

DANIEL'S SEVENTY WEEKS

Daniel's Seventy Weeks
Recovering Gregory's Lost Weekdays

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Abstract

This paper aims to provide a detailed analysis of the historical context and challenges faced by scholars in calculating the prophetic timeline of Daniel's 70 weeks. Ancient calendars, their influence on biblical prophecies, and the impact of the Gregorian calendar on our understanding of these events are examined, revealing the complexities surrounding the interpretation of this crucial prophecy. The confusion caused by the Gregorian Calendar's propagation without considering the attendant weekdays has led to misidentification of historical events tied to specific days of the week, such as Pesach and the crucifixion day of the week. This has resulted in incorrect time frames and year identification, misleading researchers.

The discovery of hand-held Administrative Calendars serves as a "third authority" confirming the use of a 360-day, twelve-month calendar system for specific purposes, not as a dead-reckoning of time as with the lunisolar calendar. This calendar was used for making projections. The 360-Day, 12-Month calendar amounts to 483 total years (476 solar equivalent for 69 weeks) within a solar framework. Nehemiah 2 is the most logical beginning date as the 20th year of Artaxerxes in 445 B.C., not a formal edict. Nehemiah 2 serves as the correct starting point because if an earlier edict were correct, a completed result should be expected, but such is not the case.

The proper examination of Hebrew traditions, including Pesach and a High Holy Sabbath, along with the biblical account of Christ's three days and nights in the tomb, eliminates the 33 A.D. date. The terminus in Daniel 9, which refers to when Messiah is "cut off," brings us to Thursday, Nisan 14 in Julian year 32. The 70 Weeks of Daniel, as presented by Gabriel in chapter 9, cannot be interpreted as separate from the events described by Jesus as the worst time in *future* history. This indicates that the 70th Week is still to come in our future for reasons presented herein. The Book of Revelation provides further insights into these prophesied events.

The 70 Weeks begin with Nehemiah on Nisan 14 in 3316 BC (445 BC) and conclude the 69th Week with Jesus on the cross on the same date in 3792 (32 AD). This event occurred on a Thursday, followed by three days and nights in the tomb, and culminated in His resurrection on Sunday, coinciding with the priest's celebration of Firstfruits.

Keywords: Daniel, 70 Weeks, Passion Week, Passover, Gregorian, Hebrew, Babylonian, Administrative Calendar, Prophetic Calendar, Crucifixion Date, Anderson, Hoehner

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The interpretation of biblical prophecies, particularly those with specific timeframes, remains a complex and intriguing endeavor. This paper investigates the potential influence of ancient calendars on the understanding of Daniel's 70 Weeks prophecy, a subject of ongoing debate among scholars and theologians (e.g., [Boyer, 2008]). By examining the calendrical practices of various civilizations that interacted with the Israelites, we aim to gain deeper insights into the historical context surrounding the prophecy and its potential interpretations.

Historical Contexts and Calendrical Systems

The ancient world witnessed the rise and fall of various empires, each with its distinct calendar system. It is essential to consider the cultural and political influences surrounding the Jewish people during specific historical periods.

Persian and Roman Influence. Following the Babylonian exile, many Jews returned to the newly established province of Yehud (Judah) during the Persian era (538 BCE onwards). While the emergence of new theological concepts in biblical texts is evident (e.g., [Grabbe, 2004]), there is no documented evidence suggesting the imposition of the Persian calendar upon the Jews. However, it is worth noting that the Jewish civil calendar system adopted a Babylonian foundation from 587 BCE until 70 CE, except for the period under Alexander the Great and the Ptolemies (332-200 BCE) when the Macedonian calendar was in use (Levene, 2005).

Similarly, during Roman rule (1st century CE), despite living enslaved within the Roman Empire, Jews maintained their traditional lunar calendar with a seven-day week and a Sabbath day of rest. This differed significantly from the Roman solar calendar with its nundinal cycle of nine days (Feldman, 2005).

Similarities and Differences: Babylonian and Hebrew Calendars. Both the Babylonian and Hebrew calendars shared a lunisolar nature, meaning they incorporated both the lunar and solar cycles to determine months and years ([sacra birmana, n.d.]). Notably, the Hebrew calendar adopted Babylonian month names, illustrating the exchange of cultural elements (Goldstein, 2015). Both calendars had years consisting of 12 lunar months, each beginning when a new crescent moon was first sighted low on the western horizon at sunset. Both used an intercalary month (an extra month) inserted as needed to keep the calendar in line with the solar year.

The Adoption of Babylonian Month Names: The adoption of Babylonian month names by the Hebrew calendar is a notable example of cultural influence. Like the Persians, did the Hebrews maintain a 360-day calendar year? Yes, there is evidence to suggest that the Hebrews did use a 360-day calendar year at some point. This is often referred to as a "prophetic year" or "administrative year" in biblical studies. Although frequently contested, readers are encouraged to seek out a comprehensive article by Jonathan Ben-Dov, published by Cambridge University Press on 10 November 2021, *A 360-Day Administrative Year in Ancient Israel: Judahite Portable Calendars and the Flood Account*. The article references administrative pocket calendars in ancient days, further solidifying the credibility of the statement that ancient Hebrews used a 360-day, 12-month accounting for administrative purposes. Interestingly, this evidence suggests that the Hebrews may have utilized a 360-day calendar system at some point, often referred to as the "prophetic" or "administrative" year (VanderKam, 2021)..

Material Evidence and the 360-Day Calendar. Archaeological finds such as the perforated bone plaques from Iron Age Judah provide compelling evidence for the potential use of a 360-day calendar system for administrative purposes (Zevit, 2008). These objects could have served as portable calendars for individuals like Daniel in Babylonian service or Joseph in Egypt, facilitating their integration within the administrative structures of their respective empires.

The Babylonian Legacy and its Significance. The Babylonian calendar, with its long-standing influence (over two millennia), served as a critical element in the lives of Babylonians and influenced other civilizations, including the one Abraham, the patriarch of the Israelites, hailed from (Ur of the Chaldees, Genesis 15:7) (Jastrow, 1915). Understanding the complexities of this calendrical system further enriches our comprehension of the historical context surrounding the Israelites and their interactions with surrounding cultures.

Historical Context and Calendars. Throughout history, various empires interacted with the Israelites, each with its distinct calendar system. While the influence of Persian and Roman calendars to a greater or lesser degree is acknowledged, evidence suggests the Jews maintained their **lunisolar calendar** throughout these periods. This calendar shared similarities with the Babylonian calendar, such as the use of lunar months and intercalary months to keep it aligned with the solar year. Notably, the Hebrew calendar adopted Babylonian month names after the Babylonian exile.

Similarities and Differences between Babylonian and Hebrew Calendars

Similarities:

- Both were lunisolar, meaning they were based on the cycles of the moon and the sun.
- Both used lunar months and intercalary months, months inserted periodical intercalary (extra) months as needed, though the Hebrew calendar did not formalize a set system until the tenth century.
- Both calendars had years consisting of 12 months, each beginning with a new crescent moon.
- The Hebrew calendar adopted Babylonian month names.

Differences:

- The Babylonians used different methods for inserting intercalary months.

- The Hebrew calendar uses lunar months of either 29 or 30 days (for 354 days altogether). To keep Passover in the Spring, they'd add a leap month every so often.
- The Babylonians usually inserted an additional 12th-month "Addaru II" at the end of an embolismic year, but occasionally inserted an additional 6th-month "Ululu II" in the middle of an embolismic year.

It is important here to note, as previously, that a formalized system among the Hebrews of adding an extra month was "as needed" in the ancient world. A formalized system began with Hillel II and was more broadly accepted much later. This is important when "looking back" historically to reconcile and count dates as most computerized and manual systems will erroneously impose the Hillel II intercalary system of leap months upon the past when no formalized system was in place. To date, we have not found records of in what years leap months were added in ancient history. This becomes all the more significant as we consider the Hebrew Administrative Calendar of 360 days.

The Gregorian Calendar and its Impact. The Gregorian calendar, which is the most widely used calendar today, was not introduced until 1582 among those peoples most predominantly influenced by the Roman Catholic Church. It was not until nearly two hundred years later that the vast majority of remaining countries capitulated for various trade, legal, and governing reasons. This calendar is based on the solar year and does not take into account the lunar cycles that were crucial to the ancient Babylonian calendar. Yet, we regularly impose the Gregorian upon far earlier history in our attempts to understand history through a familiar framework. As we have observed in the struggles of Sir Robert Anderson, Harold Hoehner, and others. The more reliable calendar calculators fall back on the Julian Calendar before 1582.

Applying the Gregorian to the past can lead to inaccuracies when interpreting historical events and biblical prophecies, such as the Passion Week and Year of Christ, and Daniel's 70 Weeks. **We believe**

we have resolved this disparity between the Gregorian and Julian systems that have haunted historians and theologians for centuries.

JULIAN 1582		October			Gregorian 1582	
Sun	Mon	Tues	Wed	Thurs	Fri	Sat
	<i>1</i>	<i>2</i>	<i>3</i>	<i>4</i>	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

Figure 1 Illustrates how the weeks became truncated following 1582

Challenges in Interpreting Daniel's 70 Weeks. The interpretation of the 70 Weeks prophecy, specifically the timeline and the termination point of the first 69 weeks, has been a subject of scholarly debate. Challenges arise due to:

1. The use of a prophetic year (360 days) in calculations.
2. The shift from the ancient lunisolar calendar to the Gregorian calendar.

Addressing the Challenges.

Scholars attempt to address these challenges by:

- A. Reclaiming the "lost weekdays" during the calendar transition.
- B. Employing the principle of a prophetic year for calculations.
- C. Considering the historical context and calendar systems of the relevant period.

- D. Accommodate fulfillment of the prophecy by way of adjusting start and/or end dates in an attempt to reconcile gaps or overlaps in calculated dates.

Understanding the historical context and the complexities of ancient calendars is crucial for accurately interpreting biblical prophecies like Daniel's 70 Weeks. Applying modern calendars on past events can lead to misinterpretations. Careful consideration of the relevant calendar systems and the historical context is essential for deeper and more nuanced interpretations of the Bible.

The Gregorian Calendar and the Weekday Shift

The Gregorian calendar, implemented in 1582, significantly impacted historical date interpretation. While it addressed the Julian calendar's inaccuracy with the solar year, it introduced a subtle but crucial shift in weekdays for dates preceding the change.

Shifting Weekdays. While the calendar shifted dates by ten days, the difference in days per week (seven) resulted in a **three-day shift in weekdays** for all dates before October 15, 1582. This means, for example, that October 4, 1582 (Monday in the Julian calendar) became a Thursday in the Gregorian calendar.

Impact on Historical Research. This weekday shift holds **significant implications for historical research**, particularly when examining events tied to specific days of the week. Ignoring this shift can lead to misinterpretations and inaccurate conclusions.

Example: The Crucifixion of Christ. Determining the exact date of the crucifixion of Christ often involves identifying the corresponding Nisan 14 on the Hebrew calendar. While software and calculations might accurately convert dates, **failing to adjust for the weekday shift** can lead to selecting an incorrect day of the week for the event.

Consequences of Ignoring the Shift. This disregard for the weekday shift can have practical consequences. For instance, individuals attempting to observe the Sabbath on the same day as Jesus did might mistakenly choose Saturday, based on today's calendar, instead of the **historically accurate**

Tuesday, which corresponds to the pre-Gregorian Saturday, recognizing that the weekdays were slid forward by three days since 1582.

Calendar for April 32 (Israel)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
	NISAN 1	NISAN 2	NISAN 3	NISAN 4	NISAN 5	NISAN 6
NISAN 7	NISAN 8	NISAN 9	NISAN 10	NISAN 11 3	NISAN 12 2	NISAN 13 1
NISAN 14	NISAN 15	NISAN 16	NISAN 17	NISAN 18	NISAN 19	NISAN 20
NISAN 21	NISAN 22	NISAN 23	NISAN 24	NISAN 25	NISAN 26	NISAN 27
NISAN 28	NISAN 29	NISAN 30				

**BACK
3 days**

Post Gregorian

Figure 2 Since Gregory slid the weekdays forward three days, for historic reference prior, days must be counted back by three.

Understanding the Gregorian calendar's impact on weekdays is crucial for accurate historical interpretation, especially when dealing with events tied to specific days of the week. Researchers must **account for this three-day shift** to avoid misinterpretations and achieve a more precise understanding of the past.

The Calculations of Anderson and Hoehner: Examining Challenges in Dating Daniel's 70 Weeks

Determining the exact timeframe of Daniel's 70 weeks (Daniel 9:24-27) and the termination point of the 69 weeks leading up to the time of Christ has been a subject of ongoing scholarly debate. This section examines the challenges faced by Sir Robert Anderson and Harold Hoehner, along with the relevant calculations used in their approaches.

Sir Robert Anderson, in his book **The Coming Prince** ([Anderson, Sir Robert. *The Coming Prince*. Morgan & Scott, 1923]), proposed a method to interpret and calculate the fulfillment of Daniel's 70 weeks prophecy (Daniel 9:24-27). This section examines his approach and the challenges associated with it.

Anderson's Framework:

Anderson explains his calculation: "The Julian date of 1st Nisan 445 was the 14th March. 69 weeks of years (i.e. 173,880 days) reckoned from the 14th March B.C. 445, ended on the 6th April A.D. 32. Now 483 years (69 x 7) of 360 days contain 173,880 days. And a period of 173,880 days, beginning March 14th, B.C. 445, ended upon that Sunday in the week of the crucifixion... or Palm Sunday. The Julian date of that 10th Nisan was Sunday the 6th April, A.D. 32. What then was the length of the period intervening between the issuing of the decree to rebuild Jerusalem and the public advent of "Messiah the Prince" — between the 14th March, B.C. 445, and the 6th April, A.D. 32? THE INTERVAL CONTAINED EXACTLY and to the VERY DAY 173,880 DAYS, or 7 TIMES 69 PROPHETIC YEARS of 360 DAYS, the first 69 weeks of Gabriel's prophecy.

"For example, in A.D. 32, the date of the true new moon, by which the Passover was regulated, was the night (10h 57m) of the 29th March. The ostensible date of the 1st Nisan, therefore, according to the phases, was the 31st March. It may have been delayed, however, till the 1st April; and in that case the 15th Nisan should apparently have fallen on Tuesday the 15th April." Thus far his explanation proves that he has chosen the wrong date for the 10th of Nisan. If Nisan 15 fell on April 15, then Nisan 10 fell on April 10, not April 6."

He continues: "But the calendar may have been further disturbed by intercalation. According to the scheme of the eight years cycle, the embolismal month was inserted in the third, sixth, and eighth years, and an examination of the calendars from AD. 22 to AD. 45 will show that AD. 32 was the third year of such a cycle. As, therefore, the difference between the solar year and the lunar is 11 days, it

would amount in three years to 33 3/4 days, and the intercalation of a thirteenth month (Ve-adar) of thirty days would leave an epact remaining of 3 3/4 days, and the "ecclesiastical moon" being that much before the real moon, the feast day would have fallen on a Friday (11th April), exactly as the narrative of the Gospels requires."

Tradition for many years in the Catholic Church has been a Friday, April 3, 33 A.D. (Nisan 14) crucifixion. The problem is, you cannot get 3 days and 3 nights from a Friday crucifixion.

A thorough look beyond simply NASA data about the Full Moons should include history as well. When we factor in history, we find a significant piece of the puzzle to resolve this confusing mystery.

**PHASES OF THE MOON: 0031 TO 0040
UNIVERSAL TIME (UT)**

Year	New Moon	First Quarter	Full Moon	Last Quarter
0031	Jan 11 22:53	Jan 19 05:38	Jan 27 09:21	Jan 5 06:56
	Feb 10 10:15	Feb 18 02:01	Feb 25 23:35	Feb 3 15:46
	Mar 11 22:20	Mar 19 21:42	Mar 27 10:56	Mar 4 04:31
	Apr 10 11:33	Apr 18 15:07	Apr 25 20:00 p	May 2 10:43
	May 10 01:58 A	May 18 05:37	May 25 03:31	May 31 18:30
	Jun 8 17:06	Jun 16 17:17	Jun 23 10:18	Jun 30 05:01
	Jul 8 08:20	Jul 16 02:36	Jul 22 17:22	Jul 29 10:59
	Aug 6 23:08	Aug 14 10:13	Aug 21 01:50	Aug 28 11:20
	Sep 5 13:20	Sep 12 16:55	Sep 19 12:48	Sep 27 08:12
	Oct 5 02:52	Oct 11 23:44	Oct 19 03:00 p	Oct 27 05:01
	Nov 3 15:39 H	Nov 10 07:53	Nov 17 20:14	Nov 26 01:05
	Dec 3 03:28	Dec 9 18:25	Dec 17 15:20	Dec 25 18:44
0032	Jan 1 14:15	Jan 8 07:54	Jan 16 10:37	Jan 24 08:49
	Jan 31 00:13	Feb 7 00:02	Feb 15 04:35	Feb 22 19:03
	Feb 29 09:56	Mar 7 17:48	Apr 14 09:01 t	Mar 23 02:00
	Mar 29 20:01 P	Apr 6 11:59	Apr 17 10:10	Apr 21 06:58
	Apr 28 07:01 P	May 6 05:38	Jun 12 03:15	May 20 11:34
	May 27 19:17	Jun 4 22:02	Jun 12 03:15	Jun 18 17:21
	Jun 26 08:58	Jul 4 12:41	Jul 11 10:18	Jul 18 01:39
	Jul 26 00:06	Aug 3 01:14	Aug 9 17:32	Aug 16 13:22
	Aug 24 16:25	Sep 1 11:40	Sep 8 02:04	Sep 15 04:54
	Sep 23 09:15 P	Sep 30 20:22	Oct 7 12:43 t	Oct 14 23:57
	Oct 23 01:33 P	Oct 30 04:11	Nov 6 01:47	Nov 13 21:25
	Nov 21 16:21	Nov 28 12:09	Dec 5 17:08	Dec 13 19:22
Dec 21 05:10	Dec 27 21:11			
0033	Jan 19 16:10	Jan 26 07:52	Jan 4 10:15	Jan 12 15:25
	Feb 18 01:49	Feb 24 20:21	Feb 3 04:22	Feb 11 07:43
	Mar 19 10:39 T	Mar 26 10:34	Apr 3 14:52 D	Mar 12 19:58
	Apr 17 19:10	Apr 25 02:20	May 10 09:21	Apr 11 03:46
	May 17 04:00	May 24 19:16	Jun 1 16:20	May 10 09:21
	Jun 15 13:58	Jun 23 12:42	Jul 1 01:43	Jun 8 13:51
	Jul 15 01:57	Jul 23 05:39	Jul 30 10:07	Jul 7 18:42
	Aug 13 16:34	Aug 21 21:15	Aug 28 18:35	Aug 6 01:15
	Sep 12 09:43 A	Sep 20 10:58	Sep 27 03:51 p	Sep 4 10:39
	Oct 12 04:17	Oct 19 22:43	Oct 26 14:18	Oct 3 23:52
	Nov 10 22:35	Nov 18 08:45	Nov 25 02:04	Nov 2 17:14
	Dec 10 15:11	Dec 17 17:29	Dec 24 15:20	Dec 2 14:02

Figure 3 Days corresponding with Full Moons and the Nisan 14/15 dates. (Astropixels.com)

Anderson's calculations rely on three key elements:

1. **End Date:** He identifies April 6, 32 AD, as the fulfillment date based on a "prophetic year" of 360 days.
2. **Time Span:** He calculates the total duration of the 69 weeks as 173,880 days (69 weeks * 7 years * 360 days/year).
3. **Start Date:** He interprets Nehemiah 2:1-8 as indicating March 14, 445 BC, as the starting point.

Challenges and Issues:

- Anderson's start and end dates are inconsistent with historic customs, scripture, and the Jewish practice of holding Passover during a full moon, which was April 14 on the Julian calendar, that evening beginning Nisan 15 in our year 32 AD. His start date of March 14, 445 BC is imposed upon Nehemiah 2 but is not in the text. He imposes the Nisan 1 as that date, though the New Moon would only be a few hours old and would not be seen with the naked eye until the next day, but he wished the days to count out to his estimates. March 14th Julian (March 9th Gregorian) is too early in the year to be considered Nisan 1, which can only happen after the vernal equinox starting in Spring. Anderson begins *before* Spring.
- Anderson fudged the dates, using the Gregorian calendar, to make them fit what he thought was the correct day because he did not allow for the three-day shift that occurred in the removal of ten days from the calendar, thus imposing the wrong weekdays upon the Julian Calendar. He uses a Gregorian/Julian mash-up.
- Instead of adding 116 days for leap years, Anderson should have added 119, for that is precisely how many leap years there are in 476 years in the Julian calendar. If he had wanted to use Gregorian years, he should have started and ended with the Gregorian dates of Saturday, March 9, 445 BC, and Sunday, April 4, 32 AD (March 9, 445BC/Gregorian = March 14, 445BC Julian; April 4, 32 AD Gregorian = April 6, 32AD Julian). But when we add 116 days for leap years to the number of days between these 2 dates, we still end up with 173,883 days. Only by mixing the two calendars does it falsely appear that there are 173,880 days.

- Historical and gospel records suggest Jesus was born around 2-1 B.C., not the customary 6-4 B.C. considered important because Christ is said to have begun his ministry at about 30 years of age and did so for only about three years.¹
- Anderson imposes a start date into Nehemiah 2 of March 14 that is in error within a corrected Julian calendar, which gives us only the month of Nisan and no day mentioned. He contrives to have Messiah's Triumphal Entry on Palm Sunday as his end date when actually Daniel 9:225-26 gives us the terminus of the 69th week as when an anointed is "cut off" (killed). That said, allowing for God's spot-on accuracy, we can be confident that Nehemiah 2's Nisan date, from working backward, will end up being an exact fulfillment of Gabriel's prophecy to Daniel.
- Anderson fudges and reworks the Hebraic embolisms in the calendar that was not yet fixed and calculated with regularity until the tenth century, to make his figures work, again, not accounting for shifted weekdays.
- He then lands on a "Friday" April 11th as "exactly" as the gospels require, erroneously thinking the weekly sabbath was the only sabbath; besides which the 14th of April on the Julian was a Thursday, when allowing for the shift in weekdays. The 11th of April would be

¹ According to physics professor John A. Cramer, in a letter to BAR, there was another lunar eclipse than the one generally considered as a reference to a 4 B.C. eclipse often tied to Josephus's account of an eclipse at the time of Herod's death. Says Cramer, "Let me add a footnote to Suzanne Singer's report on the final journey of Herod the Great (Strata, BAR, March/April 2013): She gives the standard date of his death as 4 B.C. [Jesus' birth is often dated to 4 B.C. based on the fact that both Luke and Matthew associate Jesus' birth with Herod's reign —Ed.] Readers may be interested to learn there is reason to reconsider the date of Herod's death. This date is based on Josephus's remark in Antiquities 17.6.4 that there was a lunar eclipse shortly before Herod died. This is traditionally ascribed to the eclipse of March 13, 4 B.C. Unfortunately, this eclipse was visible only very late that night in Judea and was additionally a minor and only partial eclipse.

"There were no lunar eclipses visible in Judea thereafter until two occurred in the year 1 B.C. Of these two, the one on December 29, just two days before the change of eras, gets my vote since it was the one most likely to be seen and remembered. That then dates the death of Herod the Great into the first year of the current era, four years after the usual date. Perhaps the much-maligned monk who calculated the change of era was not quite so far off as has been supposed." (John A. Cramer, Professor of Physics, Oglethorpe University, Atlanta, Georgia).

Monday and not suitable for the Passover Week resurrection on the first day of the week after three days and three nights in the ground, which a Friday could never accommodate.

While Anderson's approach offers a seemingly straightforward interpretation, several points raise concerns:

Inconsistent Dates. Anderson's chosen end date and start date contradict historical customs, scriptural references, and the Jewish practice of holding Passover during a full moon (which occurred on April 14, 32 AD, in the Julian calendar).

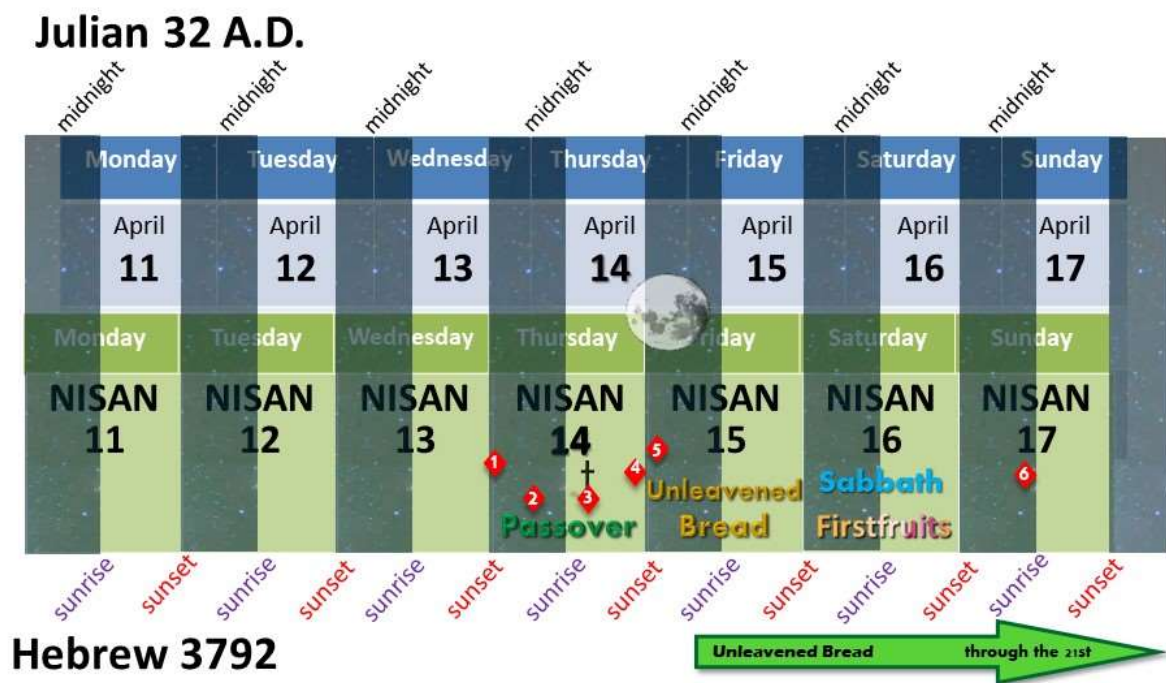


Figure 4 How the days of the week on the Western Julian calendar overlap days on the Hebrew calendar.

Imposed Start Date. The book of Nehemiah does not explicitly mention March 14 as the start date. Additionally, this date falls before the vernal equinox, which is inconsistent with the biblical understanding of the start of the month of Nisan.

Calendar Miscalculations. Anderson mixes elements of both the Gregorian and Julian calendars, leading to discrepancies in leap years and weekdays. His leap year calculations are inaccurate, and he doesn't account for the three-day shift that occurred during the calendar reform.

Misinterpretations. Anderson focuses solely on the weekly Sabbath, overlooking other Sabbath observances and misinterpreting the timeframe for Jesus' resurrection. He also suggests Jesus' birth year around 6-4 BC, which contradicts most historical estimates.

Although Anderson's work on Daniel's 70 Weeks sparked discussion, the underlying calculations and interpretations face significant challenges due to inconsistencies with historical and biblical information, calendar inaccuracies, and misinterpretations.

Harold Hoehner's Calculations (The Chronological Aspects of the Life of Christ, 1978)

Determining the precise timeframe of Daniel's 70 weeks (Daniel 9:24-27) and the termination point of the 69 weeks leading up to the time of Christ remains a topic of ongoing scholarly debate. This section examines the calculations and challenges associated with the approaches of Sir Robert Anderson and Harold Hoehner.

- **Book:** Harold Hoehner authored *The Chronological Aspects of the Life of Christ*, another influential work on this topic.
- **Correct Start Date:** Hoehner's start date is considered accurate. However, he makes an error when converting into the Gregorian calendar for subsequent calculations.
- **Length of Time:** The calculations for the time between the start and end dates are considered correct by many.

Dr. Hoehner proposed several adjustments:

1. **Start Date:** Dr. Hoehner's starting date, March 5, 444 BC based on his interpretation of Artaxerxes I's reign, was the first day of a Jewish month, as the new moon could have been first seen the previous evening. It is maintained, that this starting date is better than Anderson's, who suggested the first day of the month. To justify 444 BC (so that the first 69 Weeks ended in 33 AD), Hoehner proposed that the *regnal* years of Artaxerxes were measured from Tishri on an accession-year system. While Hoehner's logic is recognized, the traditional perspective of 445 BC, aligning with Anderson's "20th-year" interpretation and supported by scholars like Jack

Kelley ([Kelley, Jack. "Daniel 9:24-27: The 70 Weeks Prophecy Explained". Grace to You, 2010]), remains widely accepted.

1. **Time Span:** Similar to Anderson, Hoehner calculates 173,880 days between his proposed start and end dates, which is generally considered accurate by many scholars.
2. **End Date:** March 30, 33 AD, potentially allowing for a Friday crucifixion.

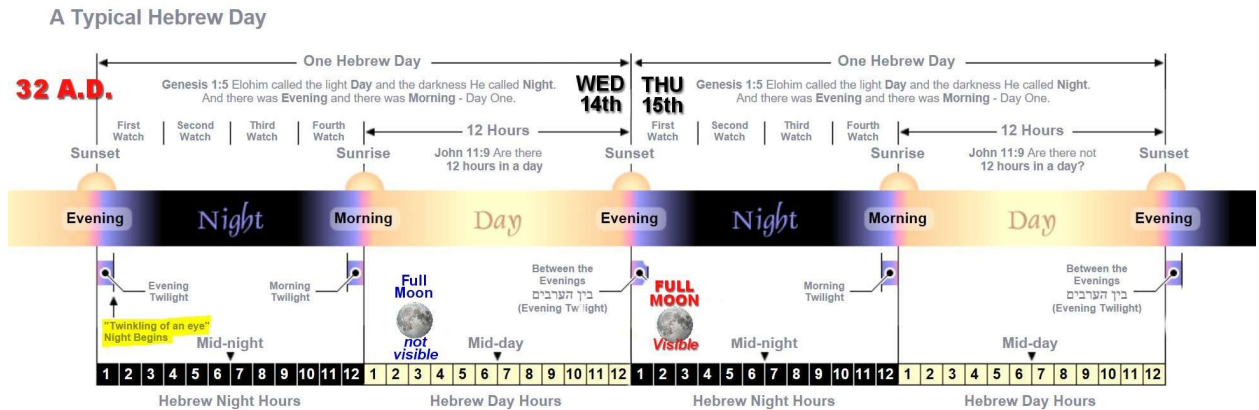


Figure 5 - A typical Hebrew day begins at sunset.

Challenges:

- **Incorrect Start Date:** Similar to Anderson, Hoehner's is pre-spring. Nisan 1 will always be the first sighted New Moon after the Vernal (Spring) Equinox. The Spring Equinox in 444 BC was March 21. The first New Moon after March 21, 444 BC. April 2nd would have been the first New Moon, likely not sighted until April 3rd, 444 BC. Therefore, Hoehner's start date of March 5 was nearly an entire month too early to follow the biblical mandate for Nisan 1, 3317 (Hebrew).
- **Calendar Miscalculations:** While rejecting Anderson's 32 AD date, Hoehner also uses the Gregorian calendar to adjust dates for the Julian calendar, leading to inaccurate calculations. To determine how many days there were between his start date of March 5, 444 BC (Julian), and his end date of March 30, 33 AD (Julian), he said this is 476 (solar) years plus 25 days. So he multiplied 476 by 365.24219879, the number of days in a solar

year to get 173,855 days, and then added 25 days to get the 173,880 days. This would slip under the radar of anyone unfamiliar with calendars. The problem is that he is using Julian dates, but true solar years to measure the gap between them. If he used Julian calculations, he should have used 365.25 per year.

- **Incorrect Week Day:** Hoehner, like others, rejected Anderson's 32 AD date for the same reason as most, assuming a Sunday or Monday weekday, not allowing for the weekday shift created by the Gregorian change (the Julian weekdays always tracking with Gregorian weekdays, now incorrectly).
- **Incorrect End Date:** Hoehner's end date of March 30, 33 AD, pushed forward due to the incorrect start date, falls beyond the Passover period. His incorrect start date now pushes his April 3, 33 AD (Julian) date up into May of that year, well after Passover.
- **Misinterpreted Friday Crucifixion:** Even with adjustments, a Friday crucifixion wouldn't allow enough time for the three days and three nights in the tomb mentioned in the gospels.
- **Contrived Period:** Hoener's insistence upon calculating from Tishri in regnal years to set the date forward to 444 is a contrivance that does not work in any case, as illustrated above.

Both Anderson and Hoehner's interpretations, while offering valuable insights, encounter significant challenges due to inconsistencies with historical and biblical information, calendar inaccuracies, and misinterpretations. Their work highlights the complexity of interpreting the 70 weeks prophecy and the need for careful consideration of various perspectives and the relevant historical and calendrical context.

Re-examining the 70 Weeks Prophecy: Exploring Edward Denny's Interpretation

The 70 weeks prophecy in Daniel 9:24-27 remains a highly debated topic among scholars. This section examines the interpretation offered by Edward Denny, highlighting its key points and addressing associated issues.

Denny's Key Points:

1. **Start Date:** Denny proposes Ezra 7:27 as the starting point, citing Artaxerxes' seventh year in Nisan 458 BC, differing from the commonly accepted 445 BC based on Nehemiah chapter 2.
2. **Timeframe:** He adheres to a 360-day year for calculations, leading to a total duration of 490 years (70 weeks * 7 years * 360 days/year) for the entire prophecy).
3. **End Date:** His calculations place the conclusion of the 69th week on April 4, 26 AD, followed by a "rerun" 70th week encompassing the Tribulation period.
4. **Partial Fulfillment:** He argues that the first three aspects of the prophecy (v.24) related to Jesus' sacrifice were fulfilled in the first century, while the remaining three aspects concerning the Kingdom will be fulfilled during the "rerun" 70th week.

Challenges and Considerations:

- **Start Date Justification:** While Denny emphasizes the decree in Ezra 7, the text doesn't explicitly mention the rebuilding of Jerusalem's walls, a crucial aspect of the prophecy. Nehemiah 2, often used as the starting point, directly addresses this issue, offering wider acceptance among scholars.
- **Calendar Inaccuracy:** Denny's strict use of the 360-day year contradicts historical evidence suggesting the Jews primarily used the lunisolar calendar, averaging around 365.2425 days per year. This discrepancy leads to inaccuracies in date calculations.
- **Weekday Discrepancy:** Denny overlooks the three-day shift in weekdays between the Julian and Gregorian calendars. This omission affects the accuracy of his proposed

crucifixion date, creating inconsistencies with the biblical description of the event occurring on a Friday.

- **"Rerun" Week Interpretation:** The concept of a "rerun" 70th week faces significant theological and exegetical challenges. The text in Daniel 9:27 appears to present a continuous timeframe for the 70 weeks, not a segmented or repeated fulfillment.

While Denny's interpretation offers a unique perspective on the 70 weeks prophecy, it faces substantial challenges related to historical accuracy, calendar systems, and the textual understanding of the prophecy itself. His ideas, however, contribute to the ongoing scholarly discourse on interpreting this complex passage.

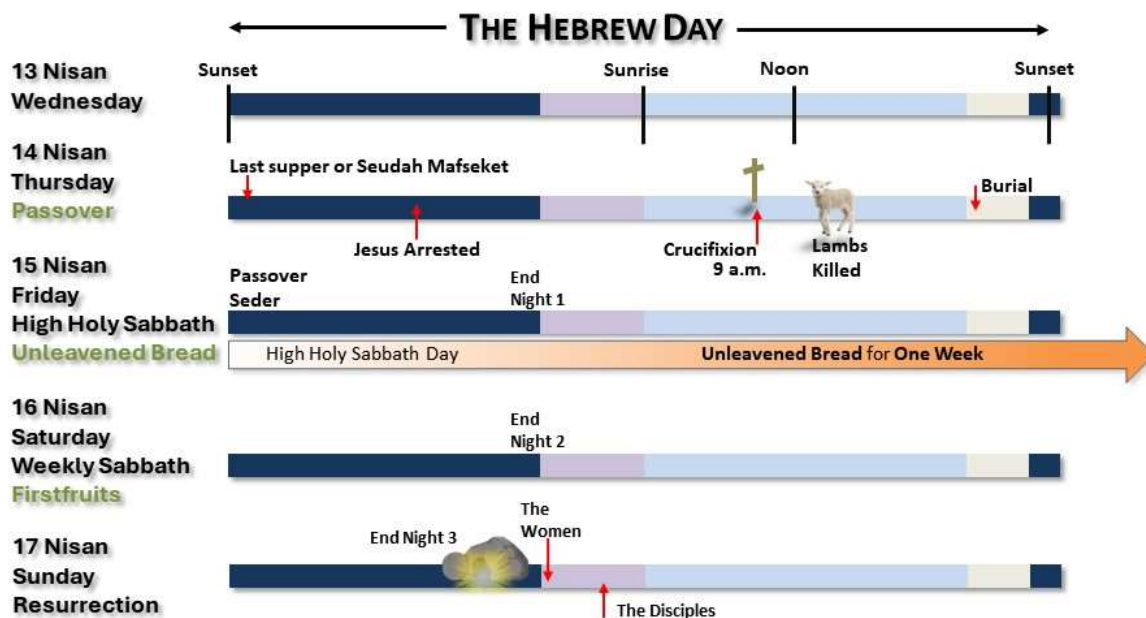


Figure 6 Day-by-Day Passion Week

The 70 Weeks Prophecy: Exploring Interpretative Challenges

The 70 Weeks prophecy in Daniel 9:24-27 remains a complex subject with numerous interpretative challenges. This section delves into these complexities, starting with the nuances of translation.

Decree. While some translations render the text as "decree," the original Hebrew uses "word," indicating a broader concept than a formal edict. This distinction highlights the importance of careful translation that goes beyond literal interpretations to capture the full meaning of the text.

Command. NLT and NKJV use "command" which is not strictly correct, but rather a "word" going forth.

Messiah. Furthermore, the text mentions "an anointed one," not specifically "Messiah." This broader term encompasses various divinely chosen figures, challenging interpretations that impose the specific title of "Messiah" onto the passage.

Cut off. Beyond translation, various misconceptions and interpretations have been imposed upon the text, often obscuring its intended meaning. For example, the 69th week is sometimes mistakenly linked to Jesus' Triumphal Entry, despite no explicit connection existing in the text. Additionally, the Hebrew term for "cut off" clearly signifies death, not a symbolic interpretation often assigned to the verse.

Rabbi Rosenfeld offers valuable insights into the possible identities of the "anointed ones" referenced in the prophecy. He identifies the first "anointed one" as Cyrus, referenced elsewhere in the Bible, highlighting the broader understanding of the term. He also critiques the Christian interpretation of the "cut off" verse regarding Jesus, emphasizing the negative connotations associated with the term in Hebrew. The negative implications are understandably lost on the unbelieving Rabbi who does not comprehend Messiah bearing the sins of the whole world upon the cross as repugnant to God the Father who forsook the Son at that time. For the believer that substitutionary mercy is wonderful grace.

Shall have nothing: Rabbi Rosenfeld goes on to say, "Daniel also states that that this mashiach will be cut off "and there will not be to him" ("v'ain lo"). It is a cryptic term, but seems to say that he will have nothing left or there will be nothing left of him. Christians interpret this expression as meaning "he will die but not for his own sake" – namely, the Messiah will die for our sins. But that is simply not what

the Hebrew means. This much is true, but when the anointed Jesus Messiah was cut off on the cross and forsaken by the Father, there was nothing left for him. He emptied himself and finally expired with, "Tetelestai" (τετέλεσται).

Moving beyond specific interpretations, it's crucial to acknowledge the distinct nature of the unfulfilled 70th week. Both Anderson and Hoehner acknowledge this separation, recognizing it as different from the preceding 69 weeks. Additionally, the text in Daniel, like other prophetic passages, presents a continuous timeframe despite potential gaps within the prophecy.

Furthermore, understanding the prophecy requires careful consideration of the historical context and the intricacies of calendars used during the relevant period. The ancient Babylonian calendar, for instance, might offer a potentially more accurate framework for comprehending the timeframe due to its closer alignment with the Hebrew system. Ultimately, engaging with various interpretations necessitates acknowledging the complexities of ancient calendars and their impact on interpreting biblical texts.

Scholars and theologians have long grappled with the various discrepancies arising from different interpretations and calendar systems. These discrepancies stem from diverse starting points and the understanding of "prophetic" versus "administrative" years. The timing differences in the shift of the weekdays by three days bring us to a more definitive landing upon the correct year, date, and weekday.

Examining Historical Context and Calendar Systems in Interpreting Biblical Prophecy

While the edict of Artaxerxes I in 457 BC played a significant role in enabling Ezra the priest and scribe, to restore Jewish religious practices in Jerusalem (Ezra 7:1-26), it wasn't directly connected to restoring and rebuilding Jerusalem, the city walls, and moat, as mentioned in the prophecy of Daniel 9:25 (Young, 1917). Determining the precise dates associated with biblical events often requires careful consideration of historical context and the intricacies of calendars used during the relevant period.

The generally accepted timeline places the birth of Jesus Christ around 4-6 BC and the beginning of his ministry around 28-29 AD (Evans, 2012). However, some argue that the traditional dating of Herod's death and Christ's birth might be inaccurate, potentially impacting calculations surrounding his crucifixion (Johnson, 2010). This discrepancy necessitates further investigation, as noted previously.

Scripture states that Jesus began his ministry at around thirty years old and continued for approximately three years (Luke 3:23, John 2:13-22). Calculations placing his crucifixion in 26 AD or earlier wouldn't align with this timeframe. Similarly, dates exceeding 34 AD would also pose challenges in fitting within the established framework (Strauss, 2012).

The three-day shift concerning weekdays from the Julian calendar to the Gregorian calendar in 1582 has also impacted calculations related to the date of Passover, which falls on the 14th day of the Hebrew month of Nisan. Examining potential years using the adjusted Julian calendar reveals varying weekday alignments for Nisan 14:

Year 24 would be a **Sunday**, adjusted

Year 25 would be a **Friday**, adjusted (too short for 3 days, 3 nights)

Year 26 would have been a **Tuesday**

Year 27 fell on a **Sunday**

Year 28 fell on a **Friday** again

Year 29 fell on a **Wednesday**, which would have Christ rise on Saturday Sabbath

Year 30 Nisan 14 was on a **Sunday**

Year 31 fell again on a **Friday**

Year 32, Nisan 14, 3792 fell on a Thursday with a full moon that sunset (Nisan 15)

Year 33 fell on a **Tuesday**, actually (not Friday as supposed)

Year 34 was on a **Friday** again

Year 35 was another **Friday**

Year 36 was a **Tuesday**

In contrast, the modern Hebrew calendar, which is based on a complex system of leap years and intercalary months, was only finalized in the 10th century AD. It is crucial to acknowledge that the modern Hebrew calendar, differs significantly from the ancient Babylonian calendar used during biblical times (Cohen, 2013). This difference raises questions about the suitability of the modern Hebrew calendar for accurately reflecting the dates mentioned in biblical prophecies. Furthermore, the Gregorian calendar, which is the primary calendar used today, is based on the *solar* year and doesn't account for lunar cycles, a crucial element in the ancient Hebrew calendar.

In light of these complexities, scholars argue that the ancient *Babylonian* calendar might offer a more accurate framework for understanding the timeframe mentioned in the prophecy of Daniel 9:24-27 (Hoehner, 2000). Utilizing the Babylonian calendar for calculations could potentially lead to a more precise understanding of the prophecy's timeline and its connection to biblical events. Again, the Babylonian is the root of Father Abraham's origins from Ur of the Chaldees, thus the birthplace of origin for the ancient Hebrew calendar system.

Ultimately, delving into the complexities of ancient calendars and their impact on biblical interpretation requires careful consideration of historical context and a deep understanding of the various calendar systems employed throughout history. This multifaceted approach can provide valuable insights into the prophecies and events that have shaped our world.

Examining the Edict of Artaxerxes I and its Significance in Biblical Prophecy

When interpreting the 70-week prophecy in Daniel 9, identifying the precise starting point is crucial. Among the frequently cited dates, the Edict of Artaxerxes I in 445 BC, presented in Nehemiah 2, emerges as the most fitting candidate for several reasons:

1. Aligning with the Prophecy's Scope: The prophecy in Daniel 9:25 indicates a turning point marked by "the going out of the word to restore and build Jerusalem" (ESV). While earlier

edicts focused on *the temple's* restoration, 445 BC marked a shift towards restoring *Jerusalem* in its entirety. **As Nehemiah 2 portrays, the city remained a collection of houses within ruined walls, not a fully restored city.** Thus, 445 BC aligns with the prophecy's emphasis not just on the temple, but on a more comprehensive restoration.

2. The Nature of the "Word": Notably, Daniel 9:25 doesn't mention a formal edict but a "word" going out. In contrast to previous pronouncements, Nehemiah 2:1-8 portrays Artaxerxes granting Nehemiah's request through personal letters, not a broad, public declaration. This aligns with the concept of a "word" going out, as Nehemiah personally secures approval from the king.

3. Discrepancies with Other Dates: The year 444 BC, sometimes suggested, appears less suitable due to potential manipulation aimed at aligning calculations with desired outcomes. Additionally, earlier proposed dates primarily addressed the temple's restoration, falling short of the prophecy's broader City of Jerusalem scope.

While the exact date in Nisan for the agreement between Artaxerxes I and Israel remains unknown, the event itself holds immense significance in Jewish history. The Edict of Artaxerxes, documented in Ezra 7:11-26, empowered the Jewish people to rebuild the Temple and return to Jerusalem after the Babylonian exile. Moreover, it provided crucial financial and material resources for the restoration of the entire city and its walls, exceeding the scope of solely rebuilding the temple.

Furthermore, the connection between March 25, 445 BC, and the Hebrew calendar/Passover Seder is interesting but requires cautious interpretation. While significant in Jewish tradition, historical records do not definitively confirm March 25 as the specific date the Edict was signed.

Therefore, while the precise date remains uncertain, the Edict of Artaxerxes I in 445 BC aligns most closely with the prophecy's stipulations regarding Jerusalem's restoration, making it the most compelling starting point for interpreting the 70 weeks in Daniel 9. The edict itself transcends just the

temple's reconstruction, marking a crucial turning point in fulfilling the prophecy's broader objective, as we shall now examine.

Reconciling Nehemiah and Interpreting the 70 Weeks Prophecy in Daniel 9

Interpreting the 70 weeks prophecy outlined in Daniel 9 hinges on two crucial elements: identifying the correct starting point and accounting for historical calendar systems. Scholars have debated these aspects for centuries, leading to diverse interpretations. This section aims to navigate these complexities, proposing a solution based on historical context and calendar considerations.

The prophecy in Daniel 9:25 specifies a period of "seventy weeks" decreed for the restoration of Jerusalem and the coming of an anointed one (NIV). Determining the precise starting point, the moment the "word" went out, is essential (Daniel 9:25). While several dates have been proposed, the year 445 BC, linked to the Edict of Artaxerxes I in Nehemiah 2, emerges as the most fitting candidate for several reasons:

- **Aligning with the Scope of the Prophecy:** Unlike earlier edicts focused solely on the temple, the Edict ("word") of Artaxerxes marked a shift towards restoring Jerusalem in its entirety, aligning with the prophecy's broader objectives (Nehemiah 2). Jerusalem had not yet been restored; it remained a territory of returned exiles. The exiles of Judah had gathered around their rebuilt temple, attempting to rebuild their lives and homes. They found shelter in their houses, but these houses only existed within the broken shell of the city that once was. As a city, Jerusalem had not been restored, as Nehemiah lamented.
- **The Nature of the "Word":** The prophecy mentions a "word" going out, not a formal edict. Nehemiah 2 portrays Artaxerxes granting Nehemiah's request, which aligns with this concept (Nehemiah 2:1-8). Unlike a broad, general edict, this is more as Daniel records, as a word going out, which was as Artaxerxes gave Nehemiah as he asked, in the form of

personal letters of endorsement to smooth Nehemiah's path in what he asked of the king, by adding one additional letter to Asaph for lumber.

- **Discrepancies with Other Dates:** Other proposed dates either fall short in encompassing the complete restoration of Jerusalem or seem potentially manipulated to fit desired interpretations. As the earlier alleged edict dates failed to accomplish the rebuilding of the City of Jerusalem as indicated in Daniel 9, then the latest date seems most likely.

However, interpreting the prophecy further requires considering the calendar systems used during the relevant historical period. The modern Gregorian calendar with its 365.25-day year differs significantly from the "administrative" (prophetic) year used in ancient times, which consisted of 360 days (Dershowitz, 2008). This difference necessitates adjustments while employing calculations based on ancient practices.

Therefore, calculations and verification methods should utilize the 360-day year approach. Adding 69 weeks of years ($69 \times 7 = 483$ years) to the starting point (445 BC) based on this method yields 32 AD. Furthermore, utilizing tools like the Nachum Dershowitz Jewish Calendar Converter confirms this calculation by counting 476 Vernal Equinoxes between 445 BC and 32 AD (Dershowitz, 2008). Calculations are verified as well through the use of various AI resources, such as Google's Gemini, Microsoft CoPilot, and GabAI.

Finally, adjusting for the three-weekday discrepancy between the Julian and Gregorian calendars aligns the calculated date (Nisan 14/15 in 32 AD) with a Thursday full moon, aligning with the traditional understanding of the Passover date.

The Significance of 32 AD in Light of the 70 Weeks Prophecy and Passover

This section explores the potential significance of the year 32 AD within the framework of the 70 Weeks prophecy in Daniel 9 and the Jewish festival of Passover. While acknowledging the limitations of

pinpointing the exact day within the historical context, the analysis focuses on aligning biblical and historical data with theological considerations.

Nehemiah's Edict and the Starting Point. The passage in Nehemiah 2 detailing the "word" going out from Artaxerxes is proposed as the most fitting starting point for calculating the 70 weeks. This aligns with the prophecy's emphasis on Jerusalem's restoration, a concept encompassing more than just the temple, as referenced in earlier edicts (Nehemiah 2).

On April 14, 32 A.D., minus 173,880 days brings us to March 25, 445 B.C., a significant date in Jewish tradition as it marks the beginning of the Hebrew calendar, also known as the Creation of the World. This date corresponds to the Passover Seder, which commemorates the Israelites' exodus from Egypt.

To calculate the date in B.C. that corresponds to April 14, 32 A.D. minus 173,880 days, we can perform the following calculation, without adjusting for the ten days removed in 1582: April 14, 32 A.D. - 173,880 days = March 25, 445 B.C.

In 445 B.C., Artaxerxes I, the Persian king, signed an agreement with Israel, allowing the Jewish people to return to Jerusalem and rebuild the Temple, which had been destroyed by the Babylonians in 586 B.C. This agreement is known as the Edict of Artaxerxes, recorded in the Bible in the Book of Ezra, Chapter 7, Verses 11-26. Artaxerxes I, also known as Artaxerxes Longimanus, ruled from 465 to 424 B.C. and is known for his support of the Jewish people and his role in the rebuilding of the Temple in Jerusalem.

While March 25, 445 B.C. is significant for its connection to the Hebrew calendar and Passover Seder, the exact date of the Edict of Artaxerxes when Artaxerxes I signed the agreement with Israel is not specifically mentioned as March 25 in historical records. However, the Edict of Artaxerxes is an essential event in Jewish history, enabling the rebuilding of the Temple and the restoration of Jewish presence in Jerusalem after the Babylonian exile. The Edict of Artaxerxes is recorded in the Bible in the

Book of Ezra, specifically in Chapter 7, Verses 11-26, and is known for providing financial support and other resources for the project to restore the entire city and walls.

The Math

The 20th year of King Artaxerxes, when Nehemiah received the command to rebuild Jerusalem, is generally accepted to be around 445-444 BC. Generally, concerning the two nearest dates of 445-444 B.C., if we add 483 years (69 weeks of years, according to the prophecy in Daniel 9:25) to this date, we get around 39-38 BC, when using strictly solar dating. Although this measurement, as with the Gregorian, is more exact with little drift over a span for the next 2,000 years, this was not a methodology at all used during the time the angel Gabriel delivered the prophecy to Daniel.

However, if we consider a year to be 360 days (as per the "prophetic" or "administrative" year), then 483 years would be equivalent to about 476 solar years (since a solar year is about 365.25 days). So, if we add 476 years to 445-444 BC, we get around 31-32 AD depending upon where we begin, etc. The issues with the start date and some calculations are addressed within the examinations of Anderson's and Hoehner's respective works described in this paper.

As for converting these dates to the Gregorian and Julian calendars, it's important to note that both these calendars were not in use during the first century AD, with the Julian calendar being introduced in 45 BC and the Gregorian calendar later replacing it in 1582 AD. However, the difference between them is only a few days, so for a rough approximation, the dates in AD would be somewhat close. As both the Gregorian and Julian share the same days of the week in alignment, since Gregory removed ten days, we still must count three weekdays backward to understand what the weekday was prior to 1582.

The most broadly applied date by far for Artaxerxes in Nehemiah 2 is in the month of Nisah, since that is what is said, but there is nothing to indicate whether they were approaching the Passover

Week, or had just concluded, but roundly favored seems to be what we know as the 445 B.C. date for Artaxerxes 1's 20th year.

The exact day within the month of Nisan is not specified in the biblical text. However, it's worth noting that the month of Nisan is significant in the Jewish calendar as it includes the Passover, which begins on Nisan 14. In 445 B.C., the Feast of Unleavened Bread (Passover) fell on April 25. So, if we consider the beginning of Nisan (Nisan 1) to be the starting point, and add 483 prophetic years (each consisting of 360 days), we get a date in the Julian calendar. Again, confirming with various online calendar systems, including NASA, and also with confirmation from three different AI systems, we have what follows.

To calculate the prophetic year, we can use the following formula:

1 Administrative (i.e., prophetic) year = 360 days

So, to calculate the duration of 483 prophetic years, we can use the following formula:

$$483 \text{ prophetic years} = 483 \times 360 = 173880 \text{ days}$$

Now, we need to convert these days into solar years. We can do this by dividing the number of days by the number of days in a solar year:

$$173880 \text{ days} / 365.25 \text{ (days per solar year)} \approx 476 \text{ solar years}$$

So, if we add 476 years to 445 B.C., we get:

$$445 \text{ B.C.} + 476 \text{ years} = 31 \text{ A.D.}, \text{ remembering there is no year zero.}$$

At least, this has been the methodology in the past, but some attempt to tweak Artaxerxes in Nehemiah chapter one as the starting place, and then torture the calendar enough that it brings us to a Tishri date and a 444 B.C. year so that we end up in the year 33 A.D. As has been demonstrated, this year will never work for at least two strong reasons.

As noted previously, the roots of the ancient variety of Hebrew Calendar are found in the Babylonian. The Babylonian Calendar used in Mesopotamia from around the second millennium BC until

the Seleucid Era (294 BC), was specifically used in Babylon from the Old Babylonian Period (1780 BC) until the Seleucid Era. The civil lunisolar calendar was used contemporaneously with an *administrative* calendar of 360 days, with the latter used only in fiscal or astronomical contexts. If we add 483 Babylonian years (each starting with the month Nisanu) to 445 BC, we would arrive at 32 AD. This is significant. Often, just as many will draw from Gregorian dating for calculations, so to the modern Hebrew calendar systems (of which there are at least two).

It is certain that Gabriel's message to Daniel in Daniel 9 was not looking to have Hillel II imposed upon the text. Therefore, calculating using the Babylonian method will be much more accurate than modern methodology looking through the lens of Hillel II or the Gregorian that did not even exist until 1582, or even the Roman Julian calendar. So, counting up from Artaxerxes 20th year in Nehemiah 2, plus 483 Babylonian years brings us to the same month, in 32 A.D. without adding months or converting to days, then back into years, etc. It is significant that when we asked the AI's to calculate from the Hebrew calendar that they imposed modern intercalations upon that ancient error. This, of course, with all the adding of months, launches us many years outside the time of Christ. We had to very specifically direct the AI not to impose the Hillel II intercalations upon the counting, but only count raw years based upon the ancient Administrative methodology used for various estimates.

While the Hebrew calendar absolutely underwent the insertion of leap months to "keep up" with the correct solar timing, we really have no record of what years an extra month or whatever may have been added. We do know their aim was to maintain first observable new moon after observing the Spring equinox was to be the start of Nisan 1. Observation with respect to the equinox is where the sun and the moon cross at the equatorial plane. Thus, they did have to account for drift. As they likewise did not know *in advance* when such months would be added, they estimated on the Administrative calendar system of 360-day years.

As a cross-check, to count another way, just plain, raw years without breaking them down into days and then recalculating back up into years, I asked AI's to count how many Vernal (Spring) Equinoxes (which would mark off Nisan 1 shortly thereafter) and tell me how many those were. In other words, how many times did the world see Spring and Nisan between Artaxerxes' 20th year in 445 B.C., and the year of the Passion Week of Christ. Here is what followed:

To count the number of Vernal Equinoxes between 445 BCE and 32 AD, we need to consider the following:

The years are counted in the Hebrew calendar.

We should not insert leap months as they were not specified in the question.

The Vernal Equinox occurs once per year, and we will count it in the Hebrew calendar.

Let's begin with the year 445 BCE, which corresponds to the year 3316 in the Hebrew calendar. We will count forward, including only the years with Vernal Equinoxes, until we reach the year 32 AD, which corresponds to the year 3792 in the Hebrew calendar. The calculation is as follows: $3316 - 3792 = -476$ There are 476 years between 445 BCE and 32 AD, with Vernal Equinoxes occurring once per year. Therefore, there are 476 Vernal Equinoxes in the time span between 445 BCE and 32 AD.

And then we asked for a sort of reverse-engineering of the math, without all the five or six decimal places fractioning a computer in modern times would use, but to round the counts in a way that would be observable in ancient days. This may hurt your head, but here is the result:

Let's recalculate the conversion of the 476-year span between 445 BCE and 32 AD into the raw, prophetic calendar of a 12-month calendar with 30 days each month for a 360-day year, taking into consideration the approximations that were merely observable in ancient days.

First, let's calculate the total number of days in the 476-year span, rounding down to the nearest whole number:

$476 \text{ years} * 365.25 \text{ days per year (including leap years)} = 174,252 \text{ days}$
 $174,252 \text{ days} \approx 174,000 \text{ days}$

Now, let's calculate the total number of days in the 360-day year with 12 months of 30 days each:

$12 \text{ months} * 30 \text{ days per month} = 360 \text{ days}$

Next, let's calculate the total number of weeks in the 476-year span, rounding down to the nearest whole number:

$476 \text{ years} * 52.1776 \text{ weeks per year (including leap years)} = 24,792 \text{ weeks}$
 $24,792 \text{ weeks} \approx 24,000 \text{ weeks}$

Now, let's calculate the total number of weeks in the 360-day year with 12 months of 30 days each:

$12 \text{ months} * 7 \text{ days per week} = 84 \text{ weeks}$

To find out how many units of 360 (days) there would be in the 476-year span, we'll divide the total number of days in the 476-year span by the total number of days in the 360-day year:

$174,000 \text{ days} / 360 \text{ days per unit} = 483.333 \text{ units}$
 $483.333 \text{ units} \approx 483 \text{ units}$

Now, let's divide the total number of weeks in the 476-year span by the total number of weeks in the 360-day year with 12 months of 30 days each:

$24,000 \text{ weeks} / 84 \text{ weeks per unit} = 285.714 \text{ units}$
 $285.714 \text{ units} \approx 286 \text{ units}$

Now, let's divide the total number of years in the 476-year span by the total number of units in the 360-day year with 12 months of 30 days each:

$476 \text{ years} / 286 \text{ units per year} = 1.664 \text{ years per unit}$
 $1.664 \text{ years per unit} \approx 1.66 \text{ units}$

To find out how many units of 360 (days) there would be in the 476-year span, we'll divide the total number of years in the 476-year span by the years per unit:

$476 \text{ years} / 1.66 \text{ units per year} = 286.957 \text{ units}$ $286.957 \text{ units} \approx 287 \text{ units}$

In conclusion, there would be approximately 483 units of 360 (days) in the 476-year span between 445 BCE and 32 AD, and 287 units of 360 (days) in the raw, prophetic calendar of a 12-month calendar with 30 days each month for a 360-day year, taking into consideration the approximations that were merely observable in ancient days.

So let us summarize. Based upon these AI calculations, counting from Nehemiah 2 when "word" went out from Artaxerxes (not a formal edict, just as in Daniel 9 in the Hebrew) in Artaxerxes' 20 year which historians agree was the year 445 B.C. and the text says in the month of Nisan, sixty-nine (69) weeks of years counted forward brings us to Nisan in the year 32 A.D. When we adjust the days of the week to account for the 3-day error and confusion between the Gregorian and Julian calendars prior to October of 1582, we arrive, as indicated previously, the year 32 A.D. as the *only* year with a Nisan 14/15 corresponding to a Thursday full moon and Passover seder. No other year in a reasonable dozen year spread for the Passion Week has a Thursday crucifixion date possible for three days and three nights in the tomb.

Also, as previously noted, unless I missed something in Nehemiah 2, or something recorded elsewhere in history regarding Artaxerxes in his 20th year, we do not know the day with precision. To do so is a contrivance we do not wish to engage. That said, knowing sovereign God, and knowing that Daniel 9 places the terminus, not at the triumphal entry, but at the day when The Anointed is "cut off," we can be reasonably assured that sovereign God got it right concerning the beginning counted from the end.

As a conjecture, perhaps this is why on that particular day Nehemiah allowed his face to slip while in the presence of the King. Just perhaps at this High Holy Passover and Unleavened Bread week, Nehemiah found himself longing for his home and wishing the previous edicts had been fully accomplished. Though an edict had gone forth to rebuild the temple, and another later to restore the

infrastructure, roads, and walls, this had not been fully realized. Nehemiah on Passover was longing for home and his people fully restored to their land and the city rebuilt.

Firstfruits and the Resurrection. The analysis highlights the significance of the Feast of Firstfruits, which **traditionally falls on the 16th of Nisan, following the first Sabbath after Passover.** That has always been the custom. We often hear how Jesus *rose* on Firstfruits, and we know scripture tells us that Christ is the first fruits from among the dead. The gotquestions.org website correctly states:

As its name suggests, the Feast of Firstfruits required the Israelites to bring “a sheaf of the first grain” they harvested each year to the priest (Leviticus 23:10). A sheaf is a bundle or a cluster of harvested grains. The priest would then take the sheaf and wave it before the Lord the day after the Sabbath. Like the other Jewish feasts in the Old Testament, the Feast of Firstfruits prophetically foreshadowed the coming Messiah and His ministry. In 1 Corinthians 15:20, Paul refers to Christ and His resurrection as “the firstfruits of those who have fallen asleep.” Just as the first portion of the harvest in the Old Testament anticipated the full harvest still to come, Jesus’ resurrection anticipated the full resurrection to come for all those who are in Christ. His resurrection signals the very beginning of a brand-new creation promised in the Old Testament (Isaiah 43:18–19; 65:17). Similarly, in Romans 8:23, Paul says that the indwelling of the Holy Spirit is the “first fruits” of the redemption God will bring to His creation. For the ancient Israelites, the Feast of Firstfruits during Passover was an opportunity to show thanksgiving to God for all the ways He provided for them. For believers today, it is a foreshadowing and reminder of what Christ has done in redeeming creation and what He will finally do when He returns.

In this particular year, 32 A.D. we find providentially that this sheaf-waving of the grain is right after the Sabbath, the Sabbath on which the first fruits from among the dead, Jesus Messiah, rose mere hours before, rather than potentially, days. It is the *day after the Sabbath* that the blessings of the first

fruits are recognized and celebrated, which was Resurrection Sunday. Sunday, when Firstfruits is *always* celebrated in thanks to the Lord by the priest.

The Pharisees and their rabbinic teachings considered the Passover as a Sabbath, meaning that this feast was to be observed the day *after* Passover. The Sadducees had the biblical approach which was **the first day of the week after the day of Passover**. Passover could be any day of the week, but as the Lord gave the Feast of First Fruits, **it was to be only on one day which was the *first* day of the week after Passover** (Numbers 28:26; Leviticus 23:11). Arnold Fruchtenbaum in his *Footsteps of Messiah* p.527 states:

The term First-Fruits means that there is more to come. When the priest waved the sheaves of the barley harvest before the Lord as the First-Fruits he was thanking God for the abundant harvest that they were about to have. The first-fruits were the first, the very first of the harvest, as it was only the beginning of the abundance of the harvest that was about to follow. Messiah Yeshua, the First-Fruits of the Resurrection, meant that He was the first of the resurrection that would never see death again. The abundance of the harvest of the resurrection means that there will be an abundance of resurrections in the future and will come in two stages:

1. At the first resurrection the bodies of the believers will be resurrected and reunited with their souls. This will occur at the Rapture for the Church saints.
2. The Resurrection of the Old Testament Saints and Tribulation Saints will occur after the Second Coming of the Messiah.

At sunrise on the morning of the Feast of First Fruits in 32 AD, as the priests were presenting the wave sheaf of grain before the altar, the women approached the Lord's tomb intending to complete the necessary preparations for His final burial. Due to the limitations of the day of His crucifixion and the subsequent two days being Sabbaths, during which no work was permitted, they were unable to finish

the task before sunset. It is of interest that work was allowed on the Feast of First Fruits, but not on Pentecost.

Upon their arrival, they found the tomb empty. He had risen, the First Fruits of them that slept. (1 Corinthians 15:20) Later that day, many Holy people from Israel's past were seen in the city of Jerusalem, also having risen from their tombs. (Matthew 27:53) This was the Lord's wave offering, a sample of His harvest of souls. The scent of the Temple offering was particularly pleasing to the Lord that morning. The days of substitutes were over; the true sacrifice had arrived. (Hebrews 10:1)

For Christ, our Passover Lamb had been sacrificed (1 Corinthians 5:7), and on that day, fulfilling the Passover Prophecy. For seven days beginning on Passover, the Israelites would consume unleavened bread in celebration of the Feast of Unleavened Bread, and in fact, they would go to great lengths to eliminate any trace of yeast from their homes. This Feast symbolized a promise that the sin of man, represented by the yeast, would be completely eradicated. The Lord's death fulfilled this promise as well, for He is the Lamb of God Who takes away the sin of the world (John 1:29). And He did take it away, as far as the East is from the West (Psalm 103:12). The Lord rose from the grave, fulfilling the Feast of First Fruits. He is the First Fruits of them that slept, and His resurrection confirmed His triumph over sin and death. And ours too, for when we confess with our mouth, "Jesus is Lord," and believe in our heart that God raised Him from the dead, are saved. (Romans 10:9).

Passover, Unleavened Bread, and the Lamb of God. The passage emphasizes the fulfillment of Passover prophecies through Jesus' sacrifice. The seven days of the subsequent Feast of Unleavened Bread, where leaven is removed from homes, symbolize the eradication of sin represented by leaven. Jesus' death fulfills this symbolism, being the "Lamb of God who takes away the sin of the world" (John 1:29).

While acknowledging the complexities of interpreting biblical prophecies and historical events, the analysis suggests that 32 AD holds potential significance within the context of the 70 Weeks

prophecy and various Passover-related themes. Jesus' resurrection, aligning with the Feast of Firstfruits and occurring during the week of Unleavened Bread, further strengthens the potential link between these events and the fulfillment of biblical prophecies.

The 70th Week of Daniel and the Argument for a Gap

This paper examines the concept of a distinct 70th week within the prophecy delivered to Daniel by Gabriel, as recorded in Daniel 9:24-27. It argues against the view that all 70 weeks represent one continuous period and proposes a significant gap between the 69th and 70th weeks, drawing upon both textual analysis and biblical precedents.

Examining the Text. The paper delves into Daniel 9:24-27, focusing on the Hebrew terms used and their potential interpretations. It argues that "weeks" (shabuwa' in Hebrew) should not be understood literally as seven-day periods but rather as groupings of years. It further questions the assumption that Gabriel intended all 490 years (70 x 7) to unfold in one uninterrupted sequence.

Firstly, in Daniel chapter 9 Daniel is praying for his people, Israel. He is praying for mercy, yet recognizing God's holiness and providence and he makes a plea for mercy. He is praying for the Lord's city and His people, both called by His name. We don't know how long Daniel was beseeching the Lord, but we can be certain it was done with great fervor and passion.

Next, Gabriel, whom Daniel had an earlier opportunity to meet, came to him in swift flight at the time of the evening sacrifice (v.21). Verses 24 to 27 are among the most contended verses in all of scripture, which is why not all arguments will be leveled within a mere couple of pages. Let's take a look at that first verse.

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

Seventy “weeks” or seventy sevens. As a Hebraism, I like to point out to the Western mind that this is much as we might use the word “dozen.” Dozen does not refer just to donuts but can mean twelve of anything we want. It is a grouping. In the Hebrew world, a week can be seen as similar to a dozen in that this is merely a grouping of sevens, concerning time. Groupings in terms of minutes, hours, and literal days are quite out of the question. The same can be said of months as an accounting of sevens, as witnessed historically.

The question regarding these groupings of years, 490 in total, beyond the content, is whether Gabriel intends to communicate that the 490 years, once *triggered* all run together in one long string of years. Of the three hotly contested time frames (I put it this way because of Hoehner’s interesting quibble over whether 445 or 444 BC, respectively) we agree that the case is made and the intent of the prophecy is at least initially to arrive at the time of the Messiah. This anointing in the Hebrew at the end of the verse is interesting, and it is argued can refer to not just a place, but is worded in such a way as to potentially refer to a person.

What about v.25. Maybe we can see something in that verse that we can stick a pin in as more definitive.

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

Here we see an interesting break indicated concerning context, if not time. Let’s see if we can glean anything useful in verse 26, concerning an implied break.

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

Now we have a terminus indicated concerning the life of “an anointed” being “cut off.” This is a different anointed one as we are now hundreds of years down the proverbial road. Were we to tack that final week on at this point, we would be adding seven more years beyond an anointed one dying a shameful death (as the Hebrew indicates). Is the phrasing that follows concurrent with an anointed one cut off? There have been several discussions and debates on who the people are, and the prince who is to come, with a vast number maintaining that the prince to come, and the people being Romans. We do see in other portions of Daniel concerning the end, that kingdom of iron arising again at the end of days. The other versions are about the full breadth of Israel's history from Daniel, throughout all time.

Again, some will say this has to do with, not just the fall of Jerusalem in 70 A.D., but the demise of Israel. To various degrees, some maintain that Israel, having rejected her Messiah, is done. To those, I would simply encourage you to reread Isaiah, Jeremiah, and in particular the Minor Prophets. Paul certainly did not agree with that position in his letter to the Romans in chapters 9-11. Such a position is ironic from the perspective that Christ is both the Founder and Finisher of our Faith and that our salvation through faith is not works-based, but the irony seems lost on most in that number. There are others in that camp, such as the late and dearly missed R.C. Sproul who eventually came around to the understanding that God is not quite done with Israel yet, but that does not mean all the things we read in the Olivet Discourse or Revelation are future things.

For those who don't know, the demise of Israel based upon works and God renegeing on His promise finds its roots, historically, just as soon as the Roman Catholic church founded its roots. The doctrine has come to be known as Replacement Theology, that the Church has replaced Israel. Today, most in the Reformed camp now consider the term a pejorative and so some call themselves fulfilled Israel, completed Israel, or use the term *Supersessionist*, because, they maintain, it is only that the Church has now superseded Israel. Often the phrase used is “true Israel.” So, all the promises for Israel

are now for the Church, but not any of the curses. Yet to be explained then is why the Church is not in the Promised Land, however.

Challenging the Continuous View. This section begins by acknowledging the prevalence of both the continuous and gap interpretations of the 70 weeks prophecy. It emphasizes the importance of approaching the interpretation with open-mindedness and highlights the complexity of the topic. To date, we have not seen a single cogent marriage between the 69th and 70th weeks of the Daniel prophecy. We looked at one such example earlier wherein someone attempts to state that the 70th week was, essentially, a failure and that, as such, will enjoy a future replay or re-do in some completed fashion, intimating said fulfillment will be a sort of Divine Plan "B."

There are those of a mindset that the 70th week should never be broken off into the future from the remainder of the weeks and that to do so is for various reasons unbiblical and/or illogical. Again, the coupling of the 70th week to the 69th has yet to be satisfactorily demonstrated, historically, as virtually every position makes some attempt to associate the 70th week with the sacking of Jerusalem in c.70 A.D. Again, there is no way to leap from the crucifixion of Christ to 70 A.D. without some sort of break between the weeks. Now we quibble over how great a gap is acceptable to whom.

The Break within the 69 Weeks. Verse 25 mentions "the going out of the word to restore and build Jerusalem" followed by "the coming of an anointed one, a prince" (Daniel 9:25). This suggests a potential separation between the initial restoration efforts and the arrival of the anointed one. Additionally, the verse uses an indefinite article for "an anointed one," implying there may be more than one anointed individual in view.

The Unfulfilled Restoration and the "Cut Off" Anointed One. Verse 26 speaks of "an anointed one" being "cut off," referring to an event understood as Jesus' crucifixion (Daniel 9:26). This paper argues that attaching the final week immediately after this event creates chronological inconsistencies

and difficulties in interpreting the subsequent verses. It is now incumbent upon us to read the remainder of verse 26 and into verse 27.

“...And the people of the **prince who is to come** shall **destroy** the city and the sanctuary. Its end shall come with a flood, and to **the end** there shall be **war**. **Desolations are decreed...**

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

There have been some attempts to say that *this* prince who is to come is the Messiah, but this is a serious logic disconnect. “And he shall destroy the city and the sanctuary” (temple)? To put it lightly, we are doubtful that the Son of Man, the second person of the trinity will destroy his city and temple and be the Desolator. For one thing (among others) Jesus refers to this one in the third person in his Olivet Discourse, and refers to him as an “abomination.” So, Jesus is calling himself an abomination? We think not. This is more contrivance to get events to line up to expend the chamber in a shotgun effect of all 70 Weeks to keep a pet theology intact.

Further, this person is referred to in 2 Thessalonians 2. Verse one sets the context as the coming of our Lord Jesus Christ and the false teaching that “the Day of the Lord” (read Joel) had already come. That means they were being told (pre-Book of Revelation) that the hour of trial, the time of testing, the day of the Lord, the day of His wrath... The time Jesus in Matthew called the “great tribulation,” had already come! And if the great tribulation had come, then the Return of Christ had come. Absurd! For also, Jesus taught that “**Immediately** after the tribulation of those days...” we would see his return (see Matthew 24:29-31).

But what does Paul say concerning Christ's coming in the end must happen first? The man of lawlessness, the son of destruction is revealed *before* Christ returns. That means the one we know as

the Antichrist is revealed (v.9). So here we witness again that prophecy is not just a pattern, but progressive, for here we learn a bit more concerning his activities.

⁴ who opposes and **exalts himself** against every so-called god or object of worship, so that **he takes his seat in the temple of God, proclaiming himself to be God.** -2 Thessalonians 2

Remember his end described in Daniel, how that he, the Desolator, meets his end? Paul describes it here:

⁸ And then **the lawless one** will be revealed, whom **the Lord Jesus will kill with the breath of his mouth** and bring to nothing by the appearance of **his [Christ's] coming.** ⁹ The coming of the lawless one is by the activity of Satan with all power and false signs and wonders, -2 Thessalonians 2:8, 9

Prophetic Gaps and the Difficulties with Contemporary Events as Fulfillment

This section criticizes attempts to interpret the 70th week's events as fulfilled in 70 AD or other historical occurrences. It argues against such interpretations based on the unparalleled scale of devastation described in Daniel and Revelation that has not been witnessed yet. This section introduces the concept of partial and delayed fulfillment of prophecies in the Old Testament. It provides two examples:

Precedents for Gaps in Prophetic Fulfillment.

What is the precedence for a huge gap between the sixty-ninth and seventieth week presented in Daniel 9? There are quite a number. As a pattern, many of the Old Testament prophecies reveal a near and only partial fulfillment, to be later *completely* fulfilled. For our purposes here, we will briefly cite two concerning Christ alone. We are aware of many Messianic prophecies concerning Christ and how they were not all fulfilled at the first advent. This is literal and historic, biblical accuracy, and not figurative. We are assured even by Christ's own words that he will literally and actually return to fulfill the remainder. Are there any Old Testament prophecies concerning the Messiah that were only

figuratively fulfilled? Or did Christ literally fulfill these concerning his first arrival? If all prophecies concerning Christ's first coming were fulfilled literally, why would we expect anything figurative concerning all the events that tie in directly with his Return?

Example One: When Gabriel visited Mary in Luke 1, what did he tell her?

³⁰ And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. ³¹ And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. ³² He will be great and will be called the Son of the Most High. **And the Lord God will give to him the throne of his father David, ³³ and he will reign over the house of Jacob forever, and of his kingdom there will be no end."**

These Return events have not happened yet. Interestingly, some see Israel as inconsequential at best, yet Gabriel told Mary that Jesus will sit on the throne of his father David (a reference to Jerusalem) and that he will reign over the house of Jacob (whose name was changed to Israel) forever, and that of his kingdom there will be no end. See the gap? That is a two-thousand-year gap thus far.

Example Two: Jesus did similarly in Luke chapter 4:18-19 while teaching in the synagogue and reading from Isaiah. Here he reads to the part that says, "to proclaim the year of the Lord's favor," before abruptly rolling up the scroll and handing it back to the attendant. He said, "Today is this Scripture fulfilled in your hearing," leaving them confounded.

Why is this confounding? Because he was reading from chapter 61 of Isaiah, but quit reading at a comma in the middle of verse two! Just the remainder of that Isaiah passage and the following verses 3 and 4 say:

"...and **the day of vengeance of our God;**

to comfort all who mourn;

³ to grant to those who mourn in Zion— [Jerusalem]

to give them a beautiful headdress instead of ashes,

the oil of gladness instead of mourning,
 the garment of praise instead of a faint spirit;
 that they may be called oaks of righteousness,
 the planting of the Lord, [in Jerusalem on David's throne] that he may be glorified.

⁴They shall build up the ancient ruins;
 they shall raise up the former devastations;
 they shall repair the ruined cities,
 the devastations of many generations.

Once again, another two-thousand-year gap.

Jesus in his Olivet Discourse, concerning that time he refers to as "great tribulation," Jesus described as ²¹"For then there will be great tribulation, such as has **not been from the beginning** of the world **until now**, no, and **never will be**. ²²And if those days had not been cut short, **no human being would be saved...**" Thus delineating as the sum of the sermon in both chapters indicates, this applies to the whole of mankind and that, of this time, there will never have been such a terrible time of great tribulation, and no worse event will happen afterward. Concerning the sacking of Jerusalem in 70 A.D., horrible as it was, each of the World Wars in the twentieth century was worse, even if we only account for the harm to Jews. The Book of Revelation portrays these future events in terms of seven years in keeping with those events described by Gabriel to Daniel.

Key Findings:

This paper challenges the prevailing notion that the 70 weeks represent one continuous period and proposes a distinct 70th week separated by a significant gap from the preceding 69 weeks.

One, without continuing to belabor the point, we hope to have provided sufficient data for consideration that will resolve many years' worth of confusion caused by the error created through the propagation of the Gregorian Calendar without attending to the attendant weekdays. This

misidentification of the historic weekdays has needlessly resulted in confusion among researchers of every stripe when attempting to eliminate incorrect time frames, that are historically tied to specific days of the week, such as Pesach and the crucifixion day of the week, which has misled researchers to misidentify the entire year, and various dates tied to those years, and more.

Two, with the recent discovery cited herein of hand-held *Administrative* Calendars, this results in a "third authority" as it were, to confirm how a 360-day, twelve-month calendar system was in use for specific purposes, but not as a dead-reckoning of time as with the lunisolar calendar. Just for the purpose, apparently, of making projections. Formerly, much effort had been made using counting of events in Genesis and counting of days and months in Revelation to justify such divisions and accountings within a biblical framework. There is a record that the Jews did add intercalations. However, now we have confirmation that for *Administrative* purposes in making projections, a 360-day, 12-month calendar was in use. For understanding within our solar framework, this amounts to 483 total years (476 solar equivalents for 69 weeks). Reverse-counting a Hebrew calendar sans intercalations results in the same counting result, and so does the Babylonian Calendar.

Three, Nehemiah 2 is the most logical beginning date as the 20th year of Artaxerxes in 445 B.C., although not a formal edict, because the Hebrew in the original and some translations does not say it will be a formal edict, but rather a "word," just as we see in Nehemiah 2. After all, had an earlier edict been the correct one, we should expect to see a completed result, but we do not. This is what Nehemiah was lamenting. The fact that Nehemiah would break protocol and let slip his grief before the King probably informs his mental and emotional state concerning his home all the more during Pesach.

Four, though knowing a start year and month as stated is Nisan in 445 B.C. does not give us that start *day*, we can discern when that should be from, (a) the fact that Messiah was "cut off" on Nisan 14, according to the gospels, and (b) that the start month of Nisan named in Nehemiah 2 is indicated, but no partial month or counting was indicated by Gabriel and no intercalations are utilized in the

Administrative accounting of that calendar system, if the 69th Week *ended* on Nisan 14, then logically, the counting *began* on that day centuries earlier, as they calendar is designed to round the dates for Administrative purposes.

Five, that the proper examination of the Hebrew traditions vis-à-vis Pesach and a High Holy Sabbath in addition to the weekly, plus the biblical account of Christ three days and three nights in the tomb eliminates the 33 A.D. date (weekday shift notwithstanding) and that the terminus in Daniel 9 as, not the Triumphal Entry on Palm Sunday, but when Messiah is "cut off" as the proper terminus, brings us rightly to Thursday, Nisan 14 in Julian year 32.

Six, that by no means can the description of the 70th Week as separate by Gabriel, and as described as the worst time in all future history by Jesus himself, leave any doubt that said 70th Week be anything other than even our current future, and that the Book of Revelation plays these events out for the wise.

Therefore, the 70 Weeks of Daniel in chapter 9 as delivered by Gabriel count off beginning per Nehemiah 2 on Nisan 14 in the year 3316 (445 B.C.) and concludes the 69th Week with Jesus Messiah cut off on the cross, same date, in the year 3792 (32 A.D) on a Thursday, whereupon he spends three days and nights in the tomb and rose on Sunday when the priest would celebrate Firstfruits by waving the sheaf before the Lord in thankful recognition of God's providence.

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