

06 Daniel's 70 Weeks

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Tagline

"Seventy weeks are determined upon thy people and upon thy holy city" | Daniel 9:24 - Babylonian Captivity to Messiah to the End

Synopsis

The 70 weeks prophecy given to Daniel provides key insights into God's prophetic plans for Israel. Some may gloss over the fact that it's a prophecy for Daniel's people and his holy city Jerusalem, but this is key in recognizing the often stated fact that God is not done with His people Israel. Daniel wanted to know what his people's future would be now that the 70 years prophesied by Jeremiah the prophet was fulfilled. His humble and repentant heart was dear to God and He responded to Daniel with the answer to his question.

Not only was the Messiah's first coming foretold in this revelation given to Daniel, but the final week of seven years was foretold in which almost all other end-time prophecy would unfold. The centrality of Israel in the land and in Jerusalem for these prophecies to be fulfilled tells us a lot about several aspects of Bible prophecy that will be covered throughout this series of Bible studies.

While many of Daniel's visions and prophecies were not fully understood by him, we see fulfilled through him the promise that we would not be in darkness concerning the times of the end and we are given both provable precision in Bible prophecy from the historic record, and a stronger faith that what God tells him about all of our future is just as reliable and precise.

Overview

- Introduction
- Context of the 70 Weeks Prophecy
- Scope of the 70 Weeks Prophecy
- History
 - 69 Weeks
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 - Passover 30 AD
 - Strange Happenings at the Temple 30 AD - 70 AD
 - Jewish-Roman Wars 66 AD - 136 AD
 - Daniel 2
 - Romans 9-11
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- Future: 70th Week of Daniel
 - "and he shall confirm the covenant with many for one week"
 - Who is "He?"
 - Confirming the covenant
 - Stopping the Daily and Abomination of Desolation
- Conclusion

Details

- Introduction
 - The previous study, [Olivet Discourse: Vision of the Future](#), is our overall picture of the transition into the [Day of the Lord](#) given to us by Yeshua Himself. At a pivotal time in the

- prophetic narrative, the [Abomination of Desolation](#), the revealing of the [Man of Sin: False Christ](#) begins the reign of the Dragon through his proxy puppets on the world stage. It is that event that Christ makes a point to direct us to Daniel to understand.
- The 70 weeks prophecy given to Daniel is one of the most pivotal depictions of the precision of historical prophetic fulfillment connected to future prophetic fulfillment. In 4 short verses, it covers central historical events from the Babylonian captivity through to the end of prophecy and the start of the Messianic Kingdom. In that span of several millennia, the timing of the first and second comings of Christ are foretold with precise timing. As we will see, His first coming was right on time and while the final week hangs somewhere in the future, the **HIS**tory, Our Future Bible studies will show that the precision of that future unknown week itself contains such precision in timing that when it comes to pass, the glory and power of God will be seen and magnified in it.
 - Once again we will see in this prophecy the distinct focus on Israel and Jerusalem, a theme of prophecy that we do well to recognize.
 - While this study is focused on the last 4 verses of Daniel 9 it would serve you well to read the whole chapter, understanding the heart of Daniel toward God and his people.
 - Overview Timeline
 - This one very short four-verse prophecy encapsulates just about all of the period of Bible prophecy. It is the foundation for the static division of the timeline centered around this 7-year period, with some events taking place before and after it. As such, there won't be a lot of change in definition of events in the timeline as those details will be filled in with later studies.
 - Babylonian Captivity
 - Israel was meant to be God's betrothed, united as one with God. However, she was drawn to other gods of the nations of the world and committed adultery in worshipping them over or with the One True God.
 - As such, Mount Zion, Jerusalem, was many times through history the destination of God's judgement when He allowed the nations of the earth to overthrow her in her apostasy.
 - One such time was from 606 BC to 587 BC when Babylon first took Israel captive, but then finally destroyed Jerusalem and the temple. This was the first of two times they would both be utterly destroyed.
 - Daniel was one of the young men brought to Babylon from Israel at the first siege. Similar to Joseph in a foreign land, Daniel was loved by God for his faithfulness and was used by God in the midst of the Gentile nation to which he was taken. We get very critical prophetic visions from Daniel that coincide with later visions of John in Revelation that this collection of studies will go over.
 - Promise to Israel
 - Jeremiah prophesied that Israel would only be in captivity for 70 years. Jeremiah 25:11-12; 29:10 | 2 Chronicles 36:19-21
 - Daniel, recognizing the prophecy's imminent fulfillment, petitioned the Lord in repentance to understand what would become of Israel and Jerusalem.
 - There are many who attempt to make this prophecy more complicated than it needs to be. I think that taking scripture as stated seriously, the truth is clear.
 - Note that it's a prophecy for Israel and Jerusalem specifically.
 - Scope of the 70 weeks - These are AND conditions. As with Boolean expressions, each and every one must be fulfilled for the prophecy to be complete. That prophecy is encased in this 70 weeks' timeframe in the context of Israel and Jerusalem.
 - to finish the transgression
 - to finish (H3607) כָּלָא' (kâlâ')kaw-law' - (Occurs 19 times. lâ' (kaw-law') - **Occurs 19** times. Restrained = 4, shut up = 4, stayed = 3, withhold = 2, keep back = 2, **forbid = 1**, refrain = 1, retain = 1, finish = 1
 - the transgression (H6588) פֶּשַׁע peshâ' (peh'-shah) - Occurs 93 times used as transgressions, trespass, sin, rebellion against God, brothers

- The rebellion and sin of Israel as a nation, which is their lack of acceptance and obedience to the promised Messiah they rejected, will be over after the remnant of Israel calls upon the name of the Lord, accepting Yeshua as their Messiah. Yeshua said that this would be when Israel would see Him again. Matthew 23:37-39
- Moreover, it is only after the last 3½ years of the week when the wrath of God is poured out that Israel will be brought out of the wilderness of protection and dwell in Jerusalem with their Messiah, having called on Him after being wooed in the wilderness protected from the dragon for 3½ years. Revelation 12:14-17 | Hosea 2:14-23 | Isaiah 35:1-10 | Jeremiah 30:23-31:14
- and to make an end of sins
 - to make an end (H2856) חָתַם châtham (khaw-tham' - (Occurs 27 times meaning seal = 24 and also stop, ma'ṯham (khaw-tham') - Occurs 27 times meaning seal = 24 and also stop, mark.
 - of sins (H2403) חַטָּאת chatta'âh chatta'th (khat-taw-aw', khat-tawth') - Occurs 299 times and is self-explanatory, but is sometimes also many times referred to with the sin offering for atonement.
 - This prophecy is focused on Israel and Jerusalem. The end of Israel's sins has not come to pass and God is not done with His chosen people. Jeremiah 31:31-40, Zechariah 13:8-9, Zechariah 12:10-14, Matthew 23:37-39.
- and to make reconciliation for iniquity
 - to make reconciliation (H3722) כָּפַר kâphar (kaw-far' 103 - (times, make an atonement, much of the time in relation to the burnt offering, appease, pardon, pacify, sin purgêphar (kaw-far') - 103 times, make an atonement, much of the time in relation to the burnt offering, appease, pardon, pacify, sin purged
 - for iniquity (H5771) עוֹן 'âvôn 'âvôn (aw-vone', aw-vone') - 232 times, iniquity, punishment, mischief, sin
 - I believe this was accomplished by Christ on the cross. He made reconciliation possible for us who live in iniquity. Looking at the context of other passages using these words, I would say this has a lot to do with the acceptance of the ultimate sacrifice foreshadowed in the daily sacrifices. Reconciliation for iniquity may have happened 2,000 years ago, but in the context of Israel, they are blinded to it until they seek His face. Hosea 5:15
- and to bring in everlasting righteousness
 - to bring in (H935) בָּאוּ bô' 2,591 srucco - (ob)times, brought/bring, came/come, went/go, entê' (bo) - Occurs 2,591 times, brought/bring, came/come, went/go, enter
 - everlasting (H5769) עוֹלָם 'ôlâm 'ôlâm (o-lawm', o-lawm') - Occurs 438 times, everlasting, forever, always, of old, perpetual, in the negative never
 - righteousness (H6664) צֶדֶק tsedek (tseh'-dek) - Occurs 119 times, righteousness, just, justice, even [balance]
 - This is specifically the bringing in of everlasting righteousness, which I believe was begun with Christ's sacrifice. Not necessarily the fulfillment of nothing but righteousness. However, the fullness of this righteousness will be seen for eternity after the millennium. In the context of Israel and Jerusalem, it would seem this would be fulfilled when Israel has come out of the 70th week recognizing their Messiah and the eternal sacrifice that has redeemed them to Him.
- and to seal up the vision and prophecy
 - to seal up (H2856) חָתַם châtham (khaw-tham' - (Occurs 27 times, same as "to make an end of sins" sealed, stopped, ma'ṯham (khaw-tham') - Occurs 27 times, same as "to make an end of sins" sealed, stopped, mark
 - the vision (H2377) חָזוֹן châzôn (khaw-zone' - (Occurs 35 times, vision in context of viewing and understanding what's to come) - Occurs 35 times, vision in context of viewing and understanding what's to come
 - and prophecy (H5030) נְבִיא nâbiy' (naw-bee' - (Occurs 317 times, prophet(šbîy' (naw-

- bee') - Occurs 317 times, prophet(s)
 - In context of Israel and Jerusalem, the end of the 70 weeks is the natural and wild branches eternally connected/grafted to the root which is Christ. The Old Testament prophets had visions related to Israel and her redemption such as this from Daniel and many times is clearly stated to be related to Israel. Once Israel has accepted Yeshua, there is no more dealing with Jew and Gentile in Christ apart from each other. Just dealing with the unbelieving world apart from God's eternal family from all nations, tribes and tongues.
 - Revelation 19:10 - I believe the sealing of the vision and prophecy comes when Christ does. Once Christ is here, there will be no need for record or report or evidence because Christ will dwell among us on the earth from that point till they are destroyed. So if our report of Christ is prophecy (since all prophecy revolves around Christ), then that will end when Christ's presence is His own testimony and prophecy will be fulfilled among us.
- and to anoint the most Holy
 - to anoint (H4886) מָשַׁח mâshach (maw-shakh' - (Occurs 69 times, anoint (smear, spread liquid)שֶׁחַח (maw-shakh') - Occurs 69 times, anoint (smear, spread liquid)
 - most Holy (H6944) קֹדֶשׁ qôdesh (ko'-desh) - Occurs 467 times, "most holy, or holy holy" in the temple where the ark of the covenant was placed, holy [ground, convocation, habitation, Sabbath, men, garments, place, things, crown,], Holinessqôdesh (ko'-desh) - Occurs 467 times, "most holy, or holy holy" in the temple where the ark of the covenant was placed, holy [ground, convocation, habitation, Sabbath, men, garments, place, things, crown,], Holiness
 - I did a search through scripture to see where else "most Holy" is used and what it is in reference to. My conclusion is that the most Holy is the physical location of the holy of Holies in Jerusalem. I believe the anointing of the holy of Holies will be when Christ is on His throne for the next 1,000 years. He is worthy and indeed was the One who's presence rested there in Old Testament times.
- There are several views that the 70 weeks were fulfilled entirely in the past. Given the scope of this prophecy and the lack of fulfillment as of now, I find these theories to be lacking. I don't spiritualize all things prophetic, which I think is a requirement to hold these preterist views. I believe the Word says what it means and means what it says. I hope in these studies to show a cohesive, scriptural paradigm in which the Word of God can be trusted at face value and interprets itself. 2 Peter 1:19-21
- Counting of Time
 - As covered in [The Moedim: Appointed Times](#) study, Israel's religious calendar ran on a 29.53-day lunar synodic period, which is the visible phases of the moon. For this reason, each lunar year of 354.36 days is approximately 11 days shorter than the solar year of about 365.24 days.
 - I bring this up because this prophecy will be counting 70 periods of 7 years, or 490 years between particular points in time. There are several theories that basically come to the conclusion that Bible prophecy must fall within a 360-day year paradigm since 12 months of 30 days is 360. Since much of prophecy is focused on the final week of 7 years with very specific timeframes equating to 30-day months, I used to feel this made sense until I began to study the appointed times and their significance in Bible prophecy.
 - The bottom line is that Israel, going by the religious calendar did not care how many months were in a year because the 3rd appointed time was reliant on presenting the firstfruits of the ripening harvest to God. This event happened on the Sunday after the 14th of the month, which was determined by the first visible light after the new moon.
 - The whole religious calendar was centered on a harvest, the appointed time was centered around the lunar calendar, and the actual times of harvest are tied to the solar calendar around the vernal (spring) and autumnal (fall) equinoxes.
 - The religious calendar was actually a combination of a solar and lunar calendar and is why

- some years had 12 months and some 13, so they could keep the first month of the lunar calendar within a range of the vernal equinox in which crops would be greening. This was why the first month was originally called Abib, greening of the crop.
- So when we are counting 70 weeks of years, they are not 360-day years because then the first of the month would constantly be all over the solar calendar year over time and it had to remain in March/April each year in order to keep the statutes God gave Israel at Sinai for when they were in the land.
 - However, when we get into the final week of years, there are many detailed events that will be covered later in this collection of studies that when lined up with the fall appointed times fulfillment, reveal some very interesting things. For this reason, each year counted is a regular solar year, regardless of how many months needed to be fit into it to keep it aligned with the solar calendar.
 - **History: 69 weeks - Daniel 9:25**
 - **Daniel 9:25** - "Know therefore and understand, [that] **from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks:** the street shall be built again, and the wall, even in troublous times."
 - The beginning of the 69 weeks, or 483 years, is the going forth of the commandment to restore and build Jerusalem.
 - "Going forth" [H4161](#) - mo-tsay' - to go out, issue, export, spring, the promulgation of an edict.
 - ◆ There are many cases where this is used in the sense of proceeding from the lips in the sense that the going forth of the commandment would be when it is spoken.
 - ◆ There is also a case to be made that the going forth of the commandment is speaking to the sending out of an edict in order that it be enacted. This is the idea of promulgation, or being made known to the people by declaration. Since the destination of its enactment was in Jerusalem, the going forth of the commandment could be referring to Ezra's delivery of it for enforcement in Jerusalem.
 - Dating Foreign Kings
 - ◆ [Elephantine papyri and Daniel 8:14](#) by Siegfried H. Horn, Ph.D. in a 1981 article in *Ministry Magazine*
 - "The Aramaic Elephantine papyri have also significantly contributed to a better understanding of the postexilic Jewish calendar and chronology during the Persian period. **From the chronological data presented in the books of Kings and Chronicles we know that the people of the southern kingdom of Judah possessed two calendars before the Babylonian exile. First, they had a religious calendar that began in the spring. In this calendar the months were numbered from one to twelve. 5 Second, they also had a civil calendar, which began in the autumn. New Year's Day of the civil calendar was the first day of the seventh month of the religious year. Thus the months of the civil year were counted first from seven to twelve, and then from one to six. The twelfth month, being the last month of the religious year, thus fell in the middle of the civil year. We also know that the preexilic Jews counted the regnal years of foreign kings, including rulers of the neighboring kingdom of Israel, according to their own Jewish civil calendar, even if this meant that their reckoning would differ from the numbering used by the foreign king's own people.** An example is provided by the records dealing with the capture of Jerusalem under King Jehoiachin in 597 B.C. The Babylonians dated this event

in their own annals in the seventh year of Nebuchadnezzar's reign. But the Hebrew compiler of the book of Kings put the same event into Nebuchadnezzar's eighth year (see 2 Kings 24:12). This is by no means a discrepancy between the Babylonian and Hebrew records, but merely reflects the usage of two different calendars and methods of reckoning. 6 In fact, full harmony of all chronological data in the preexilic Biblical records can be obtained only by recognizing and applying this rule.

- "These divergent views have their bearing on the date of Ezra's return from Babylonia in the seventh regnal year of Artaxerxes I (Ezra 7:1-9). From ancient records, primarily dated cuneiform documents, it is established that Artaxerxes' first regnal year began in the spring of 464 B.C. and ended in the spring of 463 B.C. according to the reckoning of the Persians. Consequently, his seventh year was the year 458-457 B.C., spring to spring. If Ezra counted the king's regnal years in this way, he would have returned in the spring of 458 B.C., for it is said that he left Babylonia during the month of Nisan in the seventh year of Artaxerxes and arrived in Jerusalem four months later (see verse 9). Following this reasoning, many commentators date the events described in Ezra 7 to the year 458 B.C. 13. On the other hand, if Ezra used the Jewish autumn-to-autumn calendar, as was apparently the case with his contemporary Nehemiah and also with the Elephantine Jews, the first year of Artaxerxes would have been computed by the Jews as having begun in the autumn of 464 B.C. and ended in the autumn of 463 B.C. Thus his seventh year would have begun in the autumn of 458 B.C. and ended in the autumn of 457 B.C. The month Nisan, a spring month in which Ezra and his group departed from Babylonia, would accordingly have fallen in the spring of 457 B.C., and their arrival in Jerusalem would have occurred in the summer of 457 B.C. Hence, the Elephantine papyri give strong support to our conclusion that the decree of Artaxerxes was issued and carried out in the year 457 B.C."
- ◆ Pre-exile, the Jews had two calendars, the religious from spring to spring as dictated by the statutes given to them by God covered in [The Moedim: Appointed Times](#) study, and the civil calendar that ran from fall to fall, exactly 6 months apart between the spring and fall. From fall to spring varied due to the lunar-solar calendar having to sync up around the vernal equinox since the beginning of the religious calendar was tied to the firstfruits of the harvest. See the appointed times study.
- ◆ The pre-exilic is seen in the capture of Jerusalem in 597 BC, which the Babylonians dated to the seventh year of Nebuchadnezzar's reign, while the Hebrew reckoning in **1 Kings 24:12** puts it in the eighth year of Nebuchadnezzar's reign.
- ◆ We see this again at the end of the captivity in Nehemiah 1:1-3 where he finds out the state of Jerusalem in the month of Chisleu, or Chislev - the 9th month, in the twentieth year of Artaxerxes. Later in Nehemiah 2:1-8 the king notices his sadness at the news of Jerusalem and this is stated to be in the month of Nisan, the 1st month, in the twentieth year of Artaxerxes.
- ◆ Chislev is 2 months after Tishri, the 7th month. If the twentieth year was reckoned by Persian standards, Nisan would be the start of the twentieth year of Artaxerxes reign and Chislev would be 9 months into his reign. So

Nehemiah would have been sad about the state of Jerusalem 9 months before he heard about it. Unless he reckoned Artaxerxes twentieth year according to the Hebrew reckoning for foreign kings as starting in Tishri on the new year for the civil calendar. Then he would have heard about Jerusalem in the 2nd month of Artaxerxes reign according to the Hebrew reckoning and been sad before the king 4 months later in Nisan, in the 6th month of his twentieth year.

- ◆ What is interesting is that both the beginning and ending of these first 69 weeks are likely tied to Tishri. As we saw in *The Moedim: Appointed Times* study, Yeshua's reading of **Isaiah 61:1-2a** right after His 40 days in the wilderness and baptism ended the 69th week of years when He "proclaim[ed] the acceptable year of the LORD." The 40 days leading up to Yom Kippur are recognized today as the season of teshuvah, or repentance, and the final 10 days are the days of repentance, or days of awe.
- ◆ Except where noted, the dates used are likely on the Babylonian/Persian spring calendar. These are out of scope for the prophecy in question so they haven't been investigated fully.
- **First Decree: Cyrus the Great (539 BC)**
 - ◆ The first decree was given by Cyrus in 539 BC after he was called by name around 150 years before he was even born. **Isaiah 44:21-45:6**
 - ◆ **Ezra 1:1-4** - "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, that he made a proclamation throughout all his kingdom, and [put it] also in writing, saying, Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and **he hath charged me to build him an house at Jerusalem,** which [is] in Judah. Who [is there] among you of all his people? his God be with him, and let him go up to Jerusalem, which [is] in Judah, and **build the house of the LORD God of Israel, (he [is] the God,) which [is] in Jerusalem.** And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering **for the house of God that [is] in Jerusalem.**"
 - ◆ This decree of Cyrus in focused on the temple in Jerusalem and the silver, gold, beasts, material needed, and even those temple instruments that Babylon had stolen seventy years prior. Gabriel said the command to restore and rebuild Jerusalem would be the starting point of this period of 69 weeks of years, but Cyrus's decree did not mention the city. It was through troubled times that the temple and walls were rebuilt and ultimately it wasn't until around 23 years after the decree that the temple was completed. Ultimately the following decrees were just a reinforcement of this original decree, successively getting closer to the fulfillment of the restoration in order to start the sabbatical year count.
 - ◆ Tishri 1 539 BC + 483 years - September 26, 539 BC to September 26, 56 BC (176,416 days where each solar year is 365.25 days)
 - We know for a fact that Yeshua did not come in or around 56 BC.
 - ◆ **Ezra 6:14-15** - "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished [it], according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia. **And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of**

Darius the king [516 BC]."

◇ Temple was completed on February 19, 516 BC Julian.

▪ Second Decree: Darius I (518 BC)

- ◆ The second decree was given by Darius in 518 BC and was a recapitulation of the decree of Cyrus because of locals hindering the rebuilding. Ezra 5:6-17 | Ezra 6:1-17 This speaks only to the temple, although it does hint at the troublesome times the Jews were having in just building the temple at the time. It was in the sixth year of the reign of Darius I on the third day of Adar, February 19, 516 BC, that the temple was completed, 2 years after the decree from Darius I. Ezra 6:13-18
- ◆ Tishri 1 518 BC + 483 years - September 5, 518 BC to September 5, 35 BC (176,416 days where each solar year is 365.25 days)
 - ◇ We know for a fact that Yeshua did not come in or around 35 BC.

▪ Third Decree: Artaxerxes I Longimanus (458-7 BC)

- ◆ Ezra 7:6-10 - "This Ezra went up from Babylon; and he [was] a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, **in the seventh year of Artaxerxes the king.** And **he came to Jerusalem in the fifth month, which [was] in the seventh year of the king.** For **upon the first [day] of the first month began he to go up from Babylon, and on the first [day] of the fifth month came he to Jerusalem,** according to the good hand of his God upon him. For Ezra had prepared his heart to seek the law of the LORD, and to do [it], and to teach in Israel statutes and judgments."
 - ◇ [The Going Forth of Artaxerxes' Decree Part 1](#) - Gather the great points from here to address in this study pointing to this being the decree to both rebuild AND restore the dwelling place of God in Jerusalem according to His statutes, which Ezra brought back.
 - ▶ Cyrus decree was explicitly about the rebuilding of the temple with no mention of the city or walls.
 - ▶ Rehum the chancellor write to Artaxerxes I complaining that the Jews are rebuilding the city walls and foundations. It is explicitly stated that doing this would mean they would not pay toll, tribute, and custom, taking revenue from the kings. Ezra 4:11-16
 - ▶ Artaxerxes replies "Give ye now commandment to cause these men to cease, and that this city be not builded, **until another commandment shall be given from me.**" Ezra 4:17-24
 - ▶ "Jerusalem is called in Scripture one of the two places where God would "cause His name to dwell" (Dt 12:11, Ezra 6:12, Neh 1:9; the other was Shiloh, Jer 7:12), even "the city of the great king" (Ps 48:2, Mt 5:35). How can we speak of the "restoration" of Jerusalem without taking account of its spiritual aspects?"
 - ▶ Ezra 7:24 - "Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, **it shall not be lawful to impose toll, tribute, or custom, upon them.**"
 - ◇ It is established that Artaxerxes I took the throne December of 465 BC after the murder of his father in August 465 BC. His first regnal

year was from spring of 464 BC to the spring of 463 BC according to the regnal counting of the Persians in the spring. So his seventh year was spring of 458 BC to spring of 457 BC.

- ◇ Recognizing the seventh year is defined according to scripture, and therefore according to the Hebrew counting of foreign kings, Artaxerxes seventh year began in the fall on Tishri 1 458 BC through 457 BC.
 - ◇ We aren't told exactly when the third decree was given, but we are told that it is in this seventh year of his reign that Ezra the priest and scribe went from Babylon to Jerusalem with priests and Levites, singers, porters, Nethinims, and ministers of this house of God. Leaving on the first day of the first month of Abib/Nisan (March 9, 457 BC) and arrived in Jerusalem on the first day of the fifth month of Av (July 5, 457 BC). Ezra 7:1-10 So the decree had to be given between Tishri 458 BC and Abib/Nisan 457 BC since in his journey he had a letter of that decree from Artaxerxes to be put into force at his arrival.
 - ◇ Ezra left Babylon on Nisan 1, 457 BC, 59 years and 27 days after the completion of the temple. Ezra arrived in Jerusalem on Av 1, 457 BC in the 7th year of Artaxerxes to teach the statutes so Israel could return to temple ministry according to God's dictates in the Torah.
 - ◇ The 1st year of Artaxerxes was Tishri 1, 464 BC - 7 years is **Tishri 1, 458 BC (September 2, 458 BC Julian) through 457 BC (September 19, 457 BC Julian)**
 - ◇ Tishri is the 7th month, so since Ezra left for Jerusalem on Nisan 1, 457 BC (March 26, 457 BC Julian), in the 1st month, and arrived on Av 1, 457 BC (July 22, 457 BC Julian), in the 5th month.
 - ◇ Although the temple had been built prior, temple ministry was not understood properly until Ezra returned to teach the statutes to the people who had been in exile over 70 years.
- **Fourth Decree: Artaxerxes I Longimanus (445 BC)**
 - ◆ **Nehemiah 1:1-4** - "The words of Nehemiah the son of Hachaliah. **And it came to pass in the month Chisleu [November], in the twentieth year [445 BC]**, as I was in Shushan the palace, That Hanani, one of my brethren, came, he and [certain] men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem. And they said unto me, The remnant that are left of the captivity there in the province [are] in great affliction and reproach: the wall of Jerusalem also [is] broken down, and the gates thereof are burned with fire. And it came to pass, when I heard these words, that I sat down and wept, and mourned [certain] days, and fasted, and prayed before the God of heaven,"
 - ◆ **Nehemiah 2:1-4** - "And it came to pass in the month Nisan [April], in the **twentieth year [446 BC] of Artaxerxes the king**, [that] wine [was] before him: and I took up the wine, and gave [it] unto the king. Now I had not been [beforetime] sad in his presence. Wherefore the king said unto me, Why [is] thy countenance sad, seeing thou [art] not sick? this [is] nothing [else] but sorrow of heart. Then I was very sore afraid, And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers' sepulchres, [lieth] waste, and the gates thereof are consumed with fire? Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven."

- ◆ Luis Narciso, author of the Messiah Codes presented the following calculations in his presentation on the matter. [The Messiah Codes Class 5 The Third Code Code of Passover Part 1](#)

◇ d

- The completion of this time is the arrival of the Messiah.
 - d
- the street shall be built again, and the wall, even in troublous times
 - Artaxerxes second decree in 444/ 445 BC was to rebuild the city and walls

- The Gap

- History: Between the 69 & 70 weeks - Daniel 9:26
 - (Passover 30 AD study) "And after threescore and two weeks shall Messiah be cut off, but not for himself"
 - 483 years, or 69 weeks of years after Ezra prepared Israel to minister in the temple according to God's statutes, John the Baptist began his ministry according to the Word of the Lord and preparing the way for the Messiah. This was in the 15th year of Tiberius, 26 AD.
 - In the fall of 26 AD, John the Baptist baptized Yeshua, the Father blessed the Son's ministry, which began at that time, He was about 30 years old. He then went into the wilderness for 40 days and nights.
 - ◆ An interesting correlation covered in [The Moedim: Appointed Times](#) study is that the season of teshuvah, or repentance, is the 40 day period from the first day of the month of Elul to Yom Kippur. It may be that Christ's 40 days and nights were during this season leading to Yom Kippur, just 5 days before His birthday, making him about 30 years old.
 - For the next 3.5 years, Yeshua gathered His disciples and spread the Gospel of the Kingdom of God having arrived. Christ was the stone cut out of the mountain without hands, the setting up a kingdom that would not be destroyed and consume all kingdoms in Nebuchadnezzar's dream in Daniel 2.
 - Recalling the Pesach (Passover), it was after the end of the 69th week, 3.5 years after, that Yeshua was killed on the cross, but not for Himself. He was cut off for our transgressions so that by His wounds we would be healed. More detail in [The Moedim: Appointed Times](#) study.
 - Yeshua: Fitting prophecy in His first coming (Timeline Prophetic Events Spreadsheet)
 - ◆ Isaiah 7:14 - Messiah would be born of a virgin
 - ◆ Psalm 72:10 - He would be worshipped and given gifts at His birth
 - ◆ Isaiah 40:3-4 - His ministry would be preceded by a voice calling in the desert
 - ◆ Zechariah 9:9 - He would come riding on a donkey
 - ◆ Isaiah 42:1-4 - His message of salvation would extend to the Gentiles
 - ◆ Isaiah 53:3 - He would be despised and rejected
 - ◆ Zechariah 11:13 - He would be betrayed for 30 pieces of silver
 - ◆ Psalm 22:16, Zechariah 12:10 - His hands and feet would be pierced
 - ◆ Psalm 22:18 - Lots would be cast for his clothes
 - ◆ Leviticus 17:11 - He would die and pour out His blood for our sins
 - ◆ Psalm 68:18 - He would ascend to heaven
 - For 40 years after 30 AD, things did not proceed as normal in the temple (Messiah 2030)
 - ◆ Matthew 23:38, Luke 19:41-44 - Yeshua prophesied the desolation of the temple just before His crucifixion. For the next 40 years until the destruction of the temple in 70 AD, strange events would make it clear that something changed with God's presence in the temple in 30 AD after the veil was rent in two.

- ◇ "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, *The Yerushalmi*, p. 156-157). [The Temple was destroyed in 70 C.E.]
- ◇ "Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, *Yoma* 39b). [The Temple was destroyed in 70 C.E.]
- ◇ Lot for the Lord
 - ▶ "The practice on the day of Atonement in which a random choosing of the lot would determine which of the two goats would be for God and which goat would be the Azazel, or scapegoat. The lot was practiced by selecting a white stone or a black stone. Statistically that would result in equal chance for each stone, and of course that was the historical result. However, beginning in 30 C.E. for 40 years, the high priest always selected a black stone. The odds of this happening are just over 1 in 1 trillion. (1 in 1,099,511,627,776) The only thing that they knew was that something was seriously different in the Day of Atonement sacrifice. Something very profound happened in 30 C.E." | Messiah 2030
- ◇ Crimson-colored strap wasn't white
 - ▶ "and it has further been taught: 'For forty years before the destruction of the Temple the thread of scarlet never turned white but it remained red.'" (Bavli *Rosh Hashanah* 31b).
 - ▶ "This concerns the crimson strip, or cloth tied to the azazel goat. A portion of this red cloth was also removed from the goat and tied to the temple door. Each year the red cloth on the temple door turned white as if to signify the atonement of another Day of Atonement was acceptable to the Lord. This annual event happened until 30 C.E. when the cloth then remained crimson each year till the time of the temple's destruction. This undoubtedly caused much stir and dismay among the Jews. This traditional practice is linked to Israel confessing its sins and ceremonial placing this nations sin upon the azazel goat. The sin was then removed by this goat's death. Sin was represented by the red color of the cloth, the color of blood. The cloth remained crimson, that is, Israel's sins were not being pardoned and made white. As God told Israel through Isaiah the prophet," *Isaiah* 1:18 - Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. | Messiah 2030
- ◇ Western most light went out
 - ▶ The next miracle was that the most important lamp of the seven candlestick menorah in the Temple went out and would not shine. Every night for 40 years, over 12,500 nights in a row, the main lamp of the Temple lampstand, the menorah, went out of its own accord, no matter what attempts and

precautions the priests tried to safeguard against this event. "In fact, we are told in the Talmud that at dusk the lamps that were unlit in the daytime (the middle four lamps remained unlit, while the two eastern lamps normally stayed lit during the day) were to be re-lit from the flames of the western lamp (which was a lamp that was supposed to stay lit all the time - it was the 'eternal' flame that we see today in some national monuments). This 'western lamp' was to be kept lit at all times. For that reason, the priests kept extra reservoirs of olive oil and other implements in ready supply to make sure that the 'western lamp' (under all circumstances) would stay lit. But what happened in the forty years from the very year Messiah said the physical Temple would be destroyed? Every night for forty years the western lamp went out, and this in spite of the priests each evening preparing in a special way the western lamp so that it would remain constantly burning all night!" (The Significance of the Year CE 30, Earnest Martin, Research Update, April 1994, p.4). | Messiah 2030

- ◇ Doors to the temple would open by themselves
 - ▶ The next miracle, which the ancient Jewish authorities acknowledged, was that the Temple doors swung open every night of their own accord. For 40 years this was the case, beginning in 30 C.E. The leading Jewish authority of that time, Yohanan Ben Zakkai, declared that this was a sign of impending doom. The Jerusalem Talmud states:"Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars'" (Zechariah 11:1)' (Sota 6:3). Yohanan Ben Zakkai was the leader of the Jewish community during the time following the destruction of the Temple in 70 C.E., when the Jewish government was transferred to Jamnia some 30 miles west of Jerusalem. | Messiah 2030
- ◇ These strange occurrences after Yeshua's death and resurrection until the destruction of Jerusalem and the temple 40 years later would seem to indicate a desolation, or absence of God's presence in the midst of Israel.
- ◇ **Luke 11:47-51** - "the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation."
- Jewish-Roman Wars
 - "the people of the prince that shall come shall destroy the city and the sanctuary"
 - ◆ In 66 AD, the Jews began to revolt against Roman rule, leading to the siege of Jerusalem just before Passover in 70 AD, when many Jews had gathered to Jerusalem to celebrate. This was one of three appointed times that all males were to come to Jerusalem and so people from all around Israel were converged around Jerusalem at this time.
 - ◇ Recall in the [Olivet Discourse: Vision of the Future](#) study, we touched on the fact that Luke 21 diverges from Matthew and Mark's accounts to look "before all these" future signs to speak of a time

coming when Jerusalem would be surrounded by armies. It was at this time Christians would have heeded the warning of Christ 40 years earlier and run for the mountains, leaving all their possessions behind, when they saw Jerusalem encompassed by armies. Yeshua prophesied that destruction to come at the triumphal entry just 4 days before His crucifixion.

- ◇ **Luke 19:41-44** - "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things [which belong] unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."
- ◆ I tended to read "the people of the prince that shall come" with my own perspective in mind, thereby taking this out of the context it was intended. It led to assumptions that the "he" in the last verse was related to this ancient prince somehow. We know that it was Titus's army that destroyed the city and the sanctuary. Titus was literally a prince, the next in line to be Emperor of Rome after his father Vespasian, and from Daniel's perspective almost 600 years previous, Titus was the prince to come. This is a good example of how we need to take the Word seriously while also thinking through it logically in context of when it was written when it comes to prophecy. I recommend Chris White's teachings because he does this quite well typically.
 - ◇ [*The Islamic Antichrist Debunked | A Comprehensive Critique*](#) by Chris White
- ◆ It is stated that "the people of this prince to come shall destroy the city and the sanctuary." What's also an amazing fulfillment in great detail is that Titus made a point about not destroying the temple, but his army did so against his wishes and he was unable to stop them. We know this from the writings of Josephus, who was an eyewitness to the destruction of Jerusalem and the temple.
 - ◇ "But when Titus perceived that his endeavors to spare a foreign temple turned to the damage of his soldiers, and then he killed, **he gave order to set the gates on fire.** ... And now the soldiers had already put fire to the gates, and the silver that was over them quickly carried the flames to the wood that was within it, whence it spread itself all on the sudden, and caught hold on the cloisters. Upon the Jews seeing this fire all about them, their spirits sunk together with their bodies, and they were under such astonishment, that not one of them made any haste, either to defend himself or to quench the fire, but they stood as mute spectators of it only. ... But then, on the next day, **Titus commanded part of his army to quench the fire,** and to make a road for the more easy marching up of the legions, while he himself gathered the commanders together. ... **Titus said, that "although the Jews should get upon that holy house, and fight us thence, yet ought we not to revenge ourselves on things that are inanimate, instead of the men themselves;" and that he was not in any case for burning down so vast a work as that was, because this would be a mischief to the Romans themselves, as it would be an ornament to their government while**

it continued. ... So he commanded that the chosen men that were taken out of the cohorts should make their way through the ruins, and quench the fire. ... these flames took their rise from the Jews themselves, and were occasioned by them; for **upon Titus's retiring, the seditious lay still for a little while, and then attacked the Romans again, when those that guarded the holy house fought with those that quenched the fire that was burning the inner [court of the] temple;** but these Romans put the Jews to flight, and proceeded as far as the holy house itself. At which time **one of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried on by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house, on the north side of it. As the flames went upward, the Jews made a great clamor, such as so mighty an affliction required, and ran together to prevent it; and now they spared not their lives any longer, nor suffered any thing to restrain their force, since that holy house was perishing, for whose sake it was that they kept such a guard about it.** ... And now a certain person came running to Titus, and told him of this fire, as he was resting himself in his tent after the last battle; whereupon he rose up in great haste, and, as he was, ran to the holy house, in order to have a stop put to the fire; after him followed all his commanders, and after them followed the several legions, in great astonishment; so there was a great clamor and tumult raised, as was natural upon the disorderly motion of so great an army. **Then did Caesar, both by calling to the soldiers that were fighting, with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire. But they did not hear what he said, though he spake so loud, having their ears already dimmed by a greater noise another way; nor did they attend to the signal he made with his hand neither, as still some of them were distracted with fighting, and others with passion. But as for the legions that came running thither, neither any persuasions nor any threatenings could restrain their violence, but each one's own passion was his commander at this time;** and as they were crowding into the temple together, many of them were trampled on by one another, while a great number fell among the ruins of the cloisters, which were still hot and smoking, and were destroyed in the same miserable way with those whom they had conquered; and **when they were come near the holy house, they made as if they did not so much as hear Caesar's orders to the contrary; but they encouraged those that were before them to set it on fire.** As for the seditious, they were in too great distress already to afford their assistance [towards quenching the fire]; they were every where slain, and every where beaten; and as for a great part of the people, they were weak and without arms, and had their throats cut wherever they were caught. Now round about the altar lay dead bodies heaped one upon another, as at the steps 16 going up to it ran a great quantity of their blood, whither also the dead bodies that were slain above [on the altar] fell down." | Josephus [Wars of the Jews Book 6 Chapter 4 Verses 1-6](#) (selected text)

- ◆ In the eyewitness account of Josephus we see that it was quite literally the people of the prince and not the prince himself that were responsible for destroying the sanctuary, and while Titus was the commander, it was yet his people who also destroyed the city. This all started with the siege just before Passover in 70 AD to the destruction of the temple on Av 9, August 30, 70 AD by Titus's army. It was for some time after the destruction of the temple that the fighting went on, eventually leading to utter defeat and complete destruction of Jerusalem.
- "the end thereof shall be with a flood, and unto the end of the war desolations are determined"
 - ◆ The Jews at Jerusalem were defeated, Jerusalem and while Judea still had a Jewish presence, all political and religious leadership was desolated along with the temple, yet the wars continued several years until the last of the rebellion committed suicide at Masada in 74 AD.
 - ◇ **Genesis 49:8-12** - "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him [shall] the gathering of the people [be]. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes [shall be] red with wine, and his teeth white with milk."
 - ▶ Israel's prophecy for his son Judah was fulfilled as a young lion eating his prey taking the land (**Numbers 23:22-24**) and Yeshua presented Himself as the spotless lamb at the triumphal entry in 30 AD, riding the colt of an ass. (**Zechariah 9:9, Matthew 21:1-9**) It was 40 years later in 70 AD that the city and sanctuary were destroyed, thus the scepter departed from Judah after Shiloh ([H7886](#) - he whose it is, that which belongs to him, tranquility; Shiloh, an epithet of the Messiah), the Messiah (**Revelation 5:5**), came the first time. He will present Himself a second time in glory just before His wrath, where His vesture will be dipped in blood as He tramples the great winepress of the wrath of God alone. (**Isaiah 63:1-6, Revelation 19:11-16**)
 - ▶ The rabbis after 70 AD had a problem because in the sceptre and lawgiver had departed from Judah and they did not accept Yeshua and were blinded to the Messiah, Shiloh. They could not see the Messiah had come and they could not accept God's Word was not true from their blinded perspective. Obviously the Word of God had some other meaning and so continued interpretation of scriptures and the Rabbinical tradition of the oral law in Orthodox Judaism replaced reliance on the Old Testament, which allowed reinterpretation of fulfilled prophecies, preparing the way for the coming deception and acceptance of the false prophet and false christ.
 - ▶ I think it's important to put ourselves in the mind of the blinded Jew at the time. They wrongly looked at Yeshua as a false prophet and blasphemer. While some knew in their heart this was not true, many who relied on the Rabbinical leadership for understanding followed suit. I'm sure many believed they were still fighting for God, but were blind to the truth and their hearts were obviously not right with God. I don't believe the corporate Jewish or even all Hebrew hearts

are much different now. They seek after God how they think they should, how they were told to, but have a heart of stone that God will turn to a heart of flesh when they see Yeshua as their Messiah. Some already have and will turn to Him while some will clutch to their hearts of stone looking not for the loving Messiah God said would come, but the strong Messiah who will fight for Israel and defeat her enemies. Yeshua is both, but they don't realize that they have been broken off the root in unbelief and become the enemies of God they themselves seek the destruction of.

- **Isaiah 29:13-14** - "Wherefore the Lord said, Forasmuch as this people draw near [me] with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, [even] a marvellous work and a wonder: for the wisdom of their wise [men] shall perish, and the understanding of their prudent [men] shall be hid."
- ◆ Even after that in the diaspora was the Kitos War, the rebellion of the exile, in 115-117 AD which were crushed by the Roman army.
- ◆ From 132-136 AD was the Bar Kokhba Revolt, likely begun after Emperor Hadrian renamed Jerusalem to Aelia Capitolina in 129/130 AD. This renaming was a dedication to Jupiter Capitolinus and a temple was built in it as well. Jupiter was the king of the Roman gods and the taking of God's city and rededicating it to a false god with a temple would have been a strong means for revolt.
- ◆ So we see that even after 70 AD, the Jews continued to fight and continued to lose and were left desolate at the end of the wars. From that time most of the Jews and the other tribes that went into the diaspora from the Assyrian conquering of the Northern Kingdom have lived among the nations of the world to this day.
- ◆ Aliyah to Israel has been changing this since Israel became a nation in 1948, and I suspect that will continue to be the case as persecution of Israel continues globally and future events bring Israel back to the land.
- Note that verse 26 is nestled both after the first 69 weeks in verse 25 and before the final week in verse 27, meaning it is outside the scope of the 70 weeks and defines a pivotal time in history for Israel following the failure to recognize the arrival of the Messiah as foretold by Daniel. Since Ezra reintroduced the Word of God regarding what was expected of them to correctly minister at the temple, it was 483 years, 69 weeks when Yeshua began His ministry. God is not done with Israel though, and in one week He will separate His own from those cut off from Him and bring them back to Him and into the Promised Land.
- Daniel 2
 - The gap is not only implicit in the 70 weeks prophecy, we can see it in Nebuchadnezzar's vision of the kingdoms of this world becoming the kingdom of our God and His Christ.
 - ◆ **Daniel 2:34-35, 44** - "Thou sawest till that a **stone was cut out without hands**, which smote the image upon his feet [that were] of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and **became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a**

great mountain, and filled the whole earth. ... And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, [but] it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

- The statue is unified as one even though the parts of it represent successive kingdoms over time. Each of those kingdoms represents kingdoms of men in the earth and are juxtaposed with the kingdom of God. But as Yeshua said, His kingdom is not of this world. It is a spiritual kingdom giving dual citizenship to those who follow their King. They live in the world but are not of the world. This eternal kingdom was established at Christ's first coming when He said the kingdom of God is at hand.
- A kingdom headed by a king is passed on when the king dies. However, this eternal kingdom setup in the days of the kings of the statue is stated to not be left to other people. An interesting phrase given that while Yeshua died, He was also the firstfruits of the resurrection and is alive. He therefore is still King over His eternal kingdom as He will never die.
- Revelation 17
 - In John's vision on the Island of Patmos, he describes his vision of a Dragon with seven heads, which are equated with seven mountains and seven kings. The mountains are commonly interpreted spatially while the kings they are associated with are clearly temporal in nature. However, that they are related to each other means the seven mountains are temporal as well.
 - The woman is stated to be riding these seven mountains, which are seven heads.
 - ◆ **Revelation 17:3, 9, 18** - "So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. ... And here [is] the mind which hath wisdom. **The seven heads are seven mountains, on which the woman sitteth.** ... And **the woman which thou sawest is that great city, which reigneth over the kings of the earth.**"
 - At the time of John's writing five kingdoms were fallen and one was. Kings by nature represent kingdoms and the only kingdom over what was left of Israel in 95 AD was Rome.
 - ◆ **Revelation 17:10-11** - "And there are **seven kings: five are fallen, and one is, [and] the other is not yet come;** and when he cometh, he must continue a short space. And **the beast that was, and is not, even he is the eighth, and is of the seven,** and goeth into perdition."
 - And so the seven mountains being seven heads, what we actually see here is one mountain through the same seven periods of time when the seven kings ruled kingdoms over Mount Zion. The Old Testament many times describes Jerusalem as a woman sitting upon Mount Zion.
 - ◆ **Isaiah 1:21, 25-27** - "How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers. ... And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness."
 - ◆ **Isaiah 4:3-5** - "And it shall come to pass, [that he that is] left in Zion, and [he that] remaineth in Jerusalem, shall be called holy, [even] every one that is written among the living in Jerusalem: When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the

blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory [shall be] a defence."

- ◆ **Revelation 11:8** - "And their dead bodies [shall lie] in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."
- ◆ **Hosea 2:4-5** - "And I will not have mercy upon her children; for they [be] the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give [me] my bread and my water, my wool and my flax, mine oil and my drink."
- ◆ **Revelation 17:5** - "And upon her forehead [was] a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."
- ◆ **Revelation 14:8** - "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."
- The woman, Jerusalem, is also present on these seven mountains/heads through history. And so what John would seem to be seeing is seven periods through history where the residents of Jerusalem were in apostasy on Mount Zion and ruled over by kings represented as heads of the Dragon, the Devil. The seventh and eighth heads are yet future, representing the time of the end when Jerusalem will not only be in apostasy, going after a false god, but also persecuting those who remain faithful to the true God of Israel.
- Romans 9-11
 - Paul also depicts this gap coinciding with the Gospel going out from the Jews to the Gentiles in their unbelief. While not a precise timeline, it is clear that the blinding of Israel is declared just before Yeshua was cut off, but not for Himself. It was just after the triumphal entry that He foretold how their blindness and subsequent rejection of Him would lead to judgement.
 - ◆ **Matthew 23:37-39** - "O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord."
 - ◇ Related to Jerusalem on Zion representing Israel in the land, note that Yeshua states it is Jerusalem, a city, that killed the prophets. A city is desolate except for the residents of it.
 - ◆ **Romans 11:25-27** - "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this [is] my covenant unto them, when I shall take away their sins."
- Common Thread
 - The common thread in these prophecies from the Old and New Testaments is a period of time coinciding with Israel no longer being in the land. If you recall, the 70 weeks prophecy was given while Israel was still in captivity in Babylon in answer to Daniel's question of the future of his people. This prophecy was explicitly tied to Israel, his people, and the holy city Jerusalem.

- ◆ So Nebuchadnezzar's dream showed the same gap of time from Christ's first coming as the stone that struck the feet of the statue, causing it to be found no more. That stone represents Yeshua and the establishment of the kingdom of heaven in the first century and following. It grows until it is a mountain that fills the whole earth, culminating at the establishment of the thousand year Messianic Kingdom.
- ◆ John sees this same gap with the space of time between the sixth head/kingdom currently over Jerusalem at his day, Rome, and the seventh head/kingdom that has not yet come, but will only be for a short time before the seventh head becomes the eighth. This gap in time covers the same general period of the growth of the Gentile church through the last almost 2,000 years.
- ◆ Paul clarifies that God is not done with Israel and in so doing reveals that blindness happened to Israel until the fulness of the Gentiles. As we will see in coming studies, Revelation 6:12-8:5 depicts that very transition when the largely Gentile church, also including many of Israel who accept their Messiah through history, are caught up to heaven while 144,000 of the 12 tribes of Israel are sealed on earth. The Gentiles have reached their fulness and the events of that transition, the return of Yeshua in glory, will unblind them as they are provoked to jealousy when the church departs with their Messiah to the marriage. **Deuteronomy 32:16-21, Romans 11:11** This move away from Israel to the Gentiles began almost 2,000 years ago and the time is coming when the Gentile church is complete that it will be time no more and Israel will be both tested and refined as a remnant comes to see the truth and believe it.
 - These all point to the gap representing the general time of Christ's ministry, after the destruction of Jerusalem in 70 AD, and the following years until Rome fell. Rome was the last king/kingdom over Jerusalem because Israel was no longer in the land, they were in diaspora among the nations. The 70th week cannot begin until Israel is back in the land and the State of Israel was born in a day on May 14, 1948.
 - However, recall that the first 69 weeks of years did not start until well after Israel had been back in the land and even built the temple. Why is that? It wasn't until Ezra arrived in Jerusalem to teach Israel once again the statutes that God had given her to follow at His temple in Jerusalem that the clock started. If the clock was started by Israel returning to the statutes and following them according to God's Word, this would seem a relevant time to expect the final week of seven years to likewise begin, at a return to the Mosaic Covenant to which Israel as a nation is bound from Sinai.
- 70th Week of Daniel History?
 - There are some who take a full or partial preterist view, that all or some of the 70th week was already fulfilled in history. However, a plain reading of Daniel 9 reinforces the idea that the whole of the final week of 7 years is not yet accomplished. Verse 26 does not exist within any part of the 70 7's in either verses 24-25 depicting the first 69 nor verse 27 depicting the 70th and so it is not part of the 70 weeks, it sits outside of it at the beginning of a gap covering Christ's first coming to the future fulfillment.
 - [Dating Revelation](#)
 - One main reason for not accepting a full historical fulfillment of the 70 weeks comes from the scope of the 70 weeks and the dating of Revelation. Recall the scope of the 70 includes sealing up the vision and prophecy.
 - **Daniel 9:24** - "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and **to seal up the vision and**

- prophecy**, and to anoint the most Holy."
- There is a very notable prophet who had visions about the future. John's vision given in the book of Revelation is clearly within the scope of new vision and prophecy, meaning that it must happen before the fulfillment of the 70 weeks of Daniel.
 - [Daniel 9:24-27: The Sixty-Ninth and Seventieth Weeks](#) (Rick Lanser MDiv)
 - "Preterists are forced to discount the testimony of Irenaeus, in *Against Heresies* 5.30.5, that John was banished to Patmos by Domitian around AD 95. They claim that Nero was the emperor who banished him, allowing them to say Revelation was written around AD 65 and thus preceded the destruction of Jerusalem; hence, much of the book was fulfilled in Roman actions against the Jews. However, the historical evidences that Revelation was written after AD 90 during Domitian's reign are varied and strong. The [external evidences](#) include statements from Irenaeus, Eusebius, Hegesippus, Tertullian and Origen. Gordon Franz, in his article "[Was 'Babylon' Destroyed when Jerusalem Fell in A.D. 70?](#)," also observes that the apocryphal book *The Acts of John* clearly states that John wrote the book of Revelation on Patmos during Domitian's reign."
 - [Against Heresies \(Book V, Chapter 30\)](#), Irenaeus (130-202 AD)
 - "We will not, however, incur the risk of pronouncing positively as to the name of Antichrist; for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by **him who beheld the apocalyptic vision. For that was seen no very long time since, but almost in our day, towards the end of Domitian's reign.**"
 - In speaking of not naming the antichrist, Irenaeus specifies that John received the vision recorded in Revelation toward the end of Domitian's reign, who was emperor of Rome from 81 to 95 AD. Note this was an off-handed comment secondary to the focus of the message.
 - [Chronicle \(Book 1\)](#), Eusebius (260-339 AD)
 - "[70] The Greek Olympiads ... [81] 215th [81 A.D.] - Hermogenes of Xanthus, stadion race. [During this Olympiad] **Domitian became emperor of the Romans.** ..."
 - [2.11.4.2 - External Evidence for a Late Date](#)
 - "In the Chronicle, **Eusebius lists these events in the fourteenth year of Domitian: 'Persecution of Christians and under him the apostle John is banished to Patmos and sees his Apocalypse, as Irenaeus mentions.'**" Eusebius also records that "ancient Christian tradition" held that John had been banished under Domitian:
 - [Church History \(Book 3, Chapter 20:10-11\)](#), Eusebius (260-339 AD)
 - "But **after Domitian had reigned fifteen years, and Nerva had succeeded to the empire, the Roman Senate, according to the writers that record the history of those days, voted that Domitian's honors should be cancelled, and that those who had been unjustly banished should return to their homes and have their property restored to them.** It was at this time that the apostle John returned from his banishment in the island and took up his abode at Ephesus, according to an ancient Christian tradition."
- Since the temple was destroyed in 70 AD, there is no way that Daniel 9:27 could be fulfilled because that would mean the vision and prophecy was sealed up by 73 AD at the latest, yet it was 8 years later that Domitian's reign started and the end of his reign was up to 22 years after the destruction and Masada.
 - There is a perspective that holds that the 70th week is split in two parts, that 26-30 AD was the first 3.5 years and that in the future the last 3.5 years will complete the week. I will cover my reasons for not holding this view in the [Messiah 2030](#) study. While I find the majority of the historical pieces presented there compelling and can't disagree with them, there are several issues with their interpretation of Daniel 9:26-27 that I cannot agree with

according to my interpretation from a plain reading of scripture and other scriptural and logical elements.

- Future 70th week - **Daniel 9:27**
 - I am breaking this final verse down in light of studies yet to come, but as I feel that this prophecy of Daniel's 70 weeks ties the history of Israel and Jerusalem to just about all the events covered in Bible prophecy of the end, I felt it was important to put this study first. When looking at other places in scripture, there's actually a lot of detail in this one verse.
 - "and he shall confirm the covenant with many for one week" - This gives us our first clue of what to watch for, confirming (confirm, give strength) the covenant with many for one week.
 - This is the only place in scripture where we get the idea of a 7-year period. Many have taken to calling this time the tribulation or great tribulation, but as will be covered in the [Abomination of Desolation](#) and [Great Tribulation](#) studies, none of the scriptures actually defining the great tribulation tie into the 7-years as a whole. Rather, they begin at the abomination of desolation in the midst of the week. I believe it is critical to define the terms and stick to what the scripture actually says in context, and this is a big misconception among those who generalize or gloss over for the sake of quicker or simpler understanding. As you will see throughout these studies, things are usually much more nuanced than that and when you're digging into the details is when you usually find the nuggets of gold.
 - Who is "he?"
 - The most common view I've heard, and held for some time, was that he would be the previously mentioned prince that will come. This fits with the future, from Daniel's perspective, prince Titus, whose people did destroy the city and sanctuary. It's therefore posited that this is evidence for a "Roman" false christ heading a revived Roman Empire.
 - ◆ **Daniel 2:35** - "Then was the iron, the clay, the brass, the silver, and the gold, **broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them**: and the stone that smote the image became a great mountain, and filled the whole earth."
 - ◆ Daniel 2 states that the Roman Empire, the legs and feet of the statue would be destroyed and consumed by the stone cut without hands out of the mountain. The wind would carry them away and no place would be found for them. The stone that destroyed the statue would become a great mountain and fill the whole earth. The stone was Christ and the kingdom of God came with him and has grown with the Gospel over the past almost 2,000 years. This negates the idea of a revival of Rome, the 6th head of John's day, because the whole statue that included Rome was utterly destroyed and no place found for them. This is covered in greater detail in the [Visions of Daniel and John](#) study.
 - ◆ There is also the more wholistic view of the **HIS**tory, Our Future studies that paints a more fitting image that the end revolves around deceiving Israel and then the world. Just like judgement, the Gospel, and salvation, the great deception and apostasy would seem to be to the Jew first and then to the Gentile. As we will see, this great deception would be much harder pill to swallow coming from the Gentile world.
 - There is also a view that the he that confirms the covenant and stops the daily is pointing to Yeshua. This typically points to the beginning of His ministry 3.5 years before the crucifixion and the crucifixion being the point where sacrifices were no longer acceptable to God, although there are some variations.
 - ◆ Given the eternal nature of the New Covenant, or Testament, I'm unsure where the seven years would fit into this view logically. Why would

Yeshua's sacrifice, an eternal and binding covenant, be tied to only seven years?

- ◆ Also, this is the confirmation, or strengthening, of an existing covenant. While the Old was a foreshadow of the New, the New Covenant was completely different from the Old. If it was not, we wouldn't have Gentiles so resistant to understanding the Old Covenant and its statutes. Yeshua is a king and a priest after the order of Melchisedec, a High Priest of a completely different order than that of Aaron. A disannulling (athetesis - G115, abolition, put away, rejection) is not something that is confirmed by a New Testament wherein the death of the testator occurred. Where the Old Testament was with the blood of bulls and goats, the new Testanment was related only in the fact that without the shedding of blood there is no remission of sin.
 - ◇ **Hebrews 7:14-28** - "For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou [art] a priest for ever after the order of Melchisedec. **For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.** For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God. And inasmuch as not without an oath [he was made priest]: (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou [art] a priest for ever after the order of Melchisedec:) By so much was Jesus made a surety of a better testament. And they truly were many priests, because they were not suffered to continue by reason of death: But this [man], because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, [who is] holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [maketh] the Son, who is consecrated for evermore."
 - ◇ **Hebrews 9:16-28** - "For where a testament [is], there must also of necessity be the death of the testator. For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first [testament] was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This [is] the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. [It was] therefore necessary that the patterns of things in the heavens

should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."

- ◆ I am convinced in this that the New Testament is not a confirming of the Old Testament, but something entirely new, overshadowing the temporary covering of sin with the blood of animals with the eternal removal of sin by the blood of the Lamb of God once for all.
- ◆ Some believe that because Christ's sacrifices take away sin, it replaced the temple and sacrificial system and therefore he caused the sacrifice and oblation to cease. This is one of those cases where I take the scripture in context to mean what it says in a more literal way because the context is literally walking through events of the past and future in this prophecy. While the temple veil was rent at His death and the price was paid to take away our sins, that has nothing to do with the fact that the Jews continued the daily and regular sacrifices for the next 40 years until the temple was destroyed by the Romans in 70 AD. I don't see a need to switch into spiritualizing the stopping of the daily sacrifice, especially when Yeshua made a point of looking to Daniel regarding the abomination of desolation, which is always tying the stopping of the daily and the abomination of desolation. It was at this time that people are warned to literally flee literal Judea into the literal mountains and not go back for their literal possessions.
- ◆ Furthermore, there are some who are repulsed by the idea that a temple could ever exist again and balk at the idea of a third temple and resumption of the daily sacrifice. I must point out that aside from the confirming of the covenant with many for one week, the stopping of the daily and abomination of desolation are the central events of this whole prophecy. I challenge you to examine the Old Testament and find where the daily sacrifice was not part of the tabernacle or temple's existence, indeed they are intricately tied together "continual burnt offering throughout your generations at the door of the tabernacle of the congregation." Have Israel's generations ceased? Do they not desire a return to the temple when God is dwelling among them? Does God always love their sacrifices? What here gives the impression that a third temple is not possible?
 - ◇ **Exodus 29:38-46** - "Now this [is that] which thou shalt offer upon the altar; two lambs of the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: And with the one lamb a tenth deal of flour mingled with the fourth part of an hin of beaten oil; and the fourth part of an hin of wine [for] a drink offering. And the other lamb thou shalt offer at even, and shalt do thereto according to the meat offering of the morning, and according to the drink offering thereof, for a sweet savour, an offering made by fire unto the LORD. [This

shall be] a continual burnt offering throughout your generations [at] the door of the tabernacle of the congregation before the LORD: where I will meet you, to speak there unto thee. And there I will meet with the children of Israel, and [the tabernacle] shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God. And they shall know that I [am] the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I [am] the LORD their God."

- ◆ Some views take poetic license to the interpretation by shifting the order of the passages, tying 4 groups out of order to change what is plainly stated. Given that the plain reading fits with the rest of what I'm presenting in this collection of studies without jumbling the order, along with the other reasons, I can't toss away clear understanding for strange interpretations.
- ◆ These and more issues with this view will be covered in greater detail in the [Messiah 2030](#) study.
- I've come to accept the idea that "he" doesn't have to be defined by any previous mention in this prophecy and stands alone based on the context and purpose of this verse, depicting the completion of the weeks.
 - ◆ Let's not forget the context of Daniel 9:24-27, it is speaking of 70 weeks appointed to Israel and Jerusalem. The first 69 weeks have been depicted in Daniel 9:25-26 leaving only one week of seven years left to account for. Daniel 9:27 stands on its own as that final week we would expect to complete the prophecy of 70 weeks. It's a short, concise, and critical puzzle piece in the prophetic narrative that tells us when all the other prophecies of the end will be fulfilled within. The context and focus of verse 27 is the confirmed covenant.
 - ◆ "He" is only implied because the actual Hebrew definition for "and he shall confirm" in English is "gâbar; a primitive root; to be strong; by implication, to prevail, act insolently:—exceed, confirm, be great, be mighty, prevail, put to more (strength), strengthen, be stronger, be valiant." So literally something will be strengthened and "he" is not technically present apart from the fact that someone would seem to bring about the strengthening.
 - ◇ What is the subject of this strengthening? Translated as the covenant, the next Hebrew word is "ber-eeth"; from H1262 (in the sense of cutting [like H1254]); a compact (because made by passing between pieces of flesh):—confederacy, (con-) feder(-ate), covenant, league." There are several covenants in the Bible, which of them could be considered able to be strengthened or made to prevail? We'll get into that in a minute.
 - ◆ "He" is also implied in the middle of the verse with what is translated in English as "he shall cause," which in Hebrew is "shâbath; a primitive root; to repose, i.e. desist from exertion; used in many implied relations (causative, figurative or specific):—(cause to, let, make to) cease, celebrate, cause (make) to fail, keep (sabbath), suffer to be lacking, leave, put away (down), (make to) rest, rid, still, take away." Similarly someone would need to cause the ceasing.
 - ◇ What is the subject of this ceasing? Translated in English as sacrifice and oblation, the next Hebrew words are "zebach; from H2076;

properly, a slaughter, i.e. the flesh of an animal; by implication, a sacrifice (the victim or the act):—offer(-ing), sacrifice." and "minchâh; from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):—gift, oblation, (meat) offering, present, sacrifice." As we will see in the [Abomination of Desolation](#) study, the abomination that causes desolation is paired with the stopping of the daily, or daily sacrifice. From Daniel's perspective there were 2 future times in 4 prophecies, 2 prophecies of 1 historical event to us and 2 prophecies of 1 yet to be fulfilled as of this presentation.

- ◆ Daniel 9:27 is separated from the first 69 weeks in verse 25 by the 73.5-year span from Christ's ministry to the destruction of Jerusalem and the temple depicted in verse 26.
- ◆ Daniel 9:27 has not happened yet and the context is the confirmation of the covenant and its stopping halfway through. There is one behind these events as we know from other scripture depicting this very event and telling us who it is. Nebuchadnezzar was given a dream showing the kingdoms of this world destroyed by the kingdom of God and no more to be found, so the idea of a revived Roman Empire has issues with this dream God gave him.
- ◆ In this one verse we have one we know as the man of sin who stops the daily and sets up the abomination of desolation that is also the one who strengthens the covenant with many.
- ◆ **2 Thessalonians 2:1-4** - "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and [by] our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for [that day shall not come], except there come a falling away first, and **that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.**"
- ◆ Is there a need to attempt to connect this future week back to almost 2,000 years ago if the week was clearly prophesied to stand on its own from the first 69 weeks? Does the one who both confirms the covenant and ends the associated sacrifice and oblation in this set apart time of the end require some association with history if other prophecy connect him to the end?
- ◆ This idea fits with the [Natural Israel & Spiritual Israel](#) and [Olivet Discourse: Vision of the Future](#) studies we already reviewed as well as the rest of these studies about the [Visions of Daniel and John](#), [Man of Sin: False Christ, Seals, Trumpets, Bowls](#) and others. The general idea is that the ultimate false christ that Yeshua warned the disciples about is going to begin his great deception under the auspices of leading Israel to return to God through the Mosaic Covenant, changing the times and the laws of modern Israel to conform to this goal. Israel will come together from all over the Earth searching for God amidst the global pressure against her and constant threat from her neighbors the only way they know how. Through the natural reaction to this by Israel's neighbors, he then begins to fulfill some of the prophecies about the conquering Messiah, deceiving much of blinded Israel into accepting that he is the messiah. When he is killed and resurrected, he will stop the daily sacrifice and set himself up as

god in the temple. In reality, an abominable false god will desecrate the temple that was previously being ministered at according to the statutes God gave Israel to perform. Those of Israel who reject this false god will either run to the mountains or be killed while those who accept him will be cut off from the root in unbelief to be cast into the fire. But not before they will function as minions of the false christ, turning against their own families in the fervency of their belief that the promised Messianic Kingdom has arrived. The world will be caught up in this little kingdom's strength and power led by its little horn in that corner of the world and will give their power over to him and advance his kingdom by participating in the rooting out of all who don't accept him.

- Confirming a covenant
 - I do not believe that when the covenant is confirmed that it will be stated to be for 7 years. I believe God is letting us know in the context of the prophecy that what will be presented as a strengthening of the covenant with no defined end will actually only exist for 7 years because of God's intervention to establish His earthly kingdom.
 - In the context of Israel and Jerusalem, what are the possible covenants Daniel would be talking about being confirmed, keeping in mind all of this is focused on a still blinded Israel and Jerusalem who doesn't recognize Yeshua as Messiah?
 - ◆ **Adamic Covenant-** ([Genesis 1:26-30](#), [Genesis 2:16-17](#), [Genesis 3:15](#)) God made a **conditional** covenant to give man every herb, seed, fruit and dominion over the earth and every living thing in it with the exception of the fruit of the knowledge of good and evil, the day it is eaten he would die. Once Eve and Adam did eat of it, the serpent was cursed and enmity was between its seed and the seed of the woman. This was also a prophecy of the virgin birth (seed of the woman) and His conquering of the dragon.
 - ◇ The breaking of this first covenant has brought us to the need for salvation we face today, this is therefore tied to the New Covenant as the confirmation, or repair of this covenant. However, only one Man was able to accomplish this and therefore as sin came into the world by the first Adam, so does remission of it by the last Adam.
 - ◆ **Noahic Covenant-** ([Genesis 9:8-17](#)) God placed His bow in the clouds as a token of His **unconditional** covenant to never again destroy the earth by a flood.
 - ◇ This is unconditional and therefore not able to be strengthened by man.
 - ◆ **Abrahamic Covenant-** ([Genesis 12:1-3](#), [Genesis 13:14-17](#), [Genesis 15:1-21](#), [Romans 4:9-22](#)) God made an **unconditional** covenant with Abraham while he was in a deep sleep. God said Abraham's seed would be given the land from the river of Egypt to the great river Euphrates.
 - ◇ This is unconditional and therefore not able to be strengthened by man. However it is to this covenant we are pointed, salvation by faith because Abraham believed God and it was counted to him for righteousness. So too when we believe in the sacrifice Yeshua made, we are covered from the sins of the first Adam and brought into the family of Abraham by faith.
 - ◆ **Mosaic Covenant-** ([Exodus 24:1-12](#), [Deuteronomy 11](#), [Deuteronomy 28:15-68](#), [Leviticus 26:14-46](#)) God made a **conditional** covenant with Israel at Mount Sinai through His servant Moses. "And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD

hath said will we do.”

- ◇ This was a conditional covenant made between God and Israel, the 12 tribes of Jacob who God brought out of Egypt into the Promised Land. Several generations after Abraham, this is specific to the people of Israel, who were to be a priesthood to God and be a mediator in the world and lead the nations to God. However, they failed and continued to go after other gods, yet still through them the Messiah came to accomplish what men could not. He became the High Priest and King as a mediator between God and all men.
 - ◆ **Land Covenant-** ([Deuteronomy 30:1-10](#)) God made a **conditional** covenant that when Israel disobeys and are scattered among the nations, if they turn to God with all their soul, God will have compassion and return them to the land.
 - ◇ This was tied to the Mosaic Covenant in it was given to the 12 tribes of Jacob. While not fulfilled completely, clearly Israel has begun returning to the very land God gave her. A secular nation of Jew and Gentile today, Israel is still in the land. The fulness of her dwelling in it is yet to be seen.
 - ◆ **Davidic Covenant-** ([2 Samuel 7:8-16](#), [1 Chronicles 17:11-14](#), [Luke 1:31-35](#)) God made a **conditional** covenant with David that his son would build a house to the Lord and God will establish the throne of his kingdom forever. If he commits iniquity he will be punished of men, but God’s mercy will not depart from him.
 - ◇ This was a prophetic fulfillment in Christ, who took on the iniquity of the whole world and bore our stripes that we would be healed.
 - ◇ This was also tied to the Mosaic Covenant and seems to me a kind of joining of the covenants to the 12 tribes of Jacob to the Davidic and prophetic future of the Messianic Kingdom, when the faithful remnant of Israel will accept their Messiah Yeshua.
 - ◇ **Ezekiel 37:24-28** - "And David my servant [shall be] king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, [even] they, and their children, and their children's children for ever: and my servant David [shall be] their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."
 - ◆ **New Covenant-** ([Jeremiah 31:31-34](#), [Matthew 26:28](#), [Hebrews 9:15](#)) God made a **conditional** covenant with all those who believe in Yeshua and obey Him. [Acts 5:29-32](#), [John 15:12-15](#)
 - ◇ Tied back to the Adamic Covenant, this is God's covenant with those of faith in Yeshua to bring mankind back into relationship with God. Being an eternal sacrifice and covenant, it can neither be strengthened or weakened, it is available to all who accept and obey God's ways of selfless love to God and man.
- It seems to me that the most clear covenant to be strengthened, which is central to almost all Israeli tradition, statutes, and appointed times, would be

- the Mosaic Covenant agreed to between God and the 12 tribes of Israel at Sinai.
- A third temple, really?
 - The relationship between God and man in His plan for our redemption began from the beginning, but a lot of the foreshadows of its fulfillment began with Moses and the Exodus, when God made a covenant with Israel in the wilderness. Israel is central in God's plan both in the past and in the future and the perpetual nature of the commands God gave to Israel to accomplish forever should be taken note of. It should cause us to rethink some of our assumptions about the eternal nature of the Hebrew holy days in the context of Israel and the end times. Historically God has created appointed times to bring things to remembrance and perhaps they will continue to memorialize the glory of God throughout eternity.
 - **Hebrews 10:1-4** - "For it is not possible that the blood of bulls and of goats should take away sins."
 - We who don't fully understand ceremonial practices tend to lump any temple sacrifices to the idea of taking away of sins. Even things like the sin offering aren't really how we think of it from a Christian perspective, because the sacrifices and offerings were never able to take away sin, but were a remembrance of sin, a foreshadow, and an eternal statute for all Israel's generations. This is why those Jews who desire relationship with God desire a tabernacle, because this is the central nature of their eternal commands to meet with God there.
 - **Exodus 29:38-46 & Numbers 28:1-8** - This was part of a ritual sanctification according to the Word of the Lord for Israel to perform day by day continually throughout their generations. This continual offering was similarly tied to other temple ministry.
 - ◆ **Exodus 25:30** - The shewbread before God always
 - ◆ **Exodus 27:20** - The menorah to be lit always
 - ◆ **Exodus 28:29-38** - The breastplate of the high priest with the names of the tribes of Israel for a memorial before the Lord and a golden plate on his forehead saying HOLINESS TO THE LORD continually.
 - ◆ **Exodus 30:8** - burning of perpetual incense before the Lord.
 - ◆ **Leviticus 6:13** - The fire on the altar shall never go out
 - They have been blinded to Messiah and the once and for all eternal sacrifice that did take away sin that was made by Him. As such they are unfamiliar with the indwelling of the Holy Spirit in those who have accepted Yeshua, cohabiting our bodily temples.
 - Blinded Israelis desiring God are looking at His commands to them as a people to have that relationship, and God will use that in the end times to separate the faithful from the unfaithful natural branches of Israel through the revealing of the man of sin because He is not done with Israel and has a remnant that He is calling out of spiritual Egypt and Sodom.
 - We have an intimate relationship with God now within our temples of flesh, but Israel is still looking for corporate relationship tied to a physical temple.
 - Now let us put ourselves in blinded Israel's shoes. Their reliance on Rabbinical teaching over reading the Word themselves and an historical aversion to Christianity, much of which stemming from the religious "church" being bad imagers of God, has blinded them to the truth. We have the same scriptures they rely on, but they are called by name to perform ministry to God at the temple perpetually and continually throughout their generations. To the Jews who truly do seek relationship with God, this is the only way they have. And like it or not, it is dictated by God. The daily sacrifice is not meant to take away sins, and none of the sacrifices were able to from the beginning.

- ◆ **Exodus 29:31-33** - "And thou shalt take the ram of the consecration (millu - setting/installing), and seethe his flesh in the holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that [is] in the basket, [by] the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement(kapar - to cover) was made, to consecrate(mala - to fill) [and] to sanctify(qadas - sanctify, be holy, set apart) them: but a stranger shall not eat [thereof], because they [are] holy(qodes - set apart, sacred place or thing)."
- ◆ Atonement was not about taking away sin, but covering them so as to temporarily allow them to be in God's presence in holy space and eat holy things. The sacrificial system was a process of actions to recognize and cover for sanctification of the people, a reminder of sin not resolved, but covered and unseen by God for a moment for the purpose of being with His people. Once the Messiah came, all who call on Him and obey Him have their sin removed as far as the East is from the West.
- ◆ **John 1:29** - "The next day John seeth Jesus coming unto him, and saith, **Behold the Lamb of God, which taketh away the sin of the world.**"
- The Christian aversion to the possibility of a temple and daily sacrifice because of Yeshua's sacrifice is a major stumbling block to many in understanding the signs of the times. Given Ezekiel 40-48 describing the millennial temple and sacrificial system, we should be prepared to accept we may not fully understand God's designs around the sacrificial system and its continuing relevance to Israel. I for one am going to accept whatever God says in His Word now, and by His mouth when I see Him face to face without reservation, knowing it is truly Him when He comes in the clouds as lightning from East to West. Not being a Hebrew myself I am currently disconnected from the calling, but being a man of faith I can put myself in that position and understand the desire to return to the time when God tabernacled with Israel. Those in Christ have no need of a temple to meet with God for if we are obedient to Him, His Spirit lives within us and we are in continual relationship with Him until we see Him face to face.
- I would recommend watching Michael Heiser's Thinking Like an Israelite series for a more scholarly point of view on this.
 - ◆ [Week 1: Impurity and Sin](#)
 - ◆ [Week 2: Sacred Space and Sacrifice](#)
 - ◆ [Week 3: Sacrificial System \(OT Sacrifices\)](#)
 - ◆ [Week 4: Chaos & Calendar](#)
- As we look at the 70th week, remembering its central nature to Israel and Jerusalem, it is possible to see that the currently secular state of Israel may soon come together under the pressure of a world against them and a need to call out to God in their troubles. However, the mystery of iniquity has been hard at work over these past thousands of years scheming and plotting the destruction of God's people, Jew and Gentile. We wrestle against spiritual wickedness in high places, our enemies could care less about our physical lives, it is our eternal lives they desire. The fallen world puppets of iniquity don't go around killing their own, they're focused like a laser beam on those they cannot get, on those who shine like a beacon to pull away from the dragon's grasp any lost souls. They also have a spiritual hatred for those people who are central to God's plan of redemption and the dragon has been using his minions since the dawn of time to try and destroy those central to that plan. But again, anyone who accepts the dragon becomes his puppet, and these he needs to have any power in the world, to receive any worship he desires. This applies to Jew and Gentile. The ones he will never get he wants removed from his kingdom, which is why Jews and Christians have been the target through time to rid the world of God's

light of hope. Through the Jews it was the Messiah and their own future redemption. For the Gentiles it was only after our hearts were changed we gained redemption by the Jewish Messiah that we were targets as well for that faith.

- Connection to the seven seals
 - As covered in the [Seals, Trumpets, Bowls](#) study, we see the seals seem to correlate the kinds of events that would come to pass were Israel to seriously take her future into her own hands against all warnings to the contrary and seize control of the land come what may. The first rider is given a crown and goes forth conquering and to conquer.
 - **Revelation 6:1-2** - Seal 1 - Confirming a covenant
 - ◆ he that sat on him had a bow
 - ◇ Bow as a weapon, which makes sense since he is going for the conquer
 - ◇ Bow as a token of a covenant? - Genesis 9:13-17 - "I do set my bow in the cloud, and it shall be for a token of a covenant"
 - ◆ a crown was given unto him - he is given governmental authority to rule
 - ◇ The Dragon has seven heads with one having 10 horns with 10 crowns. Little horn comes up among them. As covered in greater detail in the [Visions of Daniel and John](#) study, the little horn is the false christ who the world gives their power to. The horns represent kings who represent kingdoms. He is not little in strength or power, but in comparison to the 10 horns he comes up amongst, his kingdom is smaller. His kingdom is the harlot riding the Dragon and sitting on Mount Zion, the unfaithful woman going after a false god.
 - ◇ When the false christ comes on the scene initially, he won't have to demand power, it will be given to him because he is leading Israel back to the Mosaic Covenant and making the way for them to rebuild the temple.
 - ◆ he went forth conquering, and to conquer
 - ◇ It would make sense that this action of returning to the Mosaic Covenant and all that comes with it will result in 3 of the 10 horns coming after him and he will pluck them up and they will fall before him. If Israel is the little nation that comes up amongst 10 other nations, we know her neighbors to be the surrounding Islamic nations. It's not hard to imagine this reaction from them, especially given October 7, 2023 and the statement this was partially due to the red heifers brought into Israel for the purpose of sanctification and consecration of the priesthood, temple instruments, and the temple.
 - ◇ What is harder to imagine is that it would only be 3, but with the Abraham Accords, I think we will see the more moderate nations move away from the extremist hatred. Why?
 - ▶ **Revelation 17:17** - "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."
 - ▶ While three of the horns are plucked up, the kings removed represent kingdoms that remain. It seems clear the horns that represent the kings are replaced and these three are subjugated and fall in line according to the will of God.
 - ◇ This conquering would seem to lead into the second seal.
 - **Revelation 6:3-4** - Seal 2 - Wars of the antichrist
 - ◆ Power given them to take peace from the earth that they would kill one

another and he is given a great sword

- ◇ **Revelation 13:4** - "they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?" This is where he proves undefeated in war.
- ◆ **Daniel 11:40-12:1** - I include Daniel 12:1 to make a point there are no chapter breaks in scripture, Chapter 12 verse 1 is directly tied to Daniel 11:40-45.
- **Revelation 6:5-6** - Seal 3 - Pair of balances
 - ◆ **Acts 15:5-11** - same word for balances is yoke - "Now therefore why tempt ye God, to put a **yoke** upon the neck of the disciples, which neither our fathers nor we were able to bear?"
 - ◆ A measure of wheat for a penny, and three measures of barley for a penny, see thou hurt not the oil and the wine
 - ◇ **Exodus 29:1-2; 35-40** - In addition to the bullock and ram, we see the wheat oil and wine are part of the initiation of the consecration of the priests and to start the daily sacrifice.
 - ◇ Rabbi Moshe ben Maimon ("Maimonides" or Rambam [1138–1204 A.D.]) interpreted the scriptural requirements for the temple sacrifices.
 - ▶ "Only five types of animals could be brought as sacrifices: oxen, sheep, goats, turtledoves and pigeons. Other sacrifices known as flour-offerings (minchah) consisted of **wheat** or **barley** flour accompanied by **olive oil** and frankincense. Additionally, **wine** (and sometimes water) would be poured into specially designed cavities in the altar." | [Korbanot: The Biblical Temple Sacrifices](#)
 - ◇ **Exodus 27:20** - Burning olive oil in the Temple's Menorah was also part of a ritual offering to God.
 - ◇ **Leviticus 2:1-9** - In addition, meal offerings were brought to a Temple priest who burned a part of it on the Temple's altar.
 - ◆ What has often been interpreted as famine, when taken in light of a Hebrew context that the 70th week points to, may indeed be the result of the confirmation of the Mosaic Covenant with Israel that triggers war with some of her surrounding nations.
 - ◇ After the events of October 7, 2023, It is safe to say that Israel has taken a less tolerant stance on the constant attacks from her neighbors. I expect this to continue and grow perhaps even to the extent in the end of forcibly taking back the land even in the midst of clamoring opposition of the world. Israel is caring less about what the obviously biased world thinks and unlike the talking heads pointing back to the holocaust, they are actively living the concern of its return, not helped by the bias of the world against her.
 - ◇ If Israel were to just take control of the Temple Mount and plan rebuilding of the temple regardless of the consequences, war would be triggered.
 - ◆ Consecrating the third temple?
 - ◇ Long ago the temple Institute began work on creating the temple instruments according to Mosaic Law.
 - ◇ Levites have been raised according to Mosaic Law to minister in the temple.
 - ◇ The temple choir has been assembled and training.
 - ◇ Red Heifer

- ▶ In September 5 red heifers arrived in Israel from Texas and 3 remaining have been raised without blemish for the purpose of consecrating the temple.
 - ▶ [What these red cows from Texas have to do with war and peace in the Middle East](#) 3/5/2024
 - Listing the motives for the Palestinian militant group's Oct. 7 massacre in Israel, Hamas spokesman Abu Ubaida accused Jews of "bringing red cows" to the Holy Land. It would seem that they are seeing the writing on the wall as well.
 - ◆ What if the 3rd seal is not about famine, but about the sincerity with which Israel returns to the Mosaic Covenant and the rebuilding of the temple? The material required to carry out the statutes of God would become critical and Israel would once again be putting on the yoke of the Law in earnest that their fathers couldn't bear properly. If they could only see the yoke we have in Christ. But God is not looking for a proud and strong people, but meek and lowly in heart, humble before the Creator and full of faith, or trust, in Him.
 - ◇ **Matthew 11:28-30** - "Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke [is] easy, and my burden is light."
 - **Revelation 6:7-8** - Seal 4 - Death, and Hell followed with him.
 - ◆ Power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth
 - ◆ Daniel 7 beasts are four, they join into one in Revelation 13, symbolizing the antichrist kingdom consisting of what was four global governance powers that give their power to the beast. That only 1/4 of the earth are affected may point to a regional period of unrest (More on this in the [Visions of Daniel and John](#) study)
 - ◆ Joel 2:1-8 - While I think this could also be talking of the time of Jacob's trouble, the armies of the antichrist will be undefeatable and this prophecy speaking of the time before the sixth seal and the day of the Lord could certainly fit with the second seal leading into time of Jacob's trouble and beyond.
- In the midst of the week - "sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate"
 - This is what Daniel was referring to, one of the two passages Yeshua pointed out regarding AoD
 - Matthew 24:15-16, Mark 13:14
 - Note unparalleled nature of time after abomination of desolation, covered in greater detail in the [Great Tribulation](#) study.
 - ◆ Jeremiah 30:4-7 - Time of Jacob's trouble
 - ◆ Daniel 12:1 - unparalleled trouble saved out of.
 - **Revelation 6:9-11** - Seal 5 - under the altar the souls of them that were slain for the word of God, and for the testimony which they held. rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.
 - midst of the week, beginning of the wrath of the dragon on God's people in Judea and then the rest of the world.
 - **Revelation 6:12-17** - Seal 6: Connection to the moedim
 - Yeshua fulfilled the four spring feasts in His first Parousia sequentially that year
 - Pesach Seder (Unleavened Bread) and Sukkot (Tabernacles) are on 15-21 Nisan

- and 15-22 Tishri respectively. This is six months apart from each other.
 - Given that the 70th week is split in two, the first 3 years and 6 months are followed by the last 3 years and six months. Is it coincidence, or will we see the beginning of the 70th week in the spring moedim and the middle in the fall moedim? (More on this in *The Moedim: Appointed Times*)
 - In future episodes we will cover Christ's second Parousia in greater depth.
 - ◆ Yeshua is the only one that can open the seven seals on the scroll and upon its opening the judgments God are carried out on the earth.
 - ◆ It is the sixth seal that heralds the coming of Christ with great wrath to trod the winepress of the wrath of God.
 - Poured out on the desolate - "even until the consummation, and that determined shall be poured upon the desolate"
 - The antichrist makes it desolate with his abominations until the consummation of his time, 3 1/2 years, 42 months.
 - Daniel 7:25
 - Daniel 12:5-11
 - Revelation 13:5
 - It is immediately after the time of Jacob's trouble that the beginning of the day of the Lord comes, when the wrath of God is poured out on the earth and culminates in pouring out of God's wrath on the seat of the antichrist in Jerusalem, mystery Babylon. Revelation 16:19
- Conclusion & Outro introduction of next study
 - I believe that if we take God at His Word and read plainly, prophecy can make sense. If we continue to learn His Word and understand His plan, given here a little and there a little, we can gain greater understanding of His plans for Israel, His bride, and mankind as a whole.
 - The 70 weeks prophecy given to Daniel in the Babylonian captivity was over 5 centuries before Christ. The Dead Sea Scrolls date the existence to several centuries before Christ, and this prophecy depicts the precision with which God dealt with Israel, bringing them the promised Messiah exactly when He said He would, if not the way they wanted Him. If the first 69 weeks were fulfilled with such precision, should we expect nothing less from the fulfillment of the final week of 7 years? In the [Framework of the End](#) study, the amazing precision of yet future prophecy will be on full display, bringing together all the studies and tying them to the 70th week that blows my mind every time I consider it.
 - The final week will be full of amazing events happening suddenly. It will also be full of deception and persecution, which is why it's important to first have a personal relationship with Christ and filled with the Spirit while also basing all understanding according to His Word with guidance by the Spirit within us.
 - Test all that I've said, guard your mind with His Word, everything must conform to His Word and I may have lack of understanding or need of correction. God's Word will be revealed and not leave us in darkness, it may not be clear until the very end is upon us.
 - The next study will focus in on the [Visions of Daniel and John](#). These two prophets are clearly tied together in depicting the end and each offer both historical prophecies fulfilled and future prophecies remaining unfulfilled. These continue the amazing look through history and into our future, telling the history related to Israel and Jerusalem and pointing to Yeshua, His return, and His Kingdom.

May God continue to bless you as you remain in Him.

Associated studies

- [Natural Israel & Spiritual Israel](#)
- [The Moedim: Appointed Times](#)
- [Olivet Discourse: Vision of the Future](#)
- [Visions of Daniel and John](#)

- [Seals, Trumpets, Bowls](#)
- [Man of Sin: False Christ](#)
- [Abomination of Desolation](#)
- [Great Tribulation](#)
- [Day of the Lord](#)
- [Framework of the End](#)
- [Messiah 2030](#)
- [Dating Revelation](#)

References

- [The Daniel 9:24-27 Project](#) Rick Lanser Mdiv
 - [Did Ezra Come to Jerusalem in 457 BC?](#) Rick Lanser Mdiv
 - [Elephantine papyri and Daniel 8:14](#) by Siegfried H. Horn, Ph.D. in a 1981 article in *Ministry Magazine*
- [God's Signature of Authority](#) Charles D. Davis
- [The Islamic Antichrist Debunked | A Comprehensive Critique](#) by Chris White
- [Daniel \(A Commentary\)](#) by Chris White
- [Josephus on Herod's Death](#)
- Michael Heiser: Thinking Like an Israelite
 - [Week 1: Impurity and Sin](#)
 - [Week 2: Sacred Space and Sacrifice](#)
 - [Week 3: Sacrificial System \(OT Sacrifices\)](#)
 - [Week 4: Chaos & Calendar](#)

Associated Dates

- Alternate Jewish regnal dating taken from [The Daniel 9:24-27 Project](#) Rick Lanser Mdiv.
- February 19, 516 BC Julian - Temple was completed (Adar 3, 6th year of Darius) **Ezra 6:14-15**
- September 29, 464 BC Julian - 1st year of Artaxerxes I (Tishri 1, 464 BC)
- September 2, 458 BC through September 19, 457 BC Julian - 7th year of Artaxerxes I
- Abib 1 - Ezra departs Babylon for Jerusalem (Nisan 1, 7th year of Artaxerxes I) **Ezra 7:6-10**
 - March 9, 458 BC - Common Persian regnal dating
 - March 26, 457 BC - Alternate Jewish regnal dating ([Did Ezra Come to Jerusalem in 457 BC?](#))
- Av 1 - Ezra arrives at Jerusalem from Babylon (Av 1, 7th year of Artaxerxes I) **Ezra 7:6-10**
 - July 5, 458 BC - Common Persian regnal dating
 - July 22, 457 BC - Alternate Jewish regnal dating ([Did Ezra Come to Jerusalem in 457 BC?](#))
- Tishri 15 - Yom Kippur, likely start of first 69 week
 - September 16, 458 BC - Common Persian regnal dating
 - October 3, 457 BC - Alternate Jewish regnal dating ([Did Ezra Come to Jerusalem in 457 BC?](#))
- Elul 1 - Christ's baptism (Exact date unknown, centered on Elul 1 based on season of teshuvah and 40 days and nights in wilderness following baptism leading to His temptations on Yom Kippur where He resisted the Devil.)
 - August 4, 26 AD - Common Persian regnal dating
 - August 22, 27 AD - Alternate Jewish regnal dating
- Abib 14, Wednesday, April 5, 30 AD - Crucifixion of Yeshua
- Av 9, August 30, 70 AD - Destruction of the temple

Tags

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Script

