

The Messiah משיח

10.1 Objections to Daniel 9:24-27, The Seventy Weeks of Daniel, Part 2



The Arch of Titus built by Rome to celebrate the destruction of Jerusalem and the temple

In the year A.D. 70, the Roman armies surrounded the city of Jerusalem, killed many of its inhabitants, tore down the walls and Temple, and burnt what could be burned. Daniel clearly wrote about this coming event over 600 years before it happened. Daniel wrote,

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.
Daniel 9:26

According to Daniel, the people of a future prince "Shall destroy the city and sanctuary". Daniel is foretelling the destruction of the Temple and city of Jerusalem in A.D. 70, this point both Jewish and Christian interpreters agree upon. The issue is, does this verse refer to the Messiah and is the Messiah Jesus, or are the Christians trying to fit Jesus into the book of Daniel?

That said, lets examine the objections to the *Seventy Weeks of Daniel* as understood from the Christian

interpretation.

The Text

New King James Version	Judaica Press Tanakh ¹
<p>24 "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.</p> <p>25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times</p> <p>26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.</p> <p>27 Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate."</p>	<p>24. Seventy weeks [of years] have been decreed upon your people and upon the city of your Sanctuary to terminate the transgression and to end sin, and to expiate iniquity, and to bring eternal righteousness, and to seal up vision and prophet, and to anoint the Holy of Holies.</p> <p>25. And you shall know and understand that from the emergence of the word to restore and to rebuild Jerusalem until the anointed king [shall be] seven weeks, and [in] sixty-two weeks it will return and be built street and moat, but in troubled times.</p> <p>26. And after the sixty-two weeks, the anointed one will be cut off, and he will be no more, and the people of the coming monarch will destroy the city and the Sanctuary, and his end will come about by inundation, and until the end of the war, it will be cut off into desolation.</p> <p>27. And he will strengthen a covenant for the princes for one week, and half the week he will abolish sacrifice and meal-offering, and on high, among abominations, will be the dumb one, and until destruction and extermination befall the dumb one.</p>

¹ http://www.judaicapress.com/product_info.php?ref=1339&products_id=221

Objection 1: *The Seventy Weeks of Daniel (Daniel 9:24-27) is not talking about the Messiah or the Messianic era?*

A. Reply to Objection 1 Rashi the famous commentator in the saw a link between Daniel 9:24-27 and the Messianic era.

We can see even Rashi saw this period as the Messianic period as referenced in Daniel. In his commentary, he viewed the events mentioned in verse 24 as completed on the nation Israel for the for their sin, in order for the nation to have eternal righteousness. Rashi applied the verses of Isaiah 53, as the nation (Israel) suffering for sins, he sees a similar meaning here. The nation suffers for sins, to complete their retribution. This retribution continues until the day of King Messiah. Rashi's comments are as follows.

Daniel 9:24 Seventy weeks [of years] have been decreed on Jerusalem from the day of the first destruction in the days of Zedekiah until it will be [destroyed] the second time. to terminate the transgression and to end sin so that Israel should receive their complete retribution in the exile of Titus and his subjugation, in order that their transgressions should terminate, their sins should end, and their iniquities should be expiated, in order to bring upon them eternal righteousness and to anoint upon them (sic) the Holy of Holies: the Ark, the altars, and the holy vessels, which they will bring to them through the king Messiah. The number of seven weeks is four hundred and ninety years. The Babylonian exile was seventy [years] and the Second Temple stood four hundred and twenty [years].²

Not that Rashi says, the ~~משיח~~ *Mashiyach* in Daniel 9:25 and 26 is the Messiah, but he at least sees the messianic context of these verses. He sees the second phase following the destruction of the Temple in A.D. 70

and until destruction and extermination befall the dumb one and the ruling of the abomination will endure until the day that the destruction and extermination decreed upon it [will] befall it, in the days of the king Messiah.³

In his comments on verse 27, Rashi sees this period of retribution ending in the days of King Messiah who will terminate the destruction decreed. So the context of this being part of the Messianic era, is not just a Christian interpretation.

B. Reply to Objection 1 If we compare the events described in Daniel 9:24 and what is accomplished in the Seventy Weeks (490-years), they are clearly Messianic in nature.

To understand if this section of scripture is talking about Messiah, we can examine what Daniel 9:24-27 tells us, and compare those words to what we know about the *Messianic-Era*. Clearly, the *Tanakh* (The Old Testament) gives very specific information about the times of the Messiah. Daniel 9:24 lists some very specific events to take place in the 490-years decreed on Jerusalem and the Jewish people.

Gabriel tells Daniel 490-years are determined on his people, "The Jews" and his city, "Jerusalem", what is significant about these 490 years? Why should we care about this period? Because, Gabriel informed Daniel, some significant events will take place in this segment of time. Gabriel's words came from the throne of God to answer Daniel's prayer.

² <http://www.chabad.org/library/article.asp?AID=16492&showrashi=true>

³ *ibid* verse 27

- | | |
|-------------------------------------|---|
| 1. Finish Transgression | 4. Bring in everlasting righteous |
| 2. Make an end of Sins | 5. Seal up vision |
| 3. Make reconciliation for iniquity | 6. Seal up prophecy 7. Anoint the most holy |

**490-years determined (Seventy weeks)
on Jerusalem (Your holy city) and the Jewish people (Your people)**

- To finish the transgression,
- To make an end of sins,
- To make reconciliation for iniquity,
- To bring in everlasting righteousness,
- To seal up vision and prophecy,
- And to anoint the Most Holy.

Gabriel informed Daniel, Seventy “Sevens” (70 x 7) have been determined, or literally “Divided” on your people, and by the time these years are complete, these events will be complete. Each of these events in scripture involve the *Messianic Age*, and are described as characteristics of the future age to come when Messiah rules the earth.

	Event	Messianic Age
1	To finish the transgression	Literally “Restrain” (כָּלָא <i>Kala'</i>) “Rebellion” (פֶּשַׁע <i>Peshaj</i>) When Messiah rules the earth, rebellion against the Lord will not be permitted. Psalm 2:9 “You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.” Isaiah 11:4b “He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.”
2	To make an end of sins	Literally, “To Compete” (תָּמַם <i>Tamam</i>) “Sin” (חַטָּאת <i>Chatta'ah</i>). During the age of Messiah, the rule of sin will be eliminated, as contrasted with today. Sin will be put away during this period. Jeremiah 31:34b “they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more.”
3	To make reconciliation for iniquity	Literally, <i>Reconcile</i> means “To Cover” (כַּפַּר <i>Kaphar</i>) and <i>iniquity</i> means “Perversity or Depravity” (עוֹן <i>avon</i>) The Hebrew word, <i>Kaphar</i> occurs 102 times in 94 verses and is also translated as “Atonement”. The word used throughout scripture, connects “Sin” as being “Covered” by the blood or money. The price of sin, needs to be paid for sin, here Gabriel tells Daniel, in the 490-year period “reconciliation” or “atonement” would be made for iniquity, literally “Perversity” would be “covered” in the 490-years (Seventy Weeks). For example, “And you shall take the <u>atonement (<i>Kaphar</i>) money</u> of the children of Israel, and shall appoint it for the service of the tabernacle of meeting, that it may be a memorial for the children of Israel before the Lord, to make atonement (<i>Kaphar</i>) for yourselves.” Exodus 30:16 See Also (Exodus 29:33,36,37, 32:30, Leviticus 1:4, 4:20,26,31,35)
4	To bring in ever-lasting righteousness	Literally, <i>Bring in</i> means (בָּוא <i>Bow'</i>) “To enter in”, <i>Everlasting</i> means (עוֹלָם <i>owlam</i>) “Forever” and <i>Righteousness</i> means (צְדִיק <i>Tsedeq</i>). The period of righteousness is distinct characteristic of the Messianic era, when “Righteousness” will reign on earth, for “Eternity” or “Everlasting”. Both “Eternity” and “Righteous” are hallmarks of the Messiah. ‘Righteousness (<i>Tsedeq</i>) shall be the belt of His loins, And faithfulness the belt of His waist.’

		<p>Isaiah 11:5 "Moreover I will make a covenant of peace with them, and it shall be an <u>everlasting</u> (<i>Owlam</i>) covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. Ezekiel 37:26 "Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, <u>even forever</u> (<i>owlam</i>). The zeal of the Lord of hosts will perform this." Isaiah 9:27b</p>
5	To seal up vision and prophecy	<p>Literally, <i>Seal up</i> means "locking up or shutting up". Prophecy and vision during the Messianic era will be over. There will no longer be prophets to proclaim the word of the Lord, His word will be pervasive. With the completion of the Seventy "Sevens" Prophecy and vision will be complete and "Locked up"</p> <p>"And it shall be in that day that every prophet will be ashamed of his vision when he prophesies; they will not wear a robe of coarse hair to deceive. Zechariah 13:4 They shall not hurt nor destroy in all My holy mountain, For the earth shall be full of the knowledge of the Lord As the waters cover the sea. Isaiah 11:9</p>
6	And to anoint the Most Holy	<p>Literally, <i>to anoint</i> (משח <i>Mashach</i>) means to "Rub or smear" the "Holy" "Holy" (קדש <i>Qodesh</i>). In Hebrew, a word is emphasized when it is repeated twice. Here the word Qodesh is repeated twice meaning "Holy" "Holy". In scripture, this is a reference to the <i>Holy of Holies</i> also know as the Most Holy place, written scripture as <i>Qodesh Qodesh</i>. The Messiah will establish the <i>Millennium Temple</i> of Lord, which will never be defiled, as opposed to the Third Temple, which is desolated with an abomination in the last days (Daniel 12:11). Messiah will establish the final Temple, never to be abominated by humanity.</p> <p>Also the "Smearing" or <i>Mashach</i> of the <i>Most Holy</i> could also refer to the selection of the Lord's sacrifice, the Messiah, who would pay for the sins of the world at his death (Isaiah 53:8,9,12). Isaiah tells us the death of the <i>Righteous Servant</i> would pay for the sins of all humanity ("<i>iniquity (`avon) of us all.</i>") (<i>You make His soul an offering for sin</i>) (Isaiah 53:6,10).</p> <p>And He said to me, "Son of man, this is the place of My throne (The Temple) and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever. <u>No more</u> shall the house of Israel defile My holy name, they nor their kings, by their harlotry or with the carcasses of their kings on their high places. Ezekiel 43:7 "You shall <u>anoint</u> (<i>Mashach</i>) the altar of the burnt offering and all its utensils, and consecrate the altar. The altar shall be <u>most</u> (<i>Qodesh</i>) holy (<i>Qodesh</i>) Exodus 40:10 (See Also Exodus 26:33,34, 29:37)</p> <p>"Speak to Aaron and to his sons, saying, 'This is the law of the sin offering: In the place where the burnt offering is killed, <u>the sin offering shall be killed</u> before the Lord. It is <u>most holy</u>. Leviticus 6:25</p>

Clearly, when we examine prophecy and the time of Messiah, Daniel 9:24, has the *Messianic Age* in mind. Gabriel was informing Daniel, that a 490-year period has been divided on his people (The Jews) and his city (Jerusalem). Depending on how you interpret the 70th week, depends on whether you see the 490-years as past or still to be completed. The subject of the gap between the 69th and the 70th Week will be covered below.

The issue at this point, is the clear messianic overtones in the events established within the 490-years. These events without a doubt, as Rashi demonstrates are messianic in nature. So when, the word "Messiah" is specifically mentioned in the text, (Daniel 9:25, 26), does it seem out of order to consider it might be talking about that very person, "The Messiah"?

Objection 2: *Jesus did not fulfill the events of Daniel 9:24?*

A. Reply to Objection 2 The events of Daniel 9:24 are within a 490-year period, the death of the

Messiah in verse 26, takes place at the end of 483 years or 69 “Sevens”, meaning there is still 1 seven-year period, yet to be completed. At the close, of the 70th week, these events will be completed on Jerusalem and the Jewish people.

The Angel Gabriel told Daniel, “Seventy Sevens” are determined on your “People” and your “Holy City”. In verse, 26 we read,

“And after the sixty-two weeks Messiah (an anointed one) shall be cut off, but not for Himself; Daniel 9:26a

At the close of the 62 “Sevens” Messiah dies (Isaiah 53:8,9,12), What follows after Messiah’s death or his being “Cut off” is the destruction of Jerusalem and the Temple or Sanctuary. At this point only 69 “Sevens” are complete. There is still one “Seven” yet to be completed on Daniel’s people (The Jews) and Daniel’s city (Jerusalem). When the final “Seven” is complete, will the words spoken by Gabriel be complete.

And the people of the prince who is to come Shall destroy the city, and the sanctuary. Daniel 9:26b

With that being said, Yeshua (Jesus) mission at the *First Coming*, fulfilled most of the events of Daniel 9:24, however, their completion for Daniel’s people (the Jews) and Daniel’s holy city (Jerusalem) will take place at the *Second Coming*, when Messiah comes in “Glory and power” to bringing judgment and righteousness to the earth. Though many of these events can be applied to individual redemption, to those who know Messiah, their completion will take place at the national redemption of Israel, when the nation comes to know their Messiah (Isaiah 59:20).

“The Redeemer will come to Zion, And to those who turn from transgression in Jacob,” Says the Lord. Isaiah 59:20

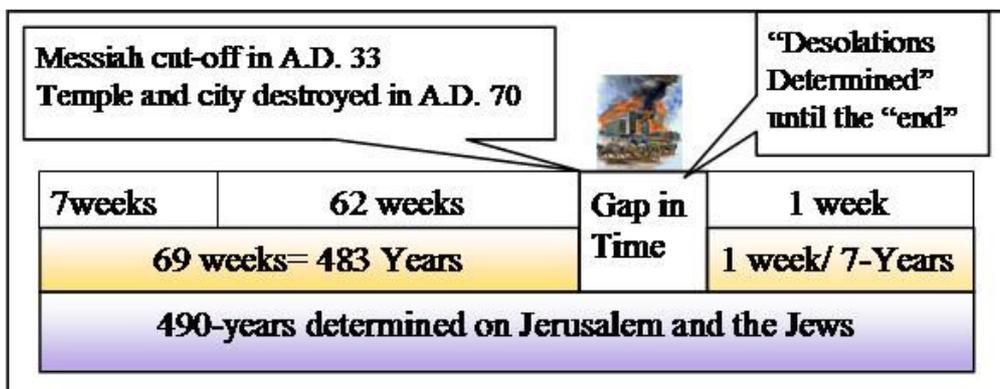
Yeshua fulfilled many the events of Daniel 9:24, for the personal redemption of those who accept him as Messiah. The death of Yeshua, is the payment of the sins of the world, #2 “making an end to sin”. His death is #3 “reconciliation for iniquity”, bringing in #4 “everlasting righteousness” to those who put their trust in Him, finishing their #1 “Transgression” because the Messiah’s soul was an offering for sin.

6 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.

10a Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin,

11 By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.
Isaiah 53:6, 10a, 11

Messiah’s death was also God’s anointing of the #6 “Most Holy” sacrifice which paid for the sins of the world, as contrasted to the sacrifice of a bull on the *Day of Atonement* (Leviticus 16), which only atoned for sins on a temporary basis, and needed to be repeated every year. Just examine the large numbers of personal pronouns applied the Righteous Servant (Isaiah 52:13, 53:11) above. His sacrifice is lasting and eternal, as opposed to temporary.



Objection 3: The “messiah” of Daniel 9:24-27 is just an official, “an anointed” not Messiah,

Son of David, in fact there are many people called messiah in scripture kings of Israel, priests and even pagan kings. So the Christian attempt to turn this person into Jesus is false!

Reply to Objection 3 The question is not whether Messiah is mentioned in Daniel 9:25 and 26, its whether the Messiah mentioned is *Messiah Son of David*. Since the context of Daniel 9:24-27, clearly refers to the Messianic era, it would not be unreasonable to think the Messiah in verse 25 and 26 is Messiah Son of David. Especially, given the fact the destruction of the Temple and city follow Messiah's cut off.

A. The Messiah, in 9:25 and 26 is not just an anointed individual.

True, the word Messiah משיח *Mashiyach* is applied to kings, priests and even Cyrus who was a Persian king (Isaiah 45:1). In each case we can read the context of the word and determine its meaning. For example, the in Leviticus 4:3,5,16, we know the "anointed" being referred to here is a priest, because the rest of the text tells us. In I Samuel 24:6, David calls Samuel the Lord's "Anointed" using the exact same word referred to here verses 25 and 26. The same word is applied to Cyrus in Isaiah 45:1, the LORD's "anointed". All these individuals were chosen or anointed by the Lord, which is the action of the choosing. Scripture, however looks forward to the coming of the ultimate, Messiah (Chosen One) the Son of David who will rule over the nations.

There are 3 points to consider when evaluating this person called "Messiah" Daniel 9:25 and 26.

1. The context
2. His title
3. What follows him.

1. The Context

Gabriel tells Daniel, Seventy "Sevens" are divided (determined) on his people, and what does Gabriel mean by this? Well he goes on to divide this 490-year period into three segments totaling 490-years.

Division of time	verse	Significance
Seventy Weeks (70 x 7) =490	Verse 24	Total time determined
69 Weeks 7 weeks + 62 Weeks	Verses 25 & 26	Starting point=Command to build Jerusalem Stopping point=Messiah cut off
1 Week	Verse 27	Final seven

The context of this prophecy is the division of time on the *Jews* and *Jerusalem*, central to this division of time is the person called *Messiah the Prince* "משיח משיח *Mashiyach* נגיד *Nagiyd*" in both verses 25, and משיח *Mashiyach* in verse 26. The context of the ninth chapter is the restoration of the Jewish people, to Jerusalem, Gabriel answers Daniel prayer, telling them they will be restored, only to suffer a future destruction following the death of משיח *Mashiyach*.

The context tells us this is not just an ordinary, person but a central figure, to the events, which follow his death. Mentioned in two verses, Messiah's role is central to what is taking place. In fact, the 490-year period stops following his death at the 483 years. The conclusion of the 490-years still requires one "Seven", one seven-year period.

2. His Title

The person, called *Mashiyach* (Messiah) is not just called *Mashiyach*, he is called Prince or *Nagiyd*, translated from the root meaning, "to go before" is used for kings Saul, David Hezekiah and Jeroboam. The word is also used to describe the High-Priest, as well as nobles.

Then Samuel took a flask of oil and poured it on his head, and kissed him and said: "Is it not because the Lord has anointed you commander (Nagiyd) over His inheritance? I Samuel 10:1

"Return and tell Hezekiah the leader (Nagiyd) of My people, 'Thus says the Lord, the God of David your father: "I have heard your prayer, I have seen your tears; surely I will heal you. On the third day you shall go up to the house of the Lord. 2 Kings 20:5

The linking of the word *Messiah* with the word *Nagiyd* is a major event, not easily dismissed. Combine this with the context, the characteristics of the messianic age, as described in verse 24, and the centrality of this person, that the division of time would stop at his death, should cause anybody to take a second look at his person. What follows after he is "Cut off" is equally important to identify him.

3. What follows him?

We read in verse 26, what follows Messiah, after his killing or "cut off".

"And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. Daniel 9:26

Here we read,

- The people of the *prince who is to come* shall destroy the city and sanctuary
- The end shall be with a flood

➤ Till the end of the war...desolations are determined.



Scenes from the Arch of Titus depicting the Temple treasures taken to Rome in A.D. 70

After the 62-week division (434-years), messiah the prince is "cut off". What follows Jewish and Christian interpreters both agree; the Romans come and destroy the city of Jerusalem and the Temple. This cannot be denied, its part of history, the Temple and city were both destroyed, and the *Arch of Titus* and archeology is available to any who want to argue the point.

You have two options with Daniel 9 at this point, either Daniel was a good guesser or he had "Super-natural" knowledge about future events. The people (The Romans) of the coming future "*Prince who is to come*" destroy both the sanctuary and city.

When the Temple was completed, the Lord established it and the people as sign of His pleasure with the people, with their actions. Why would the LORD allow the Romans to destroy the Temple? Only two times was the Temple destroyed, first in 586 B.C. and then in A.D. 70. We know why the Temple was destroyed in 586, because Jeremiah and Ezekiel tell us, the people rejected the Lord and worshipped other gods. So why is the Temple destroyed here in A.D. 70?

In 2 Chronicles 17, the LORD says, if Israel forsakes the LORD their God, he will both destroy the Temple and uproot the people from the land. Both events occurred in A.D. 70, a fact which cannot be denied. Josephus watched the Temple burn, and over 1 million Jews died in that period. Daniel wrote about it over 600-hundred years before it happened.

16"For now I have chosen and sanctified this house, that My name may be there forever; and My eyes and My heart will be there perpetually.

19 "But if you turn away and forsake My statutes and My commandments which I have set before you, and go and serve other gods, and worship them,

20 "then I will uproot them from My land which I have given them; and this house which I have sanctified for My name I will cast out of My sight, and will make it a proverb and a byword among all peoples.

21 "And as for this house, which is exalted, everyone who passes by it will be astonished and say, "Why has the Lord done thus to this land and this house?"

22 "Then they will answer, "Because they forsook the Lord God of their fathers, who brought them out of the land of Egypt, and embraced other gods, and worshipped them and served them; therefore He has brought all this calamity on them." 2 Chronicles 17:16

Gabriel links the destruction of the Temple with messiah being "Cut off". So could this

person just be an ordinary leader? In addition, Gabriel tells Daniel the “End” shall be with a “Flood” (שֶׁתֶּפֶחַ *Sheteph*), meaning literally an “Overflowing or Downpour”. Here Gabriel is telling Daniel the end will come, after the Temple and city are destroyed, following a period of “Desolations” “Determined”. The end will come like a “Downpour” sudden and fast. Daniel uses this same word here, to describe events in Israel’s history.

"With the force of a flood (Sheteph) they shall be swept away from before him and be broken, and also the prince of the covenant. Daniel 11:22

Gabriel describes the events as a “war” and he says until the war ends, “Desolations” are determined. This same word is used repeatedly in Ezekiel to describe the period of desolation, before the Jews return to the land from the nations. Gabriel also demonstrates the “Desolation” of Israel is linked to the “Messiah” “the Prince” who was cut off. The Hebrew word used in verse 26 is שָׁמֵם *Shamem*, meaning to be, stunned, awestruck or deserted.

34 "The desolate land shall be tilled instead of lying desolate in the sight of all who pass by.

35 "So they will say, 'This land that was desolate has become like the garden of Eden; and the wasted, desolate, and ruined cities are now fortified and inhabited.'

36 "Then the nations which are left all around you shall know that I, the Lord, have rebuilt the ruined places and planted what was desolate. I, the Lord, have spoken it, and I will do it." Ezekiel 36:34-36

At this point, in Daniel 9:24-27, there is still one “Seven” yet to be discussed. This is covered in verse 27. But to conclude here, *Messiah the Prince*, must be Messiah son of David, Yeshuah (Jesus) when all factors are considered here.

- His death corresponds with Daniel’s 70 weeks at the end of the 69th week
- The Context is Messianic.
- Messiah the Prince, “Cut off” plays a central role in the time “Divided or Determined” on the Jewish People and Jerusalem.
- The term “Prince” *Nagiyd* is applied the King and High-Priest
- The Temple and Jerusalem destruction are signs of judgment, yet both are linked to Messiah being “cut off”.
- A period of desolation follows Messiah’s cut off, describing the events of Jewish people over the last 2,000-years.
- The death of Messiah as sacrifice fits perfectly into Isaiah’s “Suffering Servant” “Isaiah 52:13-53:12”

Objection 4: *No one can be sure when the starting point is since there are at least four options*
Reply to Objection 4!

Reply to Objection 4: There are four starting points listed and only one fulfills the qualifiers of Daniel 9:25.

Gabriel qualifies the starting point of the 70 Weeks by saying

25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. Daniel 9:25

The Seventy weeks starts with the “*The command*” “*To restore and build Jerusalem*”, at the end of verse 25, we see the Street and walls will be built in troublesome times. This is a description of what follows the letters given to Nehemiah in March/April (Nisan) 444 B.C. Only option 4 below fulfills the rebuilding of Jerusalem. Options 1 to 3, involve the Temple, only Nehemiah is given specific permission with the force of arms to rebuild the walls.

1. The Decree of Cyrus: Ezra 1:1-3, 538 B.C. Cyrus allows the Temple rebuilt, and the Jews to return. The decree is only for the rebuilding the Temple
2. The Decree of Darius: Ezra 6:1-12, 521 B.C. Darius allows the Temple construction to go forward, renewing the Cyrus decree, not the rebuilding of the Temple.
3. The Decree of Artaxerxes I Ezra 7:12-26 457 B.C. This decree is also related to the Temple and sacrifices.
4. The Word of Artaxerxes I, Nehemiah 2:1-8 444 B.C. This decree is specifically for the rebuilding of Jerusalem and its walls.

"and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy." And the king granted them to me according to the good hand of my God upon me.

9 Then I went to the governors in the region beyond the River, and gave them the king's letters. Now the king had sent captains of the army and horsemen with me. Nehemiah 2:8-9

Notice the king of Persia, sends a military force to enforce his letter given to Nehemiah, allowing him to rebuild the walls of Jerusalem. With this authority, Nehemiah begins his construction project, in the following chapters of the book named after him. Thus Daniel's 70 Weeks begins in the 20th year of Artaxerxes, in the month of Nisan, March/April 444 B.C.

Objection 5: *Having a gap between the 69th and 70th week is playing with the words to match your out come.*

Reply to Objection 5: The gap between the 69th and 70th week is clearly implied in the scripture, not a creation of Christians.

Gabriel starts by telling Daniel 70 "Sevens" are determined or "Divided" on his people and city. At the death of Messiah the Prince, the 69th "Seven", the Seventy Sevens stops till it is restarted in verse 27. Because the Temple and city are destroyed, followed by a period of desolation. All this is in the 26th verse. So there is no creation of a "Gap", the "Gap" is just there in the scripture, for the reader to see.

26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined. Daniel 9:26

"*Till the end*"... "*desolations are determined*", implies a break between the 69th Week and the 70th Week, with a period of desolation, followed by a seven-year agreement, allowing Temple sacrifice (70th week).