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Significance of 490 Years



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- INTRODUCTION -

The city of Jerusalem and the 1st Temple was destroyed by the armies of Babylon (587/586 BCE). The aftermath of this great event (and many prophecies pertaining to future events) is detailed throughout the bible books.

Of related significance here is that passages written down in the book of Daniel are reputed to represent a message delivered by an Angel (Gabriel). This respective message is unique in regard that Jerusalem and a 2nd Temple was foretold to be rebuilt (during troublous times). Once a command to rebuild Jerusalem was issued, a calendar cycle of 7 sets of 70 years (which is 490 years) was predicted to pass by. After the passage of 490 years, a prince or a Messiah was prophesied to appear. Gabriel's message also predicted that Jerusalem (and a 2nd Temple) would once again be destroyed.

The prophetic message given by the Angel Gabriel is very unusual in that this prophecy was cast in the context of a calendar comprised of 'weeks-of-years'. To be more specific, a straightforward calendar count of 7 sets of 70-year cycles (which is 490 years) was predicted in the fulfillment of several prophesied events. What is here amazing is the very year date in which the Second Temple was destroyed was given by the Angel Gabriel.

Subsequently presented paragraphs will then attempt to show that prophecies recorded in the book of Daniel are provable and accurate. The following sections will go further and will attempt to illustrate the significance of a 70-year calendar in these modern times.

- A PROPHESIED KINGDOM -

A significant prophecy that is written down in many passages of the Bible foretells that God will someday set up an everlasting kingdom to rule on earth. This respective prediction--that a kingdom of God will be established on the earth--can be recited from both the old and the new testaments

An explicit example of this Kingdom prophecy is manifested from a portion of the book of Daniel--as follows:

> *"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened . . . [the rulers] . . . had their dominion taken away . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed . . . the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever . . . and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him . . . (my paraphrase of Chapter 7, KJV)*

The establishment of a Kingdom of God over the earth is predicted to eventually come about when the 'times of the Gentiles' have passed (refer to Luke 21:24). Of significance here is the Bible prophecies indicate that promised Divine Rule will arrive on earth when the last world kingdom has been cast down.

Many of the prophecies predicting the coming New Age reckon the destruction of Jerusalem by King Nebuchadnezzar as the very beginning of a stretch of time that will end when Jerusalem is restored.

One passage that is specific in predicting the reign of 4 kingdoms (prior to the establishment of God's Kingdom) is shown in the book of Daniel--as follows:

> *"Thou, O king [= Nebuchadnezzar], art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all . . . And after thee shall arise another kingdom inferior to thee, and another third kingdom . . . shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in*

> *pieces and bruise . . . they shall mingle themselves with the seed of men: but they shall not cleave one to another . . . And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (my paraphrase of Chapter 2, KJV).*

Of significance here is that the respective book of Daniel was considered sacred and was popular and widely circulated prior to the Common Era. By the time of the publication of the Septuagint (2nd century BCE) it is very clear that period Jews then interpreted the Daniel prophecy--as follows:

- Babylon was understood to represent the 1st ruling kingdom
- Persia was understood to represent the 2nd ruling kingdom
- Greece was understood to represent the 3rd ruling kingdom
- Rome was understood to represent the 4th ruling kingdom

More information about this understanding of 4 ruling kingdoms can be found in 'Antiquities of the Jews'; Book 10: Chapters 10-11. (This work was completed by Flavius Josephus in 93 CE).

> *The Josephus' record--as well as the content of many New Testament passages--manifests that Judeans who flourished at the turn of the common era would have universally understood Rome to represent the prophesied 4th world empire.*

In summary to the above, both the Old and New Testaments are abundant in containing texts that predict the coming of a Kingdom of God on earth. The Everlasting Reign will be established after the 'times of the Gentiles' have passed.

- A 490-YEAR CALENDAR -

In the 9th book of Daniel, the Angel Gabriel is shown to have strangely referenced a time stretch of 7 sets of 70-years, which is 490 years. This revelation is significant for ultimately coming to recognize a calendar by which the 2nd Temple was prophesied for destruction.

The construct of 7 sets of 70 year is very easy to demonstrate through nothing more than a simple count of 7 day cycles. This 7-day count inherently achieves 52 weeks (or 364 days) in each calendar year.

Of significance here is that a 364-day calendar is not quite equal to the length of a solar year (which is 365.24 days). Thus, a calendar of 52 weeks (or 364 days) inherently requires the intercalation of a leap week at the following rates:

1. A leap week every cycle of 7 years
2. An additional leap week every cycle 49 years
3. An additional leap week every cycle of 70 years

The following diagram is presented to illustrate more of how a time grid comprised of 7-year cycles is inherent from out of a simple count of 7-day cycles (52 weeks per calendar year). Take note here that each and every 7-year cycle is defined and delimited from the required addition of a leap week (always at the distance of 7 solar years). Cycles of 70 years and 49 years are likewise defined and delimited by a required additional leap week.

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          A Perpetual Interface *
            (52 Weeks Per Year)
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7 years (1) = 52 52 52 52 52 52 52 + 1 Week
7 years (2) = 52 52 52 52 52 52 52 + 1 Week
7 years (3) = 52 52 52 52 52 52 52 + 1 Week
7 years (4) = 52 52 52 52 52 52 52 + 1 Week
7 years (5) = 52 52 52 52 52 52 52 + 1 Week
7 years (6) = 52 52 52 52 52 52 52 + 1 Week
7 years (7) = 52 52 52 52 52 52 52 + 1 Week
7 years (8) = 52 52 52 52 52 52 52 + 1 Week
7 years (9) = 52 52 52 52 52 52 52 + 1 Week
7 years (10)= 52 52 52 52 52 52 52 + 1 Week
     At 10 sets of 7 Years... + 1 Week
_____________________________________________


* - Requires intercalation of an additional
     week in a loop at 7 sets of 7 years.
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Thus, an effective annual calendar (which averages 365.24 days over time) is possible through a simple accounting of 52 weeks per year. According to this respective interpretation of an annual calendar, a uniform cycle of 7 days is used to ultimately define sets of 7 years in long-cycle segments.

> *A count of the 'weeks-of-days' across 'weeks-of-years' represents an extremely effective method of determining the length of the annual circle (refer to the previous diagram). Note from the rates expressed in the diagram that 52 weeks per year times 7 days per week is equal to 364 days in each annual cycle. The addition of 1 more week at time intervals of 7 years, 49 years, and 70 years equates to the following day rates: 7 days in 7 years is equal to 1.00 more day per year on the average; 7 days in 49 years is equal to 0.14286 more day per year on the average; and 7 days in 70 years is equal to 0.10 more day per year on the average. Thus, the average annual rate of the cited calendar of weeks inherently is 364 days + 1.00 + 0.14286 + 0.10 days = 365.24286 days. This annual calendar rate compares very closely with the actual solar year of 365.24219 days (by **less than 1 minute per solar year**).*

In addition to cycles of 7 years, 49 years, and 70 years, a great cycle of 490 years is inherent or automatic because cycles of 49 years and 70 years both come into conjunction every 490 years.

> Please take note that a calendar round of 490 years is comprised of 10 cycles of 49 years; and a calendar round of 490 years is also comprised of 7 cycles of 70 years.

This respective great calendar cycle is thus automatically defined whenever 10 sets of 49 years and 7 sets of 70 years come into conjunction and reset together every 490 years.

- A POPULAR CALENDAR -

References to the cited calendar of 52 weeks (or 364 days) can be recited from numerous passages of 2nd Temple literature.

In example the '***Book of Jubilees***' (produced in the Second-Temple Era) is explicit in describing a time-tracking system predicated upon a count of 364 days:

> *"... it is engraven and ordained on the heavenly tablets. And there is no neglecting (this commandment) for a single year or from year to year. And command thou the children of Israel that they observe the years according to this reckoning - **three hundred and sixty-four days**, and (these) will constitute a complete year... if they do neglect and do not observe them according to His commandment, then they will disturb all their seasons and the years will be dislodged from this (order)... and they will neglect their ordinances. And all the children of Israel will forget and will not find the **path of the years**, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all **the order of the years**... they will go wrong as to the months and sabbaths and feasts and **jubilees** [=7 sets of 7 years]..." (My paraphrase of '**The Book of Jubilees**', Chapter 6, Translated by R.H. Charles).*

The following quotes represent extracts from other Second-Temple sources. These respective quotes all pertain to the previously cited calendar of weeks (where a count of weeks-of-days was counted across weeks-of-years):

- *"... concerning the ages made by God, all the eras for the accomplishment of all the events, past and future. Before ever He made them, He determined... era by era. And it was the order... from Noah to Abraham until the birth of Isaac;* ***ten weeks of years [= 490 years]****" (refer to Scroll 4Q180).*
- *"... the land kept the Sabbath, till* ***seventy years*** *were complete." (BBE text of 2Chronicles 36:19-21).*
- *"Jerusalem must lie desolate for* ***seventy years... seventy sets of seven has been decreed for your people and your holy city****... " (Daniel 9, based upon NLT).*
- *"... in their appearings and holy weeks in their appointed time and sets of months... of years in their revolutions and... festival seasons in their.... fixed periods.... and* ***the sabbatical years of the land*** *in their divisions, fixed times for liberty... ongoing... light and darkness..." (refer to Scroll 4Q286).*
- *Scroll 4Q385 has a reference to* ***"70 [year]s"****.*
- *Scroll 4Q390 perhaps refers to a span of* ***70 years*** *(as most translations show).*
- *"... the seasons of years unto their weeks... at the commencement of their weeks unto the* ***season of Jubilee****. (The Community Rule)."*
- *"... nations shall serve the king of Babylon* ***seventy years****. And it shall come to pass, when* ***seventy years*** *are accomplished, that I will punish the king of Babylon... " (Jeremiah 25:11-12).*
- *"[The Judeans rest] every seventh year, just as on the seventh day." ('****Antiquities of the Jews****', Book 13:8:1).*
- *"the Jews rest every* ***seventh year as they do on every seventh day****" ('****Wars of the Jews****')*
- *"[Enoch] recounted the weeks of the jubilees... and recounted the Sabbaths of the years... " ('****The Book of Jubilees****', Chapter 4:18).*
- *"For thus saith the LORD, That after* ***seventy years*** *be accomplished at Babylon I will visit you... " (Jeremiah 29:10).*

- THE JOSEPHUS RECORD -

Those instances of 7 days, 7 years, and 70 years--written down in the late Second-Temple Era--can be recognized to exactly conform to a chronological sequence of 70 years. The indicated Jewish chronology can ultimately be cross-referenced to known chronologies--those of contemporary Greeks and Romans. (By the time of the late Second Temple, the existence and correctness of a running chronology of 70 years seems rather certain).

Explicit referrals to instances of Sabbatical years (or 7 years) can be recited throughout the writings of Flavius Josephus (a Jewish historian that flourished in the 1st century CE).

What is most unusual that Josephus did seemingly reference the epoch of a 70th year in at least two separate instances. Both of these instances of the occurrence of a 70th year are noted in his book entitled ***'Antiquities of the Jews'***.

1. *Josephus noted the year in which Herod became king of Judea (in 37-36 BCE) "...happened to be a Sabbatic year" ('Antiquities Of The Jews' as translated by Whiston, Book 14:16:2). [Note that in this respective passage, the English word 'Sabbatic' was translated from an original Greek word 'hebdomatikon'. The Greek word 'hebdomatikon' should probably best be translated to pertain to 70-year chronology--as further shown below.]*
2. *In a second instance, Josephus used the Greek word 'hebdomatikon'. This second instance was also used in reference to the year when Herod became king of Judea (37-36 BCE). This reference appears in the next book of 'Antiquities Of The Jews'--as follows: "...the Sabbatic year which was still going on" (Book, 15:1:2). [Note that, again, the English word 'Sabbatic' was translated from 'hebdomatikon' (which pertained to 70-year chronology].*
3. *In addition to these two instances, a similar referral to counting weeks-of-years [hebdomatidou] can also be found in Book 11:8:6.*

Thus, the cited references to a 'hebdomatikon' year are significant and can ultimately be recognized to pertain to the cited system of counting 'weeks-of-years' (as is further shown below).

An analysis of the original Greek language (as used in ***'Antiquities Of The Jews'***) was made by Professor Placid Csizmazia, a noted expert in the ancient Greek language at the University of Dallas. His research revealed the term 'hebdomatikon'... means more than the seventh year in the general sense." (**'The Sabbath and Jubilee Cycle'**, by Clover, Second Edition, 1995, Chapter 16).

Thus, Josephus was referring to either a 49th year or a 70th year in his reference to the year when Herod became king of Judea (37-36 BCE).

- CHRONOLOGY OF 70 YEARS -

The chronology of 70 years--as Judeans living under the Second Temple would probably have known--isn't difficult to reconstruct. An outline of this chronology can be sketched based on the following information:

- One of the 70-year boundaries is recorded in the time of the prophet Jeremiah. This respective time boundary can positively be identified as the year 597-596 BCE (as further explained below).
- The second instance of a 70-year boundary occurred in the year 527-526 BCE. This respective epoch is referred to in the books of Jeremiah and Daniel, and seems to have prophetic significance (as further explained below).
- The third instance of a 70-year boundary is implicitly referred to in the time of the priest Ezra. This respective boundary corresponds to the year 457-456 BCE.
- In addition to these instances, the year in which Herod became king of Judea (in 37-36 BCE) can positively be identified to be the epoch of a 70th year (as previously cited).
- Another implicit instance of a 70-year boundary can be recognized within the year 34-35 CE. This epoch ended the 70-year cycle in which Jesus lived and died. It seems that an awareness of the count of 70 years--and especially of this respective boundary--may be mirrored in certain passages of the New Testament. This respective boundary is also somewhat certain based upon a reference to the time of the destruction of the Temple (as is further described below).
- The last positive instance in substantiation of 70-year chronology can be identified at the time the Temple was destroyed in 70 CE (which occurred right at half of a cycle of 70 years).
- Other than these respective implicit and explicit referrals to the boundary of 70 years, a number of occurrences of a 7th year can be recited from Josephus and from other sources.
- These various year-dates consisting of 7-year boundaries and 70-year boundaries all seem to align together. The rather exact chronological agreement ultimately becomes the basis for believing that a 70-year cycle was being counted throughout the Second-Temple Era.

Because a positive instance of the boundary of a 70-year cycle can be identified in the time of prophet Jeremiah, it becomes advantageous to begin an analysis of the indicated chronology of a 70-year cycle from the time of this first instance.

The following diagram represents a chain of 70-year cycles beginning with the earliest known boundary of 70 years (which is 597-596 BCE):

A Chronology Of 70 Years

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70th year: 597-596 BCE (Jeremiah's letter)
70th year: 527-526 BCE (A rebuild decree)
70th year: 457-456 BCE (Ezra at Jerusalem)
70th year:   37-36 BCE (Herod's rule)
70th year:   34-35  CE (Christian Era)
    [half:   69-70  CE](Temple ends)
70th year: 104-105  CE
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So, it is significant that a chronology comprised of 70-year cycles can be identified on the ancient timeline when Jeremiah's letter was sent in 597-596 BCE.

> *This same prophetic cycle of 70 years, if extended into the modern era, can be recognized to have last renewed in the year 1995 CE (as further shown below).*

- CHRONOLOGY OF 7 YEARS -

The initial building of the Second Temple--as well as the ultimate destruction the Second-Temple system--was described in some detail by a number of historic authors.

For example, Rabbi Judah argued that the First Temple was destroyed in the 3rd year of a 7-year cycle (B. Arak., 12b). The cited referral to the early count of 7 years by Rabbi Judah is significant in the regard that the fall of the First Temple is indicated to have occurred in the year 587-586 BCE. An analysis of this respective year date (587-586 BCE) in correspondence with the cited chronology of 7 years indicates that Rabbi Judah was correct in stating that the First Temple was destroyed in the 3rd year of a 7-year cycle.

> *In reference to the previous diagram, the first year of a 70-year cycle would have occurred in the year 596-595 BCE. It then follows that a third year of the 7-year cycle (or the 10th year of the respective 70-year cycle) occurred in the year 587-586 BCE (the year in which the First Temple fell).*

Following the destruction of the First Temple--after several decades--the foundation of a new Temple (the Second Temple) was subsequently laid. At last, in the year 515 BCE, a new Temple (the Second Temple) was ultimately dedicated. Following this time of restoration, a number of changes and improvements were made to the Temple site.

The Second Temple was ultimately destroyed in summer of the year 70 CE under Roman occupation. The respective year of the destruction of the Second Temple (69-70 CE) is shown by the rabbis to have coincided at the end of a 7th year (or a 'year-of-release'). The following snippets from rabbinical literature all indicate that a 7th year boundary did occur at the time the Temple was destroyed:

- The Taanith indicates that the Second Temple was destroyed in a post-sabbatical year (B. Taan., 29a).
- The Arakin has *"thus it is found that it [= the destruction of the Second Temple] happened during the last part of a septennate" (B. Arak., 12 b)*
- Rabbi Hunna (c. 3rd century CE) computed the sabbatical cycle based upon the fact that the Second Temple was destroyed in a sabbath year (B. Azar., 9b).
- Rabbi Jose (Yose) ben Khalapha commented that the year prior to the destruction of the Second Temple was a sabbatical year (Seder Olam, 30).

Thus, the fall of the Temple (70 CE) is indicated to have occurred at the end of a Sabbatical year. (This respective Sabbatical year is indicated to have ended in fall of the year 70 CE--2 months after the Temple was destroyed).

> *Note that--in the time of the late Second Temple--the 7th year (or year-of-release) was counted from autumn-to-autumn (as per the rabbis).*

It seems significant that the 7-year alignments in correspondence to the destruction of the two Temples--as given by the rabbis--are apparently correct in reference to a continuous chronology of 7 years. The noted 7-year alignments (which are proper in respect of a chronological sequence) tend to indicate that 7 years was counted in an unbroken cycle throughout the Second-Temple Era.

In reference to the previously cited chronology of 70 years, an analysis of the 35-year period--which preceded the Temple's destruction--shows that in the year 35-36 CE a 70-year cycle would have began anew in its first year. This means that a 7th year (or a year-of-release) would have occurred in the following years: 41-42 CE (the first year release of the respective 70-year cycle); 48-49 CE (the second year-of-release of the cycle); 55-56 CE (the third year-of-release of the cycle); 62-63 CE (the fourth year-of-release of the cycle); and 69-70 CE (the fifth year-of-release of the cycle).

Thus, an overview of extant 7-year chronology and 70-year chronology confirms that a 7th year (or a year-of-release) would have begun in the year 69 CE (in the autumn). This respective year would have subsequently ended in autumn of the 70 CE (about the time the Second Temple was destroyed).

> *The year of the destruction of the Second Temple--at the end of the 35th year of a 70-year cycle, or exactly halfway into a cycle of 70 years--has considerable prophetic significance (as is shown below).*

- END OF THE 2ND TEMPLE-

The book of Daniel contains the record of an angelic message. (Daniel's amazing account of his encounter with an Angel--can be found throughout his book).

> *The author of Daniel is reputed to have once been a civil officer, or prince, at Jerusalem. The author is unusual in the regard of his belonging among the palace in-crowd. Daniel was carried into captivity during one of the first Babylonian campaigns against Jerusalem. This then would have occurred very close to the end of the 7th century BCE.*

One very specific prophetic message given by the Angel Gabriel is very unusual in that this prophecy sets down some year dates. Through a very straightforward number count of 7-year cycles and 70-year cycles, the very year date in which the Second Temple was destroyed (in 70 CE) appears to have been accurately predicted by this Angel.

The record of Daniel--of his receiving of the Angel Gabriel's message--is shown throughout subsequent paragraphs. The English text--as listed--begins with Chapter 9 and is based upon the NLT translation (or New Living Translation). The NLT translation was chosen because it more correctly translates the Hebrew word for 'sevens' (or 'sevened') to be 'sets of seven'. Here, it seems important to distinguish an original Hebrew word--which literally means 'sevens' (or 'sevened')--to be different than the English word 'weeks' (used in many popular translations). The NLT text of Daniel, Chapter 9 (as quoted below) is liberally supplemented with the addition of comments--shown in bold text or inside of brackets--so as to help make clear the intended 70-year chronology:

"It was the first year of the reign of Darius the Mede, the son of Ahasuerus, who became king of the Babylonians. During the first year of his reign, I, Daniel, was studying the writings of the prophets. I learned from the word of the LORD, as recorded by Jeremiah the prophet, that Jerusalem must lie desolate for seventy years."

> ***The cited reference to a 70-year period does possibly pertain to the cited civil calendar once popular at Jerusalem... a calendar system predicated upon a count of 7 years in 70-year segments. From the previously presented analysis, it should be obvious that the respective 70 years (a period when Jerusalem was to lie desolate) would have begun after the epoch of 597-596 BCE (as documented).***

"So I turned to the Lord God and pleaded with him in prayer and fasting... [... skipping on to verse 20...]... I went on praying and confessing my sin and the sins of my people, pleading with the LORD my God for Jerusalem, his holy mountain. As I was praying, Gabriel, whom I had seen in the earlier vision, came swiftly to me at the time of the evening sacrifice. He explained to me, "Daniel, I have come here to give you insight and understanding. The moment you began praying, a command was given. I am here to tell you what it was, for God loves you very much. Now listen, so you can understand the meaning of your vision."

"A period of seventy sets of seven [literally '70 sevens', or '70 sevened'] has been decreed for your people and your holy city"

> ***Note here the referral to a period of '70 sevened'. This reference almost surely corresponds to the once-used, civil-calendar system (as explained). In the quoted passage, the Angelic messenger reveals that a decree has been issued concerning the city of Jerusalem--and the occupants. This divine decree seems to define a particular punitive period (literally: 70 sevens, or 70 sevened). For the expression '70 sevened', the Hebrew Bible has: 'shibiym shibiym'; the Greek Septuagint has: 'Hebdomhkonta Hebdomades'; and most English translations show 'seventy weeks'.***
>
> ***[Repeating 17 words of Chapter 9, and resuming...]***

"A period of seventy sets of seven [literally '70 sevened'] has been decreed for your people and your holy city, to put down rebellion, to bring an end to sin, to atone for guilt, to bring in everlasting righteousness, to confirm the prophetic vision, and to anoint the Most Holy Place."

"Now listen and understand! Seven sets of seven [490 years] ***PLUS*** *sixty-two sets of seven ['62 sevened'] will pass from the time the command is given to rebuild Jerusalem until the Anointed One comes.*

Jerusalem will be rebuilt with streets and strong defenses, despite the perilous times.

After this period of sixty-two sets of seven ['62 sevened'], the Anointed One will be killed, appearing to have accomplished nothing, and a ruler will arise whose armies will destroy the city and the Temple."

> ***The respective passage (which contains references to '70 sevened' and also to '7 sevened') seems to be focusing upon a specific time sequence 7 times greater than 70 years, or 490 years (as most scholars agree). Thus, the specific referral to a time period of '7 segments of sevened' appears to mean a time span of 490 years (but counted according to the extant calendar system--based upon 70-year chronology).***
>
> ***The prediction that an 'Anointed One' would come AFTER 7 sets of 70 years (following the issuing of the Temple decree) seems to mean that a prince would appear AFTER 490 years. In this same segment of time--or after 7 sets of 70 years--an evil ruler was also predicted to arise ("whose armies will destroy the city and the Temple"). (Note the prophesied 7 sets of 70 years, or 490 years, would have ended at the epoch of 37-36 BCE).***
>
> ***A Messiah and also an evil ruler were thus predicted to appear IN a predetermined segment of 70 years. Essentially, it was IN a predetermined segment of 70 years that a special 'Anointed One' and also an evil ruler were to appear. The respective predetermined 70-year span of the appearing was to be counted according to the extant civil calendar system (490 years after the beginning epoch).***
>
> ***The Septuagint version--in reference to this respective passage of Daniel--seems to reinforce the interpretation of the appearing of a Messiah and an evil ruler after a full time cycle of 490 years had elapsed. In describing the prophecy and associated time span, the Septuagint shows 'hebdomades hepta' (which can mean 'seven of a set-of-sevened') and 'kia hebdomades hexekonta dua' (which***

can mean 'and sixty-two [into] a set-of-sevens'). Of special interest is that the Septuigent version additionally insets the phrase 'kai epistrepho'. Here, 'kai epistrepho' is shown by some translators as: 'and the time shall be renewed'. This inset description (which only appears in the Septuigent version) seems to put special significance upon the beginning or the renewal of the particular 'hebdomades set' in which the Messiah was to appear. In the context of the cited calendar-of-weeks, it seems that the meaning of the expression: "hebdomades hepta kia hebdomades hexekonta dua kia epistrepho" quantifies the noted count-of-62 as commencing with a particular hebdomades set. This respective point of renewal was thus predicted to coincide with the beginning of a 70-year cycle. Furthermore, the respective set of 70 years was prophesied to correspond with the NEXT (or with the consecutive) 70-year set that was to come after the epoch of a 490-year calendar cycle (as cited).

Thus, both the Messiah and also an evil ruler were predicted by an angelic messenger to appear in the next hebdomades set, or within the next 70-year span following the stated 490 years.

In the context of the extant calendar-of-weeks, the following time sequence can ultimately be recognized in association with the time that the 'Anointed One' or 'Messiah' was to appear:

1. ***A full 490-year calendar count was to elapse. This calendar count appears to have began 70 years after Jeremiah's initial prophecy. (Note that this calendar epoch was the next to occur after the decree to rebuild the Temple was issued).***
2. ***In the very next set of 70 years an evil ruler was to rise and the Messiah was to be killed.***

The Messiah's death was specifically predicted to occur AFTER the 62nd year into the predetermined 70-year cycle (after the renewal) 'appearing to have accomplished nothing' (as further explained below).

Thus, it seems clear--in the context of the then used calendar-of-weeks--that the Messiah was to be killed in a predetermined 70-year cycle (after the epoch of 37-36 BCE--as is further explained below). It is of special interest that a predicted evil ruler--presumably King Herod--is indicated to have assumed the throne of Jerusalem in correspondence with the beginning/end of a 70-year cycle (37-36 BCE).

[Repeating 13 words... and resuming with Chapter 9...]

"... a ruler will arise whose armies will destroy the city and the Temple. The end [= of the Jerusalem and the Temple] will come with a flood, and war and its miseries are decreed from that time to the very end. He [= a foreign ruler with armies] will make a treaty with the people [or will be at peace with Judea] for a period of one set of seven(ed) [or from the beginning of a cycle of 70 years] but after half this time [which is exactly 35 years into the fateful set of 70 years], he will put an end to the sacrifices and offerings...." (NLT 9:1-27).

As explained above, a ruler (King Herod) did lead a campaign against Judea. Herod--with the assistance of Roman armies--was proclaimed to be king of Jerusalem in the year 37 BCE (exactly inline with a 490-year calendar cycle).

More remarkable is that after 105 more years--Roman legions did eventually

> ***destroy the Temple in the year 69-70 CE. It seems that Herod--for a duration--implemented peace throughout Judea. Following 37-36 BCE, this peaceful period lasted for exactly the span of one 'hebdomas' set (or throughout one full set of 70 years), and also for an additional span of 'half a hebdomades' set (or throughout half of 70 years, or throughout but 35 more years).***

In reference to the predicted time when the Temple sacrifices and offerings were to cease, the Septuagint version is perhaps more explicit than the Hebrew version in pinpointing when this destructive event was to occur.

The Septuagint version cites the 'renewal' relative to the appearing of the Messiah (as cited). The Septuagint version then indicates that the Temple system would end after: "hebdomas mia kai en tw hemirei ths hebdomados--or after "one set-of-sevens plus half of a set-of-sevened (or after the stated duration of 70 years and 35 years).

The Temple was therefore predicted to end exactly in the middle of a respective 70-year cycle (at the 35th year). At this very time it was predicted that the 'sacrifices and offerings' were to cease or end.

It here seems pertinent to note that a number of early-held interpretations about the cited Temple prophecy can be recited from Saint Jerome's 'Commentary on Daniel'. This respective work is significant in reflecting that early Christians appear to have also all understood this prophecy in terms of 70-year sets. Of special significance is that some among the ancient Christians appear to have likewise interpreted the year of Herod as king (37-36 BCE) with the first year of a set of 70 years--as follows:

> *"... Eusebius reports another view [of Gabriel's prophecy] as well, which I do not entirely reject (A), that most authorities extend the one [last] week of years to the sum of **seventy years**... They also claim that **thirty-five years** intervened between the passion of the Lord and the reign of Nero, and that it was at this latter date when the weapons of Rome were first lifted up against the Jews, this being **the half-way point of the week of seventy years**. After that, indeed, from the time of Vespasian and Titus (and it was right after their accession to power that Jerusalem and the temple were burned) up to the reign of Trajan **another thirty-five years elapsed**..." [English translation by Gleason L. Archer, 1958].*

It is thus made manifest from certain writings left by 4th century historians of the Church that a chronology of 70 years (in line with the kingship of Herod) was understood--at least among a segment of the then Christians. (This information then further points to the year 37-36 BCE as the 1st year of a new calendar set of 70 years). It is also manifested from early Church records that certain among the Christians did also understand that the Temple was destroyed in the middle of a set of 70 years (after 35 more years).

- DATE OF THE 2ND TEMPLE'S DESTRUCTION -

In the context of the cited calendar-of-weeks, the prediction concerning the end of the Temple system appears to have accurately been fulfilled. The Temple system literally was ended exactly in the middle of a cycle of 70 years of the extant calendar-of-weeks.

A time line for the prophecy surrounding the beginning and the ending of the Second Temple reveals the following remarkable itinerary:

1. A decree to build a new Temple (the Second Temple) was to be issued.
2. A full calendar cycle of 490 years was to elapse (a time span of 7 sets of 70 years). This calendar cycle would have ended and renewed with the year 37-36 BCE (as explained).
3. The time of the renewal of the calendar cycle (in 36 BCE) was predicted to be significant. It was in this respective set of 70 years that the Messiah was to be killed. Also, in this same set of 70 years an evil ruler was predicted to appear in control of Jerusalem (whose armies would eventually destroy the Temple).
4. Upon the renewal of the calendar cycle (in 36 BCE), Jerusalem and the Temple were predicted to endure or exist for the span of one 'hebdomas' (or throughout a full span of 70 years). Peace was to continue to exist for the span of an additional 'half of a hebdomados set' (or for only 35 more years). Jerusalem and the Second Temple were then predicted to both be destroyed

It is then made clear--in the context of both history and Jerusalem's calendar-of-weeks--that Jerusalem and the Second Temple were destroyed in the very year predicted by the Angel (in the year 69-70 CE).

Year Date	Corresponding 70-Year Chronology
37-36 BCE	The calendar-of-weeks is renewed at the beginning of Herod's reign
34-35 CE	'hebdomas mia' ['one 70-year cycle']
69-70 CE	'kai en tw hemirei ths hebdomados' ['and in the middle of 70 years']

Thus, the year of the Temple's destruction appears to have corresponded with the exact middle of a 70-year calendar cycle. This year was (straightforwardly) predicted to come to pass using an extant 70-year calendar system. After the 'renewing of the calendar' following 37-36 BCE--or after a full calendar cycle of 490 years--there is hardly any doubt but that the Temple was destroyed following one set of 70 years and at the middle of the very next set of 70 years (in the year 69-70 CE).

It is additionally remarkable that the Angel foretold that the destroyed Temple was to endure (as 'decreed)'. This decreed period was stated to last 'from that time to the very end' (or presumably for a very lengthy duration). This prediction has proved to be painfully accurate (in that the Temple--to this date--has never been rebuilt).

- PROPHECY OF A KING -

The Angel foretold that after a great cycle of 490 years, one would be anointed as prince or Messiah. It appears the Angel predicted that this anointing would occur after 490 years (or after 7 segments of 70 years, or after 10 segments of 49 years).

> *"Now listen and understand! seven 'sets of sevened' [or a great cycle of 490 years] PLUS 'sixty-two [into or of] 'sets of sevened' will pass from the time the command is given to rebuild Jerusalem until the Anointed One comes" (based on the NLT).*

The composite prophecy (in consideration of a once extant calendar-of-weeks--and interpreted using both the Hebrew and Greek versions) does almost surely mean that a prince was to be anointed (as the Messiah) in the 70-year segment that occurred AFTER a great cycle of 490 years had elapsed (where the 490th year corresponded to the epoch of 37-36 BCE--as cited).

In association with the arrival of the cited new calendar cycle (or a renewing of the time), the anointing of a prince was predicted after 62 more years.

> *"After sixty-two [into or of] 'a set-of-sevened' [or after 62 years into or of a 70-year cycle], the Anointed One will be killed, appearing to have accomplished nothing... " (based on the NLT).*

An almost given conclusion then is that a calendar-of-weeks (and 70-year chronology) was being used to predict a sequence of future events--where specific 'weekly' segments, or certain boundaries of the 70-year cycle were referenced in the foretelling of upcoming occurrences.

> *The Messiah and also a destroying ruler were thus predicted to appear after 7 segments of 70 years--at the return or at the renewal of the cited calendar-of-weeks. The Temple was then predicted to be destroyed in the very middle of the next 70-year segment.*

In correlating the respective 70-year prophecies to the modern calendar, the prophesied fulfillment of 490 years would have rolled over at the epoch of 37-36 BCE (the year when Herod was crowned king at Jerusalem).

> *Note that in addition to the Jeremiah and Daniel prophecies, two diverse passages in 'Antiquities' do positively confirm that the year 37-36 BCE was the epoch of a 70th year. More detail about the location of 37-36 BCE--as a 490th calendar year--is shown in a subsequent section.*

So, based upon the almost certain identification of the year 37-36 BCE (as being the 490th year of the Angelic prophecy), it can further be recognized that the anointing of a prince (Messiah) was predicted in the year 26-27 CE (or perhaps in the year after).

Year 62 = 26-27 CE = the prince (Messiah) is anointed
Year 63 = 27-28 CE = the Messiah is predicted to be killed
Year 64 = 28-29 CE = the Messiah is predicted to be killed
Year 65 = 29-30 CE = the Messiah is predicted to be killed
Year 66 = 30-31 CE = the Messiah is predicted to be killed
Year 67 = 31-32 CE = the Messiah is predicted to be killed
Year 68 = 32-33 CE = the Messiah is predicted to be killed
Year 69 = 33-34 CE = the Messiah is predicted to be killed
Year 70 = 34-35 CE = the Messiah is predicted to be killed

Carefully note that the anointing of a prince (the Messiah) was to come in or after the 62nd year of the respective 70-year cycle--a 'hebdomados' set. After being anointed in a specific year of the 70-year calendar, the Messiah was predicted to be killed inside of the current 70-year cycle. Essentially, a prince was to be anointed in correspondence with the year 26-27 CE (or in the following year). The Messiah was then to be killed ("cut off") before to the end of the same 70-year set (or before 35-36 CE).

The prophecy was then specific in indicating that the 'Anointed One' was to be killed in a time range that came AFTER the 62nd year of a specific 70-year cycle. However, the Messiah was to be killed BEFORE the 1st year of the next cycle of 70 years. (Refer to Matthew 26:18, John 7:6-8).

A prince (the Messiah) was to be anointed 9 years prior to the end of a 70-year set. The 'Anointed One' (Messiah) was predicted to subsequently be killed in a specific time range (probably sometime within the last 7-year cycle of the 70-year set).

- CHRONOLOGY OF 49 YEARS -

The epoch of the 490th year--as is cited in the Daniel prophecy--is especially noteworthy in that its equivalency with the year 37-36 BCE can be determined to within a degree of almost certainty.

In ***'Antiquities of the Jews'***--in two diverse passages--this year was referenced as a 'hebdomatikon' year. The use of the unusual word 'hebdomatikon' (in the original Greek text) means that the year of 37-36 BCE was a 70th calendar year (or was more than an ordinary 7th year).

> *Second-Temple astronomers are indicated to have counted 'weeks-of-days' across 'weeks-of-years' (as previous explained). This cycle inherently results in a great cycle of 490 years. (Note that a count of 490 years--based upon a count of 'weeks'--is indicated to contain 10 cycles of 49 years and 7 cycles of 70 years). In the ultimate determination of the epoch of the cited cycle of 490 years, it is necessary that both chronologies be constructed (or that of the 49-year cycle in addition to that of the 70-year cycle). If it is assumed--based upon the previously presented analysis--that the once reckoned cycle of 490 years was renewed in the year 526 BCE--and was again renewed 490 years later (in the year 36 BCE)--then the following years are all recognizable as corresponding with the epoch of a 49th year: 1. 478 BCE; 2. 429 BCE; 3. 380 BCE; 4. 331 BCE; 5. 282 BCE; 6. 233 BCE; 7. 184 BCE; 8. 135 BCE; 9. 86 BCE; and 10. 37 BCE. It is here significant that--throughout the cited 490-year time range--the epoch of an intervening 49th year can seemingly be recited from the writings of the priest-historian Josephus. In Book 11 of* ***'Antiquities of the Jews'*** *(in chapter 8 and verse 6), Josephus refers to the epoch of an intervening 49th year--as follows: "... they [the Samaritans] petitioned that he [King Alexander] would remit the tribute of the 'hebdomatikou' year to them because they did not sow thereon... ". (Note that Josephus' reference to a 'hebdomatikou' year is here rare and very unusual). An analysis of when this special year did occur reveals that the respective 'hebdomatikou' year--or the year when Alexander assumed control of Judea in 331-330 BCE--would have corresponded with both a Sabbatic year and with a 49th year. Thus, the limits of the cited 490-year cycle (from 526 to 37 BCE) is even more firmly established on the basis of the Josephus' record. It seems rather probable that a calendar cycle of 49 years was continuously tracked throughout the Second-Temple Era. The year 331-330 BCE as well as the year 37-36 BCE appear to have both corresponded with the epoch of a 49th year. (The year 37-36 BCE appears to have had the double significance of corresponding with the epoch a 490th year).*

- JERUSALEM'S EVIL RULER -

It was in this respective year (37-36 BCE, or the 490th year) that Herod captured Jerusalem and was declared to be king (as previously cited). Thus, it is significant to a research of Second-Temple history that the year 37 BCE (the year when King Herod ascended to the throne of Jerusalem) coincided with a great-cycle conjunction of both cycles (of 70 years and of 49 years).

Josephus wrote that the inhabitants of Jerusalem were seemingly aware of the prophetic significance of 37-36 BCE (the epoch of a full calendar cycle of 490 years)--as follows:

> *"Now the Jews that were enclosed within the walls of the city fought against Herod with great alacrity and zeal (for the whole nation was gathered together); they also gave out many prophecies about the temple, and many things agreeable to the people, as if God would deliver them out of the dangers they were in ... this happened to be a Sabbatic year [or literally, a 'hebdomatikon' year]" (Antiquities, 14:16:2).*

It seems that Jerusalem was under siege in that respective 490th year. At this time, the inhabitants of the city were expecting a miraculous deliverance. Unfortunately for them, Herod got control of the city and was declared king of Judea. (It is of interest that after this time the new King Herod was believed by some segments of the Jewish populous to be the Messiah).

> *Because Herod captured the city of Jerusalem in the 490th year, he was thereafter believed by some to be the expected Christ (hence the origin of the Herodians). While Herod did capture and rule over Jerusalem--right at the 490-year epoch--it wasn't until after 62 more years that the prophecy concerning the Messiah could have been fulfilled.*

In the context of ancient history, it would seem that Herod did fulfill the role of corresponding to the prophetic evil ruler--whose armies (or whose Roman legions) eventually did destroy the Temple system.

- RESURRECTION PROPHECY -

Some of the prophecies that surrounded disturbances of the Temple system were fully electric in predicting that the dead would eventually be raised to life again:

> *"... thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel, Chapter 12:1-3).*

These remarkable prophecies surrounding a great-calendar cycle of 490 years tend to explain exactly why Jesus was ultimately so universally accepted as the Christ, or as the Messiah. He happened to be on the scene--and was crucified--right in the very narrow window of time as was long-before predicted. The New Testament accounts also insist that Jesus was raised from the dead.

In Josephus' history of the Jews (written c. 93 CE), while discussing the time when Pontius Pilate governed Judea, it is most unusual that he declared Jesus to be the expected Messiah--as follows:

> *"About this time there lived Jesus, a wise man, if indeed one ought to call him a man. For he was one who performed surprising deeds and was a teacher of such people as accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. And when, upon the accusation of the principal men among us, Pilate had condemned him to a cross, those who had first come to love him did not cease. He appeared to them spending a third day restored to life, for the prophets of God had foretold these things and a thousand other marvels about him. And the tribe of the Christians, so called after him, has still to this day not disappeared." (Jewish Antiquities, 18, 3:3, based on the translation of Louis H. Feldman, The Loeb Classical Library.)*

- 490 YEARS IN MODERN TIMES -

Certain astronomer-priests of the ancient past were keen to track current events and to predict the future in long cycles of 490 years. This is especially manifested in a passage from Scroll 4Q180--as follows:

> *"... concerning the ages made by God, all the eras for the accomplishment of all the events, past and future. Before ever He made them, He determined... era by era. And it was the order... from Noah to Abraham until the birth of Isaac; ten weeks of years [= 490 years]" (my paraphrase of Scroll 4Q180).*

So, the 490-year count that appears in Daniel, Chapter 9, would have been no surprise to Temple adherents from so long ago. This respective calendar of weeks was simply predicated up a track of both 49-year cycles and 70-year cycles. Of significance here is that both cycles inherently time out together every 490 years. (Note that 10 cycles of 49 years is equal to 490 years, and 7 cycles of 70 years is also equal to 490 years).

This respective calendar of weeks, if explored on beyond 37-36 BCE, makes it manifest that a cycle of 490 years inherently renewed again in the year 454-455 CE, and the cycle renewed again in 944-945 CE, and renewed again in 1434-1435 CE; and yet again within the Twentieth Century (in spring or autumn of the year 1924-1925). Throughout all of these 490-year time segments there has not yet been one cycle during which world rule has been established from Jerusalem.

So, will prophesied world rule under a Messiah finally come to pass? Will significant bible prophecies come about in pace with the same 490-year calendar that dated the Temple's destruction?

> Note that it was the year 1925 that last defined the very beginning of a NEW cycle of 490-years. This respective year then represents the very 1st year of a 70-year set, and this respective year also represents the very 1st year of a 49-year set.

Many of the events that were foretold in the Bible can ultimately be recognized to have fulfillment in these modern times (and within the respective 70-year sets that first renewed in 1925 CE).

In example, it was in this first set of 70 years that the modern State of Israel was established. Furthermore, it was within this same 70-year set that the Jews gained control of the city of Jerusalem. (Note that both of these events were long ago prophesied in the Bible).

> In addition to the establishment of the State of Israel within this respective set of 70 years, it seems significant that Earth's inhabitants experienced the horrors of 'nation warring against nation' during World War 2. Furthermore, it was within this 70-year set

that atomic and hydrogen weapons of mass destruction were developed by the nations (and stockpiled around the world).

In further example of the modern fulfillment of Bible prophesy, there can be no debate that--throughout the 20th and 21st centuries--'knowledge has been increased'. Furthermore, in these times, we can travel around the world (and we take the availability of high-speed transportation for granted).

The 70-year count that followed 1925 inherently renewed in the year 1995 (as cited). Of interest here is that 35 years on beyond the renewal of 1995 reaches out ahead to the year 2030 (which is halfway into this current 70-year set). The upcoming year of 2030 CE (halfway in a 70-year set) could then represent a very pivotal year in terms of fulfilling Bible prophecy (as is further shown below).

Year Date	Corresponding 70-Year Chronology
1924-1925 CE	The modern renewal of 490 years
	... Worldwide banking systems crash
	... World War 2 is fought
	... The State of Israel established
	... Jews gain control of Jerusalem
	... Atomic/Hydrogen weapons invented
1994-1995 CE	The second 70-year set begins
	... Internet available worldwide
	... Middle East conflicts abound
	... Russia wars against Europe
	... USA wars against Iran
2029-2030 CE	... A prophetic event will occur ???
	['in the middle of 70 years']

Of interest about possible future events is that the stage is now set in the Middle East for the establishment of a new Temple (a Third Temple). In fact certain Jewish organizations are currently planning and making provisions to resume sacrifices on Temple Mount.

- END OF TIME PROPHECIES -

Four decades before 70 CE, Jesus long ago prophesied that the Second Temple would be destroyed. This remarkable prophecy is written down in Chapter 21 of the book of Luke--as follows:

> "[The Temple was then] . . . adorned with goodly stones and gifts, he [Jesus] said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, UNTIL the times of the Gentiles be fulfilled . . ."

In the context of relaying this remarkable prophecy, Jesus predicted that--following the Temple's destruction--the Jews would be 'led away captive into all nations'. This period of exile would eventually be ended when 'the times of the Gentiles' were finally fulfilled.

So, Jesus was clear in predicting a time when foreign rule over Jerusalem was finally ended. In association with the time when this would come about, Jesus prophesied the coming of a "Son of man" appearing "in a cloud with power and great glory":

> *"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (ibid)*

The prophecies of Chapters 2, 7, and 9 in the book Daniel do likewise predict everlasting world rule will ultimately be established at Jerusalem. However, before the arrival of a new world order, Bible prophecies warn of the coming of false prophets, false Christs, and the end time appearing of a 'man of sin'. So while the Bible predicts some very rough times ahead there is also the prediction and promise of an everlasting rule under the glorified Messiah.

> *"Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."* (prophecy recorded in Luke Chapter 21, KJV).

- SUMMARY -

The Angel Gabriel predicted the overthrow of Jerusalem (and the Temple) would come about in the year 70 CE. Of significance here is that the fulfillment of this remarkable prophecy is recognizable within the context of a calendar of '70 sets of 7' (or 490 years).

> Note the cited cycle of 490 years inherently renewed in the years 37-36 BCE, 454-455 CE, 944-945 CE, 1434-1435 CE; and yet again within the Twentieth Century (in spring or autumn of the 1924-1925 CE). Throughout all of these 490-year time cycles there was not one revolution in which prophesied world rule from Jerusalem came about.

So is Gabriel's prophetic calendar of '7 sets' now pointing to future fulfillment of important end time events? If the answer of this question is 'yes', it is then significant that this respective 'weeks calendar' inherently renewed in the year 1925 (as cited).

Perhaps the most major prophetic event that came to pass within the 70-year cycle that straddled between 1925 and 1995 CE was--for the first time in centuries--the city of Jerusalem came back under Jewish rule.

The next set of 70-years that renewed in the year 1995 straddles a timespan that extends for yet many years ahead. This span of years seems predestined to possibly contain a significant event to occur in the year 2030 CE. (Take note that this year is 35 years into the 70-year cycle).

The most notable of all Bible prophesies (also yet to be fulfilled) is the prediction of a glorified Messiah who will come to establish world rule under the 'Kingdom of God'. So, can it be that the eventual establishment of God's Rule will come about within the context of the very SAME calendar that was long ago referenced by the Angel Gabriel?

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