

Prophecy 4 - The Seventy Weeks

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The Seventy Weeks - Daniel 9:20-27

Beginning Point in Time: 457 B.C.

Ending Point in Time: Second Coming of Jesus

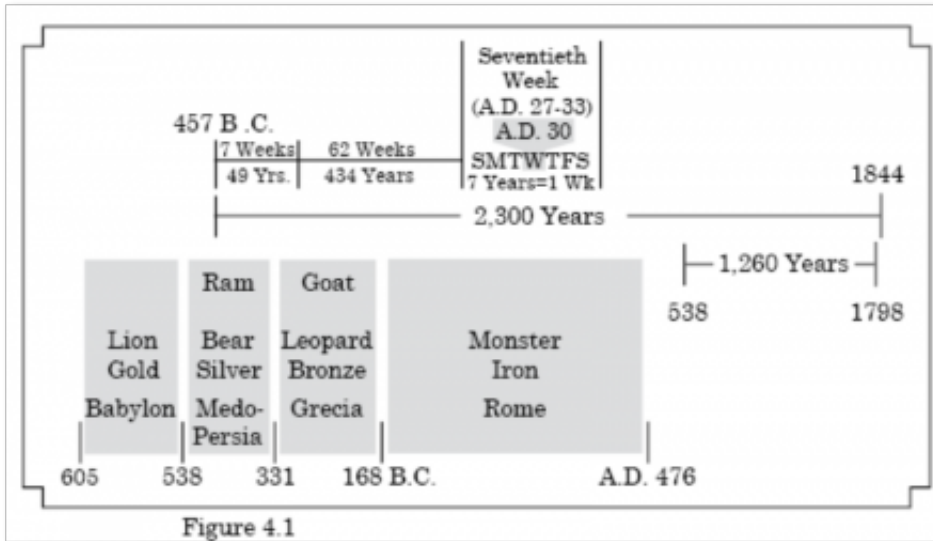
Summary:

The essence of this prophecy can be summarized in a few sentences. While they were exiles in Babylon, God offered the trustees of His covenant (the nation of Israel) a second chance. He granted them 490 years (seventy weeks) to overcome their rebellion and fulfill the terms and conditions of His covenant. If Israel cooperated, the prophecies given in the book of Daniel (Plan B) would be sealed up forever (remain unknown) and the promises and prophecies given to Isaiah, Jeremiah, Ezekiel, and other Old Testament prophets (Plan A) would be fulfilled. On the other hand, if Israel failed, Israel would be destroyed

Introduction:

Many scholars and pastors have separated this prophecy from the previous three prophecies in Daniel and the result is a huge disaster. Millions of people anticipate several events that will not occur. For example, it is commonly taught that the sixty-nine weeks in Daniel 9 are in the distant past, but the seventieth week is in the future! This is impossible! Time is an unbroken continuum. When one second ends, a new second begins. There is no room for additional time between two seconds, minutes, hours, months, days, years, or weeks of years! The seventieth week began when the sixty-ninth week ended. There cannot be a gap of indefinite time between the sixty-ninth and the seventieth week. If additional time can be inserted into a prophetic time period, no one can know the length of that prophetic time period. If a yardstick does not have definite length, it cannot be used for measurement. If the seventieth week did not follow the sixty-ninth week, we cannot assign a number to the week in history that immediately followed the sixty-ninth week.

Thus far in this book, we have observed that (a) apocalyptic prophecy is additive in nature; each prophecy builds upon another, and (b) God uses a technique called “repetition and enlargement” to create a matrix that expands our understanding of His Word and plans. We will discover in this study that Prophecy 4 builds upon Prophecies 1 through 3 because these four prophecies depend upon each other to tell the whole story. Look at Figure 4.1 (not drawn to scale) and notice four elements. First, at the top, notice that the chart indicates that Jesus died in A.D. 30,^[1] which is the middle year of the seventieth week. Second, notice that 457 B.C. as the starting date for the seventy weeks (seven plus sixty-two plus one week). Third, notice the line from 457 B.C. ending at 1844. Last, notice that 1844 (the end of the 2,300 years) and 1798 (the end of the little horn’s persecution for 1,260 years) have close proximity to each other even though these dates are derived from totally different prophecies.



God's Weekly Cycle

Since Jesus created the world, the *first day* of each week has aligned with the first day of Creation and the seventh day of each week has aligned with God's Sabbath rest. (Genesis 2:1-3) Even though human beings may define a week as any period of seven days, God defines a week as a period of seven days that aligns with Creation's week. (Exodus 20:8-11) God's weekly cycle is important because the middle day of every week is Wednesday. Look again at Figure 4.1. You will see that the middle year of the seventieth week is a Wednesday year. Since Jesus died in the middle of the week, and since Jesus died in A.D. 30,^[2] we must align A.D. 30 with a Wednesday year. This alignment forces the first year of the seventieth week (A.D. 27) to be a Sunday year and the Sabbath year of the seventieth week becomes A.D. 33. This information about the seventy weeks is important for two reasons:

First, the seventy weeks in Daniel 9 can be precisely identified because of God's weekly cycle of years. I understand that God created a new calendar for Israel at the time of the Exodus. (Exodus 12:2) This calendar is often called the Jubilee Calendar and it is based on God's weekly cycle. God established a cycle of seven years so that each day of the week represented a year. To ensure the integrity of this cycle, God declared every seventh year dating from the Exodus was to be a Sabbath year of rest for the land. Of course, Israel did not observe Sabbath years in the desert. However, Israel entered Canaan in a Friday year (the 41st year since the Exodus) and their first full year in the Promised Land was a Sabbath year; much like Adam and Eve's first full day of life was a Sabbath day. The Jubilee Calendar measures time in units of forty-nine year cycles (seven weeks of years). When a forty-nine year cycle expired, the following year was declared a year of Jubilee. The year of Jubilee was a special year because debts were cancelled, slaves were set free, and all of the land was returned to the original owners *for free*. The year of Jubilee always fell on a Sunday year. It was counted as the fiftieth year of the outgoing Jubilee cycle and simultaneously, it was counted as the first year of the new incoming Jubilee cycle.

These facts about the Jubilee Calendar are important because the seventy weeks in Daniel 9 did not suddenly appear with a decree to restore and rebuild Jerusalem. Actually, the seventy

weeks mentioned in Daniel 9 align with ongoing weekly cycles of years that began at the time of the Exodus. God did not grant 490 random years to Israel, but instead, God defined the 490 years as seventy weeks so that He could draw Israel's attention back to the weekly cycles of years that Israel had long ignored. When Gabriel said to Daniel, "Seventy sevens are decreed for your people" his language was designed to redirect Israel's attention to the Jubilee Calendar which included the release of slaves, Sabbath years of rest for the land every seventh year, and the restoration of the land to its original owners *at no charge!*

Consider the way that Gabriel broke down the seventy weeks in Daniel 9:25:

7 weeks + 62 weeks + 1 week = 70 weeks
49 years + 434 years + 7 years = 490 years

Gabriel expressed the seventy weeks as three segments of time because the first segment of seven sevens is a Jubilee cycle. This was a huge clue for the nation of Israel. The all important decree to rebuild and restore Jerusalem would occur during a year of Jubilee! God wanted His people to anticipate that the land would be returned to the Jews at no charge and the decree to rebuild and restore Jerusalem would occur during a year of Jubilee. This alignment with the Jubilee Calendar was not a casual coincidence.^[3] God had exiled Israel to Babylon for seventy years because it had refused to observe the Jubilee Calendar!^[4]

Gabriel also told Daniel that Messiah would appear and begin His ministry exactly seven weeks plus sixty-two weeks (483 years) after the decree was issued. Then, in the middle of the following week of seven years (the seventieth week), Messiah would be "cut off" (disinherited), but not for Himself (Jesus would be cut off for sinners). When this information is properly assembled, perfect harmony springs from the sum of all of the parts! History says the all-important decree was issued in a year of Jubilee (457 B.C.) and exactly sixty-nine weeks later (A.D. 27), Jesus showed up on the banks of the Jordan River and John baptized Him. Jesus began his ministry in the fall of A.D. 27 (a Sunday year) and was crucified in the spring of A.D. 30, (a Wednesday year, in the middle of the seventieth week.)

Four decrees were issued to rebuild and restore Jerusalem and 457 B.C. is the only one that occurred in a year of Jubilee.^[5] Working backwards from the seventieth week and the year of Christ's death, we find that Spring, 457 B.C. ties in with the decree to restore and rebuild Jerusalem. Do not forget, this decree was issued during the time of the ram (see Prophecy 3). King Artaxerxes, a Persian king, issued the all-important decree on or about Nisan 1 and Ezra departed for Jerusalem with decree in hand on the 12th day of Nisan.^[6] Because 457 B.C. is an unimpeachable date, the Thursday year of 1844 becomes unimpeachable as well (see prophecy 3). In this study, we will discover that the seventy weeks prophecy and the 2,300 days prophecy share the same starting date.

There is a second reason for properly positioning the seventy weeks. We learned in Prophecy 2 that the Ancient of Days took His seat in 1798. We also learned that in 1798, the Father issued a restraining order in Heaven and the result on Earth was the termination of 1,260 years of papal power over Europe. The pope was taken prisoner during the French Revolution (February 1798), and he died in exile.

As we review the important dates of 1798 and 1844, consider Daniel 7:10: “. . .the court was seated and the books were opened.” In Prophecy 3 we learned about 1844. We discovered that Jesus opened the books of record and began to cleanse Heaven’s temple of sin’s guilt when the 2,300 years ended. We also learned in Prophecy 3 that near the end of Christ’s judgment of mankind,^[7] a horn from the north (Lucifer, the stern-faced king) will appear out of nowhere and this horn will eventually bring Jesus’ intercession in Heaven’s temple to a close. There is perfect harmony coming from the sum of all of these prophetic parts!

The Setting:

Daniel 9:1-3

In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:

{1} During the first year of King Darius (the Mede), who became ruler over the province of Babylon after it fell to the Medes and Persians,

{2} I understood from Jeremiah the prophet, that the desolation of Jerusalem would last seventy years because my people had violated seventy Sabbatical years.^[8] Knowing the seventy years would soon end,

{3} I turned to my God and with fasting, prayer, sackcloth, and ashes, pleaded with Him to keep His promise and set my people free.

The Sequence:

Daniel 9:20-23

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

{20} While I was praying, confessing my sins and the sins of my people, Israel, and making my request to the Lord, my God, for the restoration of my people to Mt. Zion, His holy mountain

{21} while still in prayer, Gabriel, the man I had seen in the earlier vision concerning the 2,300 days, came to me in swift flight about the time of the evening sacrifice.

{22} He said, "Daniel, I have come to give you insight and understanding about the previous vision containing the 2,300 days.

{23} As soon as you began to pray, your prayer was heard, and I have been sent to help you, for you are highly esteemed in Heaven. Therefore, consider my words and understand how your people and the 2,300 days in Prophecy 3 are intimately connected.

Bible history indicates that Abraham's descendants did not make good trustees. Israel was a rebellious and obstinate nation in spite of God's many efforts to reform His people. Finally, God did what He had promised to do in the covenant.^[9] He punished His trustees for their rebellion. He removed Israel from His land and sent them to Babylon as captives of Nebuchadnezzar. During Israel's captivity, God spoke to three prophets: Jeremiah, Ezekiel, and Daniel. God gave Jeremiah and Ezekiel wonderful insight into His future plans for Israel. (Plan A) God wanted Israel to listen to His prophets and understand what wonderful plans He had for His people if they would cooperate with Him. At the same time, God also spoke to Daniel, but He gave Daniel a very different prophetic schematic which is called "Plan B." Plan B is a prophetic schematic built on the premise that if Israel failed to fulfill their covenant with God, God would abandon Israel as His trustees and Jerusalem would be totally destroyed. *God gave conflicting views of the future to these three prophets for a reason; the future of the world would be determined by Israel's behavior during the seventy weeks.* If Israel cooperated with God during the seventy weeks by meeting the terms and conditions set before them, Plan B would not occur. Daniel's visions and prophecies would be forever sealed up (remain meaningless). On the other hand, if Israel continued to rebel against His covenant during the seventy weeks, God would abandon them. He would start over by redefining the offspring of Abraham^[10] as believers in Christ and Plan B would proceed unconditionally.^[11]

As we study this prophecy, please keep three matters in mind: First, Plan A (the seventy weeks) and Plan B (the 2,300 days) start with the same date to rebuild and restore Jerusalem. This was necessary because only one plan would be implemented. Gabriel told Daniel, "Seventy weeks are determined or decreed for your people . . ." The Hebrew word for determined or decreed is

chathak and it means to cut off; as in cutting off a piece of ribbon or cloth from a larger piece. In other words, the seventy weeks, which equals 490 years, are cut off of a larger time period – the 2,300 days. We know that Gabriel is talking about the 2,300 days because Gabriel said to Daniel in verse 23, “As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision.” Gabriel is talking about the vision previously given to Daniel recorded in Daniel 8.

Second, nothing is written in Prophecy 3 indicating when the 2,300 days would begin or end because God was not finished with the vision in Prophecy 3. The vision in Prophecy 3 was deliberately left incomplete for about eleven years! Just before the seventy years in Babylon ended, God wanted to reveal a very important message to His people through Daniel. He wanted to give them hope. So, Gabriel was sent to Daniel with some very important words.

Daniel learned that Jerusalem would be restored and rebuilt. Seventy weeks after a decree to restore and rebuild Jerusalem, Messiah would appear. Of course, there was a caveat. By starting two different prophetic time periods with the same decree, God hung the destiny of the world on Israel’s behavior. If Israel cooperated, Plan A would be fulfilled and the book of Daniel would have remained forever sealed. If Israel rebelled, Plan B would be initiated and after 2,300 years expired, the horn, which is Lucifer, would physically appear out of nowhere at the appointed time of the end.

Third, excluding the book of Daniel, most people fail to realize that the entire Old Testament (Plan A) says nothing about a Second Coming. There would not have been any need for a Second Coming if Israel had met the terms and conditions set before them in Plan A. According to Plan A, Jesus would have come to Earth and begun establishing the kingdom of God on Earth in A.D. 27. In anticipation of the fulfillment of Plan A, God sent John the Baptist^[12] ahead of Jesus to announce this marvelous truth! If Plan A had been fulfilled, all of the Old Testament prophecies would make perfect sense just as they read! The history of mankind after the seventieth week would have been entirely different if only Israel had welcomed Messiah.^[13]

When Daniel humbled himself according to the conditions presented in the covenant and interceded on behalf of his people,^[14] God was pleased to honor Daniel and He remembered His covenant with Israel. God returned Israel to His land.^[15] God granted the nation of Israel a final opportunity to repent and fulfill the trusteeship for which He called them out of Egypt.^[16]

Daniel 9:24

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

{24} Gabriel said to Daniel, “Seventy weeks are ‘cut off’ of the 2,300 days for the benefit of your people. During this time, God will do everything possible to help Israel fulfill their trusteeship. In return, they must cooperate with the Holy Spirit and be transformed into a people who love God supremely and their neighbors as themselves. Gabriel warned, “Israel must stop rebelling against God’s ways (finish transgression), your people must live righteously (put an end to deliberate and defiant sin), your people must provide atonement (restitution) for wickedness as God requires (atone for your wrong doing), your people must purify their hearts and minds to bring in everlasting righteousness, and if they do, they will have the joy of anointing the Holy One of Israel. If your people will do these things, the visions and prophecies found in this book (containing Plan B) will be sealed up and never come to pass.”

Daniel 9:25

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

{25} “About eighty years from now, a Persian king, having the name Artaxerxes, will issue a decree in the seventh year of his reign^[17] to restore and rebuild Jerusalem. God will move on the king’s heart and make it possible for Israel to return to their homeland in a year of Jubilee.^[18] His decree will be issued on or about Nisan 1 during the Sunday year, 457 B.C. Ezra, a priest of God, will leave Babylon to go to Jerusalem on Nisan 12.^[19] Even though four decrees will be given to restore and rebuild Jerusalem, only one decree will be given in a Jubilee year.^[20] Watch for it because this decree will start the seventy weeks and the 2,300 days. After King Artaxerxes issues the decree in 457 B.C., one complete Jubilee cycle of seven weeks (49 years) will pass, then another sixty-two weeks (434 years) will pass, and finally, the seventieth week will arrive. The seventieth week will begin on Nisan 1, A.D. 27, a Sunday year in God’s calendar. During the fall of the year in A.D. 27, John will baptize Messiah and His ministry will begin.^[21]

“Your beloved city, Jerusalem, will be reconstructed, but during troublous times. The Lord will use a high priest named Joshua and a king named Zerubbabel to rebuild the city.^[22] During Israel’s exile in Babylon, warlords have occupied the land of Judah and naturally, they will do everything possible to keep Israel from rebuilding, but the city and the temple will be rebuilt –

not by human prowess, but through God's enabling Holy Spirit.^[23]

Daniel 9:26

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

{26} "Regrettably, your people, Daniel, will not comply with God's covenant. When Messiah arrives, they will ridicule Him and reject His teaching. He will speak the words which the Father gives Him and the leaders of your people will be unwilling to listen to the Word of God. Messiah will be murdered. He will be cut down by His own people. Because of stubborn and persistent rebellion, Israel will bring down God's wrath upon their own heads. According to the terms and conditions set forth in His covenant with Israel,^[24] God will send the Romans against Jerusalem and they will destroy His temple. Rome will utterly destroy the nation of Israel in A.D. 70. No one will be able to prevent it. Destruction will come upon your people like a mighty flood. Wars and desolation will trouble the city of Jerusalem until the end of the world, and from time to time, the city will be reduced to ruins. This has been decreed.

Daniel 9:27

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.

{27} “Messiah will appear, right on time.^[25] As the Lamb of God, He will reconcile the world to God^[26] and confirm the covenant of salvation first given to Adam and Eve.^[27] Messiah will die in the middle year of the seventieth week, which is a Wednesday year, A.D. 30. Jesus will bring the Levitical laws and the sacrificial system with its obligations and animal sacrifices to an end.^[28] A few years before Messiah begins His ministry, King Herod will lavish great wealth on the temple in Jerusalem to win the favor of the Jews. But the Romans will burn the temple and destroy the city in A.D. 70. They will pull every stone in the temple apart to remove the melted gold.^[29] God has decreed that the second temple shall not stand and a third temple will never be rebuilt on Mt. Zion.”

The year of Messiah’s death is important for several reasons: First, the death of Jesus aligns A.D. 30 with a Wednesday year. Because this alignment is beyond dispute, 457 B.C. becomes a Sunday year. The year 457 B.C. also aligns with the year of Jubilee in Hezekiah’s day (702 B.C.), again emphasizing 457 B.C. as a Jubilee year. Second, the year of Messiah’s baptism is beyond dispute. A.D. 27 is a Sunday year, the first year of the seventieth week. Finally, the decree issued by Artaxerxes was issued on or about Nisan 1, 457 B.C. Because the seventy weeks are cut off of the 2,300 days, the books of record were opened and the cleansing of Heaven’s temple began on or about Nisan 1, A.D. 1844.

Bible history reveals that Israel did not reform during the seventy weeks granted to them. Thus, God abandoned Plan A and Plan B was implemented. Plan B is based on a new covenant and the books of Daniel and Revelation contain the prophecies and promises for Plan B. Merging Plan A prophecies with Plan B prophecies produces insurmountable confusion because both plans are separate and distinct. Soon, the Great Tribulation will begin, and when it does, the judgment of the living will begin.^[30]

The Rules of Interpretation

Please consider how the Rules of Interpretation (which are discussed in the Introduction) are observed in this prophecy:

Rule One says an apocalyptic prophecy has a beginning point and ending point in time and the events within the prophecy occur in the order given. This vision contains a starting and ending point in time and there is a sequence of events. Notice:

1. The decree to restore and rebuild Jerusalem and the temple begins (457 B.C.).
2. Seven weeks of years will follow (49 years).
3. Sixty-two weeks of years will follow (434 years).
4. Messiah will appear (484th year or A.D. 27).

5. Messiah will be cut off in the middle of the seventieth week causing sacrifices to end (A.D. 30).
6. The city and the temple will be destroyed (A.D. 70).
7. Wars and desolations will continue throughout Israel and Jerusalem until the end of time.

We can be 100% sure that Gabriel's visit in Daniel 9 is related to the vision recorded in Daniel 8. Daniel wrote, "**While I was still in prayer, Gabriel, the man I had seen in the *earlier* vision, came to me in swift flight about the time of the evening sacrifice. . . 'Daniel, I have now come to give you insight and understanding. As soon as you began to pray, an answer was given, which I have come to tell you, for you are highly esteemed. Therefore, consider the message and understand the vision [that was previously given to you – Daniel 8:26,27].'**"^[31]

Daniel 8 is intimately connected to Daniel 9 for another reason: Gabriel said, "**Seventy 'sevens' are decreed for your people.**"^[32] The Hebrew word for decreed is *chathak* and it means to cut off, to measure from, to determine size or value. Therefore, in this context, *chathak* means the seventy weeks must be *cut off* from a larger time period. Only one time period is given in the previous vision. The shorter time period (490 years) is *cut off* from the longer time period (2,300 years). Both time periods share the same starting date.

Ultimately, the only people who really need to understand 1798, 1844 and the appearing of the stern-faced king from the north is the final generation. The idea that the seventieth week is still future is fiction. Plan A, with its promises and prophecies, was abandoned when Jesus was on Earth.^[33] This is true because Jesus initiated a new covenant that contains better promises and prophecies. Plan B is always better than Plan A. Unlike Plan A, Plan B is unconditional. In other words, God's timing in Plan B is not dependent upon the behavior of His trustees.

Love Versus Foreknowledge

Some people become confused when hearing about the concept of Plan A and Plan B for the first time. The confusion often stems from this argument: If God perfectly foreknows the future, there cannot be two plans! Let us carry this argument to its logical conclusion. If God foreknew that Lucifer would sin and He created Him anyway, who is responsible for sin? Why did God create a third of the angels foreknowing that they would participate in Lucifer's rebellion? God also foreknew that Adam and Eve would sin. Did He create them so that Jesus would have to die? Not at all. These are important questions and God has answered them.^[34] God declares that He keeps His foreknowledge separate from His love for His subjects. We will examine this topic in depth when we study Prophecy 6.

For now, please consider this: God foreknew the flood in Noah's day would be necessary long before it happened. God foreknew Israel's rebellion long before He led Israel out of Egypt. He foreknew that Israel would have to wander in the desert for forty years. God foreknew that Israel would have to be sent into Babylonian exile. God foreknew that Israel would reject and crucify Christ, and God foreknew that Jerusalem would be totally destroyed in A.D. 70.

Even though He foreknew all of these events, God's foreknowledge did not alter His love or behavior. God does not deal with any created being on the basis of His foreknowledge because *His love is not influenced by His foreknowledge*. God is love. His actions are always consistent with the principles of love. God already knows whether I will be saved or lost, but His foreknowledge does not affect His efforts to win over my heart. God's love will not permit Him to use His foreknowledge to manipulate His children for His own benefit. God created Lucifer foreknowing the damage that Lucifer would cause. God chose Israel foreknowing the damage His choice would cause. God showered every gift and grace on Israel. He gave Israel many wonderful promises, and most of all, He sent His own Son to Israel because *His love is not influenced by His foreknowledge*.

God loved Israel with all His heart. He wanted Plan A to work out. He went so far as to reveal wonderful things to Jeremiah, Isaiah, Ezekiel, and other Old Testament prophets about the contents of Plan A. The key point that so many people miss is that Plan A was a marriage contract. The fulfillment of Plan A was conditional on Israel's participation.^[35] God's perfect foreknowledge allowed Him to outline a portion of Plan B to Daniel even though, at the same time, He was illuminating Plan A to Jeremiah and Ezekiel. This explains why God hid Plan B from human understanding (sealed up the book of Daniel) until Plan A was dead.

The concept of Plan A and Plan B is essential when understanding Bible prophecy. Plan A was based on man's cooperation with God. Plan B is not. If Israel had cooperated with God during the seventy weeks, the New Testament portion of the Bible would not have been necessary. Israel would have been prepared to receive the Messiah and the sin problem would have been resolved as the Old Testament declares. Jesus would have remained on Earth after His resurrection and the kingdom of God would have been established on Earth long ago. If all this had happened as first planned, Plan B would have remained unknown. But Plan A was terminated and God appointed new trustees to be the heirs of Abraham.^[36]

Rule Two says a fulfillment only occurs when all of the specifications are met, and this includes the order stated in the prophecy. This vision has a starting point in time. Artaxerxes issued the decree on or about Nisan 1, 457 B.C. When it comes to pinpointing the death of Jesus in the middle of the seventieth week, there is no room for debate on this date when all the facts are presented. The only year that can meet all of the details provided in Scripture and at the same time, align with the Sun and Moon, is A.D. 30. The Sun and Moon are important because their celestial positions eliminate speculation on the timing of Nisan 1 in A.D. 30. Their positions have been carefully researched and the results can be examined at the official website of the U.S. Naval Observatory.^[37]

Rule Three says that apocalyptic language can be literal, analogous, or symbolic. We know there are no symbolic elements in this prophecy because *symbols are defined with relevant Scripture*. The language used in this vision is either literal or analogous. No symbols are offered or defined.

Rule Four is heavily used in this prophecy. It says the presence or absence of the Jubilee Calendar determines how God measures time. Both the seventy weeks prophecy and the 2,300 day prophecy fall within the operation of the Jubilee Calendar. Therefore, both of these time

periods must be translated – a day equals a year. Moreover, it is important to notice that the weekly cycle of years did not end with the death of Jesus in A.D. 30 because Jesus died in the middle of the week. In fact, the weekly cycle of years did not end in the Thursday year of 1844. The weekly cycle of years ended in 1994, at the end of seventy Jubilee cycles. See Appendix A.

References:

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1. See [Chapter 6](#) in my book, *Daniel: Unlocked for the Final Generation*. [Return](#)
 2. *Ibid.*, pages 176-209 [Return](#)
 3. Leviticus 25:13 [Return](#)
 4. Ezekiel 4:5,6; 2 Chronicles 36:20-22 [Return](#)
 5. Four decrees were issued to restore and rebuild Jerusalem: Cyrus: 536 B.C.; Darius I Hystaspes: 519 B.C; Artaxerxes: 457 B.C.; Artaxerxes: 444 B.C. Only one decree, 457 B.C., occurs in a Sunday year which also happens to be a Jubilee year. Identifying Jubilee years is important because Daniel 9:25 specifies the decree to restore and rebuild Jerusalem must occur at the beginning of “seven sevens” which is a Jubilee cycle. For further discussion on the patterns of Jubilee cycles, please see Appendix A. [Return](#)
 6. Ezra 8:31 [Return](#)
 7. 2 Corinthians 5:10; Ecclesiastes 12:14 [Return](#)
 8. Jeremiah 25:11; 2 Chronicles 6:36-39; 36:21 [Return](#)
 9. Leviticus 26 [Return](#)
 10. Galatians 3:27-29; Romans 2:28,29; Ephesians 2:1-14 [Return](#)
 11. For a discussion on the important differences between God’s unilateral and bilateral covenants, please see Chapter 8 in my book, *Jesus: The Alpha and The Omega* or freely download at <https://www.wake-up.org/Alpha/Chapter8.htm>. [Return](#)
 12. Mark 1:15 [Return](#)
 13. John 1:11 [Return](#)
 14. Leviticus 26:40-44 [Return](#)
 15. Leviticus 25:23, 55; Leviticus 26:41-45; 2 Chronicles 7:20 [Return](#)
 16. Exodus 19:4-6; Isaiah 42:6; 49:6 [Return](#)
 17. Ezra 7:9-13 [Return](#)
 18. Leviticus 25:10 [Return](#)
 19. Ezra 8:31 [Return](#)
 20. Cyrus, 536 B.C. – Ezra 5:13
Darius I Hystaspes, 519 B.C. – Ezra 6:12
Artaxerxes, 457 B.C. – Ezra 7:11-13
Artaxerxes, 444 B.C. – Nehemiah 2:1-8 [Return](#)
 21. Luke 3:1-3, 15, 23 [Return](#)
 22. Zechariah 3 and 4 [Return](#)
 23. Zechariah 4:6-9; Ezra 4 [Return](#)
 24. Leviticus 26:13-39; Deuteronomy 28:15-29:1 [Return](#)
 25. Romans 5:6; Galatians 4:4,5 [Return](#)
 26. Romans 5:10 [Return](#)

27. Genesis 3:15 The terms and conditions for salvation were given to Adam and Eve by Jesus. Adam and Eve were covered with the skin of the first animal sacrifice. Genesis 3:21 Abel's offering indicates that he also knew the terms and conditions for salvation. Genesis 4:4 See Hebrews 11:4. [Return](#)
28. Hebrews 9:26 through 10:14 [Return](#)
29. Matthew 24:2 [Return](#)
30. See Prophecies 9 and 12. [Return](#)
31. Daniel 9:20-23, italics and insertion mine [Return](#)
32. Daniel 9:24, italics mine [Return](#)
33. Matthew 23; Jeremiah 31:31; Luke 22:20 [Return](#)
34. Please see Chapter 10 in my book, *A Study on the Seven Seals and the 144,000*. [Return](#)
35. Please see Chapters 5 and 8 in my book, *Jesus: The Alpha and The Omega*. [Return](#)
36. Ephesians 2; Galatians 3:28,29; Romans 2:28,29 See also Appendix B. [Return](#)
37. Go to <http://www.usno.navy.mil> and search for the topic "Spring Phenomenon." For a comprehensive presentation on the dating of Christ's death, please also see pages 189-209 in my book, *Daniel, Unlocked for the Final Generation* or download the chapter here: <https://www.wake-up.org/Daniel/DanChap6.htm> [Return](#)