

An Inexhaustible Theme –

The connection of the

“seventy weeks”

to

“ad mathay” (Pt. 10)

Pg. 2

Editor's Preface

In studying the Biblical concept of **two Divine Chronologies** that prove Dan. 8:14 (e.g. the 2300 & 1290 yrs), we have also been trying to get our heads around the additional Bible concept explained below.

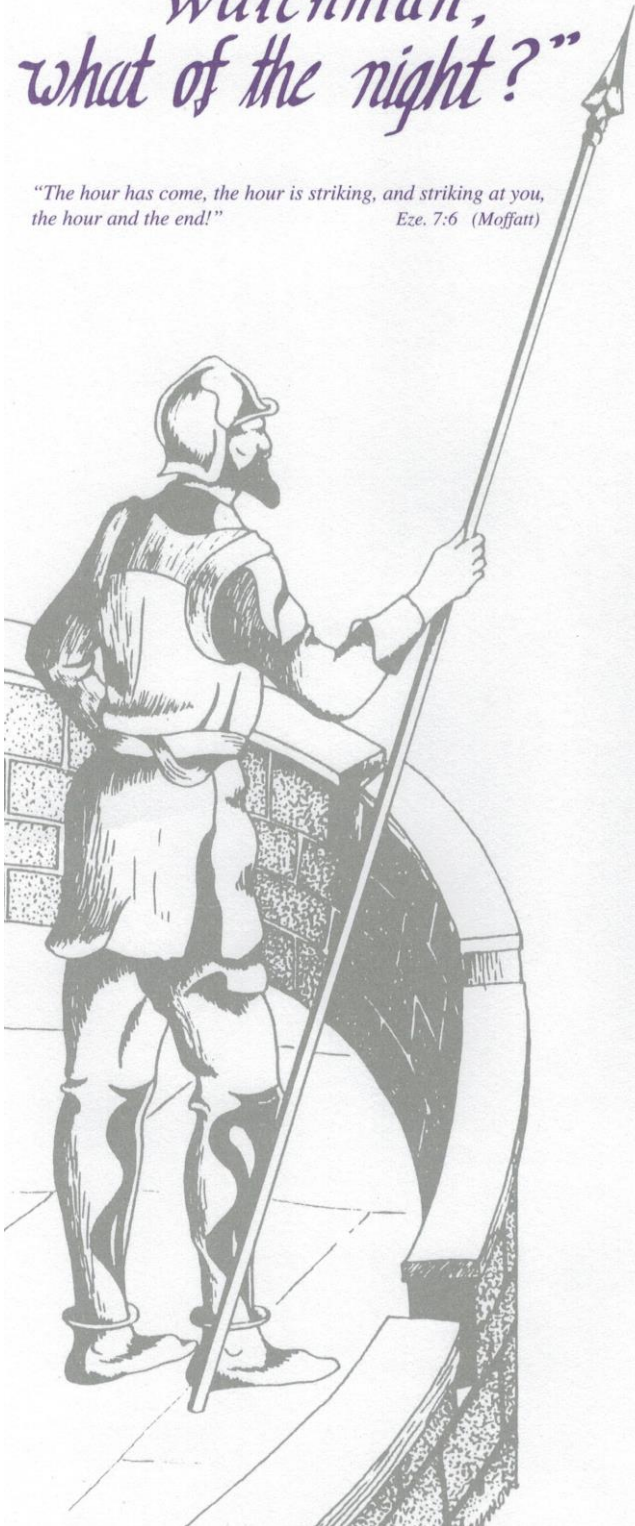
Bible prophecy – as specifically revealed in the book of Daniel – explains for the diligent Bible student a **dual feature** of the **first set** of the **two Divine Chronologies** (e.g. the “seventy weeks” & the 2300 yrs, both having the same starting point), as well as a dual feature for a **second set** of the **two Divine Chronologies** (e.g. the 1290 & 2300 yrs, both having the same ending point). [See p. 2]

The evident reason why the “seventy weeks” proves important (for both the start and end point for both sets of the **two Divine Chronologies**) is what deserves our special attention.

The reason why we must have a closer look at the “seventy weeks”, is because of the many and varied attacks against it.

These attacks are proving to be seriously lethal – spiritually to one’s own Christian experience.

Since it’s been 2 years now since first sharing, we have included the Bible help chart on the 70 weeks for our readers’ review.

*“Watchman,
what of the night?”**“The hour has come, the hour is striking, and striking at you,
the hour and the end!”**Eze. 7:6 (Moffatt)*

Dan 8:14's Two Divine Chronologies

Concerning Daniel 8:14 God has actually provided us with **'Two Divine chronologies'**.

The **2300 years** and 70 weeks or **490 years** are *"two witnesses"* that form the beginning of the 2300-years.

Stunningly, this formula reveals a second set of *"two witnesses"* scenario.

Two Divine chronologies' can also be found at the ending of the 2300-years with the **2300 years** and the **1290 years**.

Observe carefully:

The **beginning** of the 2300 years has Two Divine chronologies:

1. **2300 years** From 457 B.C.
2. **490 years**

The ending of the 2300 has Two Divine chronologies:

- 1) **2300 years**
- 2) **1290 years** **"Unto"** 1844 A.D.

An Inexhaustible Theme—

Question: *"ad mathay" = "How long?" or "until when shall be the Chazown concerning the daily, and the transgression of desolation...?"*

Answer: *"Unto two thousand and three hundred days"—1844*

The connection of the "seventy weeks" to "ad mathay"

Gabriel explained to Daniel (chapter 9) that the *"seventy weeks"* were 'cut off', allocated, earmarked, decided upon, divide or *"determined"* from off the whole part of the 2300 yrs. Therefore, the *"seventy weeks"* established the starting point for the 2300 yrs that the Man in linen spoke about in chapter 8. But is the 70th week justified to exist at the end of time?

As mentioned earlier in this series, more than a decade lapsed between Daniel 8 and 9. Daniel waited for the understanding of the starting point which was 457 B.C. for the 2300 yrs of Daniel 8:14.

The absolute importance of the *"seventy weeks"* (Dan. 9:24) and the **'Three Chronological Segments'** within verses 24-27 is what brings you to the Truth

of the TRUE Messiah being anointed by the Holy Spirit at His baptism in 27 A.D.

Moreover, it brings you to the TRUE Messiah being *"cut off...in the midst of the week"* when He was to *"cause the sacrifice and the oblation to cease"* — **"it is finished"** (Dan. 9:26, 27; Jn. 19:30) even His *"necessary"* (Heb. 8:3) death on the Cross in 31 A.D.

The end of the *"seventy weeks"* in 34 A.D., is set within the prophetic time frame of the 2300 yrs, (see the chart 'Until when... [Part 2] Letting the Scriptures speak -- Time Prophecies of Daniel' sent with the April issue) is what helps us to correctly arrive at the all-important date (1844) to know and understand why Jesus said **"salvation is of the Jews"** John 4:22.

Otherwise, no one has answers to why Christ is our Great High Priest after the order of Melchisedec. Let alone what His Cleansing Ministry is about in the Heavenly Sanctuary (Heb. 8:1-5), from the commencement of Dan 8:14 until He appears *"the second time without sin unto salvation."* (Heb. 9:28)

In fact, Paul stipulated it involves a **"necessary"** 'cleansing' and 'putting away of sin' by the *"sacrifice of Himself"* (9:23, 26).

Fact is, if one does not get the *"seventy weeks"* right—all the **Divine Chronologies** are then out of prophetic alignment.

Worse—is to have the all too common predicament, where today, it is as if all Fundamentalists have absolutely no recognition of the Ministry of Christ as Great High Priest nor its purpose in relation to the cleansing in Hebrews 9. It's like building a house, if the cornerstone is not square or out by a small amount, the rest of the structure is out by a long margin. A serious situation to be in ignorance of—for sure!

Christ as Great High Priest is contending, Ministering for our salvation. See Heb. 8:6; 9:15-22; and the conclusion whereof verse 23 *"it was therefore necessary that the patters of things in the heavens should be purified"*—cleansed. (c.f. 1 Jn. 2:1; Rom 5:10) This is why He was ordained to the order of Melchisedec.

Then there is the 'Gap theory' in Evangelical circles that purports to break up the 70 weeks of Daniel 9. And this only exists by reason of woeful

misinterpretation, wherein, a mass of material exists to lead you astray.

Fact is, the Angel Gabriel, in explaining the starting point for the 2300 yrs told Daniel (chap. 9) wonderful prophetic truths relating to the TRUE MESSIAH within the framework of **'Three Chronological Segments'** –

1. 457 B.C. Decree to rebuild Jerusalem to 408 B.C. when Jerusalem's restoration was completed
2. 408 B.C. to Jesus' baptism in 27 A.D.
3. 27 A.D. to the stoning of Stephen in 34 A.D.

Yet, in regard to these **'Three Chronological Segments'** – nowhere in the book of Daniel, the Bible as a whole, neither by a *"thus saith the Lord"*, from Heaven or told by the Angel Gabriel, was or is there any indication, reference, insinuation or revelation that there was to be any 'gap' within these **Three Chronological Segments**.

Indeed, the 'gap theory' remains only a 'theory'.

A Fundamentalists Paradox

Please take a look at the enclosed chart and notice the events within the last chronological segment from 27 A.D. to 34 A.D. (the 70th week).

If the Evangelical 'gap theory' is correct, then all the events in this 70th week have to be future as the 'gap theory' purports.

The Evangelical must then explain why they hold to a dispensationalist 'gap theory' and yet still believe in Jesus Christ as the true Messiah who was *"cut off"* – died on the Cross in 31 A.D. for their sins.

It is easy to conclude, the 70-week continuous prophecy that reveals these truths – totally dismantles this incredible reliance on 'gaps'; which makes absolutely no sense, when in actual fact, it was meant to highlight their entire basis of salvation in the blood of Christ.

The 'gap theory' does not make any sense, and it's not going to make any sense because it's Biblically unsupportable. The Evangelical perspective of the *"seventy weeks"* as a 'gap theory' does not bring you to the True Messiah or to His death on the Cross.

So, how can an Evangelical prove that Christ is the Messiah without the *"seventy weeks"* that pinpoints His exact arrival and death?

It's denying Christ and not even realising it!

Fact is, His arrival and death finds itself within the 70th week that is alleged to be yet future. However, it is not for this thought paper to discuss the 'gap theory' that is alive and well in Evangelical circles.

More importantly, it is our duty to bring to the readers' attention certain aspects of Messianic Judaism's side of the argument, which worryingly is going forward with some success.

The question is, could you dear reader, be able to defend the *"seventy weeks"* which in turn means defending Christ?

"the way which they call heresy"

The following material is especially timely in any discussion on the 70 weeks. It is in reply to an individual who is featured in the YouTube lecture where Messianic Judaism is now flourishing converting Christians to Judaism.

"The problem is the following: (in the video) the guy in the audience brought up the argument, but he didn't present the proper year that Mr. Singer needed to hear.

That decree was in the autumn of 457 B.C. which was the 7th year of King Artaxerxes, not the erroneous decree that most Christians assume to be the true one. I am speaking of 444 B.C. which was much later.

In reality there were 3 decrees as stated by Ezra 6:14. The Bible reveals it as the command of God and one decree of Cyrus, Darius and Artaxerxes. The latter in the autumn of 457 B.C. provided the legal framework for the reconstruction of the city, etc.

The reason why Cyrus' decree doesn't work is that from the starting date of 538/536 B.C. you count 483 years later which takes us to 53 B.C.

Fact is, that there is no historical record with regard to a 7-year period of time or final prophetic week after the completion of 483 years from Cyrus decree of 536 B.C. to 53 B.C.

In order for Mr. Singer's explanation to work, the three segments of time -- which were the 7 weeks = 49 years, the 62 weeks = 434 years and the one week which = 7 years -- would have to be applied as one

unit to the starting point of 536 B.C. on account of the fact that it was given to Daniel in that form when the Angel Gabriel announced 70 weeks meaning 490 years are determined upon thy people.

These 3 segments were to be successive and not meant to be broken up into disparate timelines.

There is no historical record of an anointed one or of one who was to be cut-off in the midst of a final prophetic period of 7 years after 53 B.C., which would in fact be around 50 B.C. with the final segment of 3 1/2 years ending around 47 B.C., depending on the starting date of the prophecy.

Fact is, that 63 B.C. was already the Roman period and just prior to that was the Hasmonean period.

In both cases Israel was under submission to the gentiles.

First the Seleucids and then the Romans.

So, in order to give credence to what Mr. Singer is saying, he would have to explain in full detail how the timeline of 536 B.C. + 490 years = 47 B.C.

He would also have to explain who are those two individuals, the anointed one and then the one who is cut-off in the midst of the prophetic week which would have to be sometime around 50 B.C.

These facts would have to be accurately predicted in Jewish history.

The problem that Mr. Singer runs into is the fact that Israel did not hear anymore from any prophet, on account of the fact that the last prophet that spoke to Israel was Malachi, who was a contemporary prophet alongside Ezra and Nehemiah, and this was around the 5th century B.C. or 450 B.C. right around the time after the decree of 457 B.C., and then things went silent for 400 years until the voice of John the Baptist was heard as presented in Malachi in chapter 3:1,2 -- which presents two individuals.

One is the messenger and the second is the Messiah, the Angel of the Covenant in whom you delight.

The problem for the advocates of Cyrus' 536 B.C. starting date decree is the following:

The Messiah had to arrive after the construction of the second Temple, it is stated by Malachi himself in Malachi 3:1-2.

We believe that Yeshua—Christ fulfilled this prophecy when He arrived at the Temple to cleanse it from the dealers of merchandise.

When we use the starting date of 457 B.C. everything locks in tightly:

- 1- 457 B.C. + 483 years takes us to 27 A.D. the 15th year of Tiberius Caesar when Jesus was Baptized = an anointed One. (Luke 3:1, 21)
- 2- 3 1/2 years later He died in 31 A.D. 3 1/2 years after 31 A.D. the 490th year or 70th week expired.
- 3- This answers the question of the last prophetic week.
- 4- It didn't end in 70 A.D. as assumed by many.
- 5- Fact is that it ended in 34 A.D.

The reason being is clearly stated, a great persecution broke out in Jerusalem and then the apostle Paul converted and afterwards the Gospel went out to the gentiles beginning in Samaria. Acts 8 states in verse 14 that Samaria heard the Gospel.

Fact is, we know that the 70 weeks ended in that year on account of what Jesus himself stated as well as what Daniel stated.

Daniel 9 stated that 70 weeks or 490 years were determined upon thy people and Jesus gave this command to his disciples *"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."* (Matt. 10:5-6)

Jesus was referring to the Lost 10 tribes that were taken into captivity by the Assyrians around 700 B.C.

Now, the interesting point is the fact that when the great persecution broke out in Jerusalem, after the disciple Steven was martyred, the order given by Jesus was rescinded, see Acts 8:5-6 and specifically verse 14.

Yeshua (Jesus Christ) cut-off permanently:

He was cut-off permanently, meaning that He died the second death for all people on planet earth, and that was alluded to when He stated on the cross the following, *"My God my God why hast thou forsaken me"*.

It was also mentioned in Isaiah 53 = (the expression cut-off). He then rose from the dead which means that it was a supernatural event.

Fact is, that there was another Jewish scholar by the name of Pinchas Lapide who stated that he believes that Jesus Christ did rise from the dead but he went on to say that he didn't believe that Jesus was the Messiah of the Jews.

The problem with that reasoning is the fact that Mr. Lapidé, like many others, didn't understand the two-fold agenda of the Messiah's mission as the suffering servant and then the Messiah coming with great power and glory which is a planet wide event as predicted in Isaiah 24:23, see Revelation 19 as well as Matthew 24.

The fact that Judaism cannot explain its own 7 yearly Feasts — especially the role that Passover (a spring feast) and the Day of Atonement (a fall feast) play in resolving the sin problem in the flesh, reveals the absolute necessity for the summary (Heb. 8:1) of the **“Everlasting Gospel”** in the Book of Hebrews.” [Brother E]

Please re-read Hebrews 8:3 and 9:23 again for clarity.

The video link:

[Sparks Fly When 'Believer in Yeshua' Confronts Tovia Singer at Lecture in Jerusalem!](#)

Now for the connection of the “seventy weeks” to “ad mathay”

Firstly, please refer back to the help charts ‘Until when... [Part 2] Letting the Scriptures speak -- Time Prophecies of Daniel’ and the ‘Daily & Yearly in Old & New Covenant’.

For the 1st chart, notice how the 2300 yrs has within it the 70 weeks, with Christ's death in the midst of the last or 70th week (31 A.D.). Post 31 A.D. saw the inauguration of Christ as Great High Priest and the beginning of His “daily” Ministration. And then came the fulfillment of the 70 weeks in 34 A.D.

For the 2nd chart, notice how the same “daily” Ministration was “taken away”, which implies the “daily” was obscured in the minds of men “by reason of transgression” (Dan. 8:12), and the incredible tragedy, was how Christ's High Priestly Ministry is made desolate by the little horn for 1290 yrs even “Unto” the cleansing of the Heavenly Sanctuary in 1844.

What has been the effect of the long devastation of desolation? Has the desolation continued?

The powerful energised effect of desolation of the Tamid has lasted long. Surprisingly very long even to our generation and age. So much so, there is so little awareness of Christ's High Priestly ministration (Heb. 6:20). Let alone how that ministration progressed in the Heavens (Heb. 8:1-

6) and its Day of Atonement fulfillment in its anti-type as insisted in Heb. 9:23. The common idea is there is no Dual Atonement. That is still a desolation! Why? It's an admission they have no High Priest, since it is Christendom at large who teach and insist today it's all finished on the cross!

The abomination of desolation is quite a phenomenon, and remains a subtle attack on the First Angels' message. We need to understand how that pall of desolation of 1290 yrs (still) casts its shadow and shrouds many in darkness, and yes, it reaches to today! Friends, the transgression and abomination of desolation has not lost any of its desolation! We need to truly “consider the Apostle and High Priest of our profession, Christ Jesus.” (Heb. 3:1, c.f. v. 6)

The Melchizedekian Ministration brings us to the matter of Dan. 8:14 for the very fact that the question “ad mathay” – “until when shall be the vision (Chazown) concerning the daily” was answered by the Man in linen as being “Unto two thousand and three hundred days; (1844) then shall the sanctuary be cleansed” (Dan. 8:13-14).

Thus, the 70 weeks pinpoints the “going forth of the commandment (457 B.C.) to restore and build Jerusalem (408 B.C.) unto the Messiah the Prince (27 A.D.) shall be” 69 weeks. After the first 7 weeks “the street shall be built again, and the wall, even in troublous times” (408 B.C.). “And after threescore and two weeks (from 408 B.C. to 27 A.D. with 31 A.D. occurring after) shall Messiah be cut off, (the Cross) but not for himself”. Then the destruction of Jerusalem & the temple by Titus attributed and testified to the end of the 70 weeks that occurred in 34 A.D. Though, the destruction of Jerusalem & the temple took place 36 years later in 70 A.D.

But before that was to take place “He shall confirm the covenant with many for one week: and in the midst of the week (the Cross) He shall cause the sacrifice and the oblation to cease” (Dan. 9:24-27).

Then there was the inauguration and beginning of His Antitypical High Priestly Ministration concerning the “daily” to last “until when?” even “Unto” 2300 years—then the antitypical ‘yearly’ would commence with the cleansing of the Heavenly Sanctuary as Paul noted in Heb. 9:23.

These facts are what incontestably connect the “seventy weeks” to “ad mathay” and the 2300 yrs of Dan. 8:14. However, even though unbelief exists,

this does not change the realities of prophetic TRUTH. Amen!

The "daily" is noted here:

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, **How long** shall be the vision concerning the **daily**, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (Dan. 8:13)

Answer: "Unto [1844]; then shall the sanctuary be cleansed"

Then the "daily" is also noted here:

"And from the time [554 A.D.] that the **daily** shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." (Dan. 12:11) Also being "Unto [1844]" because "then shall the sanctuary be cleansed"

Conclusion: It's talking about the same thing!

Secondly, please consider the following:

An Example of "ad mathay" and Modern Bereans

"And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." (Acts 17:10-11)

[A discussion between two Bible students]

Timothy: Please, Bro. Gary, turn to Daniel chapter 12 verse 11. Now, would you agree that the "daily" is connected with the 1290 days in this text?

Gary: "Yes!"

Timothy: OK. Now, please turn to Daniel chapter 8 verse 13. Would you agree that the "daily" in this text is the same as the "daily" in 12:11?

Gary: "Yes!"

Timothy: OK. Now, please notice that "one saint" asked "another saint" (Palmowniy-the Wonderful Numberer) "ad mathay" = "How long?" or "until when shall be the Chazown concerning the daily...?"

Timothy: OK?

Gary: Yes, I am following.

Timothy: Now, what was the "another saint's" answer?

Gary: Well, let's see, verse 14 says "Unto two thousand and three hundred days; then shall the sanctuary be cleansed".

Timothy: And when was that?

Gary: Well, that was in 1844 A.D. of course!

Timothy: Is it possible to now join the dots?

Gary: The 1290 terminates in 1844 right along with the 2300! (Wincing), How did we miss this point, all this time?

Timothy: Well, in view of the fact that we can now clearly see that the Man in linen said the 1290 terminates in 1844 right along with the 2300, means that, these Bible corrections with exact precision unmistakably and undeniably corresponds to pure and unadulterated – Present Truth – the testimony of Jesus.

A Dual (Twofold) Atonement?

Observe:

"Who (Jesus) was **delivered** for our offences, (# 1 – the Cross) and was **raised again** for our justification." (# 2 – the antitypical 6th Feast – the Day of Atonement going on now as per Heb. 9:23-26) (Rom. 4:25, ea.)

"For if, when we were enemies, we were reconciled to God by the **death** of his Son, (# 1 – the Cross) **much more, being reconciled, we shall be saved by his life.** (# 2 – the antitypical 6th Feast – the Day of Atonement going on now as per Heb. 9:23-26)

And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (# 1 = reconciled to God by the death of his Son – the Cross) (Rom. 5:10-11, ea.)

Being saved by His Life is in reference to the reconciliation of the universe and its relation to the corporate as well as the individual categories outlined in the type of Leviticus 4.

A Dual (Twofold) Atonement? Absolutely, and what's more – its divinely ordained. YES! AMEN!

{To be continued...}

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