



**Daniel's 70 Weeks, Dan 9:24-25: From the Decree of Artaxerxes, Neh 2:7-8, to Palm Sunday, Matt 21:1-11, is 483 Years; Timeline & Chronologies of Dan 9:24-27**

In Daniel 9:24-27 the archangel Gabriel presents a timetable for the First Advent of Messiah and events following His crucifixion. The archangel begins his prophecy to Daniel by identifying the historical event that sets this prophetic clock into motion:

**Daniel 9:24 -** “Seventy weeks are determined [ **חַתַּח** *chathach*: to cut out of time ] for your people and for your holy city, to finish the transgression [ **תַּמְּוֵת** *terminat*: to terminate the 5th cycle of discipline ], to make an end to sin [ **וּבַרְזָא** *barza*: the baptism of fire for the Jews ], to make atonement for iniquity [ **וּבְרִשְׁוֹת** *brishvot*: the regathering of the Diaspora ], to bring in everlasting righteousness [ **וּבְרִשְׁוֹת** *brishvot*: resurrection of Old Testament saints ], to seal up vision and prophecy [ **וּבְרִשְׁוֹת** *brishvot*: terminate the dispensation of Israel ], and to anoint the most holy place [ **וּבְרִשְׁוֹת** *brishvot*: the Lord's dedication of the millennial Temple ].

**v. 25 -** “Know [ **יָדָע** *yatha*: to concentrate under Grace Apparatus for Perception ] therefore and understand [ **וַיִּשְׂכַּח** *sachal*: to perceive in the kardia ], that from the going forth of [ 1 ] the command [ **וְהָיָה** *haya*: See **Nehemiah 2:7-8** ] to restore and build Jerusalem until [ 2 ] Messiah the prince; there shall be seven weeks [ **שִׁבְעָה** *shavua*: seven heptads of years:  $7 \times 7 = 49$  years ] and sixty-two weeks [ **וּשְׁשִׁים וּשְׁנַיִם** *sheshim v'shnanaim*:  $62 \times 7 = 434$  years ]; the street shall be built again, and the wall, even in troublesome times [ **וּבְרִשְׁוֹת** *brishvot*: satanic assaults ].”

The “command” refers to a decree issued by Artaxerxes Longimanus \ärt-a-zerk' sēz län-jim' a-nas\ to Nehemiah in Nehemiah 2:8. The date has been established by archaeological evidence to be Nisan 5 (March/April) 444 or 445 B.C.

**Nehemiah 2:7 -**Furthermore, I (Nehemiah) said to the king (Artaxerxes), “If it pleases the king, let letters be given to me for the governors of the region beyond the River (Euphrates), that they must permit me to pass through till I come to Judah,

**v. 8 -** and a letter to Asaph *lā' saf* the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy.” And the king granted them to me according to the good hand of my God upon me.

This last sentence of Nehemiah 2:8 is referenced by Gabriel in Daniel 9:25 by the phrase, “from the going forth of the commandment to restore and rebuild Jerusalem.”

A chronology of events is now outlined by Gabriel. He divides these events into three segments which begin with the decree of Artaxerxes on Nisan 5, 444/445 B.C. The first segment describes the time it takes Nehemiah and Ezra to rebuild Jerusalem as “7 weeks”; and the time from the city's completion up to the day Jesus of Nazareth proclaims himself to be Messiah in Matthew 21:1-11, as “62 weeks.”

The English word “weeks” is a source of constant confusion for some theologians. The Hebrew word is the plural noun:



שָׁבֻעַ *shavua'* - "groups of seven"

The best English word to translate this term is "heptads" which also means "groups of seven." The question is what is the grouping? Is it days, literal weeks, or years? The context instructs us and we get help from:

Harris, R. Laird (ed.). *Theological Wordbook of the Old Testament*. (Chicago: Moody Press, 1980), 2:899:

This term always indicates a period of seven. In Daniel 9:24-27 it denotes a period of seven years in each of its appearances in these four verses. This is proven by the context wherein Daniel recognizes that the seventy-year period of captivity is almost over.

Gabriel thus indicates in verse 24 that the people of Israel have a period of "seventy weeks" remaining in their dispensation. Since "weeks" refers to a group of seven years then the time remaining is 490 years. A summary is provided by:

Thieme, R. B., Jr. *Anti-Semitism*. 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 1991), 81:

In 444 B.C., dating from the decree by Artaxerxes Longimanus (Nehemiah 2:1-8) to restore and build Jerusalem, the Jews were promised 490 more years to evangelize other nations (Daniel 9:24-26). The term "seventy weeks" used by Daniel refers to a literal period of 490 years. However, 7 years short of the time allotted to them for this particular operation, the cross occurred—Messiah was "cut off" as prophesied in Daniel 9:26—and the Jewish Age was halted. But God still owes Israel 7 more years, and He will keep that promise during the Tribulation, ... or that "seventieth week" of Daniel 9.

In Gabriel's disclosure he mentions a period of "seven weeks," or 49 years that will transpire from the decree of Artaxerxes until the reconstruction of Jerusalem is completed followed by a period of "62 weeks," or 434 years until the public appearance of Messiah. When we add 49 and 434 we don't get 490 but 483 instead. Consequently, there is yet "one week" or 7 years left to be disclosed.

This passage is the source of a hermeneutical debate. Some identify other biblical decrees as the starting point for Daniel's seventy weeks. But Gabriel specifically makes reference to the reconstruction of the "streets" and the "wall" which the others do not reference.

Further, when the prophecy is taken to be literal 360-day years (as per the Jewish lunar calendar) then the timetable works out. The research has been done by Sir Robert Anderson in his book *The Coming Prince*.

A summary of Anderson's conclusions are provided by:

Walvoord, John F. *Daniel*. (Chicago: Moody Press, 1971), 228:

Sir Robert Anderson has made a detailed study of a possible chronology for this period beginning with the well-established date of 445 B.C. when Nehemiah's decree was issued and culminating in A.D. 32 on the very day of Christ's triumphal entry into Jerusalem shortly before His crucifixion. Sir Robert Anderson specifies that the seventy sevens began on the first Nisan, March 14, 445 B.C. and ended on April 6, A.D. 32, the tenth Nisan. The complicated computation is based upon prophetic years of 360 days totaling 173,880 days. This would be exactly 483 years according to biblical chronology. (Anderson, *The Coming Prince*, 158)



That Sir Robert Anderson is right in building upon a 360-day year seems to be attested by the Scriptures. It is customary for the Jews to have twelve months of 360 days each and then to insert a thirteenth month occasionally when necessary to correct the calendar. The use of the 360-day year is confirmed by the forty-two months of the great tribulation (Revelation 11:2; 13:5) being equated with 1,260 days (Revelation 12:6; 11:3). While the details of Anderson's arguments may be debated, the plausibility of a literal interpretation, which begins the period in 445 B.C. and culminates just before the death of Christ, makes this view very attractive.

No one today is able dogmatically to declare that Sir Robert Anderson's computations are impossible. Accordingly, the best explanation of the time when the sixty-nine sevens ended is that it occurred shortly before the death of Christ anticipated in Daniel 9:26 as following the sixty-ninth seven.