The Beginning of Years: A 70-Year Count to 2018

The purpose of this letter is to analyze and understand the manners in which God measures time, particularly today, in light of the fact that we approach the seventieth year of Israel's national rebirth on May 14, 2018. This national birth of Israel on May 14, 1948 was the seminal prophetic event of the preceding two millennia.

God established a lunar calendar for counting the appointed times, days and years. The appointed times include the seven Festivals of the Lord which include three pilgrimage feasts.

The lens of prophecy will focus our understanding as anticipated events pass without fanfare or ceremony. The divine trumpets remain silent.

God's Calendars and Time

God has established two calendars. One commencing in the first month and the other commencing during the seventh month. The first month for a beginning of years was Israel's exodus month from Egypt. This is the Mosaic calendar year (the "Mosaic Year").

The second calendar year commenced on the tenth day of the seventh month or on the Day of Atonement. This calendar was used to measure the count of Jubilee years. This is the Sabbatical calendar, (the "Sabbatical Year").

No other calendar counts are authorized or sanctioned in the Scriptures. All other calendars are pagan.

The Roman pagan calendar declared January 1 as the beginning of years. The Julian and Gregorian calendars follow this protocol. January was named for the Roman god, Janus, the god of doors. The civil calendar of the Jews is the Babylonian calendar. She is known as the "daughter of Babylon". It declares that the first day of the seventh month, Tishri, as the beginning of years. They call it Rosh Hashanah or the head of the year. The name Tishri is Babylonian. Tishri, in the Akkadian language means "beginning". The current Jewish months are pagan Babylonian names.

God's original plan was to name the twelve months numerically beginning with the number 1 which was the month of Israel's Egyptian exodus. The Jews refer to this month as Nisan or Aviv. As is typical of man, paganism seems to rule the days and years and God's ways are avoided.

Covenant Time: God's 490-Year Pattern

God has used the pattern of Daniel's 70 years prophecy, that is "seventy times seven" or 490 years as a pattern in association with Israel and their covenant relationship. These 490-year counts are event based.

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1 Genesis 1:14, Psalm 104:19
2 Leviticus 23 which include Passover, Unleavened Bread, First Fruits, Pentecost, Trumpets, Atonement and Tabernacles as God's pattern for the redemption of those who would appropriate His offers of salvation throughout the Ages.
3 Exodus 34:22
4 Exodus 12:2
5 Leviticus 25:9
6 Psalm 137:8
just as Jeremiah's 70-years of exile was an event based count. I have attached my detailed article on Covenant Time as an Addendum.

Daniel's 70 years prophecy is associated with covenant time.

Daniel's 70 Weeks Prophecy is "In Play".

The prophetic stage has been set for the Time of Jacob's Trouble. The times and seasons have been declared by the prophets of Israel.

Daniel Matson, in his book titled, "Israel: The Handwriting on the World" states: "The modern return of Israel has followed timelines from the Babylonian captivity. He continues with the astute observation, utilizing both 360 and 365 day years, that 2,520 years transpired from the Babylonian captivity to the first Jewish settlement of Petah Tikva in 1878; 2,520 years transpired from the destruction of Solomon's Temple until the Zionist Congress in 1897; 2,520 years transpired from the return from Babylonian exile until Israel's national independence in 1948, and 2,520 years transpired from the rebuilding of the second Temple until the Jewish reunification of Jerusalem and the Temple Mount in 1967. The number 2,520 is the numeric value of the handwriting on the wall in Babylon which occurred on the night before Babylon was conquered by Cyrus the Persian.

What does this suggest for prophecy watchers? It is a divine roadmap to the approaching end of the Church Age and Daniel's last seven-year period described in Daniel 9:27.

Therefore, we should diligently consider the seventy year period following May 14, 1948. The "fig tree" of Matthew 24:32 is in plain view. Daniel's 70 weeks prophecy is "in play" and we should expectantly watch for the day of Christ.

How Are We to Measure 70 Years?

Do we measure the years by calendars or events?

This question is posed because the nascent nation of Israel is in her 70th year which will be completed, or to quote Jeremiah, accomplished on May 14, 2018. This 70-year period is interesting to me because there should be a repeating 70-year visitation pattern. After the Babylonian exile, God visited Israel and commenced the foundation of the second Temple. Israel's first exile lasted 70-years during which the disobedient generation was removed. Israel's national rebirth in 1948 is the second recovery from exile, the Diaspora exile.

In order for Daniel's 70th week to commence, Israel must first be a nation. The Scriptures declare that God will deal with Israel on a national level as opposed to an individual level. It would follow the divine

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8 Daniel 5:5
9 Song of Songs 2:13
10 1 Thessalonians 5:6; 1 Thessalonians 5:6;
11 Jeremiah 29:10
12 Ecclesiastes 1:9
13 Jeremiah 29:10; Zechariah 1:16
pattern of 70-years if it took such a period to build a nation. Israel was declared a nation as "70 souls", the fruit of Jacob's loins\textsuperscript{14}, which traveled into Egypt during famine, only to meet Joseph, a type of Christ.

Yes, Israel is being restored, a restoration preceding the Time of Jacob's Trouble, Daniel's 70th week. Therefore, it is reasonable to postulate that "after 70-years will have been accomplished" God will visit Israel. The third Temple will surely be constructed in the near future. While Israel is looking for the appearance of Messiah, God declares that He will refine His remnant, His inheritance, in the furnace of affliction.\textsuperscript{15} Israel's Messiah will deliver His remnant following the end of Daniel's 70th week.

Israel's (Judah) first exile lasted 70-years. This was a physical exile for disobedience, the failure observe and honor the Lord's sabbatical rests for the land. Israel's second exile will have lasted 70 years on May 14, 2018. This exile will have been a spiritual exile\textsuperscript{16}, a physical restoration, as God Most High intends to sift Israel.\textsuperscript{17} Two-thirds of secular Israel, the daughter of Babylon to be called Sodom and Egypt, will be killed.\textsuperscript{18} One-third will be brought through the fire of God's indignation.\textsuperscript{19} Then shall God deliver and save His remnant.\textsuperscript{20}

In light of the foregoing expectations, how are we to understand God's measure of time particularly the count of years approaching this approaching 70-year period? Why is this important? Personally, I endeavor to properly, Lord permitting, count the signs, seasons, days and years "searching what manner of time"\textsuperscript{21} the glory of Christ should appear\textsuperscript{22}. For "when He shall appear, we shall be like Him; for we will see Him as He is."\textsuperscript{23} This is my motivation. I am curious about the things God has concealed.\textsuperscript{24}

We have all read about the 360-day prophetic year\textsuperscript{25} (the "Prophetic Year") and the 365.24-day solar year, (the "Roman Year") counting methods. The Prophetic Year count method appears applicable to the Books of Daniel and Revelation. Preceding the events of these Book, the great prophecy of Daniel 9:27 will have its beginning. This prophecy is laden with the number 70 in its theme as the Jews come out of the Babylonian exile for disobeying God's command to honor the Sabbath rest for His Holy Land. Daniel's prophecy has a sabbatical 70-year theme.

I searched the Scriptures diligently studying all occurrences of the number 70. The number, among other things, represents ten cycles of seven Sabbath culminating years. Lately, I have been reading a number of books on the archaeology of Jerusalem, Temple Mount and the City of David because I know that Israel's tribulation temple will be built during these last days.\textsuperscript{26}

\begin{thebibliography}{99}
\bibitem{Exodus} Exodus 1:5
\bibitem{Isaiah} Isaiah 48:10
\bibitem{Amos} An exile from their crucified Messiah Yeshua, the Son of David
\bibitem{Zechariah} Amos 9:9
\bibitem{Zechariah} Zechariah 13:8; Isaiah 48:10
\bibitem{Zechariah} Zechariah 13:9
\bibitem{Romans} Romans 9:27; Isaiah 10:21-23; Micah 7:18
\bibitem{1 Peter} 1 Peter 1:11
\bibitem{1 Corinthians} 1 Corinthians 15:23, 52; 1 Thessalonians 4:17
\bibitem{1 John} 1 John 3:2; Colossians 1:27
\bibitem{Proverbs} Proverbs 25:2; Amos 3:7; 1 Corinthians 2:10; 2 Peter 1:20; John 16:13; Luke 24:45
\bibitem{Daniel} Daniel 9 and the Book of Revelation speak to the 360-day year
\bibitem{Zechariah} Zechariah 1:16
\end{thebibliography}
One prominent archaeologist noted that the United Monarchy of Israel only lasted a brief period of about 70 years.27 This would have been under the kingship of David and Solomon. Again, this 70-year pattern is prophetically suggestive of a repeating 70-year theme in God's redemptive plans for Israel. Israel's formation in 1948 is certainly a latter day "united kingdom", accomplishing its first 70-year period in a state of this spiritual exile. She is the Daughter of Babylon of the latter days.28 While the 70-year Babylonian exile may be termed the physical exile of Israel, these 70-years will be known as the daughter of Babylon's spiritual exile prior to the Time of Jacob's Trouble, Daniel's 70th week.

It is my belief that this 70-year period following Israel's national rebirth may be the most prophetically significant year since Israel's Messiah ben Joseph was cut off, the Temple destroyed and Jews dispersed.29 In other words, it may herald the commencement of Daniel's 70th week and very possibly the beginning of the Third Temple construction.30

In the context of Daniel 9, we know that Daniel was studying other books, such as Jeremiah where Daniel observes Jeremiah's 70-year Babylonian prophecy.31 Jeremiah's discussion of this 70-year period should give understanding of God's view of how a 70-year period would be measured. It is associated with God's measurement covenant time.

It has been generally accepted that in 606 B.C. God exiled the Jews of Jerusalem and the cities of Judah into Babylon. On, or about 536 B.C. the Jews were released from Babylon and permitted to return to Jerusalem under the decree of Cyrus, the Persian King who had conquered Babylon. The principal purpose of Cyrus' release was to facilitate the construction of the Temple.32 These exact years (606-536 B.C.) are disputed within a range of a couple of years. But, Daniel says that he understood "by the books the number of years...that [God] would accomplish seventy (70) years."33 Daniel was counting a seventy year period.

Jeremiah says that the Jews would "serve the king of Babylon seventy years" and that "when seventy years are accomplished" God would punish the king of Babylon.34 Babylon was punished by Cyrus. Later, Jeremiah says "after seventy years be accomplished at Babylon, I will visit you."35 Jeremiah's usage of the past tense suggests that a full seventy years would be completed suggesting the seventieth year was inclusive meaning the "visitation" would occur after the seventy year period had run its full course.

I believe that there is an extremely high probability, given God's use of this and other 70-year patterns, that the seventy years following Israel's national independence, will have grave prophetic significance for Israel and ultimately the world.

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27 Kenyon, Kathleen, Jerusalem Excavating 3000 Years of History, McGraw Hill (1967) at page 63
28 Psalm 137:8; Jeremiah 51:33
29 Daniel 9:26
31 Daniel 9:2
32 2 Chronicles 36:22-23; Ezra 1:1-2
33 Daniel 9:2
34 Jeremiah 25:11-12
35 Jeremiah 29:10
Where are we today in the 70-year count from May 14, 1948 window of time? We are in the 70th year. Israel will "accomplish" its 70th year on May 14, 2018. I believe Israel's national independence in May 1948 is the event which commenced God's 70-year prophetic clock.

When Shall Seventy Years Be Accomplished?

In terms of the Prophetic Year (360-day) count, the 70-year period passed in calendar year 2016. Daniel's 70th week did not commence. The 70th Mosaic Year was completed on the first day of the first month (Nisan 1) in the Spring of 2017. Daniel's 70th week did not commence. The 70th Sabbatical Year will be complete on the tenth day of the seventh month (Tishri 10) in the Fall of 2017 on the Day of Atonement.

If there is no event which could be described as prophetically significant by the upcoming Day of Atonement 2017, then God's 70-year count must be advanced to a future event. Will it be on, or after May 14, 2018? It is my expectation that May 14, 2018 is the date when we should begin apply the typology of Jeremiah's implied "end of days" visitation upon Israel.

This visitation will probably be manifested in a variety of forms. My expectation is that this visitation will principally be expressed following Pentecost 2018. The Daniel 9:27 events will follow as the Time of Jacob's Trouble which I would expect associated with the Lord's Fall Festivals 2018. Whether that season commences with the removal of Christ's own during the Pentecost season or the appearance of the two witnesses on Trumpets 2018, that is Moses and Elijah, one can only speculate. There will be no doubt as prophetic events will become obvious. If the removal of Christ's own occurs in the Pentecost season of 2018, the Day of Trumpets 2018 is likely the season of commencement for Daniel's week if we look to the Festivals of the Lord as the prophetic typology of God's redemptive plans.

I would speculate that following on, or about the Memorial Day for the Blowing of Trumpets 2018 the world will enter the period which may be described as Daniel's 70th week, the Time of Jacob's Trouble.

By the process of elimination we can exclude God's measurement of this 70-year period as being based on the Prophetic, Mosaic and Sabbatical years. We are left with measuring the 70-year periods from the seminal event May 14, 1948. This is exactly what Daniel did when he studied Jeremiah 25 and 29 with the view to understand the fullness of the 70-year Babylonian exile. We are following Daniel's example of Bible study.

Based on the historic application of God's 70-year patterns, Israel should expect a visitation from the Lord God in this period of time. 36

What Are We to Make of the Wonder of the Woman on September 23, 2017?

There is a high probability that no visible prophetic event will manifest during Israel's Fall festivals in 2017 and this includes the purported "wonder woman" event in the constellations of Virgo and Leo on September 23, 2017. The simple reason is that most consider it a "sign". Signs are to be viewed

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36 Jeremiah 25:10; Isaiah 23:17: Note: A theme of 70 years may be followed by a divine visitation. However, the visitation upon Israel during the Time of Jacob's Trouble will not be pleasant as described in Jeremiah.
symbolically and not literally. The majority view is that the "woman" is a literal configuration of the starry host which speaks to the rapture of the Church. Such a claim contradicts the biblical usage of signs. I realize that the vast majority of watchers believe that the removal of Christ's own will occur between Trumpets and the heavenly wonder woman 2017. Paul illuminates God's pilgrimage feasts which are associated with the "first resurrection" in 1 Corinthians 15. This includes the rapture event.

The three orders of the resurrection of righteousness, the first resurrection, follows the pattern of Israel's pilgrimage feasts, First Fruits during Unleavened Bread, Pentecost, the Feast of the Harvest, and the Feast of Tabernacles. Christ was the first order of the resurrection expressed symbolically on the feast of First Fruits. The true Church, Christ's own will follow as the second order of the first resurrection at a future Pentecost, and then the end comes, the resurrection of the Tribulation saints on a future Tabernacles.

All three of Israel's Fall festivals belong to Israel and will be prophetically associated with Daniel's 70th week, the ultimate salvation of the remnant of Israel and the Second Advent of Christ. Christian replacement theology, particularly the "Rapture", has no part in Israel's Fall Festivals or in Israel's latter day signs. Signs are for the Jew. Christ's own have no part in Israel's signs because their call is to "preach Christ crucified"!

The "wonder of the woman" is associated with Israel and more probably announces the birth of a future remnant Israel, the Israel which keeps the commandments of God and has the testimony and faith of Jesus.

On Monday, September 24, we will know, by the process of elimination, how God is measuring Israel's first 70-year period as a restored nation.

We should expect an acceleration in the end of the age birth pains signs as Israel approaches the Time of Jacob's Trouble and the true Church glory. We have two Scriptural witnesses which surely invite our speculative reliance that Divine Visitations should follow this 70-year period. Just as Daniel counted the event commencing the 70-year Babylonian exile from the time he was removed from Jerusalem, we

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37 Exodus 34:22
38 1 Corinthians 15:23
39 Pentecost is a two-stage event beginning with the deposit of the Holy Spirit 30A.D. followed by the redemption of the body at the end of the Age.
40 1 Corinthians 15:24; Revelation 20:4
41 1 Corinthians 15:23 Note: Pentecost is a two-stage event which commenced with the deposit of the spirit to be followed by the redemption of the body. The two-loaf wave offering on Pentecost represents the lifting up of the dead in Christ and the rapture of the living in Christ. The two-loaf wave offering is symbolic of the rapture as the wave sheaf offering on First Fruits was the symbol of Christ's resurrection. The first resurrection is symbolized in the three pilgrimage feasts of the Lord.
42 Revelation 20:4
43 Romans 9:27, 11:26; Isaiah 10:21-23
44 1 Corinthians 1:22-23
46 Ibid
48 Matthew 24:3-8; Luke 21:7-11
49 Jeremiah 25:10; Isaiah 23:17
too should count the 70-year period from Israel's Declaration of Independence on May 14, 1948. This 70-year period will be fully completed on May 14, 2018. Israel's independence was surely God's visitation fulfilling Isaiah 66:8. It followed another preceding 70-year period which began with the 1878 Petah Tikva settlement of orthodox European Jews in Palestine. The 70-year period from the first Zionist Congress of 1897 in Basel, Switzerland until Jerusalem was unified in 1967. We have a firm foundation upon which to speculate that the Year 2018 will be an eventfully prophetic year.

Between May 15, 1947 and May 14, 1948, the nations of the world authorized the partition of Palestine into two nations following the termination of the British Mandate for Palestine (1920-1948). The year preceding Israel's national declaration of independence was the 69th year following the first Jewish settlement at Petah Tikva. There were signs that a Jewish nation was about to be "born in a day". So, today, there are signs which suggest a Divine Visitation in 2018. What will it bring? Will it be the Third Temple, the removal of Christ's own, the covenant confirmed, the beginning of Jacob's Trouble? Or all four? We do not know. But we can be reasonably certain that a huge event is on Israel's horizon in 2018.

If these signs in the heavens are indeed correct observations, the sign or wonder may surely announce Israel's final year preceding Daniel's 70th week. Surely, the visitation of God Most High will be a 2018 global event.

**ADDENDUM**

**COVENANT TIME: God's 490-Year Pattern**

**Introduction**

This is a study of the 490 Year periods from Abraham to Daniel's 70th Week. These periods of years, beginning with Abraham, teach an order about God's administration of His redemption plans for Israel. These years form a pattern which may contain keys for understanding the time of the end. This article will focus on the pattern of 490-year periods generally.

There are four 490 year periods totaling 1,960 years in Israel's redemption plan beginning with Abraham and ending with Daniel's 70 Weeks prophecy. These four periods utilize God's method of counting the years. These four periods may be associated with God's promises to Abraham, Moses, David and Daniel's prophecy. They can be termed God's measure of covenant or determined time ("Covenant Time").

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50 Isaiah 11:11  
51 Luke 21:29: The nations of the world is the "United Nations" and the "Fig Tree" is Israel.  
52 Isaiah 66:8  
53 Daniel 12:4; 1 Corinthians 15:24
God counts time differently than man. We will see that God deducted days and years for unbelief and disobedience. It would appear that God reckons covenant time according to Israel, exclusively. As Jehovah\textsuperscript{54}, He is known as the Covenant God of Israel who keep His promises.

In the Book of Numbers, there is an example of God's counting method. It is in the context of the Nazarite vow to God. Numbers 6:12 states:

"And he shall consecrate unto the Lord the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation [unto God] was defiled."

[Words added for clarification]

We may infer that God counts Israel's time when Israel and God are in a right covenant relationship or in the case of Daniel's 70 Weeks a "determined" or "prophetic time". It appears that these 490 year periods may be associated with a covenant relationship suggesting intimacy as in a marriage, or in the case of Daniel, restoration and fulfillment of Abraham's promises.

However, when Israel acts in a manner unbecoming, according to God's standards, God does not count time. God declares a timeout in His plan. Presently, we live in one of the timeout periods, which Paul describes as a "mystery\textsuperscript{55}. We are going to notice that time was deducted from each of these four periods as an expression of a 490-year period of right and determined\textsuperscript{56} relationship.

For students of gematria who enjoy reading God's words as numbers\textsuperscript{57}, you may know that the numeric value of the Hebrew word "covenant" is 612. Is it a coincidence that the word "covenant" may be associated with Numbers 6:12? The word of God is perfectly ordered\textsuperscript{58}. This verse speaks to the defilement of an exclusive relationship with God. Could this be a confirmation that God's counting is associated with aspects of a covenant and determined relationship? Is anything too hard for God\textsuperscript{59}?

It seems appropriate to label these 490-year periods as Covenant Time. Who is our Lord but "the strength of the covenant\textsuperscript{60}.

**Abraham To the Law: 490 Years**

\textsuperscript{54} Exodus 3:13-14 when God revealed His name to Moses
\textsuperscript{55} Ephesians 5:32
\textsuperscript{56} Daniel 9:24
\textsuperscript{57} Revelation 13:18
\textsuperscript{58} Exodus 18:14; 2 Samuel 22:31
\textsuperscript{59} Exodus 18:14; Jeremiah 32:17
\textsuperscript{60} The Aleph Tav, a proper name for Jesus, is an Hebrew pictographic image declaring "the strength of the covenant". Jesus is the Aleph Tav (Revelation 1:8; 21:6; 22:13) He, as the Aleph Tav, is the Word of God, which became flesh.(John 1:14) (See: http://www.alephavscriptures.com/who-is-the-alephav-%D7%90%D7%AA-symbol/)
With the birth of Abraham, God's redemption plans for Israel would develop with greater specificity. The full scope of the Abrahamic promises encompassed the goals of Daniel's 70 Weeks prophecy. This covenant necessarily contemplated the Mosaic and Davidic promises.

God's revelation is progressive, built by precept upon precept, line upon line, a little here and a little there. God builds his doctrines in these manners for the purpose of building up and establishing all who would inquire with the right motives.

God was going to introduce His own unilateral promises to Abraham and his seed. These promises were based on the oath of God and did not require Abraham's performance. These promises were everlasting. They are forward-looking in that they extend through all 490-year periods into the Millennium and eternity. Each of the subsequent 490-year periods are key components of the Abrahamic covenant. It is a covenant which looks forward to the King ruling His kingdom in Righteousness and Peace forever.

From Abraham to the Law of Moses was 505 years. The law was given 430 years after Abraham departed out of Haran at the age of 75. We need to add 75 years to 430 years which totals 505 years. However, in order to calculate God's Covenant Time we need to deduct 15 years. You ask why? Because God did not count the years from the time that Abraham had sexual intercourse with Hagar, a bondwoman, until Isaac's birth. This was during the fifteen year period when Ishmael represented the seed of Abraham. God did not count this time because Ishmael was not the promised seed. If we deduct 15 years from 505 years the result is 490 years.

In terms of the Abrahamic covenant, Abraham had no performance obligations. God's promises did not depend on Abraham's conduct. So, the suspension of time represented by the 15 years cannot be viewed as Abraham breaching the covenant. So, what action caused God to suspend the counting of years? Certainly, Abraham exhibited "unbelief" in God's promise regarding an heir. He had lived in the land ten years with no child. He and Sarah took action, being unsatisfied with God's delay, by adding Hagar as Abraham's wife for the purpose of producing an heir. Ishmael, the product of the union, was not God's planned heir. The heir, Isaac was to be the "son of promise" not the "son of a bondwoman". God did not count the time of Ishmael. Although Ishmael was the seed of Abraham, he was not the heir of God's choice. God began counting again when Isaac, the son of promise, was born.

Beginning with Abraham, the first period of "covenant time" totals 490 years.

Moses to King David: 490 Years

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61 Daniel 9:24
62 Isaiah 28:9-10
63 Genesis 15:17-18
64 Genesis 22:16
65 Genesis 17:7, 8, 13, 19
66 Galatians 3:17
67 Genesis 12:4
68 Genesis 16:3 (Abraham at 75 years, plus 10 years in the land, so he was 85 when he took Hagar)
69 Genesis 16:4
70 Genesis 21:5
God established the Law on Mt. Sinai with Moses. The purpose of the law was to establish God's standard for righteousness. Before the law, there was no transgression\(^\text{71}\). Ultimately, the purpose of the Law was to lead all to Christ. The Law was our schoolmaster leading us to Christ\(^\text{72}\).

During the first 490-year period, we learned that Abraham met Melchizedek\(^\text{73}\), a priest of the Most High God. The Book of Hebrews speaks about this King of Righteousness and after, the King of Peace\(^\text{74}\). This is a picture of Messiah Jesus who has become an eternal High Priest after the order of Melchizedek. Messiah Jesus' first appearance satisfied the righteousness requirements of the Law.\(^\text{75}\) Christ's atoning work confirmed the promises made to Israel's fathers\(^\text{76}\). I point out this interesting fact about Melchizedek because it joins the promises of Abraham to the Law and ultimately Christ. Abraham was counted as righteous because he believed God.\(^\text{77}\) The Apostle Paul teaches that "the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed".\(^\text{78}\) The Law was given to teach God's righteousness and lead all to Christ through faith, apart from works of the Law.

The period of the Law lasted 601 years, but God only counted 490 years because Israel was in exile as a captive nation for 111 years. God did not count the years of captivity. God had judged Israel for the worship of false gods.

The 601\(^\text{79}\) years are computed by adding the following periods of years:

- 40 years in the wilderness\(^\text{80}\)
- 20 years under Joshua
- 450 years under the Judges and Samuel\(^\text{81}\)
- 40 years under Saul\(^\text{82}\)
- 40 years under David\(^\text{83}\)
- 11 years under Solomon until the dedication of the Temple\(^\text{84}\)

The years of captivity were 111 which must be deducted from the 601 years:

\(^{71}\) Romans 4:15  
\(^{72}\) Galatians 3:24  
\(^{73}\) Exodus 14:18; Hebrews 7:1  
\(^{74}\) Hebrews 7:2, note the sentence syntax "after that" which appears to speak to a first and second coming aspect of this King. We can learn a redemption principal. Righteousness precedes peace.  
\(^{75}\) Galatians 3:17  
\(^{76}\) Romans 15:8  
\(^{77}\) Genesis 15:6  
\(^{78}\) Galatians 3:8  
\(^{79}\) Harrison, James, The Pattern and the Prophecy, Isaiah Publications, Peterborough, Ontario 1996. All year counting cited in this paper is from Mr. Harrison's book.  
\(^{80}\) Acts 13:18  
\(^{81}\) Acts 13:20  
\(^{82}\) Acts 13:21  
\(^{83}\) 1 Kings 2:11  
\(^{84}\) 1 Kings 6:1, 6:38, 8:1-11
8 years captive in Mesopotamia
18 years captive in Moab
20 years captive under the Canaanites
7 years captive under the Midianites
18 years captive under the Ammonites and Philistines
40 years captive under the Philistines

This total number of 111 years has a deeper message even if it cannot be seen literally. It may be read numerically in a manner consistent with the text aligned with God's character traits. God chastens his children toward obedience with a view to hasten repentance and restoration in relationship. Captivity's purpose was to cause God's people to repent and return to Him on His terms. The gematria value of the number 111 is instructive. If we have understanding, we know we can read this number as words. Scripture confirms this methodology as understanding which produces wisdom.

The Hebrew phase "the beginning of wisdom" has a numeric value of 111. Psalm 111:10 declares: "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments: his praise endureth for ever." Other words and phrases which share this value include: wonderful, the Lord my God, children of the Living God and the blood of Jesus. What is the hidden message. The captivities were God's judgment based on His wisdom producing reverence and right living in His covenant people. This wisdom would ultimately be expressed in His love for the children as He would manifest divine forgiveness as the gracious Passover atoning offer of His only Son, Jesus, the Anointed Most Holy One.

Subtracting 111 from 601 produces 490 years. This is the second period of Covenant Time.

King David to Temple Rebuilding 445 B.C.: 490 Years

From David's dedication of the altar in 1005 B.C. on Mt. Moriah until Artaxerxes' command to restore and rebuild the Jerusalem in 445 B.C. was 560 years. However, we must deduct the 70 years when Israel was exiled in Babylon. The third period of Covenant Time is determined by subtracting 70 years from 560 years which results in 490 years.

Israel's exile was the result of failing to keep God's commandments including the Sabbath rest of the land.

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85 Judges 3:8
86 Judges 3:14
87 Judges 4:3
88 Judges 6:11
89 Judges 10:8
90 Judges 13:1
91 Revelation 13:18
92 Isaiah 25:1
93 Psalm 38:15
94 Hosea 1:1
95 1 John 1:7
96 Daniel 9:24
Daniel's 70 Weeks Prophecy: 490 Years

The 70 Weeks prophecy of Daniel spans a 490 year period. It is comprised of 70 periods of 7 years, representing seventy Sabbath periods. This 490-year period differs from the three preceding 490-year periods. Those periods were associated with Abraham, Moses and David and their respective promises. God's redemptive plan promises were specifically addressed in these three men. All periods were forward-looking to the first and second comings of Israel's Messiah, Christ.

Daniel's prophecy is not directly associated with the promises made to Abraham, Moses or David. It is a prophetic promise given to Daniel which would indirectly and ultimately fulfill the direct promises to Abraham, Moses and David. It surely follows the pattern of the prior 490-year periods. Daniel's 70 weeks prophecy speaks to the first and second comings of Israel's Messiah.

In Daniel 9:24 we find six items addressed in the prophecy: (1) to finish the transgression, (2) to make an end of sins, (3) to make reconciliation for iniquity, (4) to bring in everlasting righteousness, (5) to seal up the vision and prophecy, and (6) to anoint the most Holy. It appears as a summation prophecy. The period is termed a "determined time". It appears to be the last quarter, if you will excuse the use of an athletic term. It unifies the promises of Abraham, Moses and David, in Christ.

In Daniel 9:26 we see Christ crucified, as the Lamb of God, who takes away the sins of the world. In His offer, having kept all the Law, He fulfilled the Law. He became an High Priest after the order of Melchizedek, the priest which Abraham honored with his tithes. Abraham had seen the type of future Christ during the first 490-year period. The Law of Moses had been fulfilled producing a new High Priest fulfilling another "oath prophecy". And the Davidic covenant of King David, is a type of eternally enthroned Messianic king, the throne of which, Messiah Jesus will ultimately ascend.

In Daniel 9:27 we learn of "the covenant" which will be confirmed with many for one week. What are we to make of this covenant and he who confirms it? The love story must continue. God has not finished with His people, Israel. Verse 27 is the end of Daniel's prophecy. What happens to Abraham's promises? Did the fulfilling of the Law in Verse 26 annul God's promises? If these Abrahamic promises are not fulfilled here, then where and when? Do we just say God will do it later in the Millennium or Eternity? Surely the fullness of God's promises extend into Eternity. We have to ask ourselves what is the purpose of this last verse? Obviously, the Book of Revelation is the expanded version of Verse 27. So we must look there for the answer. We cannot run off and create some private interpretation which fails to align with the "big picture". Prophecy is of no private interpretation. We must compare Scripture with Scripture.

97 Daniel 9:24
98 John 1:29
99 Galatians 3:17
100 Hebrews 7:21
101 Genesis 14:20
102 Psalm 110:4
I see word pictures as I study and search the Scriptures. In Verse 27, I see Christ standing in front of the verse. I see Him standing at the end of the verse. God invites this vision. Christ, the Word of God, the Alpha and Omega, the \textit{Aleph Tav}, stands in Revelation 1:8 and at the end in Revelation 22:13. He is the beginning and the end\textsuperscript{103}. Therefore, He stands, as previously stated, in Verse 27. Christ is the spirit of prophecy\textsuperscript{104}. This means all prophecy testifies to Him. Daniel's prophecy is the greatest prophecy in all Scripture because it commences the "Genesis correction event"\textsuperscript{105}. Christ stands in Genesis 1:1. He is named in Word 4, as the "\textit{Aleph Tav}", His proper name, as the Word of God. Interestingly, this word is not translated in English Bibles. It is omitted. Fortunately, we have John to thank for helping us understand this name.

It is in the Book of Revelation and John 1:1. In the beginning was the Word, and the Word was with God, and the Word was God\textsuperscript{105}. Then, in the sixth word we see Him again in His role as "God Man". He is the "\textit{Vav Aleph Tav}"\textsuperscript{106}. \textit{Vav} is the sixth Hebrew word representing man who was made on Day 6. The \textit{Vav} is the Hebrew pictograph symbol of a nail meaning to connect or to bridge. Notice that this image is of Christ holding out his arms with nail holes in his hands as the bridge between the words heaven and earth.

John tells us again about his image. He says: "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me\textsuperscript{107}." Simply said, if you want to get to heaven, you must accept His hand and pass through Him. Grace, grace, it is all grace\textsuperscript{108}, an expression of divine forgiveness. Forgiveness 490 times is the expression Jesus used to describe God's gracious form of divine forgiveness\textsuperscript{109}. Divine forgiveness happens in Daniel 9:27 unto them [all Israel\textsuperscript{110}] that turn from transgression in Jacob\textsuperscript{111}.

Sixty-nine of Daniel's 70 Weeks had transpired then Messiah Christ was "cut off\textsuperscript{112}" by a crucifixion death. After the 69th week, God's counting of Covenant Time was suspended. The rejection of the Messiah was Israel's [Jacob's] greatest transgression. Israel was blinded\textsuperscript{113} and set aside for a time\textsuperscript{114}.

Daniel's 70th week is in the future for the nation of Israel. This week will also be known as the Time of Jacob's Trouble\textsuperscript{115} and the Tribulation as described in Matthew 24 and the Book of Revelation.

This week will begin when God determines the "fullness of the Gentiles\textsuperscript{116}" has come in and the covenant relationship is restored with Israel, on God's terms. God may simply "confirm" the

\begin{footnotes}
\item 103 Revelation 1:8; 22:13
\item 104 Revelation 19:10
\item 105 John 1:1
\item 106 See: http://www.alephtavscriptures.com/what-is-the-vavalephtav-%D7%95%D7%90%D7%AA-symbol/
\item 107 John 14:6
\item 108 Ephesians 2:8-9
\item 109 Matthew 18:22
\item 110 Romans 11:26
\item 111 Isaiah 59:20; Jeremiah 31:34
\item 112 Daniel 9:26; Isaiah 53:8
\item 113 Romans 11:7
\item 114 Romans 11:20, 25
\item 115 Jeremiah 30:7
\end{footnotes}
Abrahamic promises, yet once again or perhaps a modern day Daniel, a messianic Jew, will intercede for Israel, in prayer and God will act. This is surely the inference we are necessarily compelled to make given the three preceding 490-year patterns.

God stopped keeping His covenant or determined time when Israel nationally rejected Christ. God intends to save remnant Israel as His people. He will begin this work with Daniel 9:27. Remnant Israel will return to the mighty God. He is the "mighty God" of covenants. Jehovah or Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant relationship with Him. His name is the Mighty God.

Daniel 9:27, Daniel's 70th week begins with the declaration: "And he shall confirm the covenant with many for one week:"

This statement affirms that Covenant Time will begin once again and be counted for the last seven year period. God's relationship with Israel will, after some 1,984 or more years, be restored. The prophets declare this:

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.

He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah 7:18-20)

Conclusion:

We began the first period of 490-years with God's promises to Abraham and end with God's implementation of promises to Abraham and his "seed" in Daniel's 70th Week.

Micah announces the covenant love story between God and Israel bringing God's redemption plan to a dramatic finish at the end of Daniel's 70th Week. But, the ending is just beginning. God has big plans for His people!

Jeremiah declares:

"And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them

116 Romans 11:25
117 Romans 11:27
118 Isaiah 10:21
119 Nehemiah 9:32
120 Deuteronomy 7:21, 10:17, Job 36:5, Psalm 50:1, Isaiah 9:6; Jeremiah 32:18, Habakkuk 1:12
121 Romans 11:25-27; Isaiah 59:20-21, Jeremiah 31:34
unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." (Jeremiah 31:34)

From the foregoing discussion we can discern that God measures time differently. It is a measurement of time from the perspective of Israel. This is God's Covenant Time. The clock only runs when Israel is in a right or determined relationship with God. This is not a hard concept. In fact, most athletic games keep "game time" which excludes "time-outs" for a variety of events.

We can know that unbelief and disobedience results in judgment and exile when God suspends the counting of His "Covenant Time" with Israel.

Jesus came to tell Israel about God's righteousness. They did not want God's righteousness. They wanted to skip righteousness and go straight to the head of nations in glorious peace and dominion122.

Israel rejected Christ at His first coming. However, the remnant, the true and obedient Israel, will receive Him during the Time of Jacob's Trouble123. The love story continues. God rules.

God requires righteousness before He will bring peace. The King of Righteousness, the King of Peace is coming soon!

122 Genesis 12:2
123 Revelation 12:17; 14:12,