

Daniel's Seventy Heptads and Christmas

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Introduction

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Actions of Nebuchadnezzar (King of Babylon) in relation to Judah

1. He besieged Jerusalem in 605 BC: Jehoikim's 4th (non-ascension) yr (Dan 1:1)
2. He besieged it again in 597 BC: Jehoiachin (who reigned only three months: 2 Kg 24:8-17)
3. He besieged it again in 586 BC: the ninth year of Zedekiah's reign (2 Kg 25:1-7)
Nebuchadnezzar used a "Three strikes and you're out" policy with Judah:
 1. Deport royal hostages (including Daniel) so Jehoikim would behave (605).
 2. Deport Jehoiachin (etc.), appointed Zedekiah as governor, not king (597).
 3. Demolished Jerusalem, final deportation (586).

Where Daniel (the man) fits into this chronology:

Daniel 1:1-7 says Daniel was taken captive in Jehoikim's 4th (non-ascension) year = 605 BC.
Daniel was a 66-year-captive (605 – 539 = 66) in 539 BC.
Those taken captive in 597 BC were 58-year-captives (597 – 539 = 58) in 539 BC.
Those taken captive in 586 BC were 47-year-captives (586 – 539 = 47) in 539 BC.

Daniel 9:1f: In 539 B.C. (year sixty-sixth of Daniel's captivity) Daniel read Jer 25:11f, which says that the captivity would last seventy years:

And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation... (Jer 25:11-12a)

Darius (elsewhere known as Cyrus) became king over Babylon in 539 B.C.

Daniel 6:28 should be translated:

So this Daniel prospered in the reign of Darius—namely, in the reign of Cyrus the Persian.

Daniel 9:3ff: Daniel confessed the nation's sins and prayed for the restoration of Jerusalem (in keeping with how He had led the people out of Egypt under Moses)

Remember: Deut 28:15 talks of curses for disobeying commands given that day (*today*).
Curses include banishment (Deut 28:64ff). But God will regather them (Deut 30)

Daniel 9:24: God would deal with the nation and the city 490 (seventy heptads) years to accomplish six prerequisites for restoring the city in the Millennium:

*Seventy weeks [490 years] are determined for your people and for your holy city,
 To finish the transgression, To make an end of sins,
 To make reconciliation for iniquity, To bring in everlasting righteousness,
 To seal up vision and prophecy, And to anoint the Most Holy.*

Daniel 9:25a: A decree to restore & rebuild the city and its walls would begin the timetable
Know therefore and understand, That from the going forth of the command [1] To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and [2] the wall, Even [3] in troublesome times.

The decree concerns restoring the city [1] and its walls [2]. There will be opposition [3]. Nehemiah (the eleventh chronological OT book) discusses the qualifying decree.

Nehemiah 1:1: *The words of Nehemiah the son of Hachaliah. It came to pass in the month of Chislev [November-December], in the twentieth year [of King Artaxerxes' reign = December of 445 BC], as I was in Shushan the citadel [the winter palace of Persia].*

At this time (Neh 1:3) Nehemiah learned of terrible conditions in Jerusalem.

Nehemiah 2:1a: *And it came to pass in the month of Nisan [March-April], in the twentieth year [444 BC] of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king.*

In Neh 2:1-8, Nehemiah requests permission to go to Jerusalem to restore it. He also requests letters from the king telling all officials of the Persian government exactly what the king authorizes Nehemiah to do [so they will not interfere]. That decree of the king authorized rebuilding the city and its walls, which Nehemiah did, despite armed opposition to that work.

Based on data in Ezra, Nehemiah, and Daniel; Harold Hoehner, *Chronological Aspects of the Life of Christ*, dates the decree as the first of Nisan in 444 BC (March 5, 444 BC).

Daniel 9:25b: Messiah the Prince would come at the sixty-ninth heptad

Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.

Why he says seven heptads and sixty-two heptads, not sixty-nine heptads:

The decree was *fully accomplished* in the first seven heptads.

Sixty-two-heptads after its completion, the Messiah comes.

That coming was on Palm Monday (Mar 30, A.D. 33)

Prophetic calendars in the Bible:

Revelation repeatedly interprets years in Daniel as 360-day years.

Rev 11:3; 12:6: 1,260 days ($360 \times 3\frac{1}{2} = 1260$) = $3\frac{1}{2}$ years.

Rev 11:2: forty-two months (= $3\frac{1}{2}$ years)

Rev 12:14: a time, times, and half a time (= $3\frac{1}{2}$ years).

Genesis also treats months as lasting for thirty days.

Gen 7:11: Flood began 17th day of 2nd month,

Gen 8:3: Flood ended 17th of 5th month.

Gen 7:24; 8:3: Duration of flood = 150 days (= 5×30).

Therefore, 30-day months.

483 years (at 360 days per year) = 173,880 days

Converting 360-day years to (365.24219879-day) solar-years

483 360-day years = 476 (365.24219879-day) solar-years + 25 days

March 5, 444 BC

+ 476 years and 25 days

March 30, AD 33 (Palm Monday)

(Triumphal entry was Monday, *not* Sunday: Palm Monday)

Prior to Palm Monday: John's Gospel says: "My hour has not yet come."

John 2:4; 7:6, 8, 30; 8:20.

On Palm Monday John 12:23 says, "The hour has come."

Jesus' triumphal entry into Jerusalem on Palm Monday fulfilled Dan 9:25.

Daniel 9:26: The cross & Titus' siege of Jerusalem were between the 69th and 70th heptads

And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come [that prince will come during the Tribulation. His people are the Romans] Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.

Daniel 9:25 speaks of one event during the sixty-ninth heptad: the triumphal entry

Daniel 9:27 speaks of events during the yet-future seventieth heptad (the Tribulation)

Daniel 9:26 speaks of events between the sixty-ninth and seventieth heptads

Heptads 1–69

(the Parenthesis)

Heptad 70

Messiah comes

Messiah cut off; Jerusalem invaded

Events of the Tribulation

Events occur after the sixty-ninth heptad ends, but before the seventieth heptad begins. Thus, there is a gap between the two heptads. How can this be? Remember that 9:24 defines the seventy heptads as a time of God specifically preparing the nation and Jerusalem for the restoration of Jerusalem (in the Millennium). The parenthesis is not a time devoted to preparing for restoring Jerusalem.

Daniel 9:27: Events of the Tribulation (first 3½ years) & Great Tribulation (last 3½ years)

Then he shall confirm a covenant with many for one week; But in the middle of the week He shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, Even until the consummation, which is determined, Is poured out on the desolate.

After the Rapture of the Church, Israel will find itself with no friends. In desperation, it will sign a seven-year covenant with a representative of Satan, who will annul the treaty half-way through. We will not take time to detail the events of this. The lengthiest treatment of that time period is Revelation 6–19.

Implication of Daniel 9:24-27: After the Tribulation is concluded (by Jesus' Second Advent and victory at the battle of Armageddon) He will establish His Millennial Kingdom and restore Jerusalem (because He accomplished all six issues mentioned in Daniel 9:24):

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