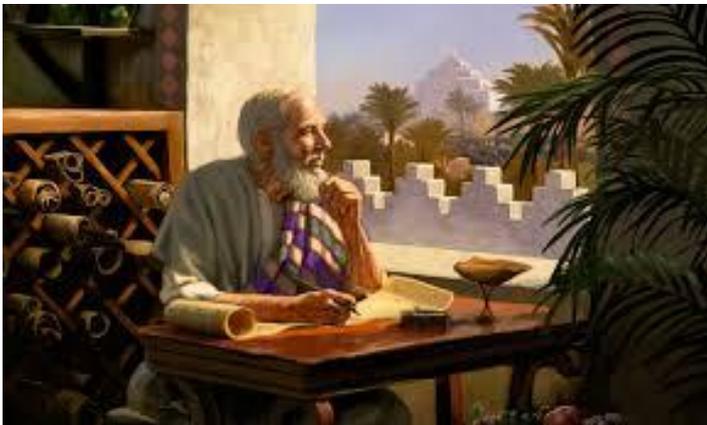


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## Dani'el's Vision of the Seventy Sevens 9: 1-27

The Time of Jacob's Trouble deals with the people of Isra'el.



**Dani'el** is one of the most significant books in the Bible in terms of the chronology of future events because **it** contains essential information concerning the key figures and time sequences of the **far eschatological future**. In fact, it is one of the most important keys to understanding the Scriptures as a whole. It is difficult to understand prophetic chronology without consulting the book of **Dani'el**. There are visions in **Dani'el** that detail what **YHVH** would do beginning in the sixth century BC until **the Messianic Kingdom**. Thus, **Dani'el** can be seen as the foundation for the key themes of biblical prophecy. **Dani'el** did not attempt to write history when **he** wrote **his** book; rather, **he** was developing a theme.<sup>284</sup> Here is an overview of **Dani'el's** prophecies and age when **he** prophesied in chronological order:

602 BC prophecy of **the Great Statue (2:1-45)** when **Dani'el** was 18.

553 BC prophecy of **the Four Beasts and the Ancient of Days (7:1-28)** when **Danie'l** was 67.

551 BC prophecy of **the Ram and Male Goat (8:1-27)** when **Dani'el** was 69.

539 BC prophecy of **the Fall of Babylon (5:1-31)** when **Dani'el** was 81.

539 BC prophecy of **the Seventy-Sevens (9:1-27)** when **Dani'el** was 81.

536 BC prophecy of **the Future Nations (11:2-45)** when **Dani'el** was 84.

536 BC prophecy of **the Future of Isra'el (12:1-13)** when **Dani'el** was 84.

As related in Arnold Fruchtenbaum's commentary on *Dani'el*, these verses deal with crucial information regarding the future of **Isra'el** and a period known as **the seventy-sevens of Dani'el**. Furthermore, it is the only passage in the TaNaKh that refers to **the Messiah** as *the mashiach*, meaning *the anointed one (9:25-26)*. Especially for those who believe that scripture should be taken literally, and to reject Replacement Theology (see the commentary on **Galatians, to see link click Ak - The Hebrew Roots Movement: A Different Gospel**), it is important to establish a proper understanding of these verses. The central question is whether **9:24-27** reveals a gap between **the sixty-ninth** and **seventieth seven**.

The background given (see **Cw - ADONAI's Word**), where **Dani'el** stated that **he** had been studying the writings of **Jeremiah** as well as of some other prophets, such as **Isaiah**. **He** knew from the study of these scrolls that the Babylonian Captivity would last **seventy years** (see the commentary on **Jeremiah Gu - Seventy Years of Imperial Babylonian Rule**). **He** also knew that **the seventy years** was nearly up. That much of the prophecy **he** understood. What **he** misunderstood was the chronology of prophetic events. After reading the prophecies of **Jeremiah, Isaiah**, and perhaps others, **he** thought that **the Messianic Kingdom** would be set up following **the seventy years** of captivity. **He** also knew from these **prophets** that the prerequisite for the establishment of **the Kingdom** would be **Isra'el's** confession of **her** sins. Hence, assuming that the Babylonian Captivity would be immediately followed by **the Kingdom**, **Dani'el** offered a prayer of confession for **Isra'el's** sins (see **Cx - Dani'el's Prayer**). Then **ADONAI** sent **Gabri'el** to correct **Dani'el's** misunderstanding (see **Cy - Gabri'el's Intervention**). **He** revealed to **Dani'el** the program of **God**, which would bring in **the Messianic Kingdom**. In a play on words, **Gabri'el** informed **Dani'el** that it was not going to be **seventy years** but **seventy-sevens of years** before **the Kingdom** would be established.<sup>285</sup>