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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.[284] 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.[285]