The Triumphal Entry,

the Festival of Passover,

the Mystery of the Magi,

and the Ongoing Prophecy of

Daniel’s 70 Weeks

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What is Prophecy, and Why is it Important?

There may be more to the definition of Biblical Prophecy than you think? For many, the first thing that comes to mind is “predicting the future”. While understanding future events is certainly a component, Biblical Prophecy has a broader definition and a specific purpose. That purpose is for God to speak to His people through His messengers. He did this through His prophets – ie Moses, Isaiah, Daniel, Elijah, and Jesus Christ when they verbally spoke to those around them. They delivered a message that God, The Father, desired His People to hear and understand.

**Prophet/Prophecy**: Means to speak God’s Word, at times about events to come. Prophecy comes from the Greek word, “Propheteia.” The term “Pro” means “Before,” and “Phemi” means, “To Speak.” Biblically, at times, this does mean a Message of Things to Come, while other times, prophecy is a telling or delivery of God’s Truth.

When Moses stood before The Children of Israel, he delivered a message we now refer to as “The Law”. When Elijah stood before the so-called prophets of Ba-el, he also delivered a message, a message of disaster for those who blasphemed God by serving Ba-el.

When Our Lord and Savior, Jesus Christ delivered The Sermon on the Mount, He delivered a message of faith, obedience, grace, and inspiration. Actually, every Word and Deed performed by Christ had (has) a purpose to deliver a message of redemption and salvation.

These examples did not necessarily predict a future event – at least not directly. However, after Moses delivered The Law, he followed with a list of ways that God would find favor or deliver disaster in the event those who lived under The Law failed to comply. In other words, he delivered a message that “predicted their future”. Elijah delivered predictions that a period of drought would follow a period of rain. He also prophesied dogs would consume The Queen Jezebel.

And of course, Jesus Christ delivered many messages revealing what would happen in the future – to those who sat at His feet and listened to His voice, as well as for us today through His Word.

So why is studying Biblical prophecy important? It reveals God’s Purpose through His Written Word. It sends a warning to unbelievers, fulfilled prophecy demonstrates His Word is true and thereby gives Him glory by demonstrating his authority and sovereignty over time and world events. Understanding Biblical Prophecy helps us understand what His Plans are. It provides us with tools to demonstrate His power and faithfulness as we witness to others.

Nearly one third of The Bible speaks in prophetic messages. For us to ignore prophecy is to turn our back on significant portions of God’s Word and to declare that those passages are not important. “God help us!”

Some declare that studying prophecy is too difficult. This is an excuse to avoid portions that may take work and energy to consume. As we’ll see later, some people have spent large portions of their adult life studying a single prophetic passage – why? Because they knew it was important for not only themselves, but for others to finally understand God’s Message.

Daniel Chapter Twelve records a statement instructing Daniel to,

*“shut up the words and seal the book, until the time of the end”, and “Many shall run to and fro, and* ***knowledge will increase****.”*

Some may think that “knowledge will increase” implies scientific knowledge, engineering, medical technology, mathematics … etc. More likely, this implies that Biblical knowledge and understanding will increase. This study looks at one passage that is believed by many to reflect exactly that – a fairly recent increase in understanding.

The Focus of this Study

Four verses from Daniel Chapter 9 are the focus of this study. Four verses you can read in less than 30 seconds. Yet many people during the last twenty-five hundred years have poured over this prophecy for years at a time – trying to understand its meaning. And yet, we’ll see later that those who should have known its meaning, missed the message all together, and suffered as a result.

The famous mathematician and scientist, Sir Isaac Newton (1642 - 1727) wrote nearly as much about Biblical Scripture as he wrote about Math and Science, including papers on “The Prophecy of Daniel’s 70 Weeks.”

Many other scholars also devoted much time and energy to unraveling this passage, but it wasn’t until the late 1800s when Sir Robert Anderson[[1]](#footnote-1) published his book, The Coming Prince[[2]](#footnote-2) that the pieces were all laid in place. Much of this field of study derives from his work.

During the 1950s, Dr. Alva McClain[[3]](#footnote-3) also published a book, Daniel’s Prophecy of the 70 Weeks[[4]](#footnote-4) detailing the timetable and supporting data concerning this prophecy.

An increase in knowledge as well as an increase in the desire to understand seems to be afoot. There are many studies of “Daniel’s 70 Weeks” available on the internet, as well as other books. So why another study? The goal of this article is to place into your hands all the data, clearly explained with all the resources you need to share this with others – either in one-on-one discussions or small group meetings. The topics are well adapted for small group discussions. All supporting Scripture is included in the study.

One contribution this paper hopefully makes is to circumvent the discussion of leap years in the critical time-delta calculation. Anderson’s book, as well as McClain’s, spends considerable time in calculating the number of leap years needed in the conversion from the Hebrew calendar to the secular calendar. You can also find heated debates within internet discussion groups about the number of leap years – some in an attempt to support the theory, while others will counter in order to discredit the prophecy. As you will find later, this paper makes that whole discussion of leap years moot and arrives at a clearly understood and well documented conversion without the consideration of leap years.

Admonition for Understanding This Prophecy

Read Matthew Chapter 24 where Christ is in a discussion with four of his disciples - James, John, Andrew, and Peter. He tells them of the coming events that will impact The Nation of Israel and then the rest of the world. This same account can be found in Mark 13 - 14 and Luke 21 - 22.

Starting with verse 15 of Matthew 24 …

*15)* ***So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand),***

*16) then let those who are in Judea flee to the mountains.*

*17) Let the one who is on the housetop not go down to take what is in his house,*

*18) and let the one who is in the field not turn back to take his cloak.*

*19) And alas for women who are pregnant and for those who are nursing infants in those days!*

*20) Pray that your flight may not be in winter or on a Sabbath.*

*21) For then there will be great tribulation, such as has not been from the beginning of the world until now, no, and never will be.*

*22) And if those days had not been cut short, no human being would be saved. But for the sake of the elect those days will be cut short.*

*23) Then if anyone says to you, ‘Look, here is the Christ’ or ‘There he is!’ do not believe it.*

*24) For false christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect.*

*25) See, I have told you beforehand.*

In this passage, Christ directs us in verse 15 to not simply read the words of Daniel concerning these events, but to **understand**.

It doesn’t say, “Know that your spiritual leaders who read this, let them understand”. It says, “Let the reader understand.” That means you and me.

With this admonition, we’re directed that if we read this passage, Christ makes it incumbent we understand. That’s what we will attempt to help you with in this study.

Daniel Chapter 9

Take a few minutes to read Daniel Chapter 9 to capture an initial flavor for what it says …

*1) In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans*

*2) in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.*

*3) Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes.*

*4) I prayed to the LORD my God and made confession, saying, “O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments,*

*5) we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.*

*6) We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land.*

*7) To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you.*

*8) To us, O LORD, belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you.*

*9) To the Lord our God belong mercy and forgiveness, for we have rebelled against him*

*10) and have not obeyed the voice of the LORD our God by walking in his laws, which he set before us by his servants the prophets.*

*11) All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.*

*12) He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem.*

*13) As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD our God, turning from our iniquities and gaining insight by your truth.*

*14) Therefore the LORD has kept ready the calamity and has brought it upon us, for the LORD our God is righteous in all the works that he has done, and we have not obeyed his voice.*

*15) And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.*

*16) “O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us.*

*17) Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate.*

*18) O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy.*

*19) O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.”*

*20) While I was speaking and praying, confessing my sin and the sin of my people Israel, and presenting my plea before the LORD my God for the holy hill of my God,*

*21) while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice.*

*22) He made me understand, speaking with me and saying, “O Daniel, I have now come out to give you insight and understanding.*

*23) At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.*

*24) “Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.*

*25) Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.*

*26) And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.*

*27) And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”*

Biblical Characters

This is a list of biographies for the main characters in our study.

Daniel the Prophet

1) A man known for his prayer life, prophetic writings, and dedication to God.

2) You likely remember stories of Daniel concerning the lion’s den, the writing on the wall, and the fiery furnace.

3) He served in the court of Nebuchadnezzar where he interpreted the king’s dreams including the prophetic beast made of four different materials – representing the coming four gentile empires.

4) Daniel also served Cyrus (who conquered Babylon) and Darius The Mede – King of the Medo-Persian Empire.

Isaiah the Prophet

Ministered during the 700s B.C. His name means, “God is Salvation.” He wrote prophecies concerning the future of Israel and neighboring kingdoms.

Nebuchadnezzar

Nebuchadnezzar was a Chaldean (kal-de-ann) prince (later king) who conquered Jerusalem – making it a vassal kingdom subservient to him. Several years later, after an attempted insurrection by The Israelites, he returned and destroyed Jerusalem, including The Temple in 586 B.C.

Upon the destruction of The Temple, he learned of his father’s death and returned to Babylon. There, he strengthened his empire and eventually ruled much of The Middle East. His name means “Nebo, protect the crown”. Nebo was the Babylonian god of wisdom.

Cyrus

AKA - Cyrus The Great. He formed an alliance between two powerful tribes in an area in present-day Iran and formed what became known as The Medo-Persian Empire. In October of 539 B.C. he overthrew The Babylonian Empire. More about Cyrus and this critical military victory later.

Darius

Persian king from 522-486 B.C. His story is told in the books of Daniel (The Lion’s den), Zechariah, Ezra, Nehemiah, and Haggai.

Ezra

The priest who led The Israelites from The Babylonian Captivity back to Jerusalem. He received resources and manpower as well as a decree from Cyrus to reconstruct The Temple destroyed by The Babylonians years earlier.

Nehemiah

The Hebrew cup bearer for the Persian Ruler Artaxerses, who upon hearing of the difficulty experienced by The Israelites in rebuilding The Temple, asked his king for aid in this regard. Artaxerses granted resources and a decree to Nehemiah, and allowed him to return to Jerusalem and reconstruct the wall surrounding the city, giving protection to those rebuilding The Temple.

Artaxerses

Persian king who responded to Nehemiah’s plea to build a protective wall around Jerusalem by granting him supplies and a decree to do exactly that.

Gabriel

One of three archangels named in The Bible. Gabriel is associated with messages from God dealing with The Messiah. Today we pronounce his name as “Gabe-re-al”, but the actual pronunciation is “gab-ree-el” and his name in Hebrew means “Mighty One of God” or “God has shown himself mighty”. He delivers The Messianic Prophecy to Daniel in Chapter 9.

Michael

One of three archangels named in The Bible. Michael is associated with the military protection of The Nation of Israel as its guardian. Today we pronounce his name as “Mike-ull”, but the Hebrew pronunciation is “Mik-hi-a-el” and means “Who is like God”.

Belshazzar

The last ruler of Babylon before its fall to The Medes and Persians. His story is recorded in Daniel Chapter 5 – The Handwriting on the Wall. It’s believed Belshazzar was the grandson of Nebuchadnezzar and the son of Nabonidus.

The Chaldean name Belshazzar means, “The splendor of brightness; lord of whose treasure.” He reined over Babylon for seven years. During this time, he had many conflicts with The Medo-Persians, but the strength of Babylon prevailed – leading to his false confidence in protection behind the city’s massive walls.

Historians believe Belshazzar was not the king of Babylon, but instead reigned as coregent, while his father, Nabonidus was out of the country. This leads one to understand why he offered Daniel the third highest position within the court because that was the highest position he could offer

Herodotus

He lived from 484-425 B.C. He waw a Greek historian and wrote extensively about the wars between the Greeks and Persians. Known for his book, Reports of Babylonia, Chaldea, and Assyria. Herodotus: from The History of the Persian Wars.

Biblical Names and Words Ending With ‘el’

Many names and words throughout The Bible end with the letters “el”. This suffix derives from The Hebrew name Elohim, which means “God”.

Incidentally, the word “Elohim” has a Hebrew suffix that in English we pronounce as “im or eem”, implying a plural. For example in Genesis 1:26 we find the passage …

26) Then God said, “Let **us** make man in **our** image, after **our** likeness. And let them have dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth.”

The following is a list of people, places, and items matching this “el” pattern. Study their name and their Hebrew meaning.

|  |  |
| --- | --- |
| **Name** | **Meaning** |
| Michael | Who is like God |
| Gabriel | Mighty one of God |
| Daniel | God is my judge |
| Samuel | Asked of God |
| Israel (Jacob) | Prince with God or Who prevails with God |
| Ezekiel | God is strong or God strengthens |
| Joel | The Lord is God |
| Bethel | House of God |
| Emmanuel | God with us |
| Hillel | He that praises God |
| Ishmael | God that hears |
| Nathanael | The gift of God |
| Mahalalel | Blessed God |
| Bagel | Just checking if you're paying attention. |

The Writing on the Wall

Daniel Chapter 5 tells the story of “The Writing on the Wall”, and sets the events of Daniel Chapter 9 into motion. It tells the story of a brat left to rule his father’s empire in the elder’s stead. A wild party that led to disastrous consequences.[[5]](#footnote-5)

Before you read Daniel Chapter 5, reflect on how God jealously guarded The Tabernacle, The Ark of The Covenant, The Temple, and The Holy of Holies.

Remember how carefully The Lord dictated how the implements of sacrifice were to be constructed and handled, the curtain separating The Holy of Holies, the rings holding the curtain, the colors used, the lampstands, and the materials to be used. These intricate details should remind us these items were all the property of God.

As background, look at what happened to those that did not heed God’s warnings to treat these items with reverent care.

Examples of God’s Wrath When He is Mocked

Leviticus 10:1-3

*1) Now Nadab and Abihu, the sons of Aaron, each took his censer and put fire in it and laid incense on it and offered unauthorized fire before the LORD, which he had not commanded them.*

***2) And fire came out from before the LORD and consumed them, and they died before the LORD.***

*3) Then Moses said to Aaron, “This is what the LORD has said,* ***‘Among those who are near me I will be sanctified, and before all the people I will be glorified.’ ” And Aaron held his peace.***

I Samuel Chapter 2:12-17, 22-25

*12) Now the sons of Eli were worthless men. They did not know the LORD.*

*13) The custom of the priests with the people was that when any man offered sacrifice, the priest’s servant would come, while the meat was boiling, with a three-pronged fork in his hand,*

*14) and he would thrust it into the pan or kettle or cauldron or pot. All that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there.*

*15) Moreover, before the fat was burned, the priest’s servant would come and say to the man who was sacrificing, “Give meat for the priest to roast, for he will not accept boiled meat from you but only raw.”*

*16) And if the man said to him, “Let them burn the fat first, and then take as much as you wish,” he would say, “No, you must give it now, and if not, I will take it by force.”*

*17) Thus the sin of the young men was very great in the sight of the LORD, for the men treated the offering of the LORD with contempt.*

*22) Now Eli was very old, and he kept hearing all that his sons were doing to all Israel, and how they lay with the women who were serving at the entrance to the tent of meeting.*

*23) And he said to them, “Why do you do such things? For I hear of your evil dealings from all the people.*

*24) No, my sons; it is no good report that I hear the people of the LORD spreading abroad.*

*25) If someone sins against a man, God will mediate for him, but if someone sins against the LORD, who can intercede for him?”* ***But they would not listen to the voice of their father, for it was the will of the LORD to put them to death.***

I Samuel Chapter 4

*1) And the word of Samuel came to all Israel.*

*Now Israel went out to battle against the Philistines. They encamped at Ebenezer, and the Philistines encamped at Aphek.*

*2) The Philistines drew up in line against Israel, and when the battle spread, Israel was defeated by the Philistines, who killed about four thousand men on the field of battle.*

*3) And when the troops came to the camp, the elders of Israel said, “Why has the LORD defeated us today before the Philistines? Let us bring the ark of the covenant of the LORD here from Shiloh, that it may come among us and save us from the power of our enemies.”*

*4) So the people sent to Shiloh and brought from there the ark of the covenant of the LORD of hosts, who is enthroned on the cherubim. And the two sons of Eli, Hophni and Phinehas, were there with the ark of the covenant of God.*

*5) As soon as the ark of the covenant of the LORD came into the camp, all Israel gave a mighty shout, so that the earth resounded.*

*6) And when the Philistines heard the noise of the shouting, they said, “What does this great shouting in the camp of the Hebrews mean?” And when they learned that the ark of the LORD had come to the camp,*

*7) the Philistines were afraid, for they said, “A god has come into the camp.” And they said, “Woe to us! For nothing like this has happened before.*

*8) Woe to us! Who can deliver us from the power of these mighty gods? These are the gods who struck the Egyptians with every sort of plague in the wilderness.*

*9) Take courage, and be men, O Philistines, lest you become slaves to the Hebrews as they have been to you; be men and fight.”*

*10) So the Philistines fought, and Israel was defeated, and they fled, every man to his home. And there was a very great slaughter, for there fell of Israel thirty thousand foot soldiers.*

***11) And the ark of God was captured, and the two sons of Eli, Hophni and Phinehas, died.***

*12) A man of Benjamin ran from the battle line and came to Shiloh the same day, with his clothes torn and with dirt on his head.*

*13) When he arrived, Eli was sitting on his seat by the road watching, for his heart trembled for the ark of God. And when the man came into the city and told the news, all the city cried out.*

*14) When Eli heard the sound of the outcry, he said, “What is this uproar?” Then the man hurried and came and told Eli.*

*15) Now Eli was ninety-eight years old and his eyes were set so that he could not see.*

*16) And the man said to Eli, “I am he who has come from the battle; I fled from the battle today.” And he said, “How did it go, my son?”*

*17) He who brought the news answered and said, “Israel has fled before the Philistines, and there has also been a great defeat among the people. Your two sons also, Hophni and Phinehas, are dead, and the ark of God has been captured.”*

*18) As soon as he mentioned the ark of God, Eli fell over backward from his seat by the side of the gate, and his neck was broken and he died, for the man was old and heavy. He had judged Israel forty years.*

*19) Now his daughter-in-law, the wife of Phinehas, was pregnant, about to give birth. And when she heard the news that the ark of God was captured, and that her father-in-law and her husband were dead, she bowed and gave birth, for her pains came upon her.*

*20) And about the time of her death the women attending her said to her, “Do not be afraid, for you have borne a son.” But she did not answer or pay attention.*

*21) And she named the child Ichabod, saying, “The glory has departed from Israel!” because the ark of God had been captured and because of her father-in-law and her husband.*

***22) And she said, “The glory has departed from Israel, for the ark of God has been captured.”***

Stop and think of the destruction and changed lives brought on by the evil of these two brothers. A father stricken dead by grief, two widows, children without a father, thirty thousand soldiers dead, and The Ark of the Covenant captured by Israel’s enemies. Their evil brought on by the mishandling of The Temple sacrifices, and the stealing of The Ark for their own uses – ie a “good luck” charm.

Another example of God’s wrath when His instructions are not adhered to follows. In this section of II Samuel, David attempts to return The Ark of The Covenant to Jerusalem. David either forgot or chose to ignore the dictate directing only members of the Levite tribe were to carry The Ark, and to use poles to do so.

II Samuel 6:6-7

*6) And when they came to the threshing floor of Nacon, Uzzah put out his hand to the ark of God and took hold of it, for the oxen stumbled.*

***7) And the anger of the LORD was kindled against Uzzah, and God struck him down there because of his error, and he died there beside the ark of God.***

One final example of The Lord’s justified anger.

Hebrews 10:26-31

*26) For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,*

*27) but a fearful expectation of judgment, and a fury of fire that will consume the adversaries.*

*28) Anyone who has set aside the law of Moses dies without mercy on the evidence of two or three witnesses.*

*29) How much worse punishment, do you think, will be deserved by the one who has spurned the Son of God, and has profaned the blood of the covenant by which he was sanctified, and has outraged the Spirit of grace?*

*30) For we know him who said, “Vengeance is mine; I will repay.” And again, “The Lord will judge his people.”*

*31) It is a fearful thing to fall into the hands of the living God.*

The Writing on the Wall

These examples illustrate God’s anger when tools of His worship suffer abuse. Imagine the burning of The Lord during the drunken, pagan orgy found in the Fifth Chapter of Daniel – aka The Writing on the Wall. If you think such an event would be enough to cause the overthrow of the world’s most powerful empire. You’d be right.

Daniel Chapter 5

*1) King Belshazzar made a great feast for a thousand of his lords and drank wine in front of the thousand.*

***2) Belshazzar, when he tasted the wine, commanded that the vessels of gold and of silver that Nebuchadnezzar his father had taken out of the temple in Jerusalem be brought, that the king and his lords, his wives, and his concubines might drink from them.***

***3) Then they brought in the golden vessels that had been taken out of the temple, the house of God in Jerusalem, and the king and his lords, his wives, and his concubines drank from them.***

***4) They drank wine and praised the gods of gold and silver, bronze, iron, wood, and stone.***

*5) Immediately the fingers of a human hand appeared and wrote on the plaster of the wall of the king’s palace, opposite the lampstand. And the king saw the hand as it wrote.*

*6) Then the king’s color changed, and his thoughts alarmed him; his limbs gave way, and his knees knocked together.*

*7) The king called loudly to bring in the enchanters, the Chaldeans, and the astrologers. The king declared to the wise men of Babylon, “Whoever reads this writing, and shows me its interpretation, shall be clothed with purple and have a chain of gold around his neck and shall be the third ruler in the kingdom.”*

*8) Then all the king’s wise men came in, but they could not read the writing or make known to the king the interpretation.*

*9) Then King Belshazzar was greatly alarmed, and his color changed, and his lords were perplexed.*

*10) The queen, because of the words of the king and his lords, came into the banqueting hall, and the queen declared, “O king, live forever! Let not your thoughts alarm you or your color change.*

*11) There is a man in your kingdom in whom is the spirit of the holy gods. In the days of your father, light and understanding and wisdom like the wisdom of the gods were found in him, and King Nebuchadnezzar, your father--your father the king-- made him chief of the magicians, enchanters, Chaldeans, and astrologers,*

*12) because an excellent spirit, knowledge, and understanding to interpret dreams, explain riddles, and solve problems were found in this Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation.”*

*13) Then Daniel was brought in before the king. The king answered and said to Daniel, “You are that Daniel, one of the exiles of Judah, whom the king my father brought from Judah.*

*14) I have heard of you that the spirit of the gods is in you, and that light and understanding and excellent wisdom are found in you.*

*15) Now the wise men, the enchanters, have been brought in before me to read this writing and make known to me its interpretation, but they could not show the interpretation of the matter.*

*16) But I have heard that you can give interpretations and solve problems. Now if you can read the writing and make known to me its interpretation, you shall be clothed with purple and have a chain of gold around your neck and shall be the third ruler in the kingdom.”*

*17) Then Daniel answered and said before the king, “Let your gifts be for yourself, and give your rewards to another. Nevertheless, I will read the writing to the king and make known to him the interpretation.*

*18) O king, the Most High God gave Nebuchadnezzar your father kingship and greatness and glory and majesty.*

*19) And because of the greatness that he gave him, all peoples, nations, and languages trembled and feared before him. Whom he would, he killed, and whom he would, he kept alive; whom he would, he raised up, and whom he would, he humbled.*

*20) But when his heart was lifted up and his spirit was hardened so that he dealt proudly, he was brought down from his kingly throne, and his glory was taken from him.*

*21) He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will.*

*22) And you his son, Belshazzar, have not humbled your heart, though you knew all this,*

*23) but you have lifted up yourself against the Lord of heaven. And the vessels of his house have been brought in before you, and you and your lords, your wives, and your concubines have drunk wine from them. And you have praised the gods of silver and gold, of bronze, iron, wood, and stone, which do not see or hear or know, but the God in whose hand is your breath, and whose are all your ways, you have not honored.*

*24) “Then from his presence the hand was sent, and this writing was inscribed.*

*25) And this is the writing that was inscribed: Mene, Mene, Tekel, and Parsin.*

*26) This is the interpretation of the matter: Mene, God has numbered the days of your kingdom and brought it to an end;*

*27) Tekel, you have been weighed in the balances and found wanting;*

*28) Peres, your kingdom is divided and given to the Medes and Persians.”*

*29) Then Belshazzar gave the command, and Daniel was clothed with purple, a chain of gold was put around his neck, and a proclamation was made about him, that he should be the third ruler in the kingdom.*

***30) That very night Belshazzar the Chaldean king was killed.***

***31) And Darius the Mede received the kingdom, being about sixty-two years old.***

This event marks the end of The Babylonian Empire and the rise of The Medo-Persian Empire as the new rulers of the known world. It’s believed Belshazzar was the grandson of Nebuchadnezzar. He threw a drunken orgy full of lust and idolatry. And, he did so by using The Holy Temple vessels used decades earlier by The Israelites to worship The Lord.

The Chaldean name Belshazzar means, “The splendor of brightness; lord of whose treasure.” He reined over Babylon for seven years. During this time, he had many conflicts with The Medo-Persians, but the strength of Babylon prevailed – leading to his false confidence in protection behind the city’s massive walls.

Historians believe Belshazzar was not the king of Babylon, but instead reigned as coregent, while his father, Nabonidus was out of the country. This leads one to understand why he offered Daniel the third highest position within the court because that was the highest position he could offer.

Give Science Time …

It’s been said, “Give science time and eventually it will catch up with The Bible.” Here’s another example of that recommendation. This is a passage from The King James Bible Commentary.

“In 1850, critics doubted even the historicity of Belshazzar, claiming he was a fictitious character made up by the pseudo-Daniel who they claim composed the book around 165 B.C.

With the discovery of Belshazzar’s name on cuneiform tablets, his existence could no longer be questioned. Critics such as H. H. Rowley then sought to attack Daniel’s statement that he was king. The recognition of two large black cylinders in a Byzantine church in Haran in the year 1956 ended that skepticism as well.

The Nabonidus Chronicle, as this is called, clearly mentions Belshazzar as a coregent with Nabonidus his father. Not only that, but Belshazzar ruled over Babylon, while Nabonidus was in Teman during the final years of the Babylonian Empire.”

Isaiah’s Prophecies Concerning Babylon

Just a short diversion to an earlier period. The following is a prophecy written by The Prophet Isaiah over 150 years **before** the destruction of Babylon. Actually, during Isaiah’s time, Babylon was not even a world power yet. Keep in mind the story we just read from Daniel Chapter 5 while reading this prophecy.

Isaiah 21:1-10 – A Prophecy Against Babylon

*1) The oracle concerning the wilderness of the sea. As whirlwinds in the Negeb sweep on, it comes from the wilderness, from a terrible land.*

*2) A stern vision is told to me; the traitor betrays, and the destroyer destroys. Go up, O Elam; lay siege, O Media; all the sighing she has caused I bring to an end.*

*3) Therefore my loins are filled with anguish; pangs have seized me, like the pangs of a woman in labor; I am bowed down so that I cannot hear; I am dismayed so that I cannot see.*

*4) My heart staggers; horror has appalled me; the twilight I longed for has been turned for me into trembling.*

*5) They prepare the table, they spread the rugs, they eat, they drink. Arise, O princes; oil the shield!*

*6) For thus the Lord said to me: “Go, set a watchman; let him announce what he sees.*

*7) When he sees riders, horsemen in pairs, riders on donkeys, riders on camels, let him listen diligently, very diligently.”*

*8) Then he who saw cried out: “Upon a watchtower I stand, O Lord, continually by day, and at my post I am stationed whole nights.*

*9) And behold, here come riders, horsemen in pairs!” And he answered, “****Fallen, fallen is Babylon; and all the carved images of her gods he has shattered to the ground****.”*

*10) O my threshed and winnowed one, what I have heard from the LORD of hosts, the God of Israel, I announce to you.*

Now comes a truly eye-popping prophecy written by The Prophet Isaiah. Again, Isaiah wrote this passage over 150 years before the events of which it speaks. Keep the vision of Daniel Chapter 5 in your mind and this report from the Greek historian Herodotus.

Herodotus tells us Cyrus drained or diverted The River Euphrates, which ran through and under the city of Babylon. The walls of Babylon were strong indeed. It’s believed the walls were so thick, six chariots, side by side could race along the top. Yet, the gates inside the city walls and along the river remained unattended. With the river dry, Cyrus and his troops quietly entered the city untouched and overtook the great city-state. This information comes from the English translations of Greek Reports of Babylonia, Chaldea, and Assyria. Herodotus: from The History of the Persian Wars.

Now comes the eye-popping part. With your knowledge of The Babylonian Conquest as told by Daniel and Herodotus, read this passage from Isaiah 44-45 – written over 150 years before the events took place.

Isaiah 44:24-28 - Isaiah 45:1-25

*24) Thus says the LORD, your Redeemer, who formed you from the womb: “I am the LORD, who made all things, who alone stretched out the heavens, who spread out the earth by myself,*

*25) who frustrates the signs of liars and makes fools of diviners, who turns wise men back and makes their knowledge foolish,*

*26) who confirms the word of his servant and fulfills the counsel of his messengers, who says of Jerusalem, ‘She shall be inhabited,’ and of the cities of Judah, ‘They shall be built, and I will raise up their ruins’;*

*27) who says to the deep,* ***‘Be dry; I will dry up your rivers****’;*

***28) who says of Cyrus, ‘He is my shepherd, and he shall fulfill all my purpose’; saying of Jerusalem, ‘She shall be built,’ and of the temple, ‘Your foundation shall be laid.’”***

Isaiah 45:

*1) Thus says the LORD to* ***his anointed, to Cyrus****, whose right hand I have grasped, to subdue nations before him and to loose the belts of kings, to open doors before him that gates may not be closed:*

*2) “I will go before you and level the exalted places, I will break in pieces the doors of bronze and cut through the bars of iron,*

*3) I will give you the treasures of darkness and the hoards in secret places, that you may know that it is I, the LORD,* ***the God of Israel, who call you by your name****.*

*4) For the sake of my servant Jacob, and Israel my chosen,* ***I call you by your name, I name you, though you do not know me****.*

*5) I am the LORD, and there is no other, besides me there is no God;* ***I equip you, though you do not know me****,*

*6) that people may know, from the rising of the sun and from the west, that there is none besides me; I am the LORD, and there is no other.*

*7) I form light and create darkness, I make well-being and create calamity, I am the LORD, who does all these things.*

*8) “Shower, O heavens, from above, and let the clouds rain down righteousness; let the earth open, that salvation and righteousness may bear fruit; let the earth cause them both to sprout; I the LORD have created it.*

*9) “Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, ‘What are you making?’ or ‘Your work has no handles’?*

*10) Woe to him who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labor?’ ”*

*11) Thus says the LORD, the Holy One of Israel, and the one who formed him: “Ask me of things to come; will you command me concerning my children and the work of my hands?*

*12) I made the earth and created man on it; it was my hands that stretched out the heavens, and I commanded all their host.*

*13)* ***I have stirred him up in righteousness, and I will make all his ways level; he shall build my city and set my exiles free, not for price or reward,****” says the LORD of hosts.*

*14) Thus says the LORD: “The wealth of Egypt and the merchandise of Cush, and the Sabeans, men of stature, shall come over to you and be yours; they shall follow you; they shall come over in chains and bow down to you. They will plead with you, saying: ‘Surely God is in you, and there is no other, no god besides him’ ”*

*15) Truly, you are a God who hides himself, O God of Israel, the Savior.*

*16) All of them are put to shame and confounded; the makers of idols go in confusion together.*

*17) But Israel is saved by the LORD with everlasting salvation; you shall not be put to shame or confounded to all eternity.*

*18) For thus says the LORD, who created the heavens (he is God!), who formed the earth and made it (he established it; he did not create it empty, he formed it to be inhabited!): “I am the LORD, and there is no other.*

*19) I did not speak in secret, in a land of darkness; I did not say to the offspring of Jacob, ‘Seek me in vain.’ I the LORD speak the truth; I declare what is right.*

*20) “Assemble yourselves and come; draw near together, you survivors of the nations! They have no knowledge who carry about their wooden idols, and keep on praying to a god that cannot save.*

*21) Declare and present your case; let them take counsel together!* ***Who told this long ago? Who declared it of old? Was it not I, the LORD****? And there is no other god besides me, a righteous God and a Savior; there is none besides me.*

*22) “Turn to me and be saved, all the ends of the earth! For I am God, and there is no other.*

*23) By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: ‘To me every knee shall bow, every tongue shall swear allegiance.’*

*24) “Only in the LORD, it shall be said of me, are righteousness and strength; to him shall come and be ashamed all who were incensed against him.*

*25) In the LORD all the offspring of Israel shall be justified and shall glory.”*

It’s not included here, but you’re invited to also read Jeremiah Chapter 50 for another account of this event. It was written about fifty years before the overthrow of Babylon. While it does not name Cyrus, it does allude to the same events in a prophetic manner.

According to the account of Babylon’s fall, written by the historian Herodotus, this prophecy comes full-circle in God’s plan. According to Herodotus, when Cyrus encircled Babylon, he discovered the massive and well-provisioned city had a protecting wall 300 feet high and fifty feet thick. The Euphrates River ran through the city and under the protecting wall, thus preventing an enemy from entering the city by the way of the river.

However, Cyrus discovered upstream, a channel that had at one time carried the Euphrates around the city. Cyrus put his army to work to reclaim the channel bed and dam the current flow.

In the meantime, Cyrus withdrew his troops from Babylon, leaving Belshazzar to believe The Meades and Persians had abandoned the siege of his city. That miss-calculation led to the “celebration” recounted in Daniel Chapter 5.

That night Cyrus changed the course of history as well as the course of the Euphrates, by lowering the level of the river. His army entered the city, and as it says near the end of Daniel Chapter 5, “That very night Belshazzar the Chaldean king was killed.”

Just as God’s Word, as recorded by The Prophet Isaiah, were literally revealed before Daniel’s very eyes, so too, should this passage, as well as Daniel’s own writings inspire us to faithfully expect God’s Word to continue to be true.

What was Daniel’s response? Writings from The Talmud indicate that almost immediately, Daniel approached the new leader of Babylon, Cyrus with “**A personal letter from The Lord**” (Chuck Missler’s description), addressed to him and penned by The Prophet Isaiah about a hundred years before the recipient was born.

This amazing “letter” (Isaiah 44-45), so amazed the new leader of the powerful empire, he immediately set into motion the otherwise unlikely release of Daniel’s People to return to their homeland, with money, supplies, and a decree authorizing them to reconstruct Their Temple. This is recounted in The Book of Ezra. 50,000 Jews accepted this offer and returned to Jerusalem to do just that.

The subsequent reconstruction of The Temple coincided exactly seventy years after their Desolation began – satisfying the prophecy made by The Prophet Jeremiah that his people would suffer punishment for exactly seventy years. Hint: Read again the very beginning of Daniel Chapter 9, and see Daniel’s faithfulness regarding the prophecy of Jeremiah.

Special Terms

Evening Oblation

In verse 21 of Daniel Chapter 9, there is a term “evening sacrifice”. Other translations refer to the “evening oblation”. It’s key to note that during this time, Daniel and the rest of The Jewish People were in bondage several hundred miles away from Jerusalem. This is a testament to Daniel’s mindset, though he was away from home, and not able to perform sacrifices to The Lord, this is still part of his dedication to observe the time.

Jewish and Biblical Time Nomenclature

A week is recognized and accepted today as meaning seven days. The Hebrew word, “shabuim” pronounced sha-boo-im means “a seven” much like we say, “a dozen” to imply twelve, or a decade to mean ten. Taken in context within The Bible, there are passages where a “week of days” is implied, as well as a “week of years”. The word Sabbath (pronounced as “Sha-bot”) and shabuim (meaning seven) have similar roots.

The following passages refer to places where the Hebrew term Shabuim is found throughout The Scriptures …

A Week of Days:

Pentecost is the day The Church was born - described in The Book of Acts. It took place on the day of an existing Jewish festival – The Feast of Weeks: A religious holiday that closes out The Passover season. It’s the day following the counting seven sevens of days following the end of The Passover Feast. This means fifty days, which is where the Greek term Pentecost comes from. Here, Shabuim implies “weeks of days”.

Deuteronomy 16:9-12

*9) “You shall* ***count seven weeks****. Begin to count the* ***seven weeks from the time the sickle is first put to the standing grain****.*

*10) Then you shall keep the Feast of Weeks to the LORD your God with the tribute of a freewill offering from your hand, which you shall give as the LORD your God blesses you.*

*11) And you shall rejoice before the LORD your God, you and your son and your daughter, your male servant and your female servant, the Levite who is within your towns, the sojourner, the fatherless, and the widow who are among you, at the place that the LORD your God will choose, to make his name dwell there.*

*12) You shall remember that you were a slave in Egypt; and you shall be careful to observe these statutes.”*

A Week of Years

In Genesis Chapter 29, Jacob works for his uncle, Laban to earn his daughter(s) hand in marriage. In this passage, Shabuim implies “a week of years”.

Genesis 29:14-30

*14) and Laban said to him, “Surely you are my bone and my flesh!” And he stayed with him a month.*

*15) Then Laban said to Jacob, “Because you are my kinsman, should you therefore serve me for nothing? Tell me, what shall your wages be?”*

*16) Now Laban had two daughters. The name of the older was Leah, and the name of the younger was Rachel.*

*17) Leah’s eyes were weak, but Rachel was beautiful in form and appearance.*

*18) Jacob loved Rachel. And he said, “I will serve you* ***seven years*** *for your younger daughter Rachel.”*

*19) Laban said, “It is better that I give her to you than that I should give her to any other man; stay with me.”*

*20) So Jacob served* ***seven years*** *for Rachel, and they seemed to him but a few days because of the love he had for her.*

*21) Then Jacob said to Laban, “Give me my wife that I may go in to her, for my time is completed.”*

*22) So Laban gathered together all the people of the place and made a feast.*

*23) But in the evening he took his daughter Leah and brought her to Jacob, and he went in to her.*

*24) (Laban gave his female servant Zilpah to his daughter Leah to be her servant.)*

*25) And in the morning, behold, it was Leah! And Jacob said to Laban, “What is this you have done to me? Did I not serve with you for Rachel? Why then have you deceived me?”*

*26) Laban said, “It is not so done in our country, to give the younger before the firstborn.*

*27) Complete the week of this one, and we will give you the other also in return for serving me another seven years.”*

*28) Jacob did so, and completed her week. Then Laban gave him his daughter Rachel to be his wife.*

*29) (Laban gave his female servant Bilhah to his daughter Rachel to be her servant.)*

*30) So Jacob went in to Rachel also, and he loved Rachel more than Leah, and served Laban for* ***another seven years****.*

360 Day Years:

The question of a 360 day per year calendar needs to be addressed. Many ancient cultures used calendars of 360 day years. The Romans, the Hindus (India), the Persians, the Greeks, the Assyrians, the Egyptians (Africa), the Carthaginians (Africa), the Etruscans (Italian peninsula), the Mayans (South America), the Chaldeans (Babylon – current day Iraq), the Phoenicians, the Chinese, the Teutons (ancient Germany), and of course Israel.

The story of Noah is one place where 30-day months are indicated. Here is the pertinent section.

Genesis 7:6-24

*6) Noah was six hundred years old when the flood of waters came upon the earth.*

*7) And Noah and his sons and his wife and his sons’ wives with him went into the ark to escape the waters of the flood.*

*8) Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground,*

*9) two and two, male and female, went into the ark with Noah, as God had commanded Noah.*

*10) And after seven days the waters of the flood came upon the earth.*

*11) In the six hundredth year of Noah’s life,* ***in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened****.*

*12) And rain fell upon the earth forty days and forty nights.*

*13) On the very same day Noah and his sons, Shem and Ham and Japheth, and Noah’s wife and the three wives of his sons with them entered the ark,*

*14) they and every beast, according to its kind, and all the livestock according to their kinds, and every creeping thing that creeps on the earth, according to its kind, and every bird, according to its kind, every winged creature.*

*15) They went into the ark with Noah, two and two of all flesh in which there was the breath of life.*

*16) And those that entered, male and female of all flesh, went in as God had commanded him. And the LORD shut him in.*

*17) The flood continued forty days on the earth. The waters increased and bore up the ark, and it rose high above the earth.*

*18) The waters prevailed and increased greatly on the earth, and the ark floated on the face of the waters.*

*19) And the waters prevailed so mightily on the earth that all the high mountains under the whole heaven were covered.*

*20) The waters prevailed above the mountains, covering them fifteen cubits deep.*

*21) And all flesh died that moved on the earth, birds, livestock, beasts, all swarming creatures that swarm on the earth, and all mankind.*

*22) Everything on the dry land in whose nostrils was the breath of life died.*

*23) He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark.*

*24)* ***And the waters prevailed on the earth 150 days****.*

Genesis 8:1-5

*1) But God remembered Noah and all the beasts and all the livestock that were with him in the ark. And God made a wind blow over the earth, and the waters subsided.*

*2) The fountains of the deep and the windows of the heavens were closed, the rain from the heavens was restrained,*

*3) and the waters receded from the earth continually.* ***At the end of***

*4)* ***and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat****.*

*5) And the waters continued to abate until the tenth month; in the tenth month, on the first day of the month, the tops of the mountains were seen.*

Genesis 7:11 states the flood began on the seventeenth day of the second month, and Genesis 8:4 indicates the flood stopped on the seventeenth day of the seventh month. A period of exactly five months (30 days each). At the same time, Genesis 8:3 repeats the description of this time period, but as one hundred and fifty days.

The definition of the period of mourning gives us another hint.

Deuteronomy 21:10-14

*10) “When you go out to war against your enemies, and the LORD your God gives them into your hand and you take them captive,*

*11) and you see among the captives a beautiful woman, and you desire to take her to be your wife,*

*12) and you bring her home to your house, she shall shave her head and pare her nails.*

*13) And she shall take off the clothes in which she was captured and shall remain in your house and* ***lament her father and her mother a full month. After that you may go in to her and be her husband, and she shall be your wife****.*

*14) But if you no longer delight in her, you shall let her go where she wants. But you shall not sell her for money, nor shall you treat her as a slave, since you have humiliated her.*

Numbers 20:22-29

*22) And they journeyed from Kadesh, and the people of Israel, the whole congregation, came to Mount Hor.*

*23) And the LORD said to Moses and Aaron at Mount Hor, on the border of the land of Edom,*

*24) “Let Aaron be gathered to his people, for he shall not enter the land that I have given to the people of Israel, because you rebelled against my command at the waters of Meribah.*

*25) Take Aaron and Eleazar his son and bring them up to Mount Hor.*

*26) And strip Aaron of his garments and put them on Eleazar his son. And Aaron shall be gathered to his people and shall die there.”*

*27) Moses did as the LORD commanded. And they went up Mount Hor in the sight of all the congregation.*

*28) And Moses stripped Aaron of his garments and put them on Eleazar his son. And Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain.*

*29)* ***And when all the congregation saw that Aaron had perished, all the house of Israel wept for Aaron thirty days****.*

The Death of Moses: Deuteronomy 34:5-8

*5) So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD,*

*6) and he buried him in the valley in the land of Moab opposite Beth-peor; but no one knows the place of his burial to this day.*

*7) Moses was 120 years old when he died. His eye was undimmed, and his vigor unabated.*

*8)* ***And the people of Israel wept for Moses in the plains of Moab thirty days. Then the days of weeping and mourning for Moses were ended.***

In these passages, we see the time of mourning referred to as a period of thirty days.

More Info on 360 Day Years

Another Biblical study indicating 360-day years is The Seventy Year Desolation, otherwise known as The Babylonian Captivity.

II Kings 25:1-7

***1) And in the ninth year of his reign, in the tenth month, on the tenth day of the month, Nebuchadnezzar king of Babylon came with all his army against Jerusalem and laid siege to it. And they built siegeworks all around it.***

*2) So the city was besieged till the eleventh year of King Zedekiah.*

*3) On the ninth day of the fourth month the famine was so severe in the city that there was no food for the people of the land.*

*4) Then a breach was made in the city, and all the men of war fled by night by the way of the gate between the two walls, by the king’s garden, though the Chaldeans were around the city. And they went in the direction of the Arabah.*

*5) But the army of the Chaldeans pursued the king and overtook him in the plains of Jericho, and all his army was scattered from him.*

*6) Then they captured the king and brought him up to the king of Babylon at Riblah, and they passed sentence on him.*

*7) They slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah and bound him in chains and took him to Babylon.*

***We know from secular history, this was the year 589 B.C. Verse 1 tells us this was the tenth day of the tenth month (Hebrew month – Tebev).***

Blessings for a Defiled People: Haggai 2:10-19

***10) On the twenty-fourth day of the ninth month, in the second year of Darius, the word of the LORD came by Haggai the prophet,***

*11) “Thus says the LORD of hosts: Ask the priests about the law:*

*12) ‘If someone carries holy meat in the fold of his garment and touches with his fold bread or stew or wine or oil or any kind of food, does it become holy?’ ” The priests answered and said, “No.”*

*13) Then Haggai said, “If someone who is unclean by contact with a dead body touches any of these, does it become unclean?” The priests answered and said, “It does become unclean.”*

*14) Then Haggai answered and said, “So is it with this people, and with this nation before me, declares the LORD, and so with every work of their hands. And what they offer there is unclean.*

*15) Now then, consider from this day onward. Before stone was placed upon stone in the temple of the LORD,*

*16) how did you fare? When one came to a heap of twenty measures, there were but ten. When one came to the wine vat to draw fifty measures, there were but twenty.*

*17) I struck you and all the products of your toil with blight and with mildew and with hail, yet you did not turn to me, declares the LORD.*

*18)* ***Consider from this day onward, from the twenty-fourth day of the ninth month****. Since the day that the foundation of the LORD’s temple was laid, consider:*

*19) Is the seed yet in the barn? Indeed, the vine, the fig tree, the pomegranate, and the olive tree have yielded nothing. But from this day on I will bless you.”*

***Also from secular history, we know this happened during the year 520 B.C. The ninth month has the Hebrew name Chislev. A calendar that performs these calculations indicates Tebev 10, 589 B.C. to Chislev 24, 520 B.C. is 25,202 days.***

The Seventy Year Desolation, prophesized by Jeremiah with a 360 day per year calendar would last 70 years \* 360 days / year = 25,200 days. The difference of the 25,202 days between the beginning dated from II king 25:1 and the end dated by Haggai 2:10 can be explained by the observation that the 70 years began the day following the Babylonian invasion and ended the day before The New Temple’s Foundation Stone was laid.

See the important footnote here.[[6]](#footnote-6)

Seventy Years of Desolation

In verse 2 of Daniel Chapter 9, we find the following …

*2) in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem,* ***namely, seventy years***

Why this desolation of 70 years – foretold by The Prophet Jeremiah?

The Sabbath Year: Leviticus 25:1-25

*1) The LORD spoke to Moses on Mount Sinai, saying,*

*2) “Speak to the people of Israel and say to them, When you come into the land that I give you,* ***the land shall keep a Sabbath to the LORD.***

*3)* ***For six years you shall sow your field, and for six years you shall prune your vineyard and gather in its fruits,***

*4)* ***but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard****.*

*5) You shall not reap what grows of itself in your harvest, or gather the grapes of your undressed vine. It shall be a year of solemn rest for the land.*

*6) The Sabbath of the land shall provide food for you, for yourself and for your male and female slaves and for your hired servant and the sojourner who lives with you,*

*7) and for your cattle and for the wild animals that are in your land: all its yield shall be for food.*

*8) “****You shall count seven weeks of years, seven times seven years, so that the time of the seven weeks of years shall give you forty-nine years****.*

*9) Then you shall sound the loud trumpet on the tenth day of the seventh month. On the Day of Atonement you shall sound the trumpet throughout all your land.*

*10) And you shall consecrate the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you, when each of you shall return to his property and each of you shall return to his clan.*

*11)* ***That fiftieth year shall be a jubilee for you; in it you shall neither sow nor reap what grows of itself nor gather the grapes from the undressed vines****.*

*12) For it is a jubilee. It shall be holy to you. You may eat the produce of the field.*

*13) “In this year of jubilee each of you shall return to his property.*

*14) And if you make a sale to your neighbor or buy from your neighbor, you shall not wrong one another.*

*15) You shall pay your neighbor according to the number of years after the jubilee, and he shall sell to you according to the number of years for crops.*

*16) If the years are many, you shall increase the price, and if the years are few, you shall reduce the price, for it is the number of the crops that he is selling to you.*

*17) You shall not wrong one another, but you shall fear your God, for I am the LORD your God.*

*18) “Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely.*

*19) The land will yield its fruit, and you will eat your fill and dwell in it securely.*

*20) And if you say, ‘What shall we eat in the seventh year, if we may not sow or gather in our crop?’*

*21) I will command my blessing on you in the sixth year, so that it will produce a crop sufficient for three years.*

*22) When you sow in the eighth year, you will be eating some of the old crop; you shall eat the old until the ninth year, when its crop arrives.*

*23) “The land shall not be sold in perpetuity, for the land is mine. For you are strangers and sojourners with me.*

*24) And in all the country you possess, you shall allow a redemption of the land.*

*25) “If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold.*

Leviticus 26

*1) “You shall not make idols for yourselves or erect an image or pillar, and you shall not set up a figured stone in your land to bow down to it, for I am the LORD your God.*

***2) You shall keep my Sabbaths and reverence my sanctuary: I am the LORD.***

*3) “If you walk in my statutes and observe my commandments and do them,*

*4) then I will give you your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit.*

*5) Your threshing shall last to the time of the grape harvest, and the grape harvest shall last to the time for sowing. And you shall eat your bread to the full and dwell in your land securely.*

*6) I will give peace in the land, and you shall lie down, and none shall make you afraid. And I will remove harmful beasts from the land, and the sword shall not go through your land.*

*7) You shall chase your enemies, and they shall fall before you by the sword.*

*8) Five of you shall chase a hundred, and a hundred of you shall chase ten thousand, and your enemies shall fall before you by the sword.*

*9) I will turn to you and make you fruitful and multiply you and will confirm my covenant with you.*

*10) You shall eat old store long kept, and you shall clear out the old to make way for the new.*

*11) I will make my dwelling among you, and my soul shall not abhor you.*

*12) And I will walk among you and will be your God, and you shall be my people.*

*13) I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk erect.*

*14) “But if you will not listen to me and will not do all these commandments,*

*15) if you spurn my statutes, and if your soul abhors my rules, so that you will not do all my commandments, but break my covenant,*

*16) then I will do this to you: I will visit you with panic, with wasting disease and fever that consume the eyes and make the heart ache. And you shall sow your seed in vain, for your enemies shall eat it.*

*17) I will set my face against you, and you shall be struck down before your enemies. Those who hate you shall rule over you, and you shall flee when none pursues you.*

*18) And if in spite of this you will not listen to me, then I will discipline you again sevenfold for your sins,*

*19) and I will break the pride of your power, and I will make your heavens like iron and your earth like bronze.*

*20) And your strength shall be spent in vain, for your land shall not yield its increase, and the trees of the land shall not yield their fruit.*

*21) “Then if you walk contrary to me and will not listen to me, I will continue striking you, sevenfold for your sins.*

*22) And I will let loose the wild beasts against you, which shall bereave you of your children and destroy your livestock and make you few in number, so that your roads shall be deserted.*

*23) “And if by this discipline you are not turned to me but walk contrary to me,*

*24) then I also will walk contrary to you, and I myself will strike you sevenfold for your sins.*

*25) And I will bring a sword upon you, that shall execute vengeance for the covenant. And if you gather within your cities, I will send pestilence among you, and you shall be delivered into the hand of the enemy.*

*26) When I break your supply of bread, ten women shall bake your bread in a single oven and shall dole out your bread again by weight, and you shall eat and not be satisfied.*

*27) “But if in spite of this you will not listen to me, but walk contrary to me,*

*28) then I will walk contrary to you in fury, and I myself will discipline you sevenfold for your sins.*

*29) You shall eat the flesh of your sons, and you shall eat the flesh of your daughters.*

*30) And I will destroy your high places and cut down your incense altars and cast your dead bodies upon the dead bodies of your idols, and my soul will abhor you.*

*31) And I will lay your cities waste and will make your sanctuaries desolate, and I will not smell your pleasing aromas.*

*32) And I myself will devastate the land, so that your enemies who settle in it shall be appalled at it.*

*33) And I will scatter you among the nations, and I will unsheathe the sword after you, and your land shall be a desolation, and your cities shall be a waste.*

*34)* ***“Then the land shall enjoy its Sabbaths as long as it lies desolate, while you are in your enemies’ land; then the land shall rest, and enjoy its Sabbaths.***

*35)* ***As long as it lies desolate it shall have rest, the rest that it did not have on your Sabbaths when you were dwelling in it.***

*36) And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies. The sound of a driven leaf shall put them to flight, and they shall flee as one flees from the sword, and they shall fall when none pursues.*

*37) They shall stumble over one another, as if to escape a sword, though none pursues. And you shall have no power to stand before your enemies.*

*38) And you shall perish among the nations, and the land of your enemies shall eat you up.*

*39) And those of you who are left shall rot away in your enemies’ lands because of their iniquity, and also because of the iniquities of their fathers they shall rot away like them.*

*40) “But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me,*

*41) so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity,*

***42) then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land.***

***43) But the land shall be abandoned by them and enjoy its Sabbaths while it lies desolate without them, and they shall make amends for their iniquity, because they spurned my rules and their soul abhorred my statutes.***

***44) Yet for all that, when they are in the land of their enemies, I will not spurn them, neither will I abhor them so as to destroy them utterly and break my covenant with them, for I am the LORD their God.***

***45) But I will for their sake remember the covenant with their forefathers, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God: I am the LORD.***

***46) These are the statutes and rules and laws that the LORD made between himself and the people of Israel through Moses on Mount Sinai.***

This passage in II Chronicles points out why the upcoming desolation and why 490 years.

II Chronicles 36: 20-21

*20) He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia,*

*21)* ***to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed its Sabbaths. All the days that it lay desolate it kept Sabbath, to fulfill seventy years.***

The Prophet Jeremiah made the following prophecy during the initial years of Israel’s servitude to Nebuchadnezzar – ie a few years prior to the destruction of The Temple and the city of Jerusalem.

Jeremiah 25:1-14

*1) The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah (that was the first year of Nebuchadnezzar king of Babylon),*

*2) which Jeremiah the prophet spoke to all the people of Judah and all the inhabitants of Jerusalem:*

*3) “For twenty-three years, from the thirteenth year of Josiah the son of Amon, king of Judah, to this day, the word of the LORD has come to me, and I have spoken persistently to you, but you have not listened.*

*4) You have neither listened nor inclined your ears to hear, although the LORD persistently sent to you all his servants the prophets,*

*5) saying, ‘Turn now, every one of you, from his evil way and evil deeds, and dwell upon the land that the LORD has given to you and your fathers from of old and forever.*

*6) Do not go after other gods to serve and worship them, or provoke me to anger with the work of your hands. Then I will do you no harm.’*

*7) Yet you have not listened to me, declares the LORD, that you might provoke me to anger with the work of your hands to your own harm.*

*8) “Therefore thus says the LORD of hosts: Because you have not obeyed my words,*

*9) behold, I will send for all the tribes of the north, declares the LORD, and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation.*

*10) Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp.*

*11)* ***This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years.***

*12)* ***Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD, making the land an everlasting waste.***

*13) I will bring upon that land all the words that I have uttered against it, everything written in this book, which Jeremiah prophesied against all the nations.*

*14) For many nations and great kings shall make slaves even of them, and I will recompense them according to their deeds and the work of their hands.”*

Jeremiah 29:8-14

*8) For thus says the LORD of hosts, the God of Israel: Do not let your prophets and your diviners who are among you deceive you, and do not listen to the dreams that they dream,*

*9) for it is a lie that they are prophesying to you in my name; I did not send them, declares the LORD.*

*10)* ***“For thus says the LORD: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place.***

*11) For I know the plans I have for you, declares the LORD, plans for welfare and not for evil, to give you a future and a hope.*

*12) Then you will call upon me and come and pray to me, and I will hear you.*

*13) You will seek me and find me, when you seek me with all your heart.*

***14) I will be found by you, declares the LORD, and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the LORD, and I will bring you back to the place from which I sent you into exile.***

The Prophecy Given to Daniel

Starting in verse 2 of Daniel Chapter 9, we can see Daniel has “Numbered the days”, and has determined The Seventy Year Desolation, spoken of by Jeremiah is nearly over.

Daniel knows God is faithful to His Word, and the time will indeed come, yet he still prays on behalf of his people, in sackcloth and ashes (representing humbleness), to ask for forgiveness, and for The Lord to remember His Promise of restoration.

Daniel confesses that his people had not listened to The Lord’s laws, and that they were subject to the curses and sworn judgments written by Moses. He spoke of “Our God” that led His people out of the bondage of Egypt, and requested that He remember His Promises to bring them back to His favor.

In verse 20, Daniel seems to make a side-note when he says, “While I was speaking and praying …”. He relates how The Angel Gabriel approached him in swift flight during the time of the evening oblation (sacrifice). Gabriel tells Daniel the moment he began to pray, “an answer was given”.

Seventy Sevens for Your People:

The last four verses constitute the prophecy. Everything up to this point has been groundwork laid as a foundation to help you understand this passage. Gabriel begins in verse 24,

*“Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place.”*

Let’s look at the six items listed in verse 24, and see which of these have been fulfilled. Seventy sevens are decreed for your people and your holy city to …

|  |  |
| --- | --- |
| **Decree** | **Fulfilled** |
| Finish the transgression | No |
| To put an end to sin | No |
| To atone for iniquity | At the cross |
| To bring in everlasting righteousness | No |
| To seal both vision and prophet | No |
| To anoint a most holy place | No |

From this section, we can see much of the prophecy Gabriel speaks of has yet to be fulfilled.

An interesting point to consider here is the seventy sevens are decreed for Daniel’s people – ie The Jewish People. This prophecy is not for The Church, and is not for The Gentiles. This prophecy is for “God’s Holy People – The Jews.” This will be important to clarify later points.

From Daniel 9:25 …

*“Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.”*

We see the first 69 sevens are set apart from the last “week” - ie there is an interval between the 69th and the 70th week. As a precursor to this decree, let’s read the last few verses of II Chronicles and the beginning of The Book of Ezra.

II Chronicles 36:20-23

*20) He took into exile in Babylon those who had escaped from the sword, and they became servants to him and to his sons until the establishment of the kingdom of Persia,*

*21) to fulfill the word of the LORD by the mouth of Jeremiah,* ***until the land had enjoyed its Sabbaths****.* ***All the days that it lay desolate it kept Sabbath, to fulfill seventy years.***

*22) Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing:*

*23) “Thus says Cyrus king of Persia, ‘The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah. Whoever is among you of all his people, may the LORD his God be with him. Let him go up.’ ”*

Ezra Chapter 1

*1) In the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, so that he made a proclamation throughout all his kingdom and also put it in writing:*

*2) “****Thus says Cyrus king of Persia: The LORD, the God of heaven, has given me all the kingdoms of the earth, and he has charged me to build him a house at Jerusalem, which is in Judah.***

*3)* ***Whoever is among you of all his people, may his God be with him, and let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel-- he is the God who is in Jerusalem****.*

*4) And let each survivor, in whatever place he sojourns, be assisted by the men of his place with silver and gold, with goods and with beasts, besides freewill offerings for the house of God that is in Jerusalem.”*

*5)* ***Then rose up the heads of the fathers’ houses of Judah and Benjamin, and the priests and the Levites, everyone whose spirit God had stirred to go up to rebuild the house of the LORD that is in Jerusalem.***

*6) And all who were about them aided them with vessels of silver, with gold, with goods, with beasts, and with costly wares, besides all that was freely offered.*

*7) Cyrus the king also brought out the vessels of the house of the LORD that Nebuchadnezzar had carried away from Jerusalem and placed in the house of his gods.*

*8) Cyrus king of Persia brought these out in the charge of Mithredath the treasurer, who counted them out to Sheshbazzar the prince of Judah.*

The Temple Versus the City of Jerusalem

Discuss why this passage from Ezra is integral to The Prophecy of Seventy Weeks, but is not a key element of the time calculation. Read again verse 25 from Daniel Chapter 9 listed above, and note the distinction from what the prophecy says about rebuilding Jerusalem versus what Ezra says about the reconstruction of the Temple (House) which is mentioned three times. The lack of understanding this distinction led many to miss-apply the beginning of the time period to the announcement of the Temple’s reconstruction rather than The City of Jerusalem.

In contrast, let’s now turn to Nehemiah Chapter 2.

Nehemiah Chapter 2

*1)* ***In the month of Nisan, in the twentieth year of King Artaxerxes****, when wine was before him, I took up the wine and gave it to the king. Now I had not been sad in his presence.*

*2) And the king said to me, “Why is your face sad, seeing you are not sick? This is nothing but sadness of the heart.” Then I was very much afraid.*

*3) I said to the king, “Let the king live forever! Why should not my face be sad, when* ***the city, the place of my fathers’ graves, lies in ruins****, and its gates have been destroyed by fire?”*

*4) Then the king said to me, “What are you requesting?” So I prayed to the God of heaven.*

*5) And I said to the king, “If it pleases the king, and if your servant has found favor in your sight, that you send me* ***to Judah, to the city of my fathers’ graves****, that I may rebuild it.”*

*6) And the king said to me (the queen sitting beside him), “How long will you be gone, and when will you return?” So it pleased the king to send me when I had given him a time.*

*7) And I said to the king, “If it pleases the king, let letters be given me to the governors of the province Beyond the River, that they may let me pass through until I come to Judah,*

*8) and a letter to Asaph, the keeper of the king’s forest, that he may give me timber to make beams for the gates of the fortress of the temple, and for the wall of the city, and for the house that I shall occupy.” And the king granted me what I asked, for the good hand of my God was upon me.*

*9) Then I came to the governors of the province Beyond the River and gave them the king’s letters. Now the king had sent with me officers of the army and horsemen.*

*10) But when Sanballat the Horonite and Tobiah the Ammonite servant heard this, it displeased them greatly that someone had come to seek the welfare of the people of Israel.*

*11) So I went to Jerusalem and was there three days.*

*12) Then I arose in the night, I and a few men with me. And I told no one what my God had put into my heart* ***to do for Jerusalem****. There was no animal with me but the one on which I rode.*

*13) I went out by night by the Valley Gate to the Dragon Spring and to the Dung Gate, and I inspected the walls of Jerusalem that were broken down and its gates that had been destroyed by fire.*

*14) Then I went on to the Fountain Gate and to the King’s Pool, but there was no room for the animal that was under me to pass.*

*15) Then I went up in the night by the valley and inspected the wall, and I turned back and entered by the Valley Gate, and so returned.*

*16) And the officials did not know where I had gone or what I was doing, and I had not yet told the Jews, the priests, the nobles, the officials, and the rest who were to do the work.*

*17) Then I said to them, “You see the trouble we are in, how Jerusalem lies in ruins with its gates burned. Come, let us build the wall of Jerusalem, that we may no longer suffer derision.”*

*18) And I told them of the hand of my God that had been upon me for good, and also of the words that the king had spoken to me. And they said, “Let us rise up and build.” So they strengthened their hands for the good work.*

*19) But when Sanballat the Horonite and Tobiah the Ammonite servant and Geshem the Arab heard of it, they jeered at us and despised us and said, “What is this thing that you are doing? Are you rebelling against the king?”*

*20) Then I replied to them, “The God of heaven will make us prosper, and we his servants will arise and build, but you have no portion or right or claim in Jerusalem.”*

The Time Calculation

From verse 25 of Daniel Chapter 9 and the passage from Nehemiah Chapter 2, we now have the ability to understand the initial period of The 70 Weeks Prophecy.

Our goal is to determine the starting date and “Number the days”, and see where that takes us. We know from Nehemiah Chapter 2 the decree was issued on the first day of the Hebrew month of Nisan during the 20th year of Artaxerses’ reign.

Though the passage does not mention the day of the month, we suspect this is the implied date because ancient literature assumes the first day of a given month when the date is not explicitly stated[[7]](#footnote-7).

From secular history, we know the beginning of Artaxerses’ reign, so we can determine this specific date as March 14, 445 B.C. Let’s look at the time delta calculation.

Number of sevens until the Messiah

From verse 25 of Daniel Chapter 9, we can determine this period as …

7 weeks + 62 weeks = 69 weeks.

Number of prophetic years

Convert the 69 “weeks of years” to prophetic years. Note the cancel of the “weeks” units, leaving an answer expressed in “prophetic years”.

69 ~~weeks~~ \* 7 prophetic years / ~~week~~  = 483 prophetic years.

Compute the number of days

Measure how many days are in the 483 prophetic years. Note the canceling of the units “prophetic year(s)”, leaving an answer expressed in days.

483 **~~prophetic years~~** \* 360 days / **~~prophetic year~~** = 173,880 days.

A date converter[[8]](#footnote-8) hosted by The United States Navy yields 1,558,960 as the Julian Date for March 14, 445 B.C. Adding 173,880 days yields the Julian Date 1,732,842. Julian Date 1,732,842 converts to Sunday April 6, 32 A.D. This implies there were precisely 483 prophetic years between the start and end of the prophecy.

| April 32 A.D. |
| --- |
| Sun | Mon | Tue | Wed | Thu | Fri | Sat |
|  |  | 1 | 2 | 3 | 4 | 5 |
| 6\* | 7 | 8 | 9 | 10\*\* | 11 | 12 |
| 13 | 14 | 15 | 16 | 17 | 18 | 19 |
| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 |  |  |  |

\* April 6 32 A.D. coincides with the 10th day of Nisan – the day Exodus Chapter 12 dictated The Passover Lambs were to be selected and kept for four days.

\*\* April 10, 32 A.D. coincides with the 14th day of Nisan – the day dictated in Exodus Chapter 12 when The Passover Lambs were to be sacrificed at twilight.

Now, let’s look at an alternative method to calculate the time period. This is where much of the internet community gets lost in arguments surrounding the counting of leap years. This method avoids that trap.

The solar cycle (the amount of time for the Earth to orbit the sun) is very stable. The amount of time required is the following …

365 days, 5 hours, 48 minutes, 46 seconds. This amount of time is called a Tropical Year.

For our calculations, we need this time format to be converted into decimal form. We can do that with a bit of math. This section is supplied in great and meticulous detail for those interested in proving for themselves that everything presented here is accurate. However, if math causes your eyes to glaze over, you can skip to step 20 and trust the accuracy. In this event, you may wish to enlist the aid of someone who can verify the following for you.

1) There are 60 seconds in a minute and 60 minutes in an hour.

2) 5 hours = 5 hours \* 60 seconds / minutes \* 60 minutes / hour.

3) Cancelling units …

5 hours = 5 ~~hours~~ \* 60 **seconds** / ~~minutes~~ \* 60 ~~minutes~~ / ~~hour~~

4) **5 hours = 5 \* 60 \* 60 seconds = 18,000 seconds.**

5) 48 minutes = 48 ~~minutes~~ \* 60 **seconds** / ~~minute~~

6) **48 minutes = 2,880 seconds.**

7) The residual day in a Tropical Year can be expressed by adding the number of seconds for 5 hours, 48 minutes, and 46 seconds or 18,000 + 2880 + 46 = **20,926 seconds**.

8) Therefore, a Tropical Year can be expressed as **365 days and 20,926 seconds**.

9) To determine what percentage of a day this represents, we need to determine the number of seconds are in a full day. In a calculation similar to step 2 above, we can determine the number of seconds that are in 24 hours …

**24 \* 60 \* 60 = 86,400 seconds**

10) Dividing 20,926 by 86,400 we have 0.242199 which represents the fractional portion of the final day in a Tropical Year. You can perform an internet search of “0.242199 Tropical Year” to confirm this value.

11) This means a Tropical Year = **365.242199 days**.

12) Note the residual day is very close to 0.25. This is why we have a leap year nearly every four years. The exceptions are years that are evenly divisible by 100 unless the year is also divisible by 400. This means 2000 was a leap year (divisible by 400), but the year 1900 was not. These exceptions take care of the difference between 0.242199 and 0.25.

13) Now back to the 483 prophetic years. We need to convert those 360 years into Tropical Years.

14) 483 prophetic years = 483 ~~prophetic years~~ \* 360 ~~days~~ / ~~prophetic year~~ / 365.242199 ~~days~~ / Tropical Year.

= 483 \* 360 / 365.242199

 = **476.06766 Tropical years**.

15) March 14, 445 B.C. is our starting point, so adding 476 Tropical Years takes us to the year 476 – 445 + 1 (there was no year zero so add a 1) = 32 A.D. This is good, because that’s the year we got before, but now we have 0.06766 part of another year. So, we need to convert that into the number of days and hours.

16) We can this by first converting 0.06766 years to the number of seconds

0.06766 year = 0.06766 \* 365.242199 **~~days~~** \* 24 **~~hours~~** / **~~day~~** \* 3,600 seconds / **~~hour~~**

= 0.06766 \* 365.242199 \* 24 \* 3600 seconds

= **2,135,142 seconds**

17) This residual portion of a year can be converted into days by …

2135142 seconds = 2135142 **~~seconds~~** / (24 **~~hours~~** / day \* 3,600 **~~seconds~~** / **~~hour~~**)

= 2135142 / (24 \* 3,600 / days)

**= 24.712 days**

18) The residual day has a value 0.712. This can be converted to hours …

0.712 days = 0.712 **~~day~~** \* (24 **~~hours~~** / **~~day~~** \* 3,600 seconds / **~~hour~~**)

= 0.712 \* 24 \* 3600 seconds

**= 61,517 seconds**

19) To convert to hours …

61517 / 3600 = 17.088 hours.

20) 0.088 hours = 0.088 **~~hours~~** \* 60 **~~minutes~~** / **~~hour~~** \* 60 seconds / **~~minute~~**

= 0.088 \* 60 \* 60 = 317 seconds = 5 minutes and 17 seconds.

20) This means we go from March 14 and add 24 days 17 hours and 5 minutes. This points to a bit more than half a day into April 8, 32 A.D.

21) The 483 prophetic years ends on April 8 or 1.70 days past what Robert Anderson and the Julian calendar converter computed.

It would appear our calculation is off by approximately 2 days. But, remember the difference of 25,200 and 25,202 days in the discussion of the 70-year desolation prophesized by Jeremiah. The explanation of the difference of two days from page 19 is copied here …

*The Seventy Year Desolation, prophesized by Jeremiah with a 360 day per year calendar would last 70 years \* 360 days / year = 25,200 days. The difference of the 25,202 days between the beginning dated from II king 25:1 and the end dated by Haggai 2:10 can be explained by the observation that the 70 years began the day following the Babylonian invasion and ended the day before The New Temple’s Foundation Stone was laid.*

This time standard implies the 483 years began the day after Nehemiah received the decree and ended the day before Christ entered Jerusalem on Palm Sunday (The Triumphal Entry) described in Luke 19. This convention resolves the two extra days and the pattern matches perfectly.

Who Knew the Time?

Now let’s look at that date further. From verse Daniel 9:26, we see that an anointed one (The Messiah) shall be cut off (karat in Hebrew). This means after the completion of the 69 sevens, He will be killed.

Refer to Exodus Chapter 12, which explains the procedures for the observance of The Feast of The Passover. In this passage, families are told to select a lamb from their flock. without defect on the 10th day of Nisan or four days before the slaughter of The Paschal Lamb on the day of The Passover. This date is frequently referred to as “Inspection Day”

Exodus 12:1-6

*1) The Lord said to Moses and Aaron in the land of Egypt,*

*2) “This month shall be for you the beginning of months. It shall be the first month of the year for you.*

***3) Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.***

*4) And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb.*

*5) Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats,*

***6) and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.”***

The Triumphal Entry

Now read the latter portion of Luke Chapter 19, which recounts The Triumphal Entry. In Luke Chapter 19, we see as fathers throughout all of Judea were inspecting their lambs for selection, looking for The One Lamb without blemish, so too were The Jewish people “examining” The Lamb of God’s sacrifice as He approached Jerusalem.

Luke 19:28-44

*28) And when he had said these things, he went on ahead, going up to Jerusalem.*

*29) When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples,*

*30) saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here.*

*31) If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’”*

*32) So those who were sent went away and found it just as he had told them.*

*33) And as they were untying the colt, its owners said to them, “Why are you untying the colt?”*

*34) And they said, “The Lord has need of it.”*

*35) And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it.*

*36) And as he rode along, they spread their cloaks on the road.*

*37) As he was drawing near-already on the way down the Mount of Olives-****the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen,***

***38) saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!”***

***39) And some of the Pharisees in the crowd said to him, “Teacher, rebuke your disciples.”***

***40) He answered, “I tell you, if these were silent, the very stones would cry out.”***

Jesus Weeps over Jerusalem

*28) And when he drew near and saw the city, he wept over it,*

*29) saying,* ***“Would that you, even you, had known on this day*** *the things that make for peace! But now they are hidden from your eyes.*

*30) For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side*

*31) and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you,* ***because you did not know the time of your visitation.”***

Even as the people sang “Hosannah, Hosannah – Blessed be the name of the Lord” (a fulfillment of Psalm 118), The Pharisees ordered Christ to rebuke His followers for their “blasphemy”.

Christ had two responses, the first to say, “I tell you, if these were silent, the very stones would cry out.”

This is a declaration that all of God’s Creation waited for that day (as if creation was itself numbering the days), and all creation recognized the day with the exception of The Pharisees.

His second response was to weep over Jerusalem as he approached it from a distance. Then we find this stunning direct reference to Daniel Chapter 9. While seeming to address The Pharisees, Christ says,

*42) “Would that* ***you, even you****, had known on* ***this day*** *the things that make for peace! But now they are hidden from your eyes.*

*43) For the days will come upon you, when your enemies will set up a barricade around you and surround you and hem you in on every side*

*44) and tear you down to the ground, you and your children within you. And they will not leave one stone upon another in you,* ***because you did not know the time of your visitation.****”*

Twice we find a direct condemnation of The Pharisees in this passage. “If **you, even you**, had known on **this** day …”. What a powerful little four-letter English word – “This”. The translation from the original Greek word taute means “**This very**”. This very day, this very day.

One can imagine Christ stamping His foot and pointing to the ground as he emphasized “**This very day**”. For if The Pharisees had known The Scriptures they claimed to follow and teach, then knowing Daniel’s prophecy, they should have expected the appearance of Their Messiah on that very day. This theme is repeated a few verses later and actually corroborated when Christ finishes His condemnation. The latter part of verse 44 reads,

*“ … because you did not know the* ***time of your visitation****.”*

Wow! If only they had understood what He was really saying to them.

Stop now and remember the number of times Christ told His disciples that, “Now is not my time.” Remember the times He performed miracles, then told the healed to go and tell no one. It was not yet the time for His Revealing. Now we see why.

The Matter of the Magi

We’ve all heard the story of The Wise Men also known as The Magi – the mysterious men who visited Jesus as a newborn (likely around the age of two).

Who were these men? We don’t know their names (non-Biblical traditions have ascribed names to them). Speculation has been that there were many more than three (a number derived from the number of gifts brought to Jesus).

The Magi were known to be king makers – men who served in mysterious council to the Assyrians, Babylonians, and the Persians. They are mentioned several times throughout the Book of Daniel. In the 4th and 5th chapters, Daniel is referred to as the Chief or Master of the Magi – implying he had been elevated to a position over the group. By the way, “Magic” and “Magistrate” have common roots to the word, “Magi”. In some translations, Daniel’s office is referred to as Magistrate.

It’s speculation, but also conceivable that Daniel had a spiritual influence over a portion of the otherwise pagan and occultic Magi, much like he did with the kings Nebuchadnezzar, Cyrus, and Darius. If the Magi studied his prophecies, then they too could have “numbered the days”, projected the date of The Messiah’s arrival, and anticipated His birth – given a thirty year age. Thirty was the culturally accepted minimum age of a man in ministry. This may explain why they came looking for the newborn King when they did.

If the above speculation is true, one can make the ironic observation that while these men from a pagan and occultic culture faithfully followed the teachings of Daniel, and committed tremendous resources and effort to travel several hundred miles to seek The Messiah. The religious leaders of Judea failed to do so – even though He came to them.

Timeline

The timeline on the last page illustrates the key time elements of this story. Note the time period of Isaiah’s ministry compared to when his prophecies were revealed, then the time of Nehemiah’s Decree and The Triumphal Entry.

Keep in mind that there is more to this passage in Daniel.

Who is the unnamed “prince” that will come?

**The Prince That Will Come**

Verse 26 of Daniel Chapter 9 continues …

*And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed.*

We know from secular history this massive destruction mentioned in Daniel’s prophecy (via Gabriel) five centuries beforehand took place in 70 A.D. and the people who destroyed The City and The Sanctuary were The Romans. This is where we understand The Antichrist will either politically or genetically be Roman, or possibly in more general terms, European.

Verse 26 indicates a period of time **after** the 69 weeks

It’s important to recognize at the time this prophecy was given to Daniel, there was no Temple and no Jerusalem. Both had been destroyed decades earlier by Nebuchadnezzar (See timeline).

This prophecy was given to Daniel during The Desolation ie prior to the rebuilding of The Temple. In other words, Gabriel was indirectly prophesying through Daniel The City and The Temple would both be rebuilt, and then both destroyed again after the fulfillment of the period specified in verse 25.

With caution to not jump ahead, glance at the end of Chapter 9 and see this is also a prophecy that The Temple will be built a third time because that is where the “Abomination” of verse 27 takes place.

Back to verse 25, the term translated as “flood” could be translated as “Diaspora”. This term refers to The Diaspora (The Outpouring) or dispersion of The Jewish People during the centuries following The Temple’s destruction in 70 A.D.

The final verse of the prophecy details the final or 70th “week”. In verse 27, Daniel is told …

*“And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.”*

A better translation of the Hebrew phrase “make a strong covenant” is “confirm a firm covenant”, implying it’s possible he will put into force a pre-existing covenant or treaty. This seven-year period also coincides with the period mentioned in Revelation and Jeremiah as “The Time of Jacob’s Trouble”.

Conclusion

Why take the time to understand this passage? Any Bible study, sermon, book, article or even a private discussion should point to Christ and what He did for us, and the consequences in the event we don’t accept His free offer of Grace.

If the mention of His sacrifice is left out from our Bible study, sermon, book, article or private discussion, then the point of the entire Bible and the reason it was written is lost.

We can see from this study the plan placed into motion in Genesis Chapter 3:15, was prophesied, anticipated, embraced, and fulfilled on a specific timetable.

*“I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”*

Other translations use the word, “Seed” rather than, “Offspring”. The Hebrew word used here is, “Zera” pronounced as, “Zeh-rah” which is a **masculine** noun. This is a subtle but very important difference as “The Seed” comes from a male, but “The Seed of The Woman” implies a Virgin Birth and is a direct reference and prophecy of The Mother of Jesus.

Christ’s comments to The Pharisees in Luke 19 make it clear we should understand not only the mission, but also **the timing**. Let’s see why …

Every sin ever committed requires justice, either against the guilty, or paid for by Christ in our stead. Recognizing this fact and accepting His Grace and Mercy as a Freely offered Gift is our **ONLY** source of Salvation. Paul writes in Ephesians 2:8-9 …

*8) For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,*

*9) not a result of works, so that no one may boast.*

This passage from Isaiah Chapter 64:6 states

 *… and all our righteous deeds are like a polluted garment.*

So, our attempt at righteousness means less than nothing to The Lord – polluted garments, or as other translations state, “filthy rags”. Nothing we can ever do will suffice the payment of any portion of this debt.

**And this is the point about The Timing …**

The timing of Christ’s appearance on the same day as the selection of The Paschal Lamb and His Sacrifice days later were events that were coincident with The Passover Lamb’s selection and sacrifice. This one-time sacrifice for ALL sin represents the closing of “***The Days of Sacrifice****”* and opened “***The Days of Grace***” that we have the opportunity to enjoy today. This magnificent story took nearly five centuries to unfold with remarkable and supernatural precision – all with a goal to illustrate to you that He Loves you and wants to spend eternity with you. **If you have not yet come to realize this, please consider doing so. Time is short, and no one has a promise beyond our next breath**.

It’s hoped from this study you now have a growing appreciation of Biblical Prophecy in general, and in the importance of this particular passage.

Obviously, Christ’s references to Daniel’s prophecy in Matthew 24:15

*15) “So when you see the abomination of desolation spoken of by the prophet Daniel, standing in the holy place (let the reader understand) …”*

and Luke Chapter 19 (The Triumphal Entry discussed above) illustrate how it weighed on His mind, so we should take heed.

Don’t worry if you don’t understand all the complexities the first time you’re exposed to this study. Many scholars have previously examined this passage over the years, and today we can stand on the shoulders of those giants. Take advantage of their teachings listed in the reference section and pray about sharing this wonderful story with your family, friends, and small groups.

Definitions

The Times of the Jews

Remember verse 24 from Daniel 9 when Gabriel says, “seventy sevens are decreed for your people”. Who are Daniel’s people? – Israel.

Time of the Gentiles

Fifty days after The Resurrection, during a time coinciding with another Jewish festival (The Feast of Weeks), The Church was born. This was The Day of Pentecost (Greek for fifty days). See Acts Chapter 2.

The Rapture

The Church is removed from The Earth. At this time, Israel is brought back into the picture. It’s believed shortly after The Rapture, the chaos that ensues will bring on the time referred to as “Jacob’s Trouble” or “The Time of Tribulation”. See the Time Line at the end of this paper.

The Time of Tribulation

This is the final “week” of The Prophecy. See verse 27 of Daniel Chapter 9. The “He” is a pronoun referring to the “prince that will come” mentioned in the previous verse.

The Great Tribulation

This is the last half of The Tribulation Period and starts when The Antichrist “sets up an abomination that causes desolation”. It’s believed this means he will declare himself god. The “end that is decreed is poured out on him” refers to when The Antichrist and The False Prophet are cast into The Lake of Fire as told in The Book of Revelation Chapter 19.

Tropical Year

The amount of time for the Earth to orbit the sun: 365 days, 5 hours, 48 minutes, and 46 seconds.

Resources

1) ESV Bible passages from <http://www.BibleGateway.com>

2) Chuck Missler’s recorded lesson on Daniels Seventy Weeks - <https://store.khouse.org/products/daniels-70-weeks>

3) Cosmic Codes – Hidden Messages from the Edge of Eternity by Dr. Chuck Missler – 400 pages.

ISBN: 978-1578210930

4) The Coming Prince (1884) by Sir Robert Anderson – 384 pages. ISBN: 0825421152

5) Daniel’s Prophecy of the 70 Weeks by Dr. Alva J. McClain.

6) Web article – The 360 Day Calendar by Robert Fisher

7) Lesson 2: King Nebuchadnezzar’s Statue – <http://www.teachinghearts.org/dre17hdan02.html>

8) Blue Letter Bible for Hebrew and Greek translations (highly recommended) – <http://www.blueletterbible.org>

9) Many discussions with my Bible Small Group leader Pastor Claude Davis of The Whitehall Campus of New Life Church – Whitehall, Ohio. <https://www.enewlife.com/whitehall>

Contact

This paper was prepared by barry skaggs.

If you have any comments or questions, I will try my best to respond. My email address is BLSkaggs@Outlook.com.

If you’d like to have this topic presented to your church, small group, or other gathering, please send an email.

Permission is granted to copy and distribute this study at will – but please keep the entire document intact.

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1. Sir Robert Anderson (1841-1918): Author of The Coming Prince, a study of The Prophecy of Daniel’s Seventy Weeks. [↑](#footnote-ref-1)
2. The Coming Prince: Written by Sir Robert Anderson. A study of The Prophecy of Daniel’s Seventy Weeks. ISBN 13: 978-0825421150, 313 pages. Originally published during the late 1800s. More recently by publisher Kregel Classics – Website: [http://www.kregel.com](http://www.kregel.com/). [↑](#footnote-ref-2)
3. Dr. Alva J. McClain (1888-1968): Theologian and founder of Grace Theological Seminary. Website: <http://www.believersweb.org/view.cfm?ID=45>. [↑](#footnote-ref-3)
4. Daniel’s Prophecy of the 70 Weeks: Written by Dr. Alva J. McClain, ISBN 13: 978-0884692119. 73 pages. Available through B M H Books. Website: <http://www.bmhbooks.com>. [↑](#footnote-ref-4)
5. Chuck Missler’s description. [↑](#footnote-ref-5)
6. Remember this important point as part of the calculation discussed on page 27. [↑](#footnote-ref-6)
7. Remember this assumption during discussions later about the start date’s calculation. [↑](#footnote-ref-7)
8. The United States Naval Observatory Astronomical Application Department Julian Date Converter: <https://www.usno.navy.mil/USNO/astronomical-applications/data-services/cal-to-jd-conv>

As of today April 11, 2021, this site is offline pending the completion of a modernization project. This cite can be used as an alternative which gives the same results.

<https://www.onlineconversion.com/julian_date.htm> [↑](#footnote-ref-8)