

Daniel Chapter Nine

- The first year of Darius the Mede was 538 B.C. [9:1].
 - This is right after the handwriting on the wall (ch. 5).
 - This is probably just before the lion's den (ch. 6).
- Daniel responded to what he had been studying by entering into an intense prayer ministry [9:3-19].
 - He understood the 70 years were almost over [9:2].
 - He knew that God was faithful to His word [9:4].
 - He confessed the sins of his people (Israel) while contrasting their sins, rebellion and stubbornness with God's perfect character [9:5-15].
 - He pleaded with God to restore His city (Jerusalem) and His people (both called by His name) solely on the basis of His compassion [9:16-19].
- Daniel got an amazing answer to his prayers when the angel Gabriel came to instruct him [9:20-23].
 - Daniel had been praying all day and was exhausted by the time Gabriel arrived in the evening [9:21].
 - Gabriel was sent to give Daniel insight and understanding through instruction [9:22].
 - Because Daniel had an intimate relationship with God (he was highly esteemed) Gabriel had been dispatched the moment his prayer began [9:23] (Note: he did not arrive until evening – see 10:13).
- The Seventy Weeks (Sevens) [9:24-27].
 - Seventy sevens had been decreed [9:24].
 - For Daniel's people – the Jews (not the Church).
 - For Daniel's holy city – Jerusalem, the center of Jewish worship (the Church does not have a holy city).
 - Six objectives of the decree [9:24].
 - To restrain (כָּלָה, kala) the rebellion (פֶּשַׁע, pasha).
 - To seal up (חָתַם, chatam) sins.
 - To make atonement for iniquity (guilt – עֲוֹן, `awōn).
 - To bring in everlasting righteousness.
 - To seal up (חָתַם, chatam) vision and prophet.
 - To anoint the most holy place.
 - Although the fulfillment of these objectives hinges upon the Cross of Christ, they come to fruition at the 2nd Advent (when the Blood is applied to Israel).

- The sevens begin when a decree is issued to restore and rebuild Jerusalem [9:25] – the fourth of four decrees issued by Persian rulers.
 - Concerning the temple: Cyrus (538 B.C.), Darius I (520 B.C.) and Artaxerxes Longimanus (457 B.C.).
 - Concerning the city (including the city walls): Artaxerxes Longimanus (March 5, 444 B.C.).
- After sixty-nine (7+62) sevens Messiah the Prince is cut off (כָּרַת, karath) and has nothing [9:25-26].
 - The word כָּרַת can mean to eliminate/kill [Lev 17:4].
 - The seven/sixty-two delineation is not explained.
 - Each seven represents a period of seven years, the year being the 360-day prophetic year (the 3 ½ year second half of the final seven is also referred to as 42 months [Rev 11:2; 13:5] and 1260 days [Rev 11:3; 12:6]).

The 483 Years in the Jewish and Gregorian Calendars

Jewish Calendar (360 days per year*)	Gregorian Calendar (365 days a year)
$(7 \times 7) + (62 \times 7) \text{ years} = 483 \text{ years}$ $\begin{array}{r} 483 \text{ years} \\ \times 360 \text{ days} \\ \hline 173,880 \text{ days} \end{array}$	$444 \text{ B.C. to A.D. } 33 = 476 \text{ years}^\dagger$ $\begin{array}{r} 476 \text{ years} \\ \times 365 \text{ days} \\ \hline 173,740 \text{ days} \\ + 116 \text{ days in leap years}^\ddagger \\ + 24 \text{ days (March 5-March 30)} \\ \hline 173,880 \text{ days} \end{array}$

*See comments on Daniel 9:27b for confirmation of this 360-day year.
 †Since only one year expired between 1 B.C. and A.D. 1, the total is 476, not 477.
 ‡A total of 476 years divided by four (a leap year every four years) gives 119 additional days. But three days must be subtracted from 119 because centennial years are not leap years, though every 400th year is a leap year.

- Therefore, the 483 years (sixty-nine sevens) ended on March 30 (Nisan 10), 33 A.D. – the exact day of the triumphant entry of Christ into Jerusalem.
- On April 3rd (Nisan 14), 33 A.D., four days *after* the 483 years had ended, Jesus Christ was crucified (cut off).
- Note that Gabriel’s explanation says that Messiah the Prince will be “cut off and have nothing” *after* the 69 sevens, not during the 70th seven.
- We now know that the dispensation of the Church occurs in the interval between the 69th and 70th seven.

- The people of the prince who is to come destroy the city and the sanctuary [9:26].
 - The prince who is to come is the Antichrist [Dan 9:27].
 - The people who destroyed the city and the sanctuary were the Romans (70 A.D.) – ∴ Antichrist is Roman.
- The beginning of the 70th seven is marked by the prince who is to come making a covenant with the many (the people of Israel) [9:27].
 - He breaks it after 3 ½ years when he puts an end to sacrifice and offering.
 - He and his followers then set up the abomination of desolation [Dan 11:31; 12:11; Matt 24:15; 2 Thess 2:4].
- The end of the 70th seven is marked by another decree – complete destruction will be poured out on the prince who is to come [9:27].
- This message and vision from Gabriel explained to Daniel that, although decrees were to be issued to rebuild the temple and the city, there would come a day when it would again be destroyed and made desolate – but ultimate victory was also promised.