

DANIEL'S CHAPTER NINE PROPHECY (VISION)

UNITS OF MEASURE IN PROPHECY..HEBREW IDIOMS

There are many units of measure talked about as time in the Book of Revelation and Daniel. When we see the different prophecies involving time, we are always looking for the common denominator to relate it to our time. In our culture, we relate everything to time as in a 24 hour period. This was not the thinking in Hebrew.

Whenever we use a unit of measure, we must consider whether they are concrete or abstract numbers. Concrete numbers are precise, and very literal, whereas abstract numbers are vague. In end time prophecies we have lots of both abstract and concrete numbers we must pay close attention to.

Time...times is in reference to years. Times, a time (one year) and half a time for example are abstract units of measure. When a specific number like 1290 days is used it is a concrete number. Forty two months that the anti-messiah will be in power is less than 1260 days. In other-words the anti-messiah doesn't come to power at the very beginning of the 1290 day period, but shortly afterwards.

Evenings..mornings.. the prophecy of 2300 evenings and mornings for example; this cannot be compared to 2300 times (Dan. 8:14) 1150 days and nights.

Year can be specifically talking about one biblical lunar year or one leap year, depending on its context. We don't think of lunar cycles anymore, we think of a concrete period of time; 365 days. So when we look at biblical prophecies we must think Hebrew, not Greek.

Jubilee year is fifty lunar years, so when a jubilee is mentioned in prophecy we must keep that fifty year period of time in its correct context.

Months is a very specific measurement of time connected directly to the lunar cycle. It cannot however be directly connected to days because of leap years.

Days can be a very specific length of time as in the Sign of Jonah; three days and three nights (Matt. 12:40), and yet it can be looked at as an abstract length of time as in the phrase "in the last days", or "in those days". Days 1260 (Rev. 12:6, 11:3), 1290 (Dan. 12:11), 1335 (Dan. 12:11-12), are specific time measurements that cannot be compared exactly with months or years. It is like comparing meters to yards, they are similar, but yet different and distinct. They are completely different units of measure.

Hours can be looked at in exactly the same manner as days. In Hebrew thinking the term "hour" is a very abstract (vague) thing, not a concrete term. In our culture an hour is 60 minutes, but in Hebrew an hour is just a period of time that something is happening in. An hour is precisely 60 minutes from a concrete way of looking at it, but it can also be an unknown (undetermined) length of time used vaguely, as in "an hour is coming" (John 5:28).

Half an hour. A half an hour is simply a shorter period of time something is happening in. Like saying a period of time and a shorter period of time. These expressions can mean 60 or 30 minutes, but they are not necessarily referring to exactly 60 or 30 minutes.

Whenever we use a unit of measure, we must consider whether they are concrete or abstract numbers. Concrete numbers are precise, and very literal, whereas abstract numbers are vague. In end time prophecies we have lots of both abstract and concrete numbers we must pay close attention to. Times, a time (one year) and half a time for example are abstract units of measure. When a specific number like 1290 days is used it is a concrete number. Forty two months that the anti-messiah will be in power is less than 1260 days. In other-words the anti-messiah doesn't come to power at the very beginning of the 1290 day period, but shortly afterwards.

When we see the different prophecies involving time, we are always looking for the common denominator to relate it to our time. In our culture, we relate everything to time as in a 24 hour period. This was not the thinking in Hebrew.

The prophecy recorded in Daniel chapter nine is known to many as the most prophetically significant of all scriptures. The following is one understanding of Daniel's chapter nine prophecy. There are many ideas as to what it means, this is a commonly held belief. After you read it you will see a whole new perspective of what it really means. Let's have a look.

Dan. 9:24 *"Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place"* (NAS). The word "weeks" here is referring to seventy Feast of Weeks.

Dan. 9:25-26 *"So you are to know and discern that from the issuing of a decree 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. 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 sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined."*



Dan. 9:27 "And he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is **decreed**, is poured out on the one who makes desolate." (NAS)

In Daniel's prophesy he stated 70 Feasts of Weeks, rather than 70 years because he wanted us to focus on the Feast, not the years. The word "decreed" is pointing us to the Feast of Shavuot which is also called the Feast of Proclamation. This is referring back to the prophesy of **Dan. 9:24** "**Seventy Feasts of Weeks have been decreed for your people and your holy city**".

The "he" is called an ambiguous antecedent. To understand who the pronoun "he" is, one must look in the previous verse. The writer is pointing back to the previous verse. The writer is giving a clue who he is referring to because of the last subject in the verse; the "**prince who is to come**". Is the "he" referring to the "Messiah being cut off" mentioned in the first part of the verse or the "prince who is to come" mentioned in the last part of the verse? **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 sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.**" The "he" is referring to the "prince who is to come", the anti-Messiah as we know him, not the Messiah that was earlier described.



What is translated in Hebrew as "weeks" (shavuiim), verse twenty four, can also be translated as "Shavuot" meaning Feast of Weeks (Pentecost). Shavuiim is Shavuot but in a male gender. Shavuot is the female gender interpretation. **All the Feasts of Yah are considered gifts, referred to in the female gender because they are considered to be gifts from the groom to the bride. Even to this day we see the bridegroom giving gifts to his bride prior to the marriage ceremony. This is what we call the**

engagement ring. Shavuot made plural (if I want to give you a bunch of gifts of Feasts) is "shavuim". There is no "S" to make it plural, in Hebrew. This prophesy is about seventy Feasts of Shavuot, which is seventy years. If the 70 is referring to Feasts of Weeks, then we are looking at 70 years, which is the last generation after 1948. Both Messiah and Moses spoke of the last generation. Yeshua said *"that generation shall not pass away until all these things have been completed"*.

This 70 Weeks prophesy in Daniel has not been understood for generations because the Christians do not keep the Feast of Weeks and that term is completely foreign to them. In this Hebrew Roots (Messianic) age people now know exactly what is meant when weeks is mentioned. For the first time in many many years, His born again people know what Weeks means. Yes, the Orthodox Jews have been keeping these Feasts for years, but the so-called Christian church has distanced themselves from anything Jewish for hundreds of years now. The Christians know nothing about the Feast of Weeks, even though they often refer to Pentecost. That is an example of why Daniel was told that the prophesy would be sealed up until knowledge would increase. That time is now.

All of this makes sense because the Feast of Weeks is also called "The day of Proclamation". This is when the holy spirit and torah were both given, proclaimed. Dan 9:25-26 is a proclamation. Yah will make another proclamation and it will happen after the tribulation when we celebrate the first feast of weeks.

The marker for the counting of the years starts on the Feast of Weeks (Shavuot). This prophesy is talking about seventy times the Feast of Weeks will occur, which is seventy years, not 490 (70 x 7) that many eschatologists infer.

Many eschatologists think this is 70 weeks as literal weeks, times 7 which is 490 years, then they subtract 7 which leaves 483 years. They claim this is in history but it is not, it simply never lines up historically. They then look for this number somewhere so they can connect with it. The only place this number shows up is in Jeremiah's prophesy and this causes confusion. They try to associate this with the decree to rebuild Jerusalem in the days of Nehemiah. Then they say there is a big gap and we are waiting for the last 7 weeks which comes at the end of days. Then they say the final 7 years is the tribulation, which begins with a peace treaty for 7 years between the anti-messiah and Israel. This treaty began in Sept/93. It is officially called "the peace and security agreement" Scripture says it will be annulled by Yah and it has already been annulled. When BB Netanyahu said in spring of 2015 in order to win the election "I am no longer talking about a Palestinian state", it was annulled.

The end time events will happen to one generation, that cannot be 490 years. One would never grasp this unless you keep the feasts and torah just as John 14:21 explains.

What is considered a generation in scripture, as stated by King David, is referred to as seventy years, the average age of a man in scripture. What is being explained will take place within the seventy years considered to be a generation. When the Kingdom is established is being talked about. He starts at the end and backs up explaining what will happen during this seventy years of Feasts period. Now let's look closely at those verses.

Dan. 9:25-26 *"So you are to know and discern that from the issuing of a **decree 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**. 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 sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined."** He's saying that before we get to the Kingdom these sixty two Feasts of Weeks (62 years), must take place. One is the year of the Kingdom, 62 is the number of years of the Feast of Weeks, and 7 is added to it, totalling seventy years. What precedes the Kingdom (year) is a period of seven years.*

Verse 27 is talking about the seven years, not the sixty two. We are talking about the re-building of Jerusalem. Something that happens includes a plaza and a moat, and times of distress. During the Great tribulation there will be times of distress. Jerusalem will be the centrepiece as it always has been. The tribulation starts in the middle of the 7 weeks (last week) not the beginning.

Historically speaking, there has never been a time in history when Jerusalem had a plaza and a moat. This is referring to our last (this) generation. The area commonly referred to as the "kotel" or "wailing wall" in Jerusalem is also called the plaza. Just to the south of it is a great archeological dig (Jerusalem Park/Great Dig), which is also called the moat. A moat is when you dig down the outside of a wall. Moats are often thought of with water, but water does not make it a moat. So let's recap.

Jerusalem today has a plaza, a moat, and is in times of distress. That prophesy is talking about now in this twenty first century.

When did this start?

The UN decree was put forward in Nov/1947 but not made official till the British mandate ended in May of 1948. The war of Independence in Israel went on from May 1948 to July 1949.

"Restore and rebuild Jerusalem"



There is no Israel if there is no Jerusalem. Israel was not recognized as a nation until they fought the battle over the road to Jerusalem and relieved the siege of Jerusalem. That took place with the July 1949 armistice. The road to Jerusalem to relieve the siege wasn't accomplished until July 1949.

Which decree is the marker for Daniels timeline is the question. The 1947 (1947+ 70=2017) decree of the United Nations would make the end date 2017 which is now past tense. Likewise the 1948 and 1949 marker could make it 2018 and 2019. If we use the 1967 marker when Jerusalem was restored after the Six Day War (June 5-10), it would mean something must happen before 2037 (1967 + 70=2037). A note that should be mentioned here is that America finally recognized Jerusalem as the capital of Israel in the spring of 2018 through their President Donald Trump. This very significant, now we just need to see how it all fits into place. Only time will tell how it all works together.

Could "*built even in times of distress*" be referring to Jacobs trouble, the tribulation?

It would be proper to note that the first feast that happened after Israel became a nation is the Feast of Weeks.

This prophesy is trying to describe the events that will happen immediately before and after the Kingdom is established. If we look close we see it describes the "abomination of desolation" which will take place in the middle of the seven weeks as written in verse twenty five.

Dan. 9:27 "*And he will make a firm covenant with the many for one week, **but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate.***"

Many believe that there will be another temple built in Jerusalem. They believe that once the Temple is started, an offering can take place. According to verse 27 the sacrifice is stopped. In order for it to be stopped, it must first be started. If this interpretation is correct, all that is required to have a sacrifice is for the altar to be built. Once the ground is established, Yah's ownership becomes official and the altar becomes official. Construction on the Temple could begin for however long it takes to complete. Zerubbabel's temple was working for two years before the temple was completed (Ezra 3:1-10).

WHERE AND WHEN WILL IT BE BUILT

The altar that would be set up by the political Jews, not biblical Jews, can be established anywhere in the area of the Temple mount, because it was all dedicated as Holy Ground. It doesn't have to be built on an exact location on the mount, it just needs to be built on holy ground in Jerusalem. Any spot dedicated in Jerusalem will be accepted as holy ground.

The Jews will start to rebuild the Temple and they will make some sacrifices. Then, during that three and a half year period of tribulation, the altar will be shut down and the abomination of desolation will take place. All this takes place just before the kingdom is established. When the altar sacrifices are shut down they think it begins the counting of the tribulation. The image of the beast is set up and from that point in time there

will be 1290 days till the Great day, **"but blessed is he who keeps waiting and attains to the 1335 days,"** which is 45 days beyond (Dan. 12:11-12).

Passover will occur immediately after the abomination of desolation and the people will make Exodus. The people will leave their cities and homes and head out into the wilderness and establish the camp of the righteous similar to what they did at the time of the Exodus. The sealing of the 1440 will take place when the people are in the camps after the Passover, a couple months into the 1290 day period (Ezek. 9:4). It's not part of the 30 minutes of silence in heaven.

Some have gone so far as to say that when Peter was talking about "judgement begins in the House of Adonai", he was referring to this situation when many leaders will say that setting up the altar for sacrifices is the real "abomination of desolation. Many say that Yah will not allow these people to be part of His kingdom. When Ezekiel 9 asked Yah if His intent was to destroy a whole group of the remnant of Israel, this is what he was referring to. Those who are against the altar sacrifice are participating with the abomination of desolation which will soon after take place. They will not even participate in the tribulation, they will be judged and removed from the face of the earth. Ezek. 9 is the first judgement to take place in the Book of Revelation, not the first seal.

The "blessed day" will be the first day of the feast of tabernacles and the fall holidays will end this 45 day period of Trumpets, Atonement and Tabernacles. These fall days speak of what Yeshua is coming to do; which is the resurrection, the day of Adonai, and establishing the kingdom and all the work of restoration. The prophetic meaning of these holidays will be fulfilled in the 45 day period immediately following the tribulation.

We have already seen (as of 2019), that sixty seven years have gone by, that means that these other things must take place very soon, if we use 1948/49 as our marker. We are in the final seven years. Where exactly are we, we do not know for sure, but we know we are in the last week of events. The winter is the half way point, so many believe the Tribulation will start in the winter.

ANOTHER LOOK

Dan. 9:27 *"He will confirm a covenant with many for one 'seven'. In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing of the temple he will set up an abomination that causes desolation, until the end that is decreed is poured out on him"* (NIV). The NIV version is a total mess and has caused great confusion. This verse has confused many people in our generation all because of the NIV incorrect translation. Most claim the "he" here is referring to the anti-messiah, which is incorrect. **Many claim that the anti-messiah makes a treaty for seven years and half way through the treaty it is broken. It does not say anywhere there will be a seven year peace treaty. It says that nowhere!** The entire context of Daniel nine is the keeping or breaking of the torah covenant. Even here in Daniel it is talking about His commandments (covenant).

Dan. 9:27 KJV *"And he shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."* He (as seen in verse 25) is referring to Yeshua. **Dan. 9:25** *"So you are to know and discern that from the issuing of a decree 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."* It means "because of the sin He is going to allow the sacrifices to cease". Because of the overspreading of the abominations He shall make the temple desolate. This has already happened.

We must keep in mind that about 3 1/2 years after Yeshua came and He was baptized, the sacrificial system was done away with according to Yah (it is finished). Half way through His teaching of torah He was baptized and then killed.

The word used here, **confirm**, in Hebrew is "gabar" 1396. It means: to strengthen, to prevail, to make strong, **example: Zech. 10:12** *And I will strengthen* (1396) *them in Adonai; and they shall walk up and down in His name, saith Adonai.* It does not mean "make a treaty or covenant". The Messiah is going to strengthen His torah in the end of days. That is exactly what Yeshua did for years when He walked the face of the earth. He said for example; "you have heard" but "I say". He was lifting up the torah to higher levels of understanding. He emphasized the torah in all His teaching.

Dan. 11:28-30 *"Then he will return to his land with much plunder; but his heart will be set against the holy covenant, and he will take action and then return to his own land. 29 "At the appointed time he will return and come into the South, but this last time it will not turn out the way it did before. 30 "For ships of Kittim will come against him; therefore he will be disheartened, and will return and become enraged at the holy covenant and take action; so he will come back and show regard for those who forsake the holy covenant."* If you look closely in Daniel eleven you will see that the anti-christ shows favor to those who break the torah. He wants them to break torah so they cannot be blessed.