<u>Daniel 9:24-27: God's timeline of full restoration for Jerusalem and His people the Jews.</u> This is an amazing timeline as a framework to hang many of the prophecies in the Bible.

Summaries of relevant information related to the passage.

<u>Daniel</u> is written from exile in Babylon at about 530 B.C. The theme is "God rules the destiny of the world" (KV 2:21). Chapter 7-12 are mainly prophecies given to Daniel in four visions of which this timeline is the third and it is in chapter 9.

Reason for the vision in chapter 9: Daniel observes in v2 that the 70 years prophesied for the exile is up and he prays in v4-19 for God to restore His people (15-19). Gabriel appears in v20-23 to answer his prayer which is this prophecy of the 70 weeks in v24-27. The prophecy must be studied: Daniel is told in v22-23 that he is to be given "insight with understanding" regarding the vision. So it is not just knowing but rather to properly understand, which will require careful study. But what is the vison about? As his prayer is for restoration of Jerusalem and His people (16), this must be the focus. However it is not just on the return after the exile but rather their ultimate exaltation in the Millennium.

Explaining the Passage – Daniel 9:24-27: Gabriel begins by clarifying Daniel's prayer over the 70 years. In **v24** he affirms that God's plans for the Jews will not be completed in 70 years but 70 weeks. But the Hebrew for week is actually "shabua" or "a period of seven" and it is not limited to days. Daniel is praying about "years" in v2 and so it must also be referring to years. Thus 70 "shabua" must be 70 x "7 years" or 490 years. V-24 states all that God intents to achieve for His people and holy city by the end of this period. Transgression and sin will finally be dealt with by atonement to usher in eternal righteousness. There is sealing up of vision and prophecy which means in the OT to see their final fulfillment. The anointing of the most holy place is to firmly establish their temple. All these will occur in subsequent verses through the Messiah in three phases. V-25 mentions two of the phases. The First Phase is 7-week or 49-year, starting with a decree to return and rebuild Jerusalem. It is not Cyrus' decree who calls only for a return but Artaxerxes' in 445 BC calling for both a return and rebuilding of the wall (Neh. 2:5-6). Truly after 49-year by 395 BC, Jerusalem is known to be fully rebuilt. In v26, the second phase is shown compacted with the 7-week because they are consecutively linked. V-26 restates the Second Phase and adds on 62-week or 434-year for a total of 483-year before the Messiah or Christ comes and will be cut off. This is obviously at the cross, but strangely he will "have nothing". It evidently means that He is *not yet* able to restore the Jews which is indeed true. "Years" here is Jewish (360 days) and not our Gregorian 365 days) but calculations# shows that Christ's death will fall precisely at 33 AD. The prince to come is the antichrist who in the future will rule a revived Roman Empire and so his people in **v26** are the Romans who destroyed Jerusalem like a flood in 70 AD but war and desolation will follow the city up till the end, which is precisely fulfilled in history. V-27 is the **Third Phase** of 1-week or 7-year and it is separate from the compacted first two phases because there is a gap in between. It must be for in the third phase is the advent of the antichrist but instead the city is destroyed in 70 AD. If we accept the gap, it will harmonize well for the antichrist makes a covenant for 7-year with many, a reference to the Jews and breaks it after 3.5-year to put an end to sacrifice with the abominations of declaring himself God as predicted in Rev. 11:1-2; 13:8 and 2Thess. 2:3-4. #NB: 444+33-1=476 yrs. The 444 is in the year 445 BC when calculating backwards for years BC and only

one year from 1 BC to 1 AD, not two, so -1. [360-day year excess 476x5=2380 days or +6.6 yrs. = 483 yrs.]



