

# Daniel 9:24-27

## The NET Bible

### Text Exhibit Some Structural Relationships in Daniel 9:24-27

Flag	Text	Weeks
	<sup>24</sup> <b>Seventy weeks</b> have been determined concerning your people and your holy city	1-70
a	to put an end to rebellion,	Life
b	to bring sin to completion,	Death
c	to atone for iniquity,	Priestly ministry
		re. Sin
a	to bring in perpetual righteousness,	Life
b	to seal up the prophetic vision,	Death
c	and to anoint a most holy place.	Priestly ministry
		re. Holiness
	<sup>25</sup> So know and understand: From the issuing of the command to restore and rebuild Jerusalem until <u>an anointed one, a prince</u> arrives,  <b>there will be a period of seven weeks and sixty-two weeks.</b>  It will again be built, with plaza and moat, but in distressful times.	1-7 8-69
A	<sup>26</sup> Now after <b>the sixty-two weeks,</b>	70
B	an anointed one will be cut off and have nothing. As for the city and the sanctuary, the people of the coming <u>prince</u> will destroy them. But his end will come speedily like a flood. Until the end of the war that has been decreed there will be destruction.	
A'	<sup>27</sup> He will confirm a covenant with many <b>for one week.</b>	70
B'	But <b>in the middle of that week</b> he will bring sacrifices and offerings to a halt. On the wing of abominations will come one who destroys, until the decreed end is poured out on the one who destroys.	70 mid

## Notes

1. There are two princes in Dan 9:24-27 (underlined).
  - a. In vss. 26-27 there is an alternation between the good Prince who saves (A, A') and the bad prince who destroys (B, B').
2. Time periods are mentioned six times (highlighted).
  - a. Verse 24 refers to the entire period of 70 weeks.
  - b. In vs. 25 the first 69 weeks are broken out into two parts (seven, sixty-two).
  - c. Verses 26 and 27 deal only with the 70th week and beyond. The temple was not destroyed during Daniel's 70th week, but afterward.
  - d. Whenever a time period is mentioned, it is talking about the good Prince.

## Versions of Dan 9:24-27

Versions that I considered for the above text exhibit were Complete Jewish Bible (CJB), English Standard Bible (ESB), The Net Bible (NET), Revised Standard Version (RSV), and Tanakh (TNK). All but one of these did a commendable job with vs. 27.

Table  
Comparison of Versions

Verse	Issue	CJB	ESB	NET	RSV	TNK
24	"Weeks"	+	+	+	-	+
25	"Seven weeks and sixty-two weeks"	-	-	+	+	-
27	No insertion	+	+	+	+	-

RSV correctly translates *x* as "weeks" in vs. 24, but separates "seven weeks" and "sixty-two weeks" in vs. 25. In Jewish tradition the two are treated separately so there can be a messiah after seven of the 70 weeks, thus minimizing the role of Jesus of Nazareth as Messiah after the next 62 weeks. But what does this accomplish? The text of vs. 26 says, "And after the sixty-two weeks, an anointed one shall be cut off, and shall have nothing; . . ." If a messiah comes after seven weeks, he would need to be different from the one mentioned in vs. 26. It is after the sixty-two weeks that Messiah is cut off, so it is after the sixty-two weeks (not the preceding seven weeks) that Messiah comes. Introducing a messiah after the seven years merely shows a dislike for Jesus. It does not accomplish the exegetical purpose it has in view.

Both CJB and ESB pass muster in vss. 24 and 27, but fail in vs. 25. TNK fails in both vss. 25 and 27. It is predictable that this would be the case in vs. 25, because TNK is a Jewish translation and so would respect the traditional interpretation by introducing a messiah after the first seven weeks. In vs. 27 TNK inserts both "the altar" and "will be" between *ʿal kʿnap* ("on the corner of") and *šiqqušîm mʿšômēm* ("an appalling abomination"). This is unfortunate, because in other books TNK is often vastly more perceptive than other respected translations.

With this much as background, my choice for the best all round English version of Dan 9:24-27 is The Net. I know nothing more about this translation, but it does a good job in the passage under review.