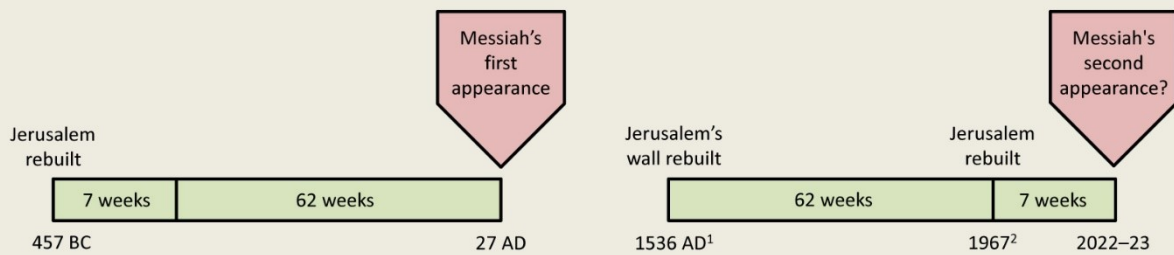


Daniel's 69 Weeks and Messiah's Two Appearances

"From the going forth of the word to build up Jerusalem again, until Messiah the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in troublesome times" (Dan. 9:25).



1) God counts weeks according to the fixed Sabbatical cycle. Because the 1536 AD rebuilding of Jerusalem's wall began in the middle of a Sabbatical week, the count of sixty-two weeks begins at the start of the next full week: 1539-40 AD (1539-40 + 62 weeks = 1973-74).

2) God counts weeks according to the fixed Sabbatical cycle. Because the 1967 return to Jerusalem occurred just after a Sabbatical week had begun, June 1967, the count of seven weeks begins at the start of the next full week: 1973-74 (1973-74 + 7 weeks = 2022-23).

Daniel's 69 Weeks and Messiah's Two Appearances

T.W. Tramm – (01/21/23)

It is well known that Daniel's Weeks Prophecy predicts the year of Jesus' first coming. But could the same prophecy reveal the year of His return?

Here are seven reasons I believe that it could.

1. A DUAL PROPHECY

Daniel's Weeks Prophecy encompasses God's whole plan of redemption (Dan. 9:24-27). Since the plan entails two appearances of Messiah, it is reasonable to expect the timing of both to be given. This is why, logic tells us, the seven and sixty-two weeks are mentioned separately, to allow for the calculation

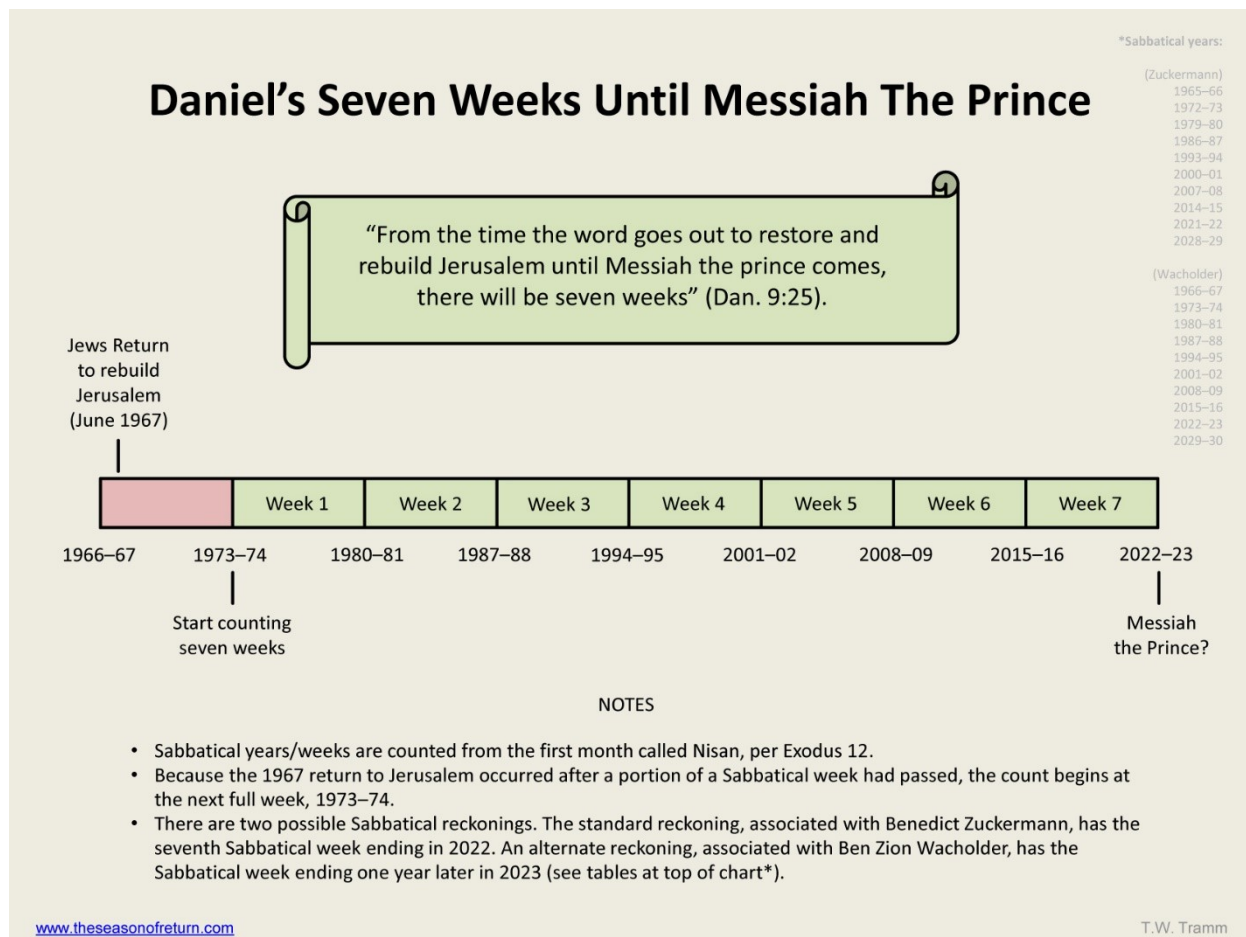
of both the first and second appearance. Which set of weeks relates to the second appearance? Because seven weeks denote a Jubilee, and the Jubilee points to the redemption at the end of the age, it is the seven weeks. Besides, we know it is not the sixty-two weeks because Daniel relates them specifically to the First Advent, when Messiah is “cut off” (Dan. 9:26).

2. SEVEN WEEKS NOT YET FULFILLED

The standard interpretation of the seven weeks is that they refer to the time it took to rebuild Jerusalem after the Babylonian exile, from 457 BC to 408 BC. However, because there is no Scripture or record to confirm this rebuilding timeline, commentators admit that it is speculative: “The city walls and internal buildings of Jerusalem may have taken fifty years to erect—we simply cannot tell” (Pulpit Commentary, Dan. 9:25).

Another problem with the standard interpretation of the seven weeks relates to math: Because Daniel’s “weeks” must correlate to the fixed Sabbatical cycle, the “seven weeks” must correlate to the fixed Jubilee cycle. Counting forward from a Jubilee period spanning 457 BC to 408 BC, the Jubilee year nearest the present time turns out to be 2043. The problem with this date, twenty years away, is that it falls well beyond the plausible endpoint of other eschatological timelines (Matt. 24:32–34; Hos. 6:2; 2 Pet. 3:8–10).

In contrast, when we correlate the seven weeks to the second advent of Messiah, and count from the modern rebuilding of Jerusalem in 1967, the nearest Jubilee is 2022–23, a date that corresponds seamlessly with other prophetic timelines (see chart below).



3. JUBILEE HARBINGERS OF 1973

God counts weeks according to the fixed Sabbatical cycle. Because the 1967 return to rebuild Jerusalem occurred when part of a Sabbatical week had already passed, the count of seven weeks begins at the start of the next full week: 1973-74.

The 1973-74 start point of Daniel's seven weeks is bolstered by several uncanny coincidences.

First, 1973 is when the Yom Kippur War, a conflict initiated by Islamic countries aiming to repossess key areas of Israel's land, began on the Day of Atonement—the day the Jubilee is declared by a trumpet blast (Lev. 25:9, 10).

Second, the 1973 war triggered an inflation and energy crisis similar to the one unfolding "seven weeks" later in 2022-23. That the two historic inflation and energy crises are separated by a span of seven weeks suggests they are prophetic, and related to the Jubilee cycle.

Third, 1973 is when the Sabbatical (Shemitah) financial crashes highlighted by Jonathan Cahn began to intensify. Cahn writes in his 2014 book, *The Mystery of the Shemitah*:

“It is worthy of note that the connection between the Year of the Shemitah and the collapses in America’s financial and economic realms appears to grow more intense and consistent in the cycles immediately following the critical year 1973 than in those preceding it” (p. 209).

4. JERUSALEM’S WALL AND A SECOND “SIXTY-TWO WEEKS”

Daniel’s Weeks Prophecy specifies that the wall surrounding Jerusalem will be rebuilt:

“The street shall be built again, and the walls in troublesome times” (v. 25).

The walls currently surrounding Jerusalem were ordered rebuilt by the Ottoman Sultan “Suleiman the Magnificent” in 1536–37 AD. The story goes that Suleiman’s order to rebuild the walls was prompted by a series of dreams in which he was being chased by lions who seemed intent on devouring him. In one dream, the Sultan finally stopped running and asked the lions what he should do to save his life. He was told he should build the wall of Jerusalem.

The remarkable thing about Suleiman’s order to rebuild Jerusalem’s wall is that it precedes the latter, 1967, rebuilding of Jerusalem by a span of sixty-two Sabbatical weeks. That the two Jerusalem rebuilds are separated by sixty-two weeks suggests that both are relevant to Daniel’s prophecy.

5. A GENIUS CONCURS

While one person’s view does not a fact make, it is significant that one of the greatest minds and Bible scholars of all time, Isaac Newton, believed that Daniel’s seven weeks signify a Jubilee period that will culminate in Jesus’ return. Newton wrote in his commentary on the Weeks Prophecy:

“The seven weeks are the compass of a Jubilee, and begin and end with actions proper for a Jubilee and of the highest nature for which a Jubilee can be kept.”

“The former part of the prophecy [sixty-two weeks] relates to the first coming of Christ ... [the seven weeks], being dated to his coming as Prince or King, seem to relate to his second coming [when] ... he that was anointed comes to be Prince and to reign.”

Read Newton’s full commentary on Daniel’s Weeks Prophecy [here](#) (pp. 45–48):

6. JESUS' APPEARANCE IN GLORY

In Daniel's Weeks Prophecy, Messiah appears a set number of weeks after Jerusalem is rebuilt (v. 25). In Psalm 102, it is implied that Jesus' second appearance, not only the first, is connected to a rebuilding of Jerusalem: "When the Lord rebuilds Jerusalem, he will appear in his glory Let this be written for a future generation, that a people not yet created may praise the LORD" (Ps. 102:16, 18).

7. 354 WEEKS

From the time that Daniel's Weeks Prophecy began to be fulfilled (457–56 BC) to the speculative second appearance of Messiah in (2022–23), is exactly 354 weeks. The number 354 is significant for a couple of reasons. First, it is the number of days in a standard biblical year consisting of 12 lunar cycles. Since the moon is symbolic of the Church, or Bride of Christ, it could be said that 354 denotes the fullness of time related to the Bride.

Second, it is interesting to note that #354 in the Strong's Hebrew concordance is the word *ayyal*, referring to a stag, or male deer. In the Greek concordance, #354 is the word *analémpsis*, referring to a "taking up" into heaven. That the Hebrew and Greek words related to the number 354 refer to a stag and a taking up to heaven is striking because one of the most profound rapture-illustrations in Scripture depicts Jesus as a young stag who comes suddenly to gather up His beloved:

"The voice of my beloved! Behold, he comes, leaping upon the mountains, skipping upon the hills. My beloved is like a gazelle or a young stag. Behold, he stands behind our wall; He is looking through the windows, gazing through the lattice. My beloved spoke, and said to me: 'Rise up, my love, my fair one, and come away'" (Song 2:8–10).

While coincidences like the above do not carry the same weight as Scripture, they nonetheless give one pause. In the New Testament the word coincidence is used only once (Luke 10:31). It is translated from a Greek word, *synkyria*, which is defined as "a confluence that occurs by God's providential arrangement of circumstances." That is to say, where God is concerned, there are no coincidences.

For the above reasons, it is plausible that Daniel's weeks have a dual fulfillment related to two appearances of Messiah, and that we are presently in the timeframe of the second appearance.

Since Sabbatical weeks are counted according to the fixed cycle, it is important to note that there are two recognized chronologies, which differ by a single year. According to the standard Sabbatical reckoning observed by most Jews, the seven weeks counted from the return to Jerusalem in 1967 ended in 2022. According to the alternate reckoning adopted by many scholars, the seven weeks end in 2023.

Either way, we live in exciting times.

NOTES:

1. Daniel's weeks predict the year of Jesus' first coming:

"From the going forth of the word to build up Jerusalem again, until Messiah the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in troublesome times" (Dan. 9:25).

The Persian King Artaxerxes' issued a decree allowing the Jews to rebuild Jerusalem in 457 BC. Counting seven and sixty-two weeks from this date, we arrive at 27–28 AD, the year Jesus was anointed by the Holy Spirit, thus becoming the Messiah, or "anointed one."

2. Jubilee Calculations based on the standard interpretation of Daniel's seven weeks:

457 BC + 50 Jubilee periods* (2,450 years) = 1994

457 BC + 51 Jubilee periods* (2,499 years) = 2043

*Jubilee periods consist of 49 years, with the first year of the new cycle being the fiftieth year, or Jubilee.

3. In Daniel's Weeks Prophecy, the areas emphasized as being rebuilt are the "plaza" or "square," referring to the open areas where the city gates were, and the "moat" or "trench," an integral part of Jerusalem's defensive walls. Thus, the completion of the wall and gates in 444 BC (Neh. 6), thirteen years after the return in 457 BC, arguably marks the end of the rebuilding. One could reason that the city as a whole continued to be built over the course of seven weeks, or 49 years, but the reality is that all cities continue to add and repair buildings as the years pass. Lacking a definition of what constitutes completion, it would be difficult to say when such a rebuilding is finished.

4. Because Suleiman's order to rebuild the wall occurred in the middle of a Sabbatical week (1536 AD), the count of sixty-two weeks begins at the start of the next full week: 1539–40 AD. Counting sixty-two weeks from 1539–40, we arrive at 1973–74, the start of the first Sabbatical week following the 1967 rebuilding of Jerusalem.

That the return in June 1967 happened when it did, causing the seven-weeks count to be delayed until 1973–74, suggests that God orchestrated events to allow the maximum time between the return to Jerusalem and the subsequent Jubilee. The seven-weeks timeframe being stretched to the utmost boundary permitted by Scripture is in character with a God known to allow the maximum time for repentance before bringing judgment.

5. A lunar year consists of twelve orbits of the Moon around the Earth. Since each orbit takes approximately 29.5 days, a lunar year consists of 354 days, 8 hours, 48 minutes, and 34 seconds (354.36707 days).

6. The notion that Daniel's seven weeks immediately precede a coming of Messiah is supported by various Jewish and English translations:

“Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous time” (Dan. 9:25 JPS Tanakh 1917).

“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” (Dan. 9:25 ESV).

The pause after the seven weeks in the above translations corresponds to the masoretic text of Daniel 9:25, which places the *atnach* in this same location. The *atnach* is a Hebrew “punctuation mark” placed under the last word in the first half of a verse to function as the main pause, or break in a sentence.

7. Sabbatical year controversy: There are two widely recognized Sabbatical week chronologies, which differ by a single year. The standard chronology, associated with Benedict Zuckermann, has the most recent Sabbatical week ending in 2022. An alternate chronology, associated with Ben Zion Wacholder, has the Sabbatical week ending one year later in 2023.

*Table of Sabbatical years (Zuckermann and Wacholder): http://www.pickle-publishing.com/papers/sabbatical-years-table.htm?fbclid=IwAR3-tlafKy_k9H-M_SPQ6uD5_7xdodkPIC-BCM8U6H_oBekc-Sc7dQ1LRnc

*More on Zuckermann and Wacholder Sabbatical chronologies:

https://storage.googleapis.com/wzukusers/user-35306783/documents/d0ade222e9914befb461fd3bff13f887/The%20Prophetic%20Year%202022%20-%20Looking%20Back%20Looking%20Forward%20and%20Looking%20Up.pdf?fbclid=IwAR30hPdv0dSn2UcH7vAPOI_kltVPOnklO5hpXxy645Blx5vaAHE8re4Zs2A