

According to my interpretations of the prophecies of Daniel concerning the famous 70 weeks, I have already shown in previous videos that the said weeks, at the time of Daniel and even at the time of Jesus, consisted of 7 cycles of years of 354 days on average, varying between 353 and 355, designated as Shemitah Cycles. This concept of a 354-day year is closely linked to lunar cycles and was not used only by the Hebrews but also by the Roman Empire itself, which counted only 10 months, until the introduction of the Julian calendar.

Thus, anyone living at that time would easily understand which weeks Daniel was referring to. They would also know that the word week could additionally refer to groups of 7 elements, such as 7 Shemitah cycles, that is, a jubilee, which would correspond to 49 years.

Let us then look at the original Masoretic text, which has been confirmed by the analysis and interpretation of the Dead Sea Scrolls discovered in the caves of Qumran, specifically the verses of Daniel 9:25–26 that portray the events marking the beginning and the future developments of the 70 weeks.

24

Seventy weeks are decreed
upon your people and upon your holy city:
to restrain transgression,
to put an end to sin,
to atone for iniquity,
to bring in everlasting righteousness,
to seal vision and prophecy,
and to anoint a most holy place.

25

Know therefore and understand:
from the going forth of the word
to restore and rebuild Jerusalem
until “the” anointed one, “the” prince,
there shall be seven weeks;
and sixty-two weeks.
it shall be restored
And it shall be rebuilt
plaza and moat,
even in times of distress.

26

And after the sixty-two weeks
“the” 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 like a flood,

and until the end there shall be war;
desolations are decreed.

Important technical observations

- “weeks” (שָׁבָעַיִם): kept literal; Hebrew does not specify “years”.
- “anointed one” (מָשִׁיחַ): translated semantically, not as a proper name.
- “most holy” (קֹדֶשׁ קְדוֹשִׁים): understood as the Most Holy place (normal cultic usage in Hebrew).
- “he” in v.27: intentionally kept ambiguous, as in Hebrew.

Reading the first verse we can establish a checklist and see whether something has already been fully fulfilled.

- 1 restrain transgression,
- 2 put an end to sin,
- 3 atone for iniquity,
- 4 bring in everlasting righteousness,
- 5 seal vision and prophecy,
- 6 anoint a most holy place.

1 we can say yes, because Jesus came to limit sin through his example and through the remission of sins of all those who believe in him and truly repent. – yes

2. No, at least not in its entirety. Although Jesus suffered and died for all sinners and sins of the world, the practice of sin remains. – no

3. Jesus, as the Lamb of God, atoned for the sins of the world and thus for iniquity. But iniquity still remains. – yes

4. Perhaps as an introduction, but not objectively. – no

5. No

6 although the Holy of Holies is a place for the Hebrews, namely a place in the tabernacle and later in Solomon’s Temple, that place bore that name because it was the holiest place where God Himself dwelt or entered. Jesus rendered that place devoid of meaning because He Himself became the temple and therefore that place is He Himself. Thus it would be a regression to enclose God again in a special place when God Himself exposed Himself directly to anyone who seeks Him. Therefore, although in historical semantic Hebrew the words indicate a place, today, if Hebrew were revised with the awareness that such a place no longer exists, the anointing of the Holy of Holies would no longer be of a place but of the Holy of Holies, of the most Holy (but also divine) human being, that is Jesus/God. Thus the answer is yes, because Jesus was anointed before being crucified but may be anointed again in the future before the whole world, which will recognize His holiness. – Yes/No

Thus, the prophecies of Daniel’s 70 weeks are, in my opinion, not completely fulfilled.

However, and according to my interpretation of 9:27, they were fully fulfilled with respect to what is described in that verse, which you may verify in other videos in which I refer to and explain this interpretation in detail, the end of the 70th week coinciding

with the conversion of Saul into Paul on the road to Damascus, thereby becoming the last of the apostles, that is, confirming the new covenant or agreement with many (the many apostles), contrary to previous agreements which were always uni-personal (Adam, Abraham, Jacob and Moses).

The date of that conversion is not entirely known, but there are authors who suggest it may have occurred between 31 AD and 36 AD. That is, in terms of Jesus' age, considering that He was born between 6 and 4 years "before Christ", we would be speaking of an age between 35 and 42 years, and since it is generally considered that Jesus was about 33 years old at the time of His crucifixion, Paul's conversion could have occurred between 36 and 37, almost 38, years of Jesus' age, which still falls within the range described above.

Other possible endpoints of Daniel's 70 weeks are the stoning of Stephen, the first Christian martyr, or the conversion of Cornelius, which marked the beginning of the conversion of the Gentiles, Cornelius' family being the first group of non-Jews evangelized, which according to James Harman may have occurred between 33 and 34 AD. This also makes sense, although from my point of view, and considering the covenant established with many, it would make more sense for it to be the conversion and teaching transferred to Paul, since it was to him that Jesus manifested Himself directly and intelligibly, unlike Cornelius.

It should also be recalled that 354-day years were the years used at the time, and therefore I do not know how each person's years were calculated, and it is likely they were not counted as today.

Due to the realization that there were still prophecies to be fulfilled, I struggled for a long time with prophetic content, namely its timing, meanings and semantics, without being able to arrive at reasonable dates.

It was only recently, when watching a video from the Destiny Image channel that featured an interview conducted by Janie DuVall with Christian Widener (https://www.youtube.com/watch?v=vB_Xvfwe3V8&t=271s), in which he spoke of a historical fact that I, in my abundant ignorance, was unaware of: the reconstruction of the walls of Jerusalem by the Ottoman Sultan Suleiman the Magnificent between the years 1537 and 1541, these dates being identified at various points on the wall, including the moat and the plaza that were also built.

Searching for the topic on the Internet, I found a PDF file with the book by James T. Harman entitled *The Final Countdown*, published in 2022.

In it I found a more detailed description of the interventions carried out by the Sultan.

If we consider verse 9:25 which states: from the going forth of the word to restore and rebuild Jerusalem until the (using a definite article since in Hebrew such usage is not wrong) Anointed One (that is, Christ or Messiah), the Prince (Leader), 7 weeks and 62 weeks (69 weeks).

In the following verses the prince, or leader, is mentioned again without the direct use of the definite article, which once again does not make it grammatically incorrect to understand its absence as unnecessary to assume that it refers to something more defined.

Thus, it is my opinion that the prince and the anointed one are the same person, assuming different roles. In a first phase He is only the anointed one, the Messiah, introducing the good news about the messianic age that is to come and how we should act in order to be able to partake of it. In the second phase He is the Prince, the Leader (even military), who will come to apply justice, punishing iniquity and bringing truth to the world.

Thus, that person would supposedly arrive, according to Daniel's prophecies, at the end of 69 weeks (7+62) of years of 354 days, as I have already explained.

According to historical documents, the reconstruction of Jerusalem and its walls, although resulting from a decree issued by Artaxerxes in 557/58 BC, effectively began, according to most historians, in the 20th year of the reign of Artaxerxes I, corresponding to 445–444 BC.

After learning of this other decree and the orders for the construction of walls and plaza that took place between 1537 AD and 1541 AD, I sought to better document myself on these facts.

According to C. Widener, in the same book already mentioned, "The city of Jerusalem that we see today is largely the result of the conquests of Sultan Suleiman.

The Decrees Engraved in Stone!

"Sultan Suleiman restored many parts of Jerusalem between 1537 and 1541. His equivalent English name is literally Solomon, and we know that he saw himself as a second King Solomon because he ordered the title to be engraved in stone during his reign... He placed carved stone plaques on many of the specific repairs he made to the city to document them. But these stone plaques serve as a permanent record of his decrees concerning the restoration of Jerusalem... decrees that are engraved in stone."

Thus, several decrees were signed relating to the construction or repair of many structures dedicated mainly to defending the city against a hypothetical new phase of crusades, which never occurred.

According to the author of the book and in line with Widener's understanding, the earliest year of the various decrees engraved in stone is around 1537, and it was on the basis of this year that they made the calculations by adding Daniel's 70 weeks.

In my opinion, and in light of what I have previously explained, it makes sense to understand that the reading of Daniel's verses is double: one referring to the arrival of

Jesus as Messiah (already fulfilled) and another referring to His arrival as Prince or Military Leader, after all He is the Lord of Hosts.

But if in the first case the weeks should be years of 354 days, which were those used at the time of Daniel and Jesus, in the second case, since the date of the construction works and respective decrees was in the 16th century, when hardly anyone thought in terms of 354-day years, it makes sense that the weeks to be added are solar, Gregorian years of 365 days.

But just as in the case of Artaxerxes' decrees, in which different authors use different dates, namely 457 BC and 445 BC, the former being used by the authors of this text and the latter used by me because it is more compatible with Daniel's weeks in the pre-Christian era, as I have explained on several occasions, also in this case, and for reasons of coherence, adherence to reality and coincidence with other prophecies I mentioned in a previous video and will present again in this one, I will use the latter date, that is 1541, as the starting point of this new set of 70 weeks, so that the final result will be $1541 + 490 = 2031$.

If you watch my latest video on the prophetic calendar you will notice that the date I point to for the return of our King and Lord is the one that coincides with the celestial events indicated by various prophets and by Jesus in Matthew 24:29 and Mark 13:24, describing cosmic signs that precede the coming of the Son of Man (Jesus Christ) and the end of the age, after a period of great tribulation, such as the darkening of the sun and the moon, the falling of the stars and the shaking of the powers of the heavens, before the glorious manifestation of Jesus in the clouds to gather His elect.

Isaiah 13:10 describes a cosmic event of darkness, stating that "the stars of heaven and their constellations will not give their light; the sun will be darkened at its rising, and the moon will not cause its light to shine," a verse that foreshadows the "Day of the Lord," a day of judgment and divine wrath against wickedness, described in the context of the fall of Babylon, but also interpreted as a foreshadowing of the end times.

If you search the eclipse calendar for the next decade that affects Jerusalem—because Israel, both physical and spiritual, is the center of all biblical prophecy—you will find June 1, 2031, as the day of an eclipse which, by coincidence, occurs at dawn (6:40 a.m.).

This new information regarding the existence of another decree and construction of walls and plaza in Jerusalem, although still an interpretation, adds greater probability that many of the dates I have been presenting in my prophetic calendar, and especially this one—perhaps the most important and at the same time the least important, because when it occurs it will already be too late for many people who have strayed from the path of salvation and will not be taken by Jesus, like a thief, just as grooms in Hebrew tradition took brides from their parents' houses without announcing the hour—thus the earlier dates will be much more important, as they establish extremely important events for identifying false Christs and for preparation for the rapture.

In my opinion there are 3 important moments for salvation that you can see in the prophetic calendar (already presented in previous videos).