

Daniel 9 – Daniel’s Prayer and Gabriel’s Explanation

Hebrew¹ – Modified Translation of NAS95

Dan. 9:1 This occurred in the first year of Darius the son of Ahasuerus, of Median descent, who was made king over the kingdom of the Chaldeans.²

Dan. 9:2 in the first year of his reign, I, Daniel, observed in the books the number of the years which according to the word of the Lord to Jeremiah the prophet for the completion of the ruining of Jerusalem, i.e., seventy years.³

Cyrus the Great⁴

559-529 B.C.

Conquered Babylon in 539 B.C.

Darius the Mede

539-530 B.C.

Dan. 9:3 So I gave my attention to Adonai God to seek Him by prayer and asking, with fasting, sackcloth, and ashes.

Dan. 9:4 I prayed to Yahweh my God and confessed and said, “Alas, Adonai, the great and awesome God, who keeps His covenant and loyal love for those who love Him and

¹ **Daniel 1:1-2:4** is written in Hebrew, along with **8:1-12:13**. The rest of Daniel, **2:5-7:28**, is written in **Aramaic**.

² This is not the same as Darius the Great, i.e., Darius Hystaspis, who ruled Persia from 522-485 B.C. Apparently, there is no explicit evidence outside the Bible for this man, but he is most likely a “king” of Median descent, who was appointed ruler of the Babylonian region by Cyrus the Great, much like Herod the Great and his sons who were appointed by the Roman Senate and Emperors as rulers of the area of Israel and granted the title “king.” The word *dara* means king in Avestan Persian, allowing us to conclude that Darius was an honorific title much like even the Hebrew Messiah.

The date is 539-538 B.C. after Persia has conquered the Babylonian Empire and established Darius the Mede as king in Babylon. This is also 65 years after Daniel learned and interpreted Nebuchadnezzar’s dream in chapter 2. Therefore, Daniel is approximately eighty years old.

³ It was in 605 B.C. that Nebuchadnezzar first invaded Israel and when Daniel was taken captive and led into exile to Babylon. Later, in 587 B.C. and 586 B.C. the Babylonians destroyed Jerusalem and the temple respectively. Taking 605 B.C. as the starting point, the 70-year period that constitutes the “completion of the ruining of Jerusalem” would end in 536 B.C., the seventieth year.

Jeremiah was a prophet to the Kingdom of Judah in 627-586 B.C. The relevant passages in his book regarding “seventy years” when the Jews would live in exile in Babylon and one passage in Ezra that refers to Cyrus are—

Jeremiah 25:11 “This whole land will be a desolation (לְהִרְבֵּה) (εις ἀφαισισμόν) and a horror, and these nations will serve the king of Babylon seventy years. **25:12** Then it will be when seventy years are completed I will punish the king of Babylon and that nation,” declares Yahweh, “for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation (לְשִׁמְמוֹת עוֹלָם) (εις ἀφαισισμόν αἰώνιον). **25:13** I will bring upon that land all My words which I have pronounced against it, all that is written in this book which Jeremiah has prophesied against all the nations.”

Jeremiah 29:10 “For thus says Yahweh, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place. **29:11** For I know the plans that I have for you,’ declares Yahweh, ‘plans for welfare and not for calamity (לְרַעָה וְלֹא לְטוֹבָה) (εις ἀφαισισμόν αἰώνιον) to give you a future and a hope (יְהוָה יִתְקַן). **29:12** Then you will call upon Me and come and pray to Me, and I will listen to you (emphasis mine). **29:13** You will seek Me and find Me when you search for Me with all your heart. **29:14** I will be found by you,’ declares Yahweh, ‘and I will restore your fortunes and will gather you from all the nations and from all the places where I have driven you,’ declares Yahweh, ‘and I will bring you back to the place from where I sent you into exile.’”

Ezra 1:1 Now in the first year of Cyrus king of Persia [539 B.C.], in order to fulfill the word of Yahweh by the mouth of Jeremiah, Yahweh stirred up the spirit of Cyrus king of Persia, so that he sent a proclamation throughout all his kingdom, and also put it in writing, saying: **1:2** “Thus says Cyrus king of Persia, ‘Yahweh, the God of heaven, has given me all the kingdoms of the earth and He has appointed me to build Him a house in Jerusalem, which is in Judah. **1:3** Whoever there is among you of all His people, may His God be with him! Let him go up to Jerusalem which is in Judah and rebuild the house of Yahweh, the God of Israel; He is the God who is in Jerusalem.’”

⁴ **Babylonian Persian (Mede) Greek Syrian Greek Egyptian Greek Roman M.E. Messianic**

keep His commandments,⁵

Dan. 9:5 we have sinned, committed evil, acted wickedly, and rebelled, even turning aside from Your commandments and ordinances.

Dan. 9:6 “Moreover, we have not listened to Your servants the prophets, who spoke in Your name to our kings, our princes, our fathers, and all the people of the land.”⁶

Dan. 9:7 “Righteousness belongs to You, Adonai, but to us belongs open shame, as it is this day—to the men of Judah, the inhabitants of Jerusalem, and all Israel, those who are nearby and those who are far away in all the countries to which You have driven them, because of the violations of their legal obligations, which they have committed against You.”⁷

Dan. 9:8 “Open shame belongs to us, Yahweh, to our kings, our princes, and our fathers, because we have sinned against You.

Dan. 9:9 “To Adonai our God belong compassion and forgiveness, but we have rebelled against Him.

Dan. 9:10 We have not obeyed the voice of Yahweh our God, to walk in His teachings, which He set before us through His servants the prophets.”⁸

Dan. 9:11 “Indeed, all Israel has transgressed Your instruction and turned aside, not obeying Your voice. Therefore, the curse has been poured out on us, along with the oath which is written in the instruction of Moses, the servant of God, for we have sinned against Him.”⁹

Dan. 9:12 “As a result, He has confirmed His words which He had spoken against us and against our rulers who ruled us, to bring on us great calamity, because, under the whole heaven, there has not been done anything like what was done to Jerusalem.

Dan. 9:13 “As it is written in the instruction of Moses, all this calamity has come on us. However, we have not sought the face of the Yahweh our God by turning from our iniquity and giving attention to Your truth.”¹⁰

Dan. 9:14 “Therefore, Yahweh has kept the calamity in store and brought it on us,

⁵ In Genesis 12:1-3 God expresses His promises, i.e., His loyal love, towards Abraham and his descendants—that He will make them the most powerful nation in all history and that He will grant eternal life to Abraham and all those who imitate his belief.

In Exodus-Deuteronomy God made the Mosaic Covenant with the Jews that they might obey Him on the land of Israel according to its commandments as the means of their instructing the rest of the world. And Moses said to them in Deuteronomy 28:13, “Yahweh will set you as the head and not the tail, and you only will be above, and you will not be underneath, if you listen to the commandments of Yahweh your God, which I am commanding you today to observe to do them.” Here in this verse, God is promising that the Jews will exercise hegemony over all other nations if they obey the Mosaic Covenant from their hearts, which is what will finally happen when Jesus restores the Kingdom of Israel at his return.

⁶ Daniel is referring to Elijah, Elisha, Isaiah, Jeremiah, Hosea, Amos, and all the other prophets, including Moses.

⁷ Daniel is referring to the Jews of both the Assyrian exile from the northern Kingdom of Israel (722 B.C.) and the Babylonian exile from the southern Kingdom of Judah (605-586 B.C.). Their legal obligation was always to obey the Mosaic Covenant with proper inwardness, i.e., with circumcised hearts, and yet they rebelled against God instead.

⁸ The most important of these servants and prophets was Moses. Thus, Daniel is speaking mainly of the Mosaic Covenant along with what the other prophets said of the covenant during the history of the Jews prior to this time.

⁹ In Deuteronomy 28 God promises to curse the people of Israel, even exile them from the land of Israel and cause the Gentile nations to exercise hegemony over them, if they disobey the Mosaic Covenant. God has followed through on His threat by means of both the Assyrian exile of the 8th century B.C. and the Babylonian exile of the 7th/6th century B.C.

There is also [Deuteronomy 4:26-27](#), “I [Moses] call heaven and earth to witness against you today, that you will surely perish quickly from the land where you are going over the Jordan to possess it. You shall not live long on it, but will be utterly destroyed. [27](#) Yahweh will scatter you among the peoples, and you will be left few in number among the nations where Yahweh drives you.” Also see the whole paragraph of Deuteronomy 4:25-31.

¹⁰ Both the “instruction of Moses” and the “truth” of God are the Mosaic Covenant of Exodus-Deuteronomy.

because Yahweh our God is righteous with respect to all His actions which He has performed, and we have not obeyed His voice.¹¹

Dan. 9:15 “Now, Adonai our God, You who have brought Your people out of the land of Egypt with a mighty hand and have made a name for Yourself, as it is this day, we have sinned. We have been evil.¹²

Dan. 9:16 “Adonai, in accordance with all Your righteous actions, let now Your anger and Your wrath turn away from Your city Jerusalem, Your holy mountain. Because of our sins and the evil actions of our fathers, Jerusalem and Your people are a disgrace to all those around us.¹³

Dan. 9:17 “Consequently, now, our God, listen to the prayer of Your servant and to his requests, and for Your sake, Adonai, let Your face shine on Your ruined holy place.¹⁴

Dan. 9:18 “O my God, incline Your ear and hear! Open Your eyes and see our ruins and the city, which is called by Your name. We are not presenting our requests before You on account of our righteous deeds, but on account of Your great compassion.¹⁵

Dan. 9:19 “Adonai, hear! Adonai, forgive! Adonai, listen and take action! For Your own sake, O my God, do not delay, because Your city and Your people are called by Your name.”¹⁶

Dan. 9:20 I was still speaking, praying, and confessing my sin and the sin of my people Israel, thus presenting my request before Yahweh my God on behalf of the holy mountain of my God.

Dan. 9:21 While I was still speaking in prayer, the person Gabriel, whom I had seen in the vision previously, came to me in my extreme weariness about the time of the evening offering.¹⁷

Dan. 9:22 He gave me instruction, talked with me, and said, “O Daniel, I have now come

¹¹ God has brought the disaster of the two Assyrian and Babylonian destructions and exiles on the Jews because of two factors—1) His faithfulness to His own word that He would do so if they disobeyed Him, and 2) their disobedience.

¹² Daniel knows and identifies God as the sole savior of the Jewish people from their slavery in Egypt, which occurred 950 years earlier around 1500 B.C.

¹³ God is a God of justice, who exercised His justice towards the nation of Israel on account of their disobedience. And He warned them in the Mosaic Covenant that He would. Now, Daniel is seeking His mercy and forgiveness for all his people and for the city of Jerusalem, God’s dwelling place, i.e., specifically in the temple.

We see how prominent the city of Jerusalem, God’s “holy mountain,” along with the Jewish people themselves, are in Daniel’s thinking. God through Gabriel will also consider it prominent in the verses below, vs. 20-27.

¹⁴ “Your ruined holy place” (מְקוֹם הַקֹּדֶשׁ הַשְּׁמָדָה) (τὸ ὄρος τὸ ἅγιόν σου τὸ ἔρημον) is both Jerusalem and the destroyed temple in Jerusalem. The Hebrew word שָׁמַד (=destroy, ruin, devastate) is used five times in Daniel 9 – vs. 17,18,26, & 27 (2x).

¹⁵ Daniel understands properly that it is impossible for sinful human beings to earn God’s approval and, certainly, His grace and mercy. By using the plural pronoun “we,” Daniel assumes that his fellow Jews, at least those with changed hearts and proper inwardness, have been and will continue to request of God the same things that he is and in the same manner that he is.

¹⁶ Daniel’s final appeal is based on the fact that the Jews and Jerusalem are so intimately connected to God, because this is what God has chosen from the time of Abraham and the Abrahamic Covenant, that they are His chosen people and city respectively. So, certainly, God will defend His own good reputation and fulfill His promise to the Jews to bring them back from captivity after 70 years and eventually turn them into a changed-heart people who are the “great nation” of Genesis 12:1-3, exercising hegemony over all the Gentile nations according to Deuteronomy 28. However, this latter promise God will not fulfill until the end of this age when Jesus returns and restores the Kingdom of Israel.

¹⁷ Cf. Daniel 8:16ff. This is most likely the same Gabriel who appears to Zacharias, the father of John the Baptist, and to Mary, Jesus’ mother, in Luke 1.

Even though the temple no longer exists, Daniel keeps track of time according to what he would normally be doing in Jerusalem by bringing sacrifices and offerings to God at the temple.

forth to give you insight with understanding.

Dan. 9:23 “At the beginning of your requests, the command was issued, and I have come to tell you, because you are chosen for mercy. Therefore, give heed to the message, and gain understanding of the vision.¹⁸

Dan. 9:24 “Seventy weeks have been specified for your people and your holy city, to finish the transgression, to make an end of sins, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place.¹⁹

¹⁸ While other commentators state that Daniel is highly esteemed by God because of his faithfulness and commitment to prayer, it makes more sense in the light of the Septuagint translation of **בְּכִינִי הַמְנוּחָה הַזֶּה** (“because you are precious”) with **ὁτι ἐλεεινός εἰ** (“because you are in need of mercy/compassion”) to consider Gabriel’s saying that, while Daniel is desirable (**רָמִיָּה**), it is because God has chosen him as someone whom He is using for these very special moments of conveying information through visions in Babylon at that time. In other words, Daniel’s high esteem is not because of anything which Daniel has done in and of himself, but because of God and His sovereign choices, which have made Daniel a man of authentic belief, good character, and obedience to God’s instructions and commandments.

¹⁹ Previously in v. 2 Daniel referred to the **70 years** during which the Jews would remain in exile in Babylon. Now Gabriel speaks of **70 “weeks.”** It makes the most sense to interpret the word “weeks,” which normally comprises **7 days**, as symbolic of **7 years**. Therefore, **70 “weeks” = 70 x 7 years = 490 years**. See below in the next notes for v. 26-27 for the complete explanation of the **490 years**.

The Expositor’s Bible Commentary interprets “your people” and “your holy city” (**עַמְּךָ וְעִירְךָ הַקְּדוֹשָׁה**) (**ἐπὶ τὸν λαόν σου καὶ ἐπὶ τὴν πόλιν Σιων**) as all *mankind*. This does not make sense, especially when Gabriel is speaking directly to Daniel after he has prayed for God’s promise through Jeremiah to *the Jewish people*. Daniel requests that God will remain faithful to *the people of Israel* for their return to the land of Israel after the Babylonian exile. Therefore, here Gabriel is saying that God will give *the Jewish people 490 years* to repent and become authentic believers in Him after His judgment on them for their disobedience, which resulted in the Assyrian and Babylonian destructions of the Kingdom of Israel and Kingdom of Judah respectively. If the Jews do not repent and obey God properly after **490 years** by “finishing the transgression” (i.e., choosing not to rebel against God’s commandments), by “ending sin” (i.e., bringing an end to their pursuits that are sinful), by “making atonement for their iniquity” (i.e., becoming genuinely repentant), by “bringing in everlasting righteousness” (i.e., becoming an entire people of perpetual changed hearts), by “sealing up vision and prophecy” (i.e., fulfilling all the good things that God has promised of the Jews), and by “anointing the most holy one” (i.e., considering the temple as truly a sacred place), there will come another judgment of destruction on Jerusalem and them—as described in vs. 26-27 of this chapter.

To be more complete with respect to the phrases in this verse, the EBC interprets “finish the transgression” (**הַפְּשִׁיעַ הַגָּדוֹל**) (**συντελεσθῆναι τὴν ἀμαρτίαν**) and “make an end of sin” (**וְעָלְמָה הַחַטָּאת**) (**καὶ τὰς ἀδικίας σπανίσαι**) as bringing about an end to *mankind’s* sin and rebellion, which the commentator considers to occur with the arrival of the millennial kingdom of the Messiah near the end of history. However, I think that it makes more sense to interpret Gabriel as speaking of *the Jews’* setting aside their own rebellion against God by repenting and committing themselves to following appropriately the Mosaic Covenant *before* the Messiah’s *first* appearance (see below regarding v. 25). The EBC also interprets “make atonement for iniquity” (**וְעָלְמָה הַחַטָּאת**) (**καὶ ἀπαλείψαι τὰς ἀδικίας**) as the crucifixion of the Messiah for the sake of all mankind. However, it makes more sense that Gabriel is referring to *the Jews’* humbling themselves properly and inwardly so that they make appropriate sacrifices to God for their sin against Him, even embracing their Messiah, Jesus of Nazareth, when he first appears.

The EBC also interprets “bring in everlasting righteousness” (**וְעָלְמָה הַחַטָּאת**) (**καὶ δοθῆναι δικαιοσύνην αἰώνιον**) as the conformity of *all human society during the millennial kingdom* to biblical morality as the opposite situation of only brief periods when this has occurred in human history. However, it makes more sense that Gabriel is referring to *the Jews’* perpetually changing their hearts that results in eternal forgiveness and “justification,” i.e., mercy, from God. The Septuagint translates this phrase, “and be given eternal (aionic) *dikaioSunay*,” i.e., justification.

The EBC also interprets “anoint the most holy place” (**וְעָלְמָה הַחַטָּאת**) (**εὐφρᾶναι ἅγιον ἅγιον**) as the consecration of *the far distant millennial temple*. However, it makes more sense that Gabriel is referring to *the Jews’* attributing to *the upcoming Jerusalem and the temple*, which they will build when they return to Jerusalem after the Babylonian exile, the respect that these places deserve because God has instructed them to do so in the Mosaic Covenant, with Jerusalem as the eventual capital of the Messianic Kingdom and the temple as God’s perpetual dwelling place among His people, the Jews.

Therefore, I am interpreting these comments as not referring to how human society will be after Jesus’ crucifixion and

Dan. 9:25 “Therefore, know and discern that, from the issuing of the order to restore and rebuild Jerusalem until Messiah the Prince, there will be seven weeks and sixty-two weeks. It will be built again, with plaza and moat, even in times of distress.”²⁰

Cyrus the Great	559-529 B.C.
Conquered Babylon in 539 B.C.	
Darius the Mede	539-530 B.C.
Cambyses, Cyrus’ elder son, who conquered Egypt	529-523 B.C.
Guamata, Pseudo Smerdis, Cyrus’ younger son	523-522 B.C.
Darius Hystaspis, who invaded Greece	522-485 B.C.
Lost the Battle of Marathon (490 B.C.)	

during his reign on earth during the millennial kingdom of Revelation 20, but as referring to the period of 490 years when *the Jews* will have the opportunity to change their hearts and obey Yahweh properly according to the Mosaic Covenant so as not to incur His wrath and the destruction again of the soon to be rebuilt Jerusalem and temple. We will see that the end of this period of 490 years will be approximately A.D. 33/34, 3½ years after the crucifixion of the Messiah. Then, because the Jews fail to meet the conditions in this verse within 490 years, God will again bring about the destruction of Jerusalem and the temple by the Romans 36/37 years later in A.D. 70.

²⁰ This verse is saying very simply that the time between an order/deed that someone issues for *the Jewish people* to rebuild Jerusalem AND something regarding the Messiah/Anointed One will be a total of 7+62=69 “weeks,” which is 69 x 7 years = 483 years. Obviously, the 483 years is 69 “weeks” of the 70 “weeks” of v. 24, which is to say 1 “week” (=7 years) short of the 70 “weeks” (=490 years).

But three questions: 1) What does Gabriel mean by dividing up the 69 “weeks” into two segments—7 “weeks” and 62 “weeks”? 2) Exactly when did the “order to restore and rebuild Jerusalem” take place? 3) What comes at the end of the total 70 “weeks” (=490 years)? We will answer this third question after analyzing vs. 26-27. In the meantime...

First, I think that the 7 “weeks” (=49 years) refers to the time that it will take the Jews to rebuild Jerusalem, because they will have to do so “even in times of distress,” meaning while they experience significant hostility from their enemies and opposition to their efforts (cf. Ezra 4 regarding rebuilding the temple; Nehemiah 4,6 regarding rebuilding the city). Then, it will be another 62 “weeks” (=434 years) before something having to do with “Messiah the Prince” occurs, for a total of 69 “weeks” (=483 years) from the date of the “order...until the Messiah the Prince.”

Second, there are at least two possibilities for when the “order” took place—

1) According to 2 Chronicles 36:22,23 & Ezra 1:1-4, Cyrus the Great of Persia (559-529 B.C.) gave the order to rebuild the temple (and by implication, the city of Jerusalem) in his first year, which would be his first year in reigning over Babylon after conquering it in 539 B.C. If this is the “order” to which Gabriel is referring, then: the construction of the city of Jerusalem and the temple end on 539 B.C. + 49 years = **490 B.C.**, and the date of “Messiah the Prince” occurs on 539 B.C. + (7 “weeks” + 62 “weeks” = 69 “weeks” = 483 years) = **56 B.C.**, which is too soon for the date of Jesus’ appearance on the scene in Israel and therefore does not make sense.

2) According to Ezra 7:12-26 (and interpreted in Ezra 9:9, “For we are slaves. Yet, in our slavery, our God has not forsaken us. Instead, He has extended lovingkindness to us in the sight of the kings of Persia, to give us reviving to raise up the house of our God, to restore its ruins, and to give us a wall in Judah and Jerusalem.”) and a little less than a hundred years later in 457 B.C., Artaxerxes I of Persia (464-424 B.C.) issued a decree for Jerusalem and its walls to be rebuilt now that its temple was in place (finished on 12 March 515 B.C. – cf. Ezra 6:15). If this is the “order” to which Gabriel is referring, then:

the construction of the city of Jerusalem (and the temple) end on 457 B.C. + 49 years = **408 B.C.**, and the date of “Messiah the Prince” occurs on 457 B.C. + (7 “weeks” + 62 “weeks” = 69 “weeks” = 483 years) = **A.D. 27**, which is when Jesus is baptized by John the Baptist and begins his public ministry, which does make sense.

Ezra arrived in Jerusalem in 457 B.C. (cf. Ezra 7:1-10), the seventh year of Artaxerxes I and the year he issued his decree. And Nehemiah, cupbearer to Artaxerxes I, arrived 12-13 years later in 445-444 B.C., so that the walls, moat, and streets of Jerusalem were completed in **408 B.C.** This would be 151 years after Cyrus first announced in 539 B.C. that the Jews were to return to the land of Israel and rebuild their temple and 49 years after the similar decree regarding the city of Jerusalem in 457 B.C. by Artaxerxes I.

Thus, God through Gabriel is saying that (7 + 62=69) x 7 years = 483 years will be the total time from the decree for the Jews to return to Jerusalem and rebuild the city in **457 B.C.** until the arrival of the Messiah, i.e., before he breaks onto the scene when he is baptized by John the Baptist in **A.D. 27**. There will be 7 x 7 years = 49 years, during which the Jews will rebuild the city by 408 B.C., and then 62 x 7 years = 434 years before the arrival of the Messiah in A.D. 27, so that **457 B.C. + 483 years = A.D. 27**.

Xerxes, who invaded Greece	485-464 B.C.
Lost the Battles of Artemisium and Salamis (480 B.C)	
Artaxerxes I	464-424 B.C.
Darius II	423-404 B.C.
Artaxerxes II	404-359 B.C.
Artaxerxes III	359-338 B.C.
Arses	338-336 B.C.
Darius III	336-331 B.C.

Dan. 9:26 “Then, after the sixty-two weeks, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the holy place. Its end will come with a flood. Even to the end there will be war. Desolations are determined.”²¹

Dan. 9:27 “And the covenant with the many will remain strong for one week. But in the middle of the week the sacrifice and grain offering will cease. And on the wing of abominations there will be the one who devastates, even up to a complete destruction. And that which has been determined will pour out on the one being ruined.”²²

²¹ The Expositor’s Bible Commentary interprets “the people of the prince” as referring to the Romans under General Titus who destroy Jerusalem in A.D. 70, and that this is 43 years after the end of the 69th “week,” so that the 70th “week” of v. 27 that involves even greater destruction than that in A.D. 70 will take place in the far distant future just before Jesus returns—as described by also the last three sentences in v. 26, “Its end will come with a flood,” etc. and as described by Jesus in the Olivet Discourse of Matthew 24:7-24.

However, I think that both v. 26 & v. 27 refer to only Jesus’ first appearance and the Roman’s destruction of Jerusalem in A.D. 70.

Gabriel is saying in v. 26 that, after the 69th “week” (7 “weeks” + 62 “weeks” = 483 years), the Messiah will have come but then he will “be cut off,” i.e., crucified and killed. In other words, sometime during the 70th “week,” i.e., during the 7 years after A.D. 27, Jesus will be crucified, which did occur in A.D. 30. Then, once the 70th “week,” i.e., the final 7 years of the 490 years, ends, God will bring about again the destruction of Jerusalem and the temple. This will result in the presence of “the people of the prince who is to come,” the Romans and General Titus, and they “will destroy the city” of Jerusalem “and the holy place” of the temple, which occurs in A.D. 70.

Therefore, the “end” (ἔσχατος) (συντελεία) that “will come with a flood” in this verse is the end of Jerusalem in A.D. 70 by the “flood” of Roman soldiers. Plus, at “the end there will be war” between the Jews and the Romans. And “desolations” that “are determined” will lead up to and include the destruction of both Jerusalem and its temple. In other words, God will once again bring about His judgment on the Jews, Jerusalem, and the temple. Not only will the city and its buildings be destroyed, but the combination of what the Romans do in A.D. 70 and during the second rebellion in A.D. 132-135 will result in 580,000 Jews being killed and 50 fortified towns and 985 villages being destroyed, so that the rest of the Jews are exiled from the land, never to return in any great number until the late 19th century and the Zionist Movement.

²² The Expositor’s Bible Commentary interprets the first sentence of v. 27 as referring to the last days of the present age, when the ruler of the “Roman” people will make a covenant with the believing Jews for 7 years, permitting them for only half the seven years to make sacrifices to God in obedience to the Mosaic Covenant. This same ruler then becomes “the one who makes desolate,” the Antichrist and world dictator, who resorts to violence to carry out his ruthless despotism until Jesus returns soon after and destroys him.

However, I think that it makes more sense and is more coherent with vs. 24-26 to interpret this verse as continuing to refer to the time of Jesus’ first appearance and to *God’s* (not the Antichrist’s) faithfulness to His “covenant” and decree of v. 24, where He stated that the Jews have “seventy weeks,” i.e., 490 years to repent and obey Him properly. In conjunction with this “covenant” and decree, the covenant, and therefore God, “will remain strong” towards “the many” Jews for the entire 7-year period of the final 70th “week” of the total 490 years that began in 457 B.C. when Artaxerxes I of Persia issued his decree to rebuild Jerusalem as mentioned in v. 25 and that ends in A.D. 34. This is also the way the Septuagint translates the first part of this verse, καὶ δυναστεύσει ἡ διαθήκη εἰς πολλούς (=“and the covenant will hold power/true for the many”).

Nevertheless, “in the middle of the week,” that is to say, half way through the final 7 years of the 490 years, “the

Summary and Ramifications of Verses 24-27

Verse 24 – God declares that the Jews have “seventy weeks” to repent and obey Him properly.
 “seventy weeks” = $70 \times 7 \text{ years} = 490 \text{ years}$

Verse 25 – God declares that there will be “seven weeks” plus an additional “sixty-two weeks” between the order in 457 B.C. by Artaxerxes I of Persia to rebuild Jerusalem AND the arrival of the Messiah on the scene on the land of Israel in A.D. 27 when Jesus is baptized by John the Baptist.

“seven weeks” = $7 \times 7 \text{ years} = 49 \text{ years}$

“sixty-two weeks” = $62 \times 7 \text{ years} = 434 \text{ years}$

“seven weeks” + “sixty-two weeks” = $49 \text{ years} + 434 \text{ years} = 483 \text{ years}$

Verse 26 – God declares that after the “sixty-two weeks,” which are after the “seven weeks,” the Messiah will be killed, resulting in the destruction of Jerusalem, which we know takes place in A.D. 70 by the Romans.

Verse 27 – God declares that He will remain faithful to His promise to hold off on judging the people of Israel until the very end of the “seventy weeks” and that the death of the Messiah will occur half way through the final “week” of the “seventy weeks,” after which Jerusalem will be destroyed by the Romans in A.D. 70, and the people will be killed and expelled from the land of Israel during A.D. 132-135 (until the 19th century and the Zionist movement).

Therefore:

“seventy weeks” (490 years) extend from 457 B.C. to A.D. 34

“seven weeks” (49 years) extend from 457 B.C. to 408 B.C.

“sixty-two weeks” (434 years) extend from 408 B.C. to A.D. 27

The last “week” (7 years) extends from A.D. 27 to A.D. 34

Therefore, from the latest date to the earliest date:

A.D. 34 is the end of God’s promise to forego judging the people of Israel if they will only obey Him properly—with changed hearts, authentic belief, and obedience.

A.D. 30, half way through the 70th “week,” is the date of the death of the Messiah.

A.D. 27 is the arrival of the Messiah on the scene on the land of Israel.

408 B.C. is the completion of rebuilding Jerusalem and the temple.

457 B.C. is the date of the order by Artaxerxes I of Persia to rebuild Jerusalem.

539 B.C. is the date of Daniel’s prayer and God’s response through Gabriel.

sacrifice and grain offering will cease.” And how will this happen? By means of the death of the Messiah. According to the author of Hebrews, Jesus’ crucifixion demonstrates the uselessness of animal sacrifices and offerings stipulated by the Mosaic Covenant, because it is only his sacrifice and offering on the cross that is capable of appeasing God’s wrath and rescuing sinners from His eternal condemnation. In this way, the animal sacrifices are supposed to “cease” having any eternal efficacy in the minds of the Jews.

Then, “on the wing of abominations,” which are all the rebellious acts by the Jews against their Messiah that culminate in his crucifixion, “there will be the one who devastates.” I think that Gabriel is again referring to the Roman General Titus who will destroy Jerusalem in A.D. 70 as God’s response of judgment on the Jews for putting Jesus to death. And this will be “even up to a complete destruction” of the city and its temple.

The last sentence of v. 27 is somewhat difficult to translate. But I think that Gabriel is saying that God’s plan to destroy the city of Jerusalem will happen just as He predicts and as a consequence of the Jews’ not repenting and obeying Him as He required during the entire “seventy weeks” of the 490 years since the order and decree by Artaxerxes I in 457 B.C. to rebuild Jerusalem. Gabriel is saying that the Romans will definitely and completely destroy Jerusalem in A.D. 70, which ends up being 40 years after the Messiah’s death in A.D. 30, which is the middle of the last 7-year period of the “seventy weeks.”

Additional Notes

Regarding Daniel 9:2 – Here is an interesting comment by the Expositor’s Bible Commentary, “It is significant that [Daniel] included the written prophecies of Jeremiah as inspired Holy Scripture, even though Jeremiah had died only a few decades before (probably as a martyr in the Jewish refugee colony at Tahpanhes, Egypt). Even before any formal ecclesiastical endorsement had been accorded the Book of Jeremiah by an official council, Daniel recognized that Jeremiah’s writings were inspired of God and therefore inherently trustworthy and dependable” (emphasis mine).

Apparently, the author of the commentary relies on “official” and “church” meetings of purportedly leaders of Judaism and/or Christianity to make his decisions for him about what documents are biblical, thus also implying that a church council in the early centuries of Christianity was necessary to choose which documents are apostolic and deserve to be in the New Testament. However, in my opinion, there is no rational basis to conclude that “an official council” is necessary to determine whether or not a document is from God. Any individual can and should do this for himself. In fact, this is what Daniel is doing, and we should all follow his lead and do our own homework and due diligence to decide which authors of written documents in human history are divinely prophetic, meaning that they are truly speaking for God so that their writings are from God as inerrant truth and should be included in the Bible. This is not an easy task, but one incumbent on each one of us as rational human beings.

Helpful verses in Isaiah regarding Cyrus the Great of Persia (559-529 B.C.) –

[Isaiah 44:28](#) – “It is I [God] who says of Cyrus, ‘He is My shepherd! And he will perform all My desire.’ And he declares of Jerusalem, ‘She will be built,’ and of the temple, ‘Your foundation will be laid.’”

[Isaiah 45:1-7](#) – 1 “Thus says Yahweh to Cyrus His anointed (לְמַשְׁחִיָּהוּ) (ὁ χριστῷ μου) [His Messiah/Christ], whom I have taken by the right hand, to subdue nations before him and to loose the loins of kings, to open doors before him so that gates will not be shut: 2 ‘I will go before you and make the rough places smooth. I will shatter the doors of bronze and cut through their iron bars. 3 I will give you the treasures of darkness and hidden wealth of secret places, so that you may know that it is I, Yahweh, the God of Israel, who calls you by your name. 4 For the sake of Jacob My servant, and Israel My chosen one, I have also called you by your name. I have given you a title of honor though you have not known Me. 5 I am Yahweh, and there is no other. Besides Me there is no God. I will gird you, though you have not known Me, 6 that men may know from the rising to the setting of the sun that there is no one besides Me. I am Yahweh, and there is no other, 7 the One forming light and creating darkness (יֹצֵר אֹרֶךְ וּבֹרֵא חֹשֶׁךְ) (ἐγὼ ὁ κατασκευάσας φῶς καὶ ποιήσας σκότος), causing [making] well-being and creating calamity (עֹשֶׂה שְׁלֹמֶם וּבֹרֵא רָע) (ὁ ποιῶν εἰρήνην καὶ κτίζων κακά). I am Yahweh who does all these.”