

# Fulfillment of Daniel's 69 weeks

Introduction to some helpful tools in understanding OT prophecy

## The Jewish Calendar:

THE JEWISH MONTHS.

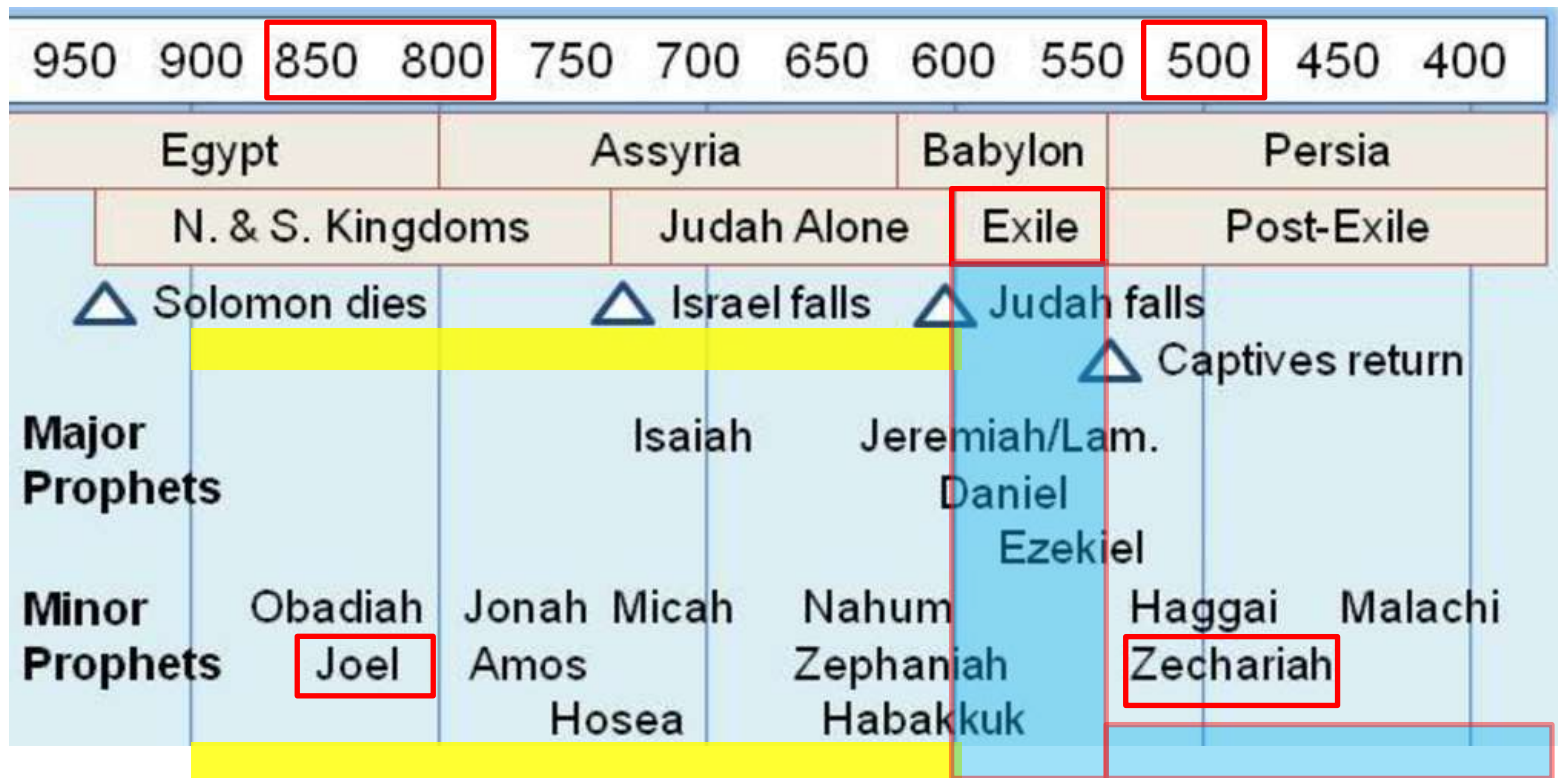
Nisan, or Abib	.	.	.	March—April
Zif, or Iyar	.	.	.	April—May.
Sivan	.	.	.	May—June.
Tammuz	.	.	.	June—July.
Ab	.	.	.	July—Aug.
Elul	.	.	.	Aug.—Sept.
Tisri, or Ethanim	.	.	.	Sept.—Oct.
Bul, or Marchesvan	.	.	.	Oct.—Nov.
Chisleu	.	.	.	Nov.—Dec.
Tebeth	.	.	.	Dec.—Jan.
Sebat	.	.	.	Jan.—Feb.
Adar	.	.	.	Feb.—March.
Ve-Adar (the intercalary month).				

## The Jewish year:

A 360 day year (12 months of 30 days) with an additional month every 6 years

# Chronology: Why are the dates important?

When considering foreshadowing, or multiple fulfilments, some fulfilment options must be excluded because they have already happened.



Most yellow highlighted prophets above warn about their coming punishment by Assyria & Babylon, taking them out of their country, as slaves in exile.

**After the exile Assyria/Babylon are no more, hence dual fulfilment must exclude this option,** e.g. Zechariah could not have prophesied about the **first fall of Jerusalem**, an event which had already occurred during the Babylonian invasion, but about some future 'fall'.

# Chronology: Daniel's 69 Weeks: 'unto Messiah the prince'

Dan 9:1 In the **first year of Darius the son of Ahasuerus**, of the seed of the Medes, which was made king over the realm of the Chaldeans;  
2 In the first year of his reign I Daniel **understood** by books the **number of the years, whereof the word of the Lord came to Jeremiah the prophet**, that he would accomplish **seventy years** in the desolations of Jerusalem.....

..then Daniel prays for forgiveness for his people, and Gabriel appears to him

.....  
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.

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.

26 And **after threescore and two weeks shall Messiah be cut off**, but not for himself:

# Daniel's 69 Weeks: 'unto Messiah the prince'

*If a week represents 7 years, & 70 weeks represents 490 years, this prophecy predicts that the messiah, Jesus, will 'come' after 483 years (i.e. 69 weeks.)*

After ... 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... ( 7+62=69)

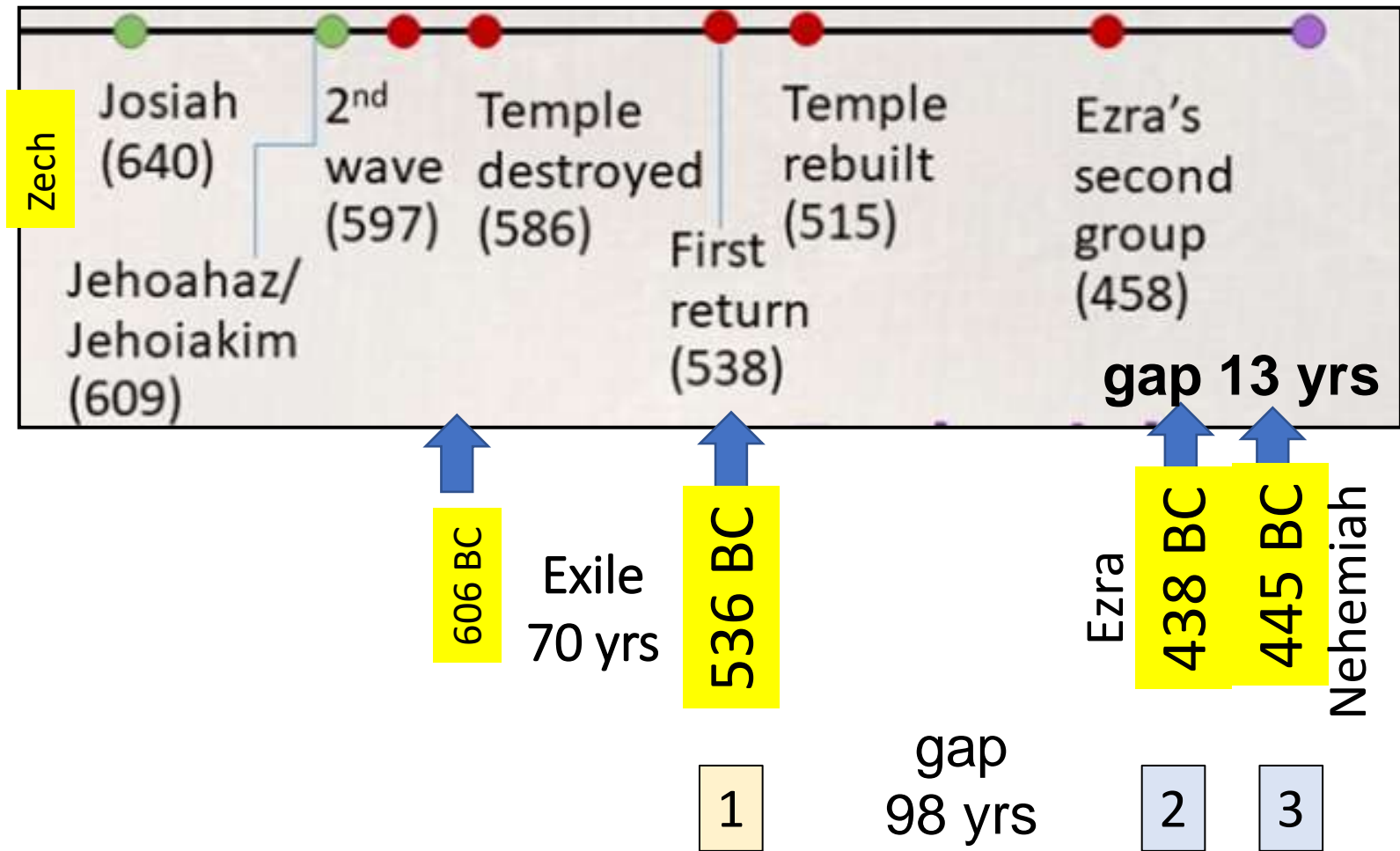
26 And **after threescore and two weeks shall Messiah be cut off,** but not for himself:

- **Had the Magi perhaps understood this prophecy?**
- **Had Simeon & Anna understood this prophecy?**

*The Magi, Simeon and Anna were ready for the messiah when others weren't.  
Why?*

# Three Stages to the return from Exile, and the 483 years

Returnee group 1 is excluded: 538BC – 483 years = 55BC



Three groups return to Jerusalem.

## 2) The decree to restore and build Jerusalem- Ezra's group

Ezra 6:7 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.**

Ezra 6:9 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.

12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time.

13 **I make a decree**, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand;

21 And I, even I Artaxerxes the king, **do make a decree** to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily

**Ataxerxes makes a decree to restore and build Jerusalem in 458BC**

# 1st Possibility: Ezra's Group leaving 458 BC – add 483 years

## Ezra leaves in 458 B. C

- Add 483 years (458+25=483)
- Add 1 year for 0 BC omitted

25 AD + 1 = **26 AD is the fulfilment**

of Daniel's 69 Weeks: 'unto Messiah the prince'

Ezra twice mentions a decree &  
Ezra mentions the exact  
departure date

The Return of Ezra c. 458–457 B.C. in  
the Reign of Artaxerxes I, 464–424  
(Ezra 7)

The first six chapters of Ezra deal with events that took place more than a generation before the time of Ezra. In these chapters, Ezra tells of the return under Sheshbazzar and Zerubbabel (Ezra 1:11; 2:2) about 536 B.C., of the laying of the foundation of the temple (3:10), the efforts of the adversaries to stop the work (4:1ff.), the encouragement of Haggai and Zechariah to complete the rebuilding of the temple (5:1ff.), and the completion of the temple in the year 515 (Ezra 6:15).

As has been noted, there is about a sixty-year silence in the book of Ezra between chapters six and seven, including the years 515–458 B.C. (see page 207); during this time the events of the book of Esther took place.

In chapter 7, Ezra begins with the events of his own life in the year 458 B.C. He tells that in the seventh year (458) of the reign of Artaxerxes, king of Persia, he went from Babylon to Jerusalem (Ezra 7:6–8), taking with him quite a company of people (8:1–20).

Ezra received the support of King Artaxerxes I, who made a decree that any of

### 3) The permission to re-build Jerusalem: Nehemiah's group

Neh 2:1 And it came to pass in the month Nisan, **in the twentieth year 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. 2 Wherefore the king said unto me, Why is thy countenance sad,  
5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

7 Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;..... **And the king granted me**, according to the good hand of my God upon me.

**Ataxerxes allows Nehemiah back to build Jerusalem in 445BC**



## 2<sup>nd</sup> Possibility: Nehemiah's Group leaving 445BC – use 360 day years

173,880 DAYS, OR SEVEN TIMES SIXTY-NINE PROPHETIC YEARS OF 360 DAYS, the first sixty-nine weeks of Gabriel's prophecy.\*

\* The 1st Nisan in the twentieth year of Artaxerxes (the edict to rebuild Jerusalem) was 14th March, B.C. 445. (See p. 306 #7.)

Consider if: The 10th Nisan in Passion Week (Christ's entry into Jerusalem) was 6th April, A.D. 32.

The intervening period was 476 years and 24 days (the days being reckoned inclusively, as required by the language of the prophecy, and in accordance with the Jewish practice).

But $476 \times 365 =$	. . . . .	173,740 days.
Add (14 March to 6th April, <i>both</i> inclusive)		24 „
Add for leap years	. . . . .	116 „
		<hr/>
		173,880
		<hr/>

And 69 weeks of prophetic years of 360 days (or  $69 \times 7 \times 360$ )  
 $= 173,880$  days.

# Which do you say is it? Ezra or Nehemiah?

Ezra 6:12 Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. **13 I make a decree**, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

## 26 AD for the 'messiah the prince'?

It may be well to offer here two explanatory remarks. First : in reckoning years from B.C. to A.D., *one* year must always be omitted ; for it is obvious, *ex. gr.*, that from B.C. 1 to A.D. 1 was not *two* years, but one year. B.C. 1 ought to be described as B.C. 0, and it is so reckoned by astronomers, who would describe the historical date B.C. 445, as 444 (see note, p. 124, *ante*). And

Or 32AD as per Nehemiah for Daniel's 69 Weeks: 'unto Messiah the prince'?

# Later: Daniel's 70<sup>th</sup> Week :. the **7 end-time years**,

