶה בָּהּ נְאֻם יְיָ צְבָאוֹת וְקוֹ יִנָּטֶה עַל-יְרוּשָׁלַם.
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The Jewish leaders, Zerubbabel and Jeshua, took God’s appeal seriously and, without the authorization from Darius, resumed the work of building the Temple. This activity came to the attention of Tatenai, a governor of one of the provinces “beyond the River” in the empire, and he traveled to Jerusalem, met with the Jewish leaders and requested to know who gave them the order to restart the construction of the Temple, though he did not stop the work (Ezra 5:3-5). Instead, he sent a letter to Darius, in which he conveyed to him the response of the Jewish leaders, in which they reviewed the history from the time the Temple was built by King Solomon till the decree by Cyrus (Ezra 5:6-16). Tatenai ended his letter to Darius by asking the king to have the recorded annals searched to verify the existence of Cyrus’ decree, and let him know what was discovered (Ezra 5:17).

Darius ordered the search, and Cyrus’ decree was discovered (Ezra 6:1-5). He then responded to Tatenai, confirming Cyrus’ decree and sanctioning the work to complete the construction of Temple (Ezra 6:6-12). Upon receipt of the response, Tatenai promptly notified the Jewish leaders, and the construction of the Temple continued till its completion during the sixth year of the reign of Darius (Ezra 6:13-15). That was the year 516 BCE, which was **seventy years** after its destruction in the year 586/7 BCE!

### **The Decree Issued by Artaxerxes I to Ezra (Ezra 7:11-26) in 458 BCE**

The text of this decree is in Aramaic. The decree encouraged the Jewish captives to return of their own free will to Judea and Jerusalem under the leadership of Nehemiah. They were given silver and gold by the king and the governors of the provinces as offerings to God, as well as permission to solicit funds from both Jews and Gentiles who lived throughout the provinces of the empire, with which to purchase the animals to be sacrificed in the Temple. Moreover, should additional funds be required, Artaxerxes ordered those to be drawn from the king’s treasuries in the various provinces “beyond the River” (Ezra 7:20-22).

### **The “Decree” Issued by Artaxerxes I to Nehemiah (Nehemiah 2:1-8) in 445 BCE**

In addition to letters to the governors of the various provinces “beyond the River” to allow Nehemiah a safe passage, this “decree” included a letter to Asaph, who was in charge of keeping the king’s forests. This “decree” had the following purpose:

- To assure Nehemiah’s safe passage on his journey to Jerusalem.
- To provide timber from the royal forests for rebuilding the wall around the city to protect its population, and defend the people from the menacing attacks by the Samaritans (the availability of wood was an issue; stones for building the wall were abundant in the area).

The noteworthy points about this “decree”: This “decree” had nothing to do with rebuilding Jerusalem; it dealt with rebuilding the city’s defenses – repairing the wall and gates around Jerusalem as well as around the Temple. It is evident that, by this time, 445 BCE, both the city and the Temple had already been rebuilt; and Jerusalem was populated by the remnant who were not exiled and by some of those who returned with Ezra and later with Nehemiah.

According to Christian polemicists, of those four decrees only the year in which the fourth “decree” was issued, 444/445 BCE, is the viable starting point for counting the **“seventy weeks”**, since that “decree” was the so-called **“commandment”** to rebuild Jerusalem that is mentioned in Daniel 9:25. Even though there is no such language in Nehemiah 2:1-8, they insist that the passage provides Nehemiah with letters to guarantee a safe journey, and they point to the account

in Nehemiah 1:1-4 about Nehemiah receiving news about Jerusalem from several men who arrived from Judea. Those men told Nehemiah that the people in Judea were suffering much hardship, and they were held in contempt and harassed by their neighbors (the Samaritans), and that the wall around the city was in disrepair, and its (wooden) gates were burnt.

The reasoning behind that claim is completely false for at least the following reasons:

- As was already explained in Section III.A, Daniel 9:24-27 is not a prophecy.
- This particular starting point, 445 BCE, was chosen because it was the only viable one of the four to reach the date of the crucifixion of Christianity’s messiah by applying the false “360-day prophetic year” and various other adjustments, as was described earlier.<sup>9</sup>
- It contradicts the information provided in the letter from the Samaritans to Darius after their offer to help with building the Temple was rejected by the Jewish leaders, in which they wrote that Jerusalem was already being rebuilt.
- It contradicts accounts in the Hebrew Bible regarding the rebuilding of Jerusalem and the Temple, such as the decrees by Cyrus and Darius I described above.

### E. Changes Made to the Original Order of the Books in the Hebrew Scriptures

The order of the books in the “Old Testament” portion of the Christian bible differs radically from the order of the books in the Hebrew Bible and the Jewish translations thereof.<sup>10</sup>

The last three books in the Hebrew Bible are: the Book of Daniel, followed by the Book of Ezra, followed by the Book of Nehemiah. The first Hebrew word in the first verse in the Book of Ezra reveals an interesting fact:

Table III.E-1 – Ezra 1:1 (Hebrew text, translation of the Hebrew, & KJV translation)

King James Version	Translation of the Hebrew text	מאגר ספרות הקודש*
<b>Now in the first year</b> of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,	<b>And in the first year</b> of Cyrus, the king of Persia, that the word of the Lord from the mouth of Jeremiah might be fulfilled, the Lord aroused the spirit of Cyrus, the king of Persia, and he issued a proclamation throughout his kingdom, and also in writing, saying:	ובשנת אחת לכורש מלך פרס לכלות דבר- יי מפי ירמיה העיר יי את-רוח כרש מלך- פרס ויעבר-קול בכל- מלכותו וגם-במכתב לאמר.
* The sacred literature database: <a href="https://kodesh.snunit.k12.il/i/tr/t3409.htm">https://kodesh.snunit.k12.il/i/tr/t3409.htm</a>		

In the Hebrew text, the first word is **ובשנת** (*u'vishNAT*), in which the first vocalized letter represents the conjunction **ו** (*u-*; this is a variant of the more common version **ו** [*v<sup>e</sup>-*], used per a rule of Hebrew grammar) “**and**”. The opening phrase **ובשנת אחת** is, thus, correctly translated as “**And in the first year**”. The KJV has “**Now**” as the opening word instead of the conjunction “**And**”, which is not an issue, since the word “**Now**” may also be used as a conjunction.

In the “Old Testament” part of Christian bibles the Book of Daniel was removed from the three-book sequence in the Hebrew Bible and placed among the books of the prophets; specifically, it was placed between the Book of Ezekiel and the Book of Hosea. At least the following two reasons may have motivated that change:

- To leave the reader with the impression that Daniel was a prophet.

<sup>9</sup> Sir Robert Anderson has the date of the crucifixion as April 6, 32 CE. Later corrections to Anderson’s calculations, such as those made by Dr. Harold Hoehner, have the date of the crucifixion as April 3, 33 CE.

<sup>10</sup> See Appendix for a comparison between the order of the books in the Jewish Scriptures and the Christian “Old Testament”.



- To disrupt the logical progression from the Book of Daniel into the Book of Ezra, thereby establishing the New Testament, rather than the Books of Ezra and Nehemiah, as the primary source of information for resolving the questions and visions left by Daniel.

It is interesting to note, and somewhat puzzling, that in the Christian “Old Testament” the Book of Ezra follows the Book of Second Chronicles, of which has the last two verses, 2 Chronicles 36:22-23, match almost word-for-word the first two-and-a-half verses in the Book of Ezra, Ezra 1:1-3a. Perhaps this was also done “by design”, to give the reader the sense of “continuity”.

#### **F. The Bottom Line – Context Ignored!**

The general context of the first 22 verses in the 9<sup>th</sup> Chapter in the Book of Daniel was established in Section III.B prior to the analysis of the mistranslations. Something had drawn Daniel’s attention to Jeremiah’s two prophecies about the “**seventy years**”, which got him perplexed because he apparently did not understand prophecy very well, and this created a fear in his mind about the duration of the exile in Babylon. He needed, and sought, help by doing what a good Jew would do in such a situation – Daniel started to pray intently. God heard his prayer and immediately responded as Daniel began his supplications, and sent the angel Gabriel on a mission to resolve Daniel’s confusion regarding Jeremiah’s prophecies and relieve his concerns and fearful thoughts about the duration of the exile.

But there is more that needs to be brought here out about Daniel the person. Daniel was a devout and pious Jew who strictly kept the commandments of the Torah, even though his great wisdom got him promoted by Babylonian and Persian-Median rulers to high ranking positions and honor. He staunchly observed the Jewish dietary laws (Daniel 1:8-16), and prayed three times each day by an open window in his room that faced Jerusalem (Daniel 6:11).

Christian polemicists view Daniel 9:24-27 as a prophecy that foretells the death of Christianity’s messiah. Considering the general context of the 9<sup>th</sup> Chapter and Daniel’s devoutness to his Jewish faith, of what benefit would it have been for Daniel to know that the messiah of Christianity will die more than 5½ centuries in the future? With the advent of Christianity still well over five centuries in the future, Daniel would not even have known that “Messiah” described anyone other than a properly anointed Jewish king or a high priest. How would that information have fulfilled his immediate need of help that prompted him to pray? Obviously, that response would not have served the real purpose of the mission on which God sent Gabriel.

**Sidebar:** The fact that Christian polemicists tend to ignore the context of relevant texts and create interpretations of mistranslated texts based on Christological bias is not uncommon. An example of another passage in the Hebrew Bible that has been similarly treated by Christian polemicists via- à-vis its true meaning comes from the 7<sup>th</sup> Chapter in the Book of Isaiah, wherein Isaiah 7:14 has been identified as the so-called “proof text” for the Christian doctrine of the so-called “Virgin Birth”. Not only is that verse terribly mistranslated in the KJV’s and other versions’ “Old Testament”, it is cross-referenced to Matthew 1:23 in the KJV, where a similarly corrupted version of it appears. The following brief recap of the actual context will demonstrate the similarities between the two cases.

The 7<sup>th</sup> Chapter begins by describing the military crisis that was facing King Aḥaz of Judah around the year 732 BCE; the armies of two kingdoms to its north, the Northern Kingdom of Israel and the Kingdom of Syria/Aram had laid siege on Jerusalem, and the Kingdom of Judah was facing imminent destruction. King Aḥaz, unlike Daniel, was a wicked and unrighteous Jew, was gripped with fear, and God, wanting to protect him and the Kingdom of Judah in the merit of the king’s forebears (who were righteous kings), sent the Prophet Isaiah to reassure him, via a near-term prophecy, that Divine protection was at hand. Isaiah informed King Aḥaz that the two kings of those two enemy kingdoms will soon be gone from

this earth (Isaiah 7:14-16). The contemporaneous fulfillment of this prophecy is recorded in 2 Kings 15:29-30, 16:9.

Like it was with Daniel, something caused King Aḥaz to be consumed by a fear that required relief in the immediate future, not some 7½ centuries in the future. Of what use to him would have been the “good news” that the Christian messiah will be born of a virgin long after he, King Aḥaz, and his kingdom would be long gone?<sup>11</sup>

#### IV. Summary of the Fatal Flaws in the Christian Interpretation

As was stated in the Introduction, the purpose of this presentation was to expose the flaws in the Christian interpretation of Daniel 9:24-27, flaws that resulted from what appear to be a series of intentional “adjustments” made to texts and translations for the purpose of fitting what was claimed to be, but is in reality not, a prophecy to its predetermined claimed fulfillment. The analysis carried out in this presentation delved into great details, both in terms of explaining the biblical texts and the grammar of the Hebrew terminology, in order to provide an objective assessment of the problems with the Christian interpretation that turn into fatal flaws, each of which would be sufficient to invalidate it. And if that does not do it, then the collection of those fatal flaws should convince any open-minded student of the Scriptures that Christian interpretation is a manmade falsehood and should, therefore, be rejected. The fatal flaws are listed below in summary form.

##### A. Fatal Flaw #1

Daniel 9:24-27 is not prophecy. The reason is that the Book of Daniel is part of the Writings section, also known as the Hagiographa, of the Hebrew Bible. That placement was not some random choice made by someone or a group of people. It was the decision made by the 120 members of the Great Assembly when they voted to canonize the Hebrew Bible.

Consequence: Treating Daniel 9:24-27 as prophecy invalidates its Christian interpretation as a false polemic.

##### B. Fatal Flaws #2.1 & #2.2

1. By changing the original verse punctuation between the phrase “seven weekes” and the phrase “and threescore and two weekes” from the original semicolon to a comma, the two distinct time periods in the original text, “seven weeks (of years)” and “sixty-two week (of years)”, were compressed into a single span of “sixty-nine weeks (of years)”. Sir Robert Anderson, who published the first interpretation of the passage in 1894, used this false “sixty-nine weeks (of years)” artifact in it, as have later Christian polemicists.

Consequence: This deceptive grammatical alteration on which the Christian interpretation of Daniel 9:24-27 is based, invalidates it as a false polemic.

2. It is difficult to pinpoint a single origin of the mistranslations in this passage, as well as the many that are present throughout the Christian “Old Testament”, although at least two possible sources come to mind: the translators’ lack of a thorough knowledge of the Hebrew and Aramaic languages, and the influence of their Christological bias. Nevertheless, the way the mistranslation in this passages impact and corrupt its interpretation is evident.

Consequence: The mistranslations in Daniel 9:24-27 change the original context of the passage and, therefore, invalidate its Christian interpretation as a false polemic.

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<sup>11</sup> See my article <https://uriyosef.wordpress.com/2018/03/22/isaiah-714-part/> for a detailed grammatical analysis of the Hebrew verse Isaiah 7:14 that exposes the Christological bias in its mistranslation. See my article <https://uriyosef.wordpress.com/2018/03/22/isaiah-714-part-2/> for an understanding of the true context, as well as for refutations of various claims by Christian polemicists.

### **C. Fatal Flaw #3**

The concept of a “360-day prophetic year” is yet another artifact devised for the purpose of facilitating the Christian interpretation of this passage. Sir Robert Anderson, who published the first interpretation of the passage in 1894, used this false concept in it, as have later Christian polemicists. No such concept exists in the Hebrew Scriptures.

Consequence: Since the Christian interpretation of Daniel 9:24-27 is based on this false concept, it is a false polemic.

### **D. Fatal Flaw #4**

Of the four decrees that were encountered in the Books of Ezra and Nehemiah, only one turned out to fit the model on which the Christian interpretation was fashioned. In that model, the starting point is an assumed date of the crucifixion, and from that date the number of days in those “sixty-nine weeks (of years), i.e., 483 years, are counted backward, with various corrections applied to account for leap years and various assumed dates on the Jewish calendar. The “landing point” of this model turns out to be the so-called “decree” issued by Artaxerxes I to Nehemiah in 445 BCE. As was demonstrated in Section III.B, that so-called “decree” had nothing to do with the rebuilding of Jerusalem and the Temple.

Consequence: The attempt to turn Daniel 9:24-27 into a prophecy by applying this false paradigm is a deception, and it turns the Christian interpretation of the passage into a false polemic.

### **E. Fatal Flaw #5**

Removing the Book of Daniel from the original sequence in the canonized Hebrew Bible disrupted the logical progression from the Book of Daniel to the Book of Ezra, and created a false sense of continuity by placing the Book of Ezra immediately following the Book of Second Chronicles in the Christian “Old Testament”. Moreover, having placed the Book of Daniel among the books of the prophets created the false perception that Daniel was a prophet.

Consequence: The outcome of this action was that the New Testament replaced the Hebrew Bible as the primary source for resolving the questions and visions left by Daniel. This invalidates the Christian interpretation of Daniel 9:24-27 as a false polemic.

### **F. Fatal Flaw #6**

The Christian interpretation of Daniel 9:24-27 were not only fashioned on the basis of the various flawed items noted above, but perhaps worst of all the flaws in it is the fact that the true context of the 9<sup>th</sup> Chapter in the Book of Daniel was completely ignored in favor of the new perverted context that was created by the procedures described in the analysis.

Consequence: The corruption of the true context of the 9<sup>th</sup> Chapter in the Book of Daniel invalidates the Christian interpretation of Daniel 9:24-27 as a false polemic.

## **V. CONCLUSION**

In the legal arena, tampering with evidence is a criminal offence that is generally considered a felony, which may be punishable by a lengthy term in prison and even an added large fine. The analysis carried out in this presentation demonstrated that biblical evidence had been tampered with by Christian translators, which corrupted the biblical texts that were used by Christian polemicists to create this interpretation of Daniel 9:24-27. This is a serious violation of the ethical practices that should be used by translators in their work.

Even if Daniel 9:24-27 were prophecy, which it is not, it should be understood and realized what true biblical prophecy is all about. While the gift of prophecy included an ability to foretell the future, the true prophets of Israel were far more than persons with that capability. Those prophets

were God's emissaries, persons ostensibly "chosen" by Him to speak to the people on His behalf and convey His will in all matters; they were primarily speaking to and writing for the people of their own time. The prophets were role models of holiness, scholarship, and closeness to God, setting the standards for the entire community, whose main job was not to foretell the future, but to arouse the people and the rulers to repentance and observance. In the process of executing their primary mission, the true prophets occasionally resorted to the description of future events - some in the near future, some in the intermediate future, and some in the distant future (e.g., the Messianic Era). Considering all those factors objectively, should leave no doubt that the Christian interpretation of Daniel 9:24-27 is based on false premises generated through deceptive actions motivated by Christological bias. Therefore it should be rejected as a false and worthless Christian polemic that is inconsistent with what the Hebrew Scriptures teach.

### APPENDIX

The books in the Hebrew Scriptures and the Christian “Old Testament” (the respective books are displayed in the latter in the same background colors as they are shown in the former)

תנ"ך	T <sup>n</sup> NaCH	Old Testament
<b>תורה</b>	<b>Torah</b>	
בראשית	Genesis	Genesis
שמות	Exodus	Exodus
ויקרא	Leviticus	Leviticus
במדבר	Numbers	Numbers
דברים	Deuteronomy	Deuteronomy
<b>נביאים</b>	<b>Prophets</b>	
יהושע	Joshua	Joshua
שופטים	Judges	Judges
שמואל א' & ב'	1 & 2 Samuel	Ruth
מלכים א' & ב'	1 & 2 Kings	1 & 2 Samuel
ישעיה	Isaiah	1 & 2 Kings
ירמיה	Jeremiah	1 & 2 Chronicles
יהזקאל	Ezekiel	Ezra
הושע	Hosea	Nehemiah
יואל	Joel	Esther
עמוס	Amos	Job
עובדיה	Obadiah	Psalms
יונה	Jonah	Proverbs
מיכה	Micah	Ecclesiastes
נחום	Nahum	Song of Solomon
חבקוק	Habakkuk	
צפניה	Zephaniah	Isaiah
חגי	Haggai	Jeremiah
זכריה	Zechariah	Lamentations
מלאכי	Malachi	Ezekiel
<b>כתובים</b>	<b>Writings</b>	Daniel
תהילים	Psalms	Hosea
משלי	Proverbs	Joel
איוב	Job	Amos
שיר השירים	The Song of Songs	Obadiah
רות	Ruth	Jonah
איכה	Lamentations	Micah
קהלת	Ecclesiastes	Nahum
אסתר	Esther	Habakkuk
דניאל	Daniel	Zephaniah
עזרא	Ezra	Haggai
נחמיה	Nehemiah	Zechariah
דברי הימים א' & ב'	1 & 2 Chronicles	Malachi