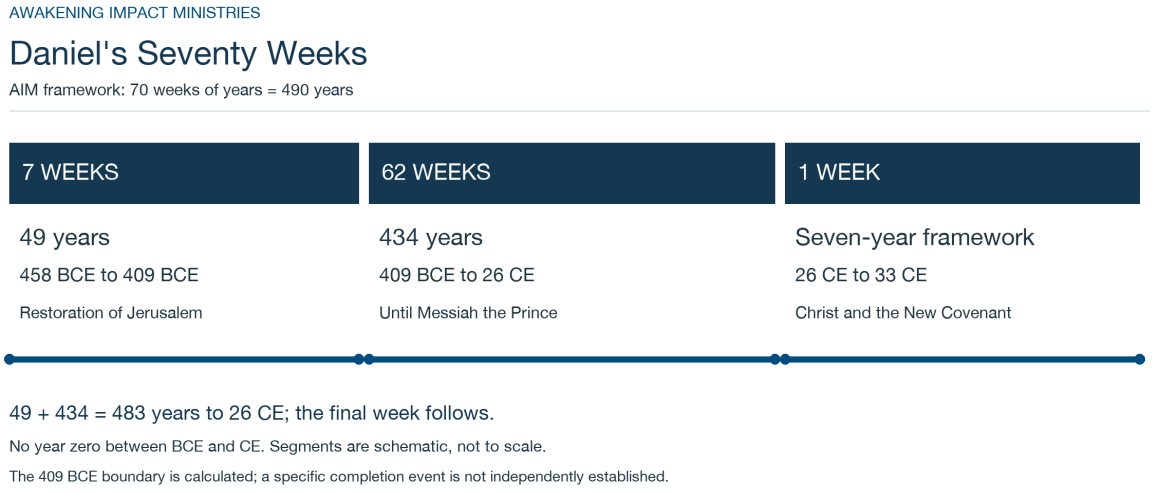
SEVENTY WEEKS PROPHECY

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1. Introduction

Jesus the Messiah ratifies the covenant in the 70th week of Daniel. His ministry, His death as a sacrifice and His work through the apostles is the fulfilment of the final week. Some futurists will take the 70th week to be a future tribulation in which the Antichrist will make a covenant with Israel and cut the sacrifices short halfway through. The broader prophecy of Daniel is quite clearly about Christ and the New Covenant.

We separate the 70th week from the Great Tribulation. AIM's own lessons on the subject give a separate, secondary application of the 2300 days to that later period. In this case we are dealing with the 70 weeks from the restoration of Jerusalem through to the ministry of Jesus and the apostolic witness. Scripture provides the theology; the dates of Jesus' birth, the start of His ministry, and Stephen's martyrdom are all chronological reconstructions. The calendar calculations establish the time intervals, and the biblical argument establishes the proposed prophetic significance of those intervals.



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2. The Seventy Weeks Prophecy

Daniel 9:24-27 is the passage normally cited to prove the existence of a future seven-year peace treaty. It speaks of confirming a covenant with many for one week; it doesn't actually say it's a peace treaty, and it doesn't explicitly name the Antichrist. You have to look at who is confirming it in the context of the Messiah and the overall purpose of the prophecy.

Daniel 9:24-27 (NKJV)

> "Seventy weeks are determined
> For your people and for your holy city,
> To finish the transgression,
> To make an end of sins,
> To make reconciliation for iniquity,
> To bring in everlasting righteousness,
> To seal up vision and prophecy,
> And to anoint the Most Holy.
> "Know therefore and understand,
> That from the going forth of the command
> To restore and build Jerusalem
> Until Messiah the Prince,
> There shall be seven weeks and sixty-two weeks;
> The street shall be built again, and the wall,
> Even in troublesome times.
> "And after the sixty-two weeks
> Messiah shall be cut off, but not for Himself;
> And the people of the prince who is to come
> Shall destroy the city and the sanctuary.
> The end of it shall be with a flood,
> And till the end of the war desolations are determined.
> Then he shall confirm a covenant with many for one week;
> But in the middle of the week
> He shall bring an end to sacrifice and offering.
> And on the wing of abominations shall be one who makes desolate,
> Even until the consummation, which is determined,
> Is poured out on the desolate."

We now look at the prophecy in its literary and chronological sequence.

3. One Week for Seven Years

Daniel 9:24, excerpt (NKJV)

> Seventy weeks are determined
> For your people and for your holy city,

A. One Day for Each Year

Daniel's seventy weeks are seventy periods of seven years. Leviticus 25:8 provides the biblical counterpart: seven sabbaths of years make forty-nine years.

Leviticus 25:8 (NKJV)

> 'And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years.

Ezekiel 4:6 also shows the prophetic use of a day for a year.

Ezekiel 4:6 (NKJV)

> And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.

So Daniel's seventy weeks come to 490 years.

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B. Sixty-Nine Weeks Until the Start of Jesus' Ministry

The following verse speaks of seven weeks and then sixty-two weeks.

Daniel 9:25, excerpt (NKJV)

> Until Messiah the Prince,
> There shall be seven weeks and sixty-two weeks;

Seven weeks amount to forty-nine years, and sixty-two weeks amount to 434 years. Together they total 483 years until Messiah the Prince (here identified with the beginning of Jesus' public ministry).

Taking 458 BCE (the year of Artaxerxes' commission to Ezra) as our starting point. The commission allowed the exiles to return, provided for the means of worshipping God in the Temple, and gave Ezra the authority to appoint magistrates and judges to administer the law of God (Ezra 7:11-26). That's the basis of the chronological link that we follow in this lesson (the link to Daniel's command of restoration).

Ezra 7:9 says that Ezra set out in the first month and arrived in Jerusalem in the fifth month. That doesn't pin down an exact autumn date for the decree.

Ezra 7:8-9 (NKJV)

> And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king. On the first day of the first month he began his journey from Babylon, and on the first day of the fifth month he came to Jerusalem, according to the good hand of his God upon him.

Counting forty-nine years from 458 BCE brings us to 409 BCE. The first seven of these weeks concern the restoration of Jerusalem. They do not represent the completion of the post-exilic Temple, which was already in being by Ezra's day (Ezra 6:15; 7:6-10). The 409 BCE date is a calculated one. No independently established event shows the restoration being completed that year.

Counting the full 483 years from 458 BC brings us to 26 CE (allowing for the absence of a year zero). That calculation gives us the year of the start of Jesus' ministry in that chronology; it doesn't give us the year of Ezra's commission or the first day of the ministry.

The sixty-nine weeks thus bring the chronology to 26 CE. The final week concerns Jesus' ministry and the continuation of His covenant work through the apostles.

Before we go into that final week in any detail, we need to consider Jesus' approximate age and the chronology of His birth.

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4. Jesus' Birth Year

A. Approximately 30 Years Old

Luke tells us that Jesus was about thirty when He began His ministry.

Luke 3:23, excerpt (NKJV)

> Now Jesus Himself began His ministry at about thirty years of age,

The Greek word for 'about' is ὡσεί (hōsei), and in this context it simply means approximation. Luke therefore gives us Jesus' approximate age, with no reference to His birthday or the precise date His ministry began.

An autumn birth in 4 BCE would make Jesus about twenty-nine when his ministry begins in the autumn of 26 CE, which fits Luke's statement that he was "about thirty".

B. Herod the Great's Demise

Herod's death marks the cutoff point for dating Jesus' birth (Matthew dates Jesus' birth, the visit of the Magi, and the flight into Egypt all before Herod dies).

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Josephus records an eclipse before Herod's death. We identify it with the total lunar eclipse of 10 January 1 BCE listed in NASA's catalogue, placing Herod's death between that eclipse and the following Passover. This eclipse identification is a historical judgment, not an explicit year supplied by Josephus.[12]

Herod used the information provided by the Magi to issue the order to kill all the boys two years old and under (Matthew 2:7,16). That order establishes the age bracket he targeted, not Jesus's precise age when he issued it. It therefore cannot on its own establish a birth in autumn 4 BCE.

Matthew 2:16 (NKJV)

> Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

We keep Autumn 4 BCE as the birth date in this chronology. It fits perfectly with Luke's approximate age and sits comfortably within the framework, without establishing the precise season as an independently known fact.

We now move on from the birth of Jesus to His death and its position in the final week.

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5. Jesus' Death

A. Cut Off

Daniel places the death of the Messiah at the end of the sixty-two weeks following the first seven weeks, i.e. the end of the sixty-ninth week.

Daniel 9:26, excerpt (NKJV)

> "And after the sixty-two weeks
> Messiah shall be cut off, but not for Himself;

The prophecy speaks of 'after' rather than 'during' those weeks. Jesus' death, therefore, within the 70th week fits that. His death in the midst of that week follows from the interpretation of verse 27, which we develop below.

Here, 'the Messiah being cut off' is His death. The NKJV phrasing 'but for himself' fits perfectly with the concept of Christ's sacrifice on our behalf. He gave His life as a sacrifice for our sins, and through that death and resurrection, He has made us the sons and daughters of God.

B. Middle of the Week

Jesus' death marks the midpoint of the seventieth week:

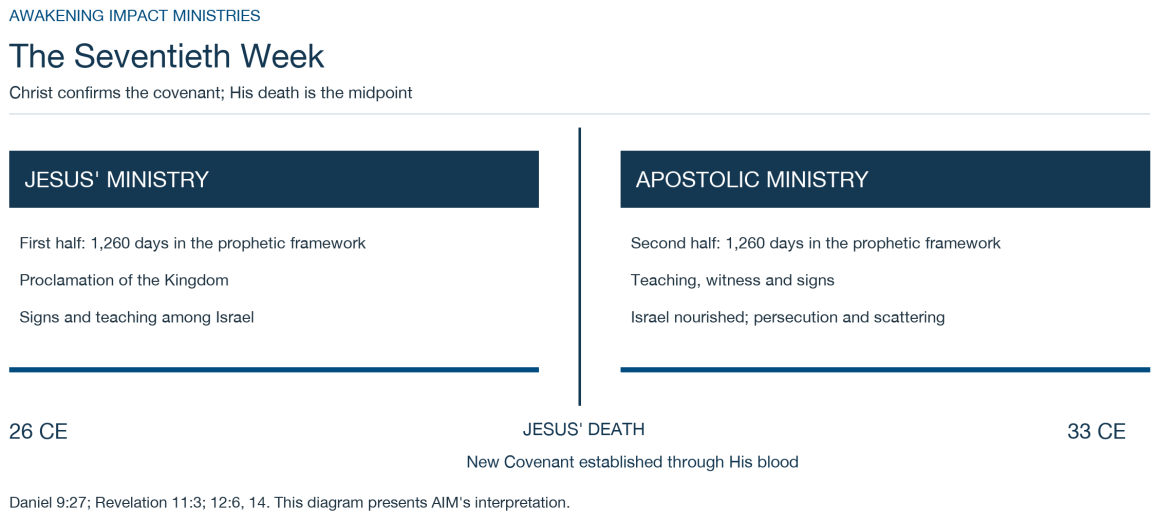
Daniel 9:27, excerpt (NKJV)

> Then he shall confirm a covenant with many for one week;
> But in the middle of the week
> He shall bring an end to sacrifice and offering.

Jesus' death fulfilled the purpose of the sacrifices. The animal sacrifices in the Temple went on, but Jesus' sacrifice was the final, once-and-for-all offering for sin. Hebrews makes it clear that where sins have been forgiven, there is no further need for an offering for sin (Hebrews 10:10-18).

Through His blood the New Covenant was established. The covenant-confirming work of Daniel 9:27 therefore belongs to the Messiah.

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6. Destroying Jerusalem

A. Judgment upon Earthly Jerusalem

Jesus warned that Jerusalem and its Temple would be destroyed within that generation. Revelation later describes earthly Jerusalem spiritually as Sodom and Egypt:

Revelation 11:8 (NKJV)

> And their dead bodies will lie in the street of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified.

As God had previously used Nebuchadnezzar to judge Jerusalem, He now used the Roman armies to carry out the judgment Jesus foretold.

B. The People of the Prince

Daniel first identifies the coming Messiah as "Messiah the Prince":

Daniel 9:25, excerpt (NKJV)

> Until Messiah the Prince,
> There shall be seven weeks and sixty-two weeks;

Daniel then foretells the destruction of Jerusalem and the sanctuary:

Daniel 9:26 (NKJV)

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

Roman forces physically destroyed Jerusalem and its Temple. We also recognise the destructive role of the Jewish factions within the city. Identifying Jesus as Messiah the Prince adds a further dimension to the phrase "the people of the Prince" in this reading: His own people contributed to the judgment on their city. This identification reflects our interpretation of Daniel, while the factions' actions and the Romans' must be established historically.

Jesus described Jerusalem's approaching desolation in terms of surrounding armies:

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Luke 21:20 (NKJV)

> "But when you see Jerusalem surrounded by armies, then know that its desolation is near.

The Romans completed the physical destruction, but Jerusalem had already been devastated from within. Rival Jewish factions fought one another, killed their opponents, burned food supplies, and weakened the city during the siege. Jewish defenders also burned some Temple porticoes to hinder the Roman advance.[3]

Josephus reports that the sanctuary fire began when a Roman soldier set fire to a window leading into chambers around the holy house. Despite Titus' reported efforts to stop them, Roman troops continued the destruction. After the Temple fell, the Romans took the Upper City and completed Jerusalem's destruction.[4]

Both the Jewish factions and the Roman army therefore fulfilled Daniel's prophecy. The Jewish factions helped destroy Jerusalem from within, while the Romans burned the sanctuary and completed the city's physical destruction.

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7. The New Jerusalem

Another purpose of the Messiah's death and resurrection was the restoration of Jerusalem:

Daniel 9:25, excerpt (NKJV)

> To restore and build Jerusalem

The prophecy begins with the restoration after the Babylonian exile, but its fulfilment does not end with the natural Jerusalem. The wider context concerns the Messiah, reconciliation for iniquity, everlasting righteousness, the New Covenant, and the end of sacrifice. Jesus' death and resurrection accomplished these realities and point to a greater Jerusalem.

A. The Jerusalem Above

Daniel describes Jerusalem as having a wall and a street:

Daniel 9:25, excerpt (NKJV)

> The street shall be built again, and the wall,
> Even in troublesome times

Revelation uses the same imagery when describing the holy Jerusalem. John sees a great and high wall surrounding the city and later describes its street:

Revelation 22:2 (NKJV)

> In the middle of its street, and on either side of the river, was the tree of life, which bore twelve fruits, each tree yielding its fruit every month. The leaves of the tree were for the healing of the nations.

Daniel's restoration of Jerusalem thus points beyond the natural city to the New Jerusalem established through the New Covenant.

B. Jerusalem in Bondage

Paul distinguishes natural Jerusalem from the Jerusalem above:

Galatians 4:24-26 (NKJV)

> which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar—for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children—but the Jerusalem above is free, which is the mother of us all.

Paul wrote Galatians before Jerusalem's destruction in 70 CE. Therefore, its bondage was not caused by the Roman destruction but by the Old Covenant symbolised by Mount Sinai.

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C. The Bride of Christ

The Jerusalem above is associated with the New Covenant and with God's redeemed people. Revelation identifies her as the Bride of Christ:

Revelation 21:9-13, excerpt (NKJV)

> "Come, I will show you the bride, the Lamb's wife." And he carried me away in the Spirit to a great and high mountain, and showed me the great city, the holy Jerusalem, descending out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, clear as crystal. Also she had a great and high wall with twelve gates, and twelve angels at the gates, and names written on them, which are the names of the twelve tribes of the children of Israel: three gates on the east, three gates on the north, three gates on the south, and three gates on the west.

Daniel foretold the restoration of Jerusalem, the coming and death of Messiah the Prince, reconciliation for iniquity, everlasting righteousness, and the confirmation of the covenant. Paul and John reveal the result: the Jerusalem above, the Bride of Christ, established through Jesus' death and resurrection.

Daniel, Paul and John therefore connect the restored Jerusalem, its wall and street, the change of covenants, and the redeemed people of God.

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8. Seal Up the Vision and Anoint the Most Holy

Daniel states that two purposes of the seventy weeks were to seal vision and prophecy and to anoint the Most Holy:

Daniel 9:24, excerpt (NKJV)

> To seal up vision and prophecy,
> And to anoint the Most Holy.

A. Seal Up the Vision

To "seal up vision and prophecy" is to confirm and fulfil the prophetic purposes accomplished through Christ. His ministry, death, resurrection and establishment of the New Covenant bring Daniel's covenant promises into effect.

B. The Sealed Scroll

Our Seven Seals lesson connects Revelation's sealed scroll with the judgments foretold by Daniel and Jesus. Following His death, resurrection and ascension, Jesus alone is worthy to receive and open the scroll (Revelation 5:1-7).

We associate the opening of the seals with Stephen's martyrdom in 33 CE. Stephen sees Jesus standing at God's right hand, and the persecution that follows his death scatters believers beyond Jerusalem (Acts 7:55-56; 8:1).

The connection rests on reading Daniel, Revelation and Acts together. Acts explicitly describes Jesus standing during Stephen's vision; it does not explicitly identify that moment with the opening of Revelation's first seal.

C. Anoint the Most Holy

Daniel also said that during these seven years, He would anoint the Most Holy.

The Hebrew expression translated "the Most Holy" is qōḏeš qodāšîm, literally "holy of holies" or "most holy." It commonly refers to a sacred place or object associated with God's presence.

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Through Jesus' death, resurrection, and ascension, God opened the way to dwell within His people through the Holy Spirit. The anointing of the Most Holy therefore finds its New Covenant fulfilment in God's Spirit-filled sanctuary—the people of God.

1 Corinthians 3:16 (NKJV)

> Do you not know that you are the temple of God and that the Spirit of God dwells in you?

At Pentecost, the Holy Spirit was poured out upon the first believers, anointing God's New Covenant dwelling place. Those who enter into covenant with Jesus receive the Holy Spirit and become God's temple (Acts 2:38-39).

Daniel's prophecy therefore reaches its fulfilment not merely in an earthly sanctuary, but in the anointed people within whom God now dwells.

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9. Seven Years of Confirming the Covenant

Daniel now describes the final week of the seventy-week prophecy:

Daniel 9:27, excerpt (NKJV)

> Then he shall confirm a covenant with many for one week;

The final week concerns the covenant's confirmation through Christ, with His sacrificial death at its midpoint.

The first half covers Jesus' earthly ministry. His death fulfils the purpose of the Old Covenant sacrifices and establishes the New Covenant in His blood. In the second half, His covenant ministry continues through the apostles among Israel, culminating in Stephen's martyrdom and the subsequent scattering of believers.

A. Jesus' Ministry

John's Gospel records three Passovers during Jesus' ministry. These establish that His ministry spanned several years; they do not, by themselves, provide a complete three-and-a-half-year calculation.

First Passover:

John 2:13 (NKJV)

> Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem.

Second Passover:

John 6:4 (NKJV)

> Now the Passover, a feast of the Jews, was near.

The Passover at which Jesus was crucified:

John 11:55 (NKJV)

> And the Passover of the Jews was near, and many went from the country up to Jerusalem before the Passover, to purify themselves.

Daniel 9:27 provides the framework for placing Jesus' death in the middle of the week. We associate the first half with His ministry and the second with the ongoing apostolic witness. The precise 1,260-day calculations are set out in section 10.

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B. The Second Half of the Week

Daniel divides the final seven-year period around the event that occurs in the middle of the week:

Daniel 9:27, excerpt (NKJV)

> Then he shall confirm a covenant with many for one week;
> But in the middle of the week
> He shall bring an end to sacrifice and offering.

Jesus' death marks the week's midpoint. Revelation 12 describes a period of divine nourishment associated with Israel, the Messiah's exaltation, and the persecution of His followers.

John first establishes the historical setting by describing the dragon waiting to destroy the Child:

Revelation 12:4 (NKJV)

> His tail drew a third of the stars of heaven and threw them to the earth. And the dragon stood before the woman who was ready to give birth, to devour her Child as soon as it was born.

This corresponds to the attempt to destroy Jesus following His birth. Revelation then moves forward to His exaltation to the throne:

Revelation 12:5 (NKJV)

> She bore a male Child who was to rule all nations with a rod of iron. And her Child was caught up to God and His throne.

The vision spans from Jesus' birth to His ascension. It then describes the woman being sustained for 1,260 days.

C. Israel the Woman

In the interpretation developed in our Revelation 12 lesson, the woman represents Israel. The Messiah comes from Israel, and the apostles continue to proclaim His resurrection and to teach among the Jewish people.

We connect the woman's nourishment with the apostolic ministry following Jesus' death and resurrection. Revelation presents the Child's exaltation before the wilderness scene; however, our precise day count still follows Daniel's covenant-centred midpoint, rather than assigning the ascension as the starting day.

Revelation 12:6 (NKJV)

> Then the woman fled into the wilderness, where she has a place prepared by God, that they should feed her there one thousand two hundred and sixty days.

This is reiterated a few verses later:

Revelation 12:14 (NKJV)

> But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent.

The periods in Daniel and Revelation are therefore read together: two halves of the final week, each associated with 1,260 days, with Jesus' covenant-establishing death at the centre.

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D. Apostles Feed the Jews

During this period, the apostles nourished the early believers through teaching, fellowship, prayer and the proclamation of Jesus' resurrection:

Acts 2:42-43 (NKJV)

> And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers. Then fear came upon every soul, and many wonders and signs were done through the apostles.

E. Royal Priesthood Anointing

The apostolic ministry combined teaching with signs and wonders. These expressed the risen Christ's ongoing work among His people.

Our Two Witnesses lesson understands the witnesses as the kingly and priestly anointings carried within the apostolic ministry. Their witness forms believers into a royal priesthood (1 Peter 2:9).

Revelation 11:3 (NKJV)

> And I will give power to my two witnesses, and they will prophesy one thousand two hundred and sixty days, clothed in sackcloth."

The apostles taught the early church while "clothed in sackcloth," carrying the cross of Jesus Christ in their ministry, unashamed of their testimony.

Acts 4:33 (NKJV)

> And with great power the apostles gave witness to the resurrection of the Lord Jesus. And great grace was upon them all.

Jerusalem was the centre of this ministry. After Stephen's death, persecution scattered believers throughout Judea and Samaria, while the apostles remained in Jerusalem (Acts 8:1). The scattering carried the gospel further afield; it did not end apostolic ministry.

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10. Dating the Seventieth Week

The chronology centres on Jesus' death in 30 CE. Counting 1,260 days in each direction yields precise endpoints for the framework developed above. These calculations identify proposed dates within the interpretation, rather than dates independently supplied by the Gospel accounts or Acts.

A. Jesus' Death

We retain Thursday, 6 April 30 CE (Julian), corresponding to 15 Nisan 3790 AM in the reconstructed Hebrew calendar, as the date of Jesus' death. With an autumn 4 BCE birth, He would be approximately thirty-two and a half years old, often rounded to thirty-three.

His sacrificial death establishes the New Covenant through His blood and marks the midpoint of the week. That covenant event governs both halves of the calculation.

B. Hebrew Calendar

The AIM Hebrew Reference Calendar follows Utrecht University's Hebrew Calendar Calculator. Its ancient Western dates are Julian; its Hebrew dates project the later fixed calendar backwards. The results therefore require identification as reconstructed calendar correspondences, rather than independently observed first-century dates.[5]

C. Start of Ministry

Count the crucifixion date as day zero. Subtracting 1,260 elapsed days gives the following proposed beginning of Jesus' ministry:

Hebrew calendar: 23 Cheshvan 3787 AM (26 CE).

Julian calendar: 24 October 26 CE.

Proleptic Gregorian calendar: 22 October 26 CE.

Utrecht's 1 Tishri 3787 AM falls on 2 September 26 CE (Julian). Adding the thirty days of Tishri and twenty-two further days gives 23 Cheshvan, 24 October. The calculation identifies the starting date within this prophetic framework; the Gospels do not independently supply it.

AWAKENING IMPACT MINISTRIES

Seventieth Week Chronology

Calculated 1,260-day endpoints; Hebrew dates use the reconstructed fixed calendar

Event	Julian calendar	Hebrew calendar	Proleptic Gregorian
Beginning of Jesus' ministry	24 October 26 CE	23 Cheshvan 26 CE	22 October 26 CE
Jesus' death	6 April 30 CE	15 Nisan 30 CE	4 April 30 CE
Stephen's proposed martyrdom	17 September 33 CE	4 Tishri 33 CE	15 September 33 CE

Each half is 1,260 elapsed days from the crucifixion anchor.

The dates are calculated; Acts does not record a calendar date for Stephen's death.

11. Stephen's Death

Stephen's martyrdom marks a turning point in the earliest church. Acts records his death, Saul's approval and the persecution that scattered believers beyond Jerusalem. We connect these events with the close of the second half of the seventieth week and the opening of the seals.

Revelation 12:16-17 (NKJV)

> But the earth helped the woman, and the earth opened its mouth and swallowed up the flood which the dragon had spewed out of his mouth. And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.

Revelation depicts the dragon's attack on the woman's offspring, identified as those who keep God's commandments and bear witness to Jesus. We connect this persecution with the events surrounding Stephen's martyrdom and the scattering of the church.

A. The Calculated Date of Stephen's Death

Adding 1,260 elapsed days to 6 April 30 CE (Julian) gives the calculated endpoint associated here with Stephen's martyrdom:

Hebrew calendar: 4 Tishri 3794 AM (33 CE).

Julian calendar: 17 September 33 CE.

Proleptic Gregorian calendar: 15 September 33 CE.

Utrecht places 1 Tishri 3794 AM on 14 September 33 CE (Julian); 17 September is therefore 4 Tishri. Acts does not state Stephen's calendar date. We derive the exact day from our 1,260-day interpretation, and a later church commemoration cannot independently establish the day of his death.

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B. Jesus' Death or His Ascension

Revelation 12 places the Child's exaltation before the wilderness nourishment. This raises a legitimate question about whether the day count should begin with Jesus' death or His ascension. We retain His death because Daniel's final week centres on the covenant established by His sacrifice.

Acts 1:3 describes forty days of appearances following Jesus' resurrection. It does not place the ascension exactly forty days after His death. Therefore, the ascension cannot serve as the anchor simply by adding forty days to the crucifixion date.

The death-based calculation gives two equal periods of 1,260 elapsed days, or 2,520 days in total. Each is approximately three and a half solar years. They are not two exact halves of seven complete solar years: the seven-year language expresses the prophetic framework, while the day count specifies the interval used here.

C. Persecution Starts

Stephen is the first Christian martyr whose death is described in Acts. His death is followed by widespread persecution of the Jerusalem church:

Acts 8:1 (NKJV)

> Now Saul was consenting to his death.
> At that time a great persecution arose against the church which was at Jerusalem; and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

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12. Summary

1. Daniel's seventy weeks represent 490 years in the weeks-of-years interpretation.
2. We take 458 BCE, associated with Artaxerxes' commission to Ezra, as the starting year.
3. The first seven weeks, or forty-nine years, concern Jerusalem's restoration and bring the calculation to 409 BCE. That boundary is calculated, not an independently established Temple completion date.
4. The following sixty-two weeks complete the sixty-nine weeks, or 483 years, bringing the chronology to 26 CE and the beginning of Jesus' ministry.
5. An autumn 4 BCE birth places Jesus at approximately twenty-nine in autumn 26 CE, consistent with Luke's description of Him as about thirty.
6. We adopt the early 1 BCE reconstruction of Herod's death after the January lunar eclipse, while recognising the commonly accepted 4 BCE alternative.
7. Jesus is the Messiah, the Prince, and the one who confirms the covenant of Daniel 9:27.
8. The final week concerns His public ministry, His sacrificial death and the continuation of His covenant work through the apostles.
9. We date Jesus' death to Thursday, 6 April 30 CE (Julian), 15 Nisan, and place it at the week's midpoint.
10. Subtracting 1,260 elapsed days gives 24 October 26 CE (Julian), 23 Cheshvan, as the calculated beginning of His ministry.
11. Through His death, Jesus fulfils the purpose of the Old Covenant sacrifices and establishes the New Covenant through His blood.
12. During the second half, the apostles proclaim His resurrection and nourish the early believers through teaching, fellowship, prayer, signs and wonders.
13. Revelation 12's woman is understood as Israel, nourished for 1,260 days in correspondence with this apostolic ministry.
14. Revelation 11's witnesses are connected with the kingly and priestly anointings of the apostolic witness, clothed in sackcloth and carrying the testimony of the cross.
15. Sealing vision and prophecy concern the confirmation and fulfilment of God's prophetic purposes through Christ. The sealed scroll is further considered in the Seven Seals lesson.
16. Anointing the Most Holy finds its New Covenant fulfilment in God's Spirit-indwelt people, beginning with Pentecost.
17. Adding 1,260 elapsed days to Jesus' death gives 17 September 33 CE (Julian), 4 Tishri, as the calculated endpoint associated with Stephen's martyrdom. Acts does not record this date.
18. The two halves total 2,520 elapsed days. The precise day count and the prophetic seven-year framework must be distinguished from seven complete solar years.
19. Stephen's death is followed by persecution and the scattering of believers beyond Jerusalem, carrying the gospel further afield.
20. The prophecy culminates in Christ and the New Covenant. Attributing the covenant-confirming work to a future Antichrist obscures the Messiah's place in the argument developed here.

The Seven Seals lesson continues this study by examining the scroll, its opening and the judgments that follow.

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AI Assistance Disclosure

The bulk of the research and writing for this lesson was done prayerfully by Dr Neville Westerbeek van Eerten. AI tools were used for editorial review and to check consistency, references, and chronology. Some of the wording and some of the illustrations were developed with the aid of AI. The author reviewed the final piece and is responsible for the material's interpretation, accuracy, and conclusions.

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