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**Statement of belief: *“Sanctify them through thy truth: thy word is truth.”* (John 17:17 KJV)**

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**New Meaning in Familiar Texts**

 “As soon as the seeker for truth opens the Bible to read the utterances of God with reverence, possessing an earnest desire to know "what saith the Lord," light and grace will be given him, and he will see wondrous things out of God's law. He will not regard the law of Jehovah as a yoke of bondage, but as the gracious commands of One who is all-wise and full of compassion. He will make haste to fulfill His requirements. **Great truths which have been neglected and unappreciated for ages, will be revealed by the Spirit of God, and new meaning will flash out of familiar texts. Every page will be illuminated by the Spirit of truth.** The Bible is not sealed but unsealed. The most precious truths are revealed; the living oracles are heard by wondering ears, and the consciences of men are aroused into action.” --TSS 30. {CSW 34.3}

 “I have seen that the 1843 chart was directed by **the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; **that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.”** ({EW 74.1} The entire paragraph is quoted [below](#EGWRe1843ChartParagraph)!)

**Daniel 9:24-27 = 490 Years or What?**

**“Seventy weeks” in Terms of a Literal Day Fulfillment**

**Click on** [**this link**](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CDaniel9vs490years.htm) **for more re these “seventy week” prophecies:**

Fulfillments harmonizing with the within revised chronology of the 1st centuries:

Updated 490 year prophecy fulfillments.

Updated application of Daniel 8:14 and the 2300 Evenings and Mornings.

A review of the prior understanding of the 1260 years.

**What should God’s People Study and Learn at the End of 2300 Years?**

**Are We Missing Something Important Until Now?!**

**Alternative applications consistent with the**

[**Friday, Aviv 17, 18 CE crucifixion**](http://adamoh.org/TreeOfLife.lan.io/NTCh/AFewHelpfulQuestions.htm)

**Abstract:**

 As Seventh-day Adventists we have been greatly blessed with many things in consequence of paying attention to God’s exact reckoning of time re the 7th Day Sabbath. In so doing, there have been many steps of learning and many steps to go in applying that which has been learned. Sometimes things have initially been incompletely or incorrectly understood. Sometimes there has been some things that has had to be unlearned before further steps in the path to the full truth can be accomplished.

 One such valuable lesson of growth on our way as a People towards God’s Kingdom took place some ten years after the Seventh day Sabbath was first implemented by our pioneers shortly after the great disappointment of October 22, 1844. There was some unlearning to do, some habits to change, and some traditions to correct in order to stay close to the light provided thus far along our path. At the time the Sabbath had been kept from 6 PM to 6 PM for ten years by the Sabbath believers. After about ten years some of our pioneers began waking up to the realization that the bible was teaching, not 6 PM to 6 PM continually throughout the year, but sunset to sunset always. As is usually true, the ones least receptive to the change were the ones most entrenched in teaching the former traditions. Thus it should come as no surprise that our most stounch pioneers and leaders, Joseph Bates and Ellen G. White, were the ones last to accept this new light. Yet, upon prompt and in depth study of the Scriptures they too soon realized and accepted that which was obviously God’s light shining forth from the Holy Scriptures. In a vision Ellen White was told: “***[Said the angel](http://adamoh.org/TreeOfLife.lan.io/NTCh/EGW/ReNewLight.htm%22%20%5Cl%20%22SaidTheAngel): "Take the Word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find***..." ” {[1BIO 324.3](http://www.whiteestate.org/search/search.asp)}

 In her book Counsels on Sabbath School Work, Ellen White, is emphasizing and encouraging us to study our bibles such that we will discover ever more light in previously familiar passages:

 “**Great truths which have been neglected and unappreciated for ages, will be revealed by the Spirit of God, and new meaning will flash out of familiar texts. Every page will be illuminated by the Spirit of truth.**” {CSW 34.3}

 In the context of that passage most important and valuable counsel is given regarding how we may each and together most effectively relate to new discoveries such that we may retain the real values while not being deceived by subtle errors and devious teachings leading us astray.

 After being guided by the Lord of Hosts step by step and day by day through many years of what the Scriptures have to teach us regarding God’s reckoning of time in both the Old and the New Testament I have been blessed with a number of “**great truths which have been neglected and unappreciated for ages...**” But, is anyone else interested in the light shed upon our paths by these discoveries? Sometimes I feel as lonely as did Elijah once, before the Lord made clear to him that there were seven thousand others beside him...

 My time related discoveries in the New Testament began with the events surrounding the crucifixion. Eventually, as it seems, under God’s continual guidance I’ve been able to date the greater part of the events recorded in the New Testament as well as the time of authorship for most of the epistles as well as the gospels. One of the mixed blessings of this “new” light from the “Ancient of days” seems to indicate that our prior assumptions regarding Yeshua/Jesus being baptized in 27 AD and crucified in 31 AD does not hold up to greater light and the events as they really happened in time. It follows that some details re our favorite Seventh-day Adventist interpretation of Daniel’s prophecies, the 490 years of Daniel chapter 9 and the 2300 evenings and mornings, seems to be misapplied or misunderstood. But are we, anyone and all, willing to accept our errors such that we may become receptive to the real and most important alternative messages intended for us by our Creator? It is my prayer and my conviction that the Lord still has His seven thousand willing servants who are willing to be willing to learn and to do in accord with the instructions of His still small voice.

 What all is in those words of prophetic utterance given to Daniel in chapter 9:24-27? I have no doubt but that there is more than that which I am presently seeing as God keeps on adding more light almost daily to that which He has showed me already, but I am willing to share of the rays of light that keep coming my way. And yes, I have found what seems to me to be more than satisfacory alternative exact interpretations in real time of those “seventy weeks,” of those “seven weeks and threescore and two weeks,” of the “one week: and in the midst of the week,” and of the “two thousand and three hundred days:”

**Considerations re the Hebrew words interpreted as 490 years:**

**Re the beginning of the “seventy weeks” and re the date of, and other details, surrounding Cyrus’ decree:**

**Given this:**

1. My findings that Cyrus’ 1st year of reign is reckoned from the beginning of the biblical year beginning Tishri [22](http://adamoh.org/TreeOfLife.lan.io/IFoundMannah/EndOfTheYear.htm), 534 BCE, slightly more than three months after the fall of Babylon on Tammuz 16 [summer solstice day, June 21,] 534 BCE (sic! – Not Tishri 16 [Oct 13,] 539 BCE!;) also
2. That another king, Cyaxares/Darius the Mede, under whom Cyrus served as chief Commander and General of the army, died on or shortly before Adar 28, 533 BCE; and
3. That Cyrus’ decree re Jerusalem, its Temple, and its People, was issued in Cyrus’ 1st year of reign.

**I see this:**

 I find some most interesting correlations between this last date, Adar 28, 533 BCE and the dated messages from the Lord as given by the prophets Haggai and Zechariah as also referenced in Ezra 5:1. In fact, I find that **the number of literal days** between those dates **exactly match** the numbers given by the angel in Daniel 9:25: “Seven weeks, and threescore and two weeks…” But what do the corresponding Hebrew words really point to? How are they to be most accurately understood? May we find an application fitting all available facts in real life?

**A little about the key actors on the scene and the key events:**

 Realizing that Cyrus and and his uncle, Darius the Mede, were both involved in the fall of Babylon, Cyrus from behind the front lines as General of the joint Medo-Persian army under Darius, king of Media, who was the one chiefly responsible though staying behind to protect the home land during the actions against Babylon in the 1st year of Darius, I realize why Daniel is giving precedence to Darius the Mede so long as Darius was still alive and still the king in charge, and only later to Cyrus after the kingdom of Media was transferred to Cyrus as a dowry no later than Av 5, 534 BCE. Upon closely studying the SDA Bible Commentary, Vol. 9, I found it interesting to note that a certain king apparently died on, or shortly before, Adar 28, 533 BCE:

 “In the month... of the king died. From the twenty-eighth day of the month Adar to the third day of the month Nisan there was weeping in the land Akkad... All the people prostrated their heads."

(SDA Bible Student's Sourcebook [i.e. SDA Bible Commentary,] Vol. 9, p. 305; Source: Raymond Philip Dougherty, Nabonidus and Belshazzar, (Yale Oriental Series Researches, Vol. 15. New Haven, Conn.: Yale University Press, 1929), pp. 168-173.)

A more complete version of the above quote from another source:

 “This brings us back to the tablet containing the annals of the reign of Nabonidus. After the eleventh year we know not what took place, for the tablet is broken, and we are at a loss for details until **the seventeenth year** of the reign of Nabonidus, of which year the tablet gives us information. The period of the inertness of Nabonidus appears to be over; the gods were brought forth and sacrifices were made, all the images of the gods they could find were taken in procession around Babylon, and only those of Borsippa, Cutha, and Sippara were allowed to remain in their places. The tablet of annals gives the following account of **this year:-**



“TERRA-COTTA CYLINDER CONTAINING THE HISTORY OF THE CAPTURE OF BABYLON BY CYRUS THE GREAT, KING OF PERSIA.

“ACCOUNT OF THE CAPTURE OF BABYLON.

“At the end of the month **Elul** (August) the gods of Akkad, who were above the atmosphere, came down to Babylon. The gods of Borsippa, Cutha, and Sippara came not down. In the Month **Tammuz** (June) Cyrus made battle in Rutum against . . . . of the river Nizallat. The men of Akkad made a revolt. The soldiers took Sippara on the 14th day without fighting, and Nabonidus fled away. On the 16th day Gobryas, the governor of Gutium, and the army of Cyrus came to Babylon without any opposition. Afterwards having bound Nabonidus, he took him to Babylon. At the end of the month Tammuz the rebels of Gutium closed the gates of E-sagili; but neither in that temple nor any other temples of the country was there found a weapon for its defence. In the month **Marchesvan** (October), the 3rd day, Cyrus came to Babylon, the roads were dark before him. He made peace to the city and promised peace to all Babylon. Cyrus appointed Gobryas to be governor in Babylon together with others. From the month **Kislev** (November) to the month **Adar** (February) they brought back to their shrines the gods of Akkad, whom Nabonidus had sent down to Babylon. In the month of Marchesvan (October) the dark, the 11th day, Gobryas . . . . and the king ([~~Nabonidus~~](#NabonidusExKingConqueredAndImprisoned)) died. From the 27th of the month Adar (February) to the 3rd day of the month Nisan (March) there was weeping in Akkad. All the people were free from their chief. On the 4th day Cambyses, the son of Cyrus, in the Temple of the Sceptre of the World, established a festival.”

(Ernest Alfred Wallis Budge, [Babylonian Life and History](http://books.google.com/books?id=OM8_AkOw_fAC&pg=PA82&lpg=PA82&dq=%22%22brings+us+back+to+the+tablet+containing+the+annals+of+the+reign+of+Nabonidus&source=bl&ots=W4enH_rL5w&sig=q08BPJAEz6zUx1wtQShGIykuZWc&hl=sv&ei=7m6cSeWMOcOi-gag3qDiBA&sa=X&oi=book_resul), p. 82; also at [this link](http://www.archive.org/stream/babylonianlifean000375mbp/babylonianlifean000375mbp_djvu.txt).)

 [**ToL’s comment:** Which *Babylonian* year is “[**this year**](#ThisYear)…?” Was [**"the seventeenth year"**](#TheSeventeenthYear) the year of the above referenced “[**Elul**](#Elul)” or was it the year of the subsequent “[**Tammuz**](#Tammuz)**, Marchesvan, Kislev and Adar**?” Evidently it was the first, since I’ve found that Babylon fell in Nabonidus’ 18th year. That is, as evidenced by the Clay tablet dated in the 9th month of Nabonidus' 17th year (BM 74951,) which 9th month obviously preceded the 4th month, Tammuz, of the 18th and last year of Nabonidus! And did Babylon fall on the 16th day of “Tammuz” or on the 16th day of a presumed Tishri prior to “the month Marchesvan, the 3rd day”? Or is the Tishri 16 date yet another presumption suggested by [too much trust](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CPtolemysCanonAndAlmagestQuestioned.htm) being placed upon the accuracy of Ptolemy’s Canon of the Kings and perhaps also on the common presumption that the year began on Tishri 1 rather than on [Tishri 22](http://adamoh.org/TreeOfLife.lan.io/IFoundMannah/EndOfTheYear.htm)?!:]

 [Who](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CDariusTheMedianWhoWasHe.htm) was this king that died? Indeed, who could he be other than Darius the Mede, who is known to have died not long after the fall of Babylon? And isn’t it true that Cyrus at the time of the fall of Babylon is being identified not as a king, though he was the son of the king of Persia, but as a commander and general?! Under whom if not under Darius the Mede, who was most certainly Cyaxares?! Why would [public weeping](%22%20%5Cl%20%22WeepingInAkkad) be decreed over a conquered and imprisoned Nabonidus? That would make no sense!

 When exactly did Cyrus issue his 1st year of reign decree to rebuild Jerusalem? Is there an indication in Daniel’s choice of references that Cyrus’ decree was being issued only after Darius the Mede had succumbed? Why, certainly we have found an answer in the fact that Cyrus was not reckoned as king until after receiving the dowry (no later than Av 5, 534 BCE) from “the king... [that] died...” shortly thereafter. It follows that Cyrus’ 1st *Scriptural* year of reign began Tishri 22, 534 BCE, i.e. shortly after the fall of Babylon, after Cyrus’ wedding, and after Cyrus’ receiving all of Media as a dowry from Cyaxares aka. Darius the Mede.

**Looking closely at the dates given in the Scriptures:**

 Having considered some of the above things I decided to take another look at the actual Hebrew words of Daniel 9:25, “Seven weeks, and threescore and two weeks…” I realized, or so I believe, that those words may equally well or better be translated “Seven seventies and sixty seventies and two...” How many is that? And how many of what? To begin with I decided to simply do that math: 7x70 + 60x70 + 2 = 4692 or else 7x70 + 62x70 = 4830. Well, obviously if those numbers are years they would point to a time still far into the future and to me that would not seem to be consistent with the prophecies given in Daniel 2 and elsewhere. But, what if those numbers were merely days? How many years is that? Again I did the math and found that that’s the number of days in approximately thirteen years. What, if anything, happened about 13 years after Cyrus’ decree, or lacking an exact date for that decree, using Adar 28, 533 BCE, the initial day of mourning the king that died? Well, after having first carefully studied the chronology of the kings and rulers of that time period in history I realized that that was about the time of the 2nd year of reign of Darius, king of Persia, a different Darius than Darius the Mede of the book of Daniel. But, what dates exactly would I arrive at if I added 4692 or 4830 days to the Julian Day associated with Adar 28, 533 BCE when apparently Cyrus succeeded Darius the Mede? Finding and testing [a reliable Julian Day calculator](http://www.nr.com/julian.html) for that time period I was amazed to find several exact hits as follows:

**Re 4830 days [(7 x 70) + (62 x 70) = 4830,]**

**re 4692 days [(7 x 70) + (60 x 70) + 2 = 4692,] and**

**re 470 days [7 x 70 = 490:]**

1. Adar 28, 533 BCE = Beginning at sunset **Tue Feb 24**, 533 BCE (Julian Day 1526799:)
	1. +4830 days = The day beginning at sunset Tue May 16 [**Zif** or Sivan 14 or 15], 520 BCE;
	2. +4692 days = The day beginning at sunset Thu Dec 29 [**24th** or 25th **day** **of the** **9th** or 10th **moon**], 521 BCE;) -4900 (or -208 from Adar 28, 533 BCE) = Thu Jul 31, 534 BCE (JD 1526591) = Tammuz (or Av) 27, 534 BCE.
	3. +490 days = The day beginning at sunset Tue June 28 [(**Zif** or) Sivan or Tammuz 15 or 16,] 532 BCE;

or Wed Feb 25, 533 BCE;

1. or else beginning at **sunset Wed Mar 24**, 533 BCE (Julian Day 1526828:)
	1. +4830 days = The day beginning at sunset Wed Jun 14 [14th day of 3rd or 4th moon,] 520 BCE;
	2. +4692 days = The day beginning at sunset Fri Jan 27 [**24th** or 25th **day** **of the** 10th or **11th moon,**] 520 BCE;)
	3. +490 days = The day beginning at sunset Wed Jul 27 [(Sivan or)Tammuz or Av 15 or 16,] 532 BCE;

or Thu Mar 25, 533 BCE (a leap year).

 Now, consider carefully the dates in **blue font** above, i.e. **the 24th day of the 9th moon** and **the 24th day of the 11th moon**, both of which are found within the 2nd year of Darius, king of Persia! What happened on those days?

 Consider the thrice reiterated date of Haggai 2:10, 18, 20! The date thus repeated is **the 24th day of the 9th month in Darius’ 2nd year of reign**, is it not? By the way, notice that the Day of Dedication, one of the annual feasts in Jerusalem, is Kislev (the 9th Month,) 25! Apparently the dedication of the 2nd Temple took place on the day following the laying of the foundation of the Temple. Notice too that this original day of Dedication was a 7th Day Sabbath! ([Yeshua honored](http://adamoh.org/TreeOfLife.lan.io/NTCh/AdditionalDatedNewTestamentEvents.htm%22%20%5Cl%20%22YeshuaAtTheFeastOfDedication) this day by traveling to Jerusalem for that occasion.)

 Next, consider Zechariah 1:7! The date there referenced is **the 24th day of the 11th month in Darius’ 2nd year of reign**, is it not?

 Third, consider the month specified in Ezra 3:8! It is **Zif, the 2nd month** in Cyrus’ 2nd year, is it not? That was when the foundation of the 2nd temple was originally laid following the decree of Cyrus to rebuild Jerusalem. Thus this was an important anniversary to remember for Ezra and those returning with him to Jerusalem in Artaxerxes’ (I or II? – Cf. SDA Bible Commentary, Vol. 3, pp. 369-37! More...) 7th year of reign, for Nehemiah and for those that came with him in Artaxerxes’ 20th year of reign as well as for those arriving in Darius’ 2nd year of reign. (Cf. re Solomon’s temple: 2 Chr. 3:2 and 1 Kings 6:1.) As you can see, that second month (**Zif**) in Darius’ 2nd year is also pointed to by the above math based upon [Daniel 9:25](#Daniel9v25vs7weeksAnd60weeksPlus2weeks), is it not?

 Using the same beginning date above ([Tue Feb 24, 533 BCE](#TueFeb24in533BCE)) and adding 7 x 70 = 490 days I arrive in [the 2nd month](#Zif532BCE) (**Zif**) only if it is an extremely late spring and aviv (first aviv found later than April 14, 532 BCE.) But, perhaps such a situation too may be easily accounted for when considering that these were the first people returning to Jerusalem following the 70 years of captivity in Babylon and that these people may not have known where to look for the earliest aviv and may even have forgotten exactly what to look for when searching for the first aviv of the year, or isn’t that quite possible? Nevertheless, if that conjecture of mine is true, is it possible that such delayed recognition of an important event in God’s calendar could be a factor in further delaying the ultimate finishing of the building of the Temple, i.e. from Cyrus’ reign until Darius’ 6th year of reign? Any delay could have such an effect, could it not!? In fact, if the objective was to lay the foundation of the 2nd temple on Zif 2, as did Solomon (cf. 2 Chr. 3:2,) then the foundation may have been laid by Zerubbabel and Jeshua on the day beginning at sunset (Thu Apr 15 or) Fri Apr 16, 532 BCE rather than 73 or 74 days later (on the day beginning at sunset Tue June 28, 532 BCE.) If they had really been on top of the situation, perhaps they could have laid the foundation even as early as the year before, i.e. on Zif 2, 533 BCE [on the day beginning (Mar 28 or) Mon Apr 26, 533 BCE,] but that would have allowed them only (33 or) 62 days from Adar 28, but consider also this important link! Re the delay cf. also Ezra 1:5; 2:68-69; 3:1-4, 8. [Notice also where the cutoff and [the beginning of the new year](http://adamoh.org/TreeOfLife.lan.io/IFoundMannah/EndOfTheYear.htm) is placed: First “the Feast of Tabernacles” (v. 4) and “the first day of the seventh month” (v. 6) and only after both of those “the second year” (v. 8.)]

 Fourth, consider Ezra 5:1-2 and the importance attributed to Haggai and Zechariah by Ezra in the building of the temple at Jerusalem.

 So, could it be that this constitutes part fulfillment of the the prophecy given in Daniel 9:24-27? What are the events referenced by the context?

**More re the Hebrew numbers:**

 Daniel 9:24 (KJV) is using the words “seventy weeks.” However, I believe the corresponding Hebrew words are perhaps more accurately translated “seventy seventies” or 70 x 70 = 4900, though “seventy sevens” may also seem grammatically correct if one considers the Hebrew word, “seven,” twice repeated in the plural format, i.e. “sevens sevens.” Typically though, when a numerical word, such as 2, 3, 4, 5, 6, 7, etc. is given in the plural it is giving reference to its tenth multiple, i.e. 20, 30, 40, 50, 60, 70, etc.. Considering the fact that this 24th verse is referencing 70 of these 70ies it certainly makes sense to add the “seven (7) 70ies” and the “sixty-two (62) 70ies” (or else “sixty 70ies and two”) referenced in verse 25 regardless which translation (i.e. “sevens” [or “weeks”] or “70”) one prefers.

 But, is it days or years? The Hebrew original does not seem to provide us with any specie, i.e. beyond the number seven in the plural format, which usually means seventy. Thus it may seem that it may be applied to either or both, doesn’t it?

 Let’s now consider Daniel 9:27! First the Hebrew words translated “one week” and “in the midst of the week:”

 “One week” should probably be translated “the first week,” “week one,” or “the first seven,” i.e. not a reference to the last week at the end of 7+62=69 “weeks” or “70ies.”

**Re the “one week” and its positioning in time:**

What happened during the first seven days of the above intervals of time, i.e. the first 7 days of 4692 days etc.?:

 “From the twenty-eighth day of the month Adar to the third day of the month Nisan there was weeping in the land Akkad... All the people prostrated their heads...” (cf. [above](%22%20%5Cl%20%22TheKingDied))

 “In the month of Marchesvan (October) the dark, the 11th day, Gobryas .... and the king… died. From the 27th of the month Adar (February) to the 3rd day of the month Nisan (March) there was weeping in Akkad. All the people were free from their chief. On the 4th day Cambyses, the son of Cyrus, in the Temple of the Sceptre of the-World, established a festival.” (cf. [above](%22%20%5Cl%20%22TheKingDiedOnAdar27th).)

 Thus if the king died on Adar 27, then counting Adar 27 as the accession day, then 28, 29, 30, 1, 2, 3, 4, i.e. including Nisan 4, (or else the 27th as the first of seven days of “weeping,” 27, 28, 29, 30, 1, 2, 3) then we have exactly seven days for that event (of sadness, weeping, and prostration) at the beginning of (7+60)\*70+2=4692 days etc., don’t we? However, notice that, although a 30th day for that lunar month is indeed most likely, both those alternatives suffer from requiring the inclusion of either the accession day or else Cambyses’ festival in the seven day count. This does not seem to be a perfect fit, does it!? As we shall see [below](%22%20%5Cl%20%22AdarIDay28NotAdarII) the correct option is most likely that the king died before Adar I 28, there was mourning from then through all of Adar II and even through Nisan 3. What event then would be reflected by these words of Daniel 9:27?:

“And he shall confirm the covenant with many **for one week**…” Daniel 9:27 (KJV)

or

“And he shall confirm the covenant with many **during week one**...” Daniel 9:27 (TLT)

 And at what point in time exactly did this event begin? Wasn’t it in the middle of the week, i.e. on the 4th and middle Day of the week, beginning at sunset **Tue Feb 24 (Adar 28,)** 533 BCE or else at sunset Tue Mar 23 (Adar 27,) 533 BCE. As we shall see [below](%22%20%5Cl%20%22AdarIDay28NotAdarII) the the Tue Mar 23 (Adar 27) option is obviated by Daniel’s words “in the midst of the week” (Dan. 9:27.)

 What remains then is that the words “during week one,” or perhaps even better “during *the* first seven *days*,” simply are a reference to the first seven days of the 70 x 70 = 4,900 days, i.e. beginning with Adar I 28, 533 BCE [i.e. the day beginning at sunset Tue Feb 24, 533 BCE.]

**Re the events associated with those “weeks” by Daniel:**

Are these words of Daniel 9:27 reflecting the above event, i.e. that which happened at the end of Adar, 533 BCE?:

Daniel 9:27: ***In the midst of the week*** he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate…

 Could those words point to Cyrus’ decree to cease the sacrifice inherent in the years of Babylonian captivity? I believe we may confirm that as follows:

**Identifying the exact date of Cyrus’ decree to rebuild the temple in Jerusalem:**

 Notice that Daniel chapter 9 is dated, not in the name of Cyrus’ reign, but in the name of Darius, the seed of the Medes, ***king of the Chaldeans***!:

“In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans;” Daniel 9:1

 But, remember, Darius did not become king of Babylon and king of the Chaldeans until after Babylon was captured, i.e. not until Tammuz 16, 534 BCE. If he died on or before Adar I 28, 533 BCE, then Daniel’s experience as recorded in chapter 9 of Daniel must certainly be dated between those dates.

 Also, let’s not forget that Cyrus was given the kingdom of Media as a dowry at his wedding no later than Av 5, 534 BCE, a fact which could mean that Darius had stepped down from his position of king from that point of time. Yet, it may very well mean that, given also what we know from Xenophon re their mutual trust and respect for one another, the two of them chose to reign jointly. Nevertheless, we do not know for certain the exact location of Daniel at this time (that is, were it not for these words of Josephus:)…

“When Babylon was taken by Darius, and when he, with his kinsman Cyrus, had put an end to the dominion of the Babylonians, he was sixty-two years old. He was the son of Astyages, and had another name among the Greeks. Moreover, he took Daniel the prophet, and carried him with him into Media, and honored him very greatly, and kept him with him; for he was one of the three presidents…” (Josephus, Antiquities of the Jews, Book X:11:4.)

Beyond that we obviously know that he was in Babylon in the night of Babylon’s fall and at the Feast of Belshazzar (Dan. 5:11-13,) and the events recorded in in Daniel 9 more than likely took place very shortly following Babylon’s fall, i.e. as evidenced by at least three facts:

1. Darius is referred to as “king over the realm of the Chaldeans” (Dan. 9:1;)
2. Daniel is referring to an occasion when he was “fasting, and [in] sackcloth, and ashes” (Dan. 9:3.) Between Tammuz 16 (Babylon’s fall) and Tishri 21 (the end of Darius’ 1st Scriptural year of reign) the only time when, as a matter of routine, Daniel would be expected to “fast” within that window of time is on the Day of At-One-Meant, Tishri 10, 534 BCE; and
3. Daniel may well have been distanced from Cyrus and Darius a the time of Daniel 9 and not known of Cyrus’ present status, because Cyrus and Darius were both absent from Babylon from immediately after Babylon’s fall and until:

“In the month **Marchesvan** (October), the 3rd day, Cyrus came to Babylon...”

 (Cyrus’ [terra-cotta](#CyrusReturnToBabylonFromHisWeddingDated) History of the Capture of Babylon)

 Now, consider this very carefully! Given that the decree of Cyrus was issued in the 1st year of Cyrus, which Scripture year of reign began Tishri 22, 534 BCE, we may narrow this window of time even further, for consider these verses:

**Dan 9:3 KJV:** “And I set my face unto the Lord God, to seek by prayer and ***supplications***, with fasting, ***and sackcloth, and ashes***: “

**Dan 9:23 KJV:** “***At the beginning of thy supplications the commandment came forth***, and I am come to shew *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision.”

**Dan 9:25 KJV:** “Know therefore and understand, *that* ***from the going forth of the commandment*** to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.“

 When, between Tishri 22 and the end of the subsequent Adar (I & II) would Daniel have a specific reason for mourning or for fasting? There was no Scriptural feast between those dates for the events of Esther, Mordecai and Ahasuerus were yet an event of future time. Thus, the only reason I can see for Daniel to “fast” and for putting himself in “sackcloth, and ashes” at that time would be the death of the king of the Medes. But Darius, as we have seen, died in his 2nd Scriptural year of reign. The corresponding Scriptural calender year, even through Tishri 21, 533 BCE, would be named the 2nd year of Darius, king of the Medes, though also, following Darius death, the same calendar year would normally be called “the beginning of the reign of...” his successor, i.e. provided the beginning of the reign of his successor was indeed based upon the death of his predecessor and not upon another event such as was indeed the case with Cyrus, who received the kingdom as a dowry no later than on Av 5, 534 BCE. It follows that “the commandment” referenced in Daniel 9:23, albeit apparently the foundation for Cyrus’ decree, was not Cyrus’ decree, and was not issued in said window of time between Tishri 22, 534 BCE and Adar 28, 533 BCE, but “came forth” before Tishri 22, 534 BCE.

 Nevertheless the “***the commandment***...” of Dan. 9:25 described by the words “***the going forth…***” do say “to restore and to build Jerusalem” and thus do seem to be intimately associated with Cyrus’ decree. It appears as though verse 23 is giving reference to the decision having been made, but not yet officially published or put in writing, whereas verse 25 is giving reference to the “proclamation... *put* also in writing” (2 Chr. 36:22 & Ezra 1:1:)

**2Ch 36:22** Now in the first year of Cyrus king of Persia, that the word of the LORD *spoken* by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made **a proclamation** throughout all his kingdom, and ***put it* also in writing**, saying,

**Ezr 1:1** Now in the first year of Cyrus king of Persia, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that he made **a proclamation** throughout all his kingdom, and ***put it* also in writing**, saying…

 The distinction between the words “***came forth*** H3318” (Dan. 9:23) and the words “***the going forth*** H4161” (Dan. 9:25) seems to be supported by the words in the Hebrew original, though the distinction may appear subtle:

**H3318,** יצא, yâtsâ‘, *yaw-tsaw‘* ; A primitive root; to *go* (causatively ***bring***) ***out***, in a great variety of applications, literally and figuratively, **direct and proximate**

**H4161,** מצא מוצא, môtsâ' môtsâ‘ ; *mo-tsaw',* *mo-tsaw‘ ;* From H3318; a *going* *forth*, that is, (the act) an ***egress***, or (the place) an ***exit***; hence a *source* or ***product***; specifically ***dawn***, **the *rising* of the sun** (the *East*), *exportation*, *utterance*, a *gate*, a *fountain*, a *mine*, a *meadow* (as producing grass)

 Considering our above finding that the setting of Daniel 9 is Tishri 10, the fall of the year and the beginning of the dark and cold season, comparable to the setting of the sun and the beginning of the night, it would only make sense for verse 25 and H4161 to be giving reference to a spring event at the “dawn” of the year and the beginning of the hot season, wouldn’t it?

 That indeed Cyrus’ decree was not published in the fall of 534 BCE, that is, Tishri 10, 534 BCE (beginning at sunset Wed (or Thu) September 10 (or 11,) 534 BCE [or else beginning at sunset Friday October 10, 534 BCE; however, Oct 10 is obviated by our [identification of Adar I 28, 533 BCE beginning Feb 24, 533 BCE](#BasisForDatingAdar28in533BCE) and also upon an [Adar II, 533 BCE](#BasisForAnAdarIIin533BCEandNisan4in533BC)]) and at the time of the event being recorded in Daniel 9, is also borne out by Ezra 3:1,6,8,10, which makes it clear that “the people gathered themselves together” “in the seventh month,” which must have been Tishri 533 BCE. Had Cyrus’ decree been issued already in the fall of 534 BCE, the people would have had time and reason for arriving in Jerusalem by Passover in Aviv 533 BCE, and could have laid the foundation of the temple in Zif, the 2nd month, 533 BCE, but not so if Cyrus’ decree was not issued until Adar I 27, or isn’t that so?! Notice also that “the second year of their coming... second month” falls in the 2nd Scriptural year of Cyrus:

**Ezr 3:1** And when the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together as one man to Jerusalem.

**Ezr 3:6** From the first day of the seventh month began they to offer burnt offerings unto the LORD. But the foundation of the temple of the LORD was not *yet* laid.

**Ezr 3:8** Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

**Ezr 3:10** And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel.

 Now, notice Cyrus’ activities following his return to Babylon. First his focus was the setting up of his administration as reflected not only by [Xenophon](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CDariusTheMedianWhoWasHe.htm#CyrusUnderCyaxaresSetUpSatrapies), but also by Daniel 6:1-3. In order to effectively implement his administration Cyrus made this happen:

“From the month **Kislev** (November) to the month **Adar** (February) they brought back to their shrines the gods of Akkad, whom Nabonidus had sent down to Babylon.”

(Cyrus’ [terra-cotta](%22%20%5Cl%20%22CyrusReturnToBabylonFromHisWeddingDated) History of the Capture of Babylon)

 And isn’t it true that Cyrus’ decree “to build [“the LORD God of heaven”] an house at Jerusalem” is perfectly in line with the above activity of Cyrus. When “the king… died,” i.e. Darius/Cyaxares, and a decree of mourning him had to be urgently proclaimed, wasn’t it then most expedient to couple that proclamation with the essence of that which we recognize as Cyrus’ decree? And wasn’t that a most sensible decision to make? I believe it was and I believe that is what happened.

 Furthermore, notice the difference between these translations into our language, based as they are upon the very same original words in the original language:

“All the people prostrated their heads...” (cf. [above](%22%20%5Cl%20%22TheKingDied))

“All the people were free from their chief.” (cf. [above](%22%20%5Cl%20%22TheKingDiedOnAdar27th).)

Couldn’t it be that these very words – found as they are upon Cyrus’ very own terra-cotta cylinder, are pointing to the very essence of Cyrus’ decree?!!! That is, when indeed “All the people were [formally and officially] free[d] from their [Babylonian] chief!”

Notice also the words “they brought back to their shrines the gods of Akkad, whom **Nabonidus** had sent down to Babylon!” Now, think about that a minute! Who had been doing all of that if not Nebuchadnezzar? Now, isn’t this yet another indication that Nabonidus and Nebuchadnezzar are one and the same?! That is, after an [interregnal period of those seven years](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CTreeOfLifeTimeBeginningAndEndOf70YearsOfBabylonianCaptivity.htm#DiagramBeginningAndEndOfBabylonianCaptiv) being referenced in Daniel 4:16, 23, and 33-37! Then please notice how nicely that ties Daniel chapters 4 and 5 together in time!

 ***Thus, we are given an exact date for Cyrus’ decree to rebuild the Temple in Jerusalem! That date is none other than [Adar I](%22%20%5Cl%20%22AdarIDay28NotAdarII) 28, 533 BCE***. And isn’t it true that that date also finds its confirmation in the perfect alignment of Daniel’s “seventy seventies” or “seventy weeks” with the literal fulfillments [above calculated](%22%20%5Cl%20%22The4830and4692daysCalculations)?! I believe it does!

**Re “Adar 28” and recognizing that it was Adar I 28 (not Adar II 28:)**

 Now, back to the words of Daniel 9:27: The words “he shall cause” (Daniel 9:27) are pointing to something yet in the future, are they not? What are those words pointing to? Isn’t the answer found in the words “even until the consummation” (KJV) or “even until a completion” (TLT) in the same verse (v. 27?) It is, isn’t it?! That is, until the completion of Cyrus’ decision to have a decree formulated and proclaimed. Accordingly, although the causative event, the commandment, the decree of Cyrus, was at the time already decided upon “at the beginning of [Daniel’s] supplications [when] the commandment *came forth*” (v. 23,) it had yet to be formulated and published, that is, “*he shall confirm* the covenant” (v. 27.) But, aren’t those latter words, “*he shall confirm* the covenant,” perfectly describing the day that began at sunset Tue February 24, 533 BCE, i.e. as [above](%22%20%5Cl%20%22Adar28BeganSunsetTueFeb24in533BCE) referenced?! Based upon those last two quotes from Daniel (verses 23 & 27) and especially upon his words “in the midst of the week” (v.27,) I believe we may conclude that said ***Adar 28, the day that “the king... died,” fell on the day that began at*** [***sunset Tue February 24***](#Adar28BeganSunsetTueFeb24in533BCE) ***[, Adar I 28] 533 BCE,*** and not on the day that began at sunset [Wed March 23](%22%20%5Cl%20%22SunsetWedMar24in533BCE), 533 BCE.

[For the latter date to fall “in the midst of the week” we would have to change Wed March 24 to Tue March 23 and Adar 28 (or later) to Adar 27 (or later.) It would follow that the initiating event (i.e. the king’s death & Cyrus’ decree) would have to have occurred the day before Adar 27. However, per SDA Bible Commentary, Vol. 9, p. 305: “The original text indicates the 28th day in line 23 instead of the 27th.” So, if “27th” is an error then Tue March 23 cannot be an option satisfying the “in the midst of the week” criteria. Considering that the Tue March 23 option would have validated the Zechariah 11th month option but not the Haggai 9th month option I find this another validation of this literal day application being correct.]

**The period of mourning Darius the Mede lasted for a full lunar month – even 35 days exactly!:**

 Given also that Cyrus’ son Cambyses is not likely to have been delivered until March 30 or 31, i.e. provided he was delivered as a full term baby and not prematurely, we may also conclude (based also upon NASA’s Phase of the Moon [tables](http://eclipse.gsfc.nasa.gov/phase/phasecat.html)) that Nisan 4, 533 BCE fell on the day beginning at sunset (Tue Mar 30 or) Wed Mar 31, 533 BCE. It follows then also that the mourning proclaimed for Darius the king of the Medes began on Adar I 28, lasting not only for a full 30 days, but for a full lunar month, Adar II, even unto the beginning of [Nisan 4](%22%20%5Cl%20%22Nisan3in533BCEWeepingEndsInAkkad) [which day began at sunset (Tue Mar 30 or) Wed Mar 31,] 533 BCE or, exactly five full weeks of mourning. That is, exactly 35 days (Julian days 1526800 through 1526835) or ½ of 70 days – cf. the words “in the midst of the week” (Daniel 9:27) while remembering that the words “the midst” per Strong’s H2677 mean “the *half* or *middle*”! And isn’t this situation exactly described by Daniel 9:27?!!!:

 **Dan 9:27** והגבירH1396  בריתH1285  לרביםH7227  שׁבועH7620  אחדH259  וחציH2677  השׁבועH7620  ישׁביתH7673  זבחH2077  ומנחהH4503  ועלH5921  כנףH3671  שׁקוציםH8251  משׁמםH8074  ועדH5704  כלהH3617  ונחרצהH2782  תתךH5413  עלH5921  שׁמם׃H8074

**Daniel 9:27 TLT+** And he shall confirmH1396 the covenantH1285 at the beginningsH7227 of sevenH7620 number one:H259 and in a midstH2677 of the weekH7620 he shall cause the sacrificeH2077 and the apportionmentH4503 [i.e. the apportioned 70 years of captivity and rest for the land] to cease,H7673 and uponH5921 a wingH3671 of idolsH8251 [cf. the “[gods of Akkad](#TheGodsOfAkkadOfNabonidusBroughtBack)” referenced upon Cyrus’ terra-cotta cylinder] he shall make *it* nugatory,H8074 even untilH5704 a completionH3617 and a decisionH2782 has been rescindedH5413 uponH5921 any devastation whatsoever.H8076

**Daniel 9:27 KJV+** And he shall confirmH1396 the covenantH1285 with manyH7227 for oneH259 week:H7620 and in the midstH2677 of the weekH7620 he shall cause the sacrificeH2077 and the oblationH4503 to cease,H7673 and forH5921 the overspreadingH3671 of abominationsH8251 he shall make *it* desolate,H8074 even untilH5704 the consummation,H3617 and that determinedH2782 shall be pouredH5413 uponH5921 the desolate.H8076

 Remember also that Darius the Mede was the brother of Cyrus’ mother, i.e. Cyrus’ uncle, and the father of Cyrus’ recently wedded wife, that, is a marriage between first cousins. Xenophon makes it quite clear that Cyrus always did his best to respect and honor his uncle. And isn’t this shown also in the fact that even after having received the crown of the kingdom of Media as a dowry he still continued to honor his uncle as a king?!

**Re Daniel’s position of responsibility relative to the implementation of Darius’ decree:**

 So we see that apparently Daniel’s words in Dan 9:3 “And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:” are giving reference, most likely, to Yom Kippur, the Day of At-One-Meant, on Tishri 10, the day also known as the Day of Fasting, which day in 534 BCE would still be reckoned as being within Cyrus’ accession year, and thus not yet within Cyrus’ 1st year of reign as required per 2 Chronicles 36:22 and Ezra 1:1. Although at one time I was considering the possibility that Daniel’s last quoted words above might have been in reference to his mourning the death of king Darius, I find that inconsistent with the above. Additionally, one kind visitor to this page pointed out to me that, more than likely, the words of Daniel 9:2 in reference to Jeremiah are a reference to Jeremiah’s letter as recorded in Jeremiah 29 as introduced in verses 1-3 and beginning with verse 4. Notice in particular Jeremiah’s words per verse 10: “*After seventy years* be accomplished at Babylon I will visit you… causing you to return to this place [i.e. to Jerusalem; cf. v. 1.]”

 Perhaps Daniel was considering also, at that same time, these words of Isaiah 44:28?:

**Isa 44:28** That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

 Nevertheless, it seems to me quite safe to conclude, per the above, that the actual date for the publication of Cyrus’ decree corresponds to the first instance of Adar 28 [the 12th month] subsequent to Babylon’s fall, that is, per the words upon Cyrus’ terra-cotta cylinder: “From the twenty-eighth day of the month Adar… weeping in the land of Akkad... All the people prostrated their heads...” (cf. [above](%22%20%5Cl%20%22TheKingDied),) or as elsewhere translated: “All the people were free from their chief” (cf. [above](%22%20%5Cl%20%22TheKingDiedOnAdar27th).)

 Now, consider carefully the timing of the event described in Daniel 6:1-3, i.e. the [establishment of Cyrus’ administration](DariusTheMedianWhoWasHe.htm%22%20%5Cl%20%22CyrusUnderCyaxaresSetUpSatrapies), beginning [Marchesvan 3](%22%20%5Cl%20%22CyrusReturnToBabylonFromHisWeddingDated), [the 8th month] 534 BCE:

“[8.6.1] **When[Cyrus] arrived in Babylon, he decided to send out satraps to govern the nations he had subdued.** But the commanders of the garrisons in the citadels and the colonels in command of the guards throughout the country he wished to be responsible to no one but himself.” (Xenophon [ca 430-355 BCE,] [The Life of Cyrus The Great](http://www.iranchamber.com/history/xenophon/cyropaedia_xenophon_book1.php))

**Dan 6:1 KJV** It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;

**Dan 6:2 KJV** And over these three presidents; of whom Daniel *was* first: that the princes might give accounts unto them, and the king should have no damage.

**Dan 6:3 KJV** Then this Daniel was preferred above the presidents and princes, because an excellent spirit *was* in him; and the king thought to set him over the whole realm.

 Notice also Daniel’s position per Daniel 6:2 above, the fact that Daniel was a eunuch (Daniel 1:3, 7, 8, 9, 10, 11, 18) and Xenophon’s statement that Cyrus considered eunuchs more reliable than any other. Remember also Daniel’s special relationship with Darius as recorded in Daniel 6! (Cf. also [Josephus’ statement](#JosephusReDanielBeingInMediaWithDarius) re Daniel being in Media with Darius!) In that setting no doubt Daniel was in a very special position of authority, wasn’t he? He certainly was!

 What activity was Cyrus giving priority to, following the beginning of the setting up of his administration? Notice how Cyrus found it expedient for his purposes to [return the temple booty previously brought by Nabonidus to Babylon](%22%20%5Cl%20%22CyrusReturningTempleBootyDated) and that this activity began in the 9th month (Kislev) while still apparently continuing in Adar (the 12th and 13th months.) [[Again](#NabonidusNebuchadnezzarVsTempleBooty) please notice “temple booty… brought by Nabonidus…” while remembering Nebuchadnezzar’s actions of such kind!]

 Cyrus’ decree re the rebuilding of the Temple in Jerusalem certainly does seem right in line with Cyrus’ activities at that time and place, does it not?!

**More re the events and persons associated with those “weeks” by Daniel:**

**Who is “the Messiah the Prince?”**

 Who is “the MessiahH4899 the PrinceH5057” of Dan 9:25, 26? Notice Strong’s definition of the Hebrew word translated “Prince:”

**H5057:** From H5046; a *commander* (as occupying the *front*), civil, military or religious; generally (abstract plural), *honorable* themes

**H5046**: A primitive root; properly to *front*, that is, stand boldly out opposite; by implication (causatively), to *manifest*; figuratively **to *announce*** (always by word of mouth to one present); specifically to *expose*, *predict*, *explain*, *praise*

 Perhaps a more clear translation than “the Messiah the Prince” would be “the [Lord’s] anointed announcer” or “the prophet of Yahweh,” i.e. a reference to the issuer behind the messages conveyed via Haggai and Zechariah?!! Could it be then that the words “the Messiah the Prince” is a reference to the one and only Savior, the God of Heaven, the Creator of all, the One who is doing much of His work as “a Savior” through his own first born Sons and Daughters (cf. Exodus 4:22; 13:2 and Obadiah 1:21?) In this particular instance the words “Messiah the Prince” would in effect be substantiated and personified by each of Haggai and Zechariah, wouldn’t they? And isn’t it true that in a very important sense the eternal Covenant between the Creator God and His People was being renewed or “confirmed” by means of Cyrus’ decree on the day when that decree was in fact first published, i.e. “he shall confirm the covenant with many…” (Daniel 9:27?)

Is the fact that we, each of us as well as congregationally, are slow in accepting the gifts offered us by the Almighty, perhaps because those gifts may seem unfamiliar to us and because they often may seem to us to be “too good to be true,” a good reason, or excuse, for not recognizing Cyrus’ decree as one and the same Covenant as once offered through Moses, through Abraham, through Shem, through Noah, through Enoch, through Abel, through Adam, as well as through Yeshua [Jesus] the Messiah and others among God’s true Sons and Daughters?

**What “abominations?:”**

 Why is it that there is so little emphasis upon the real image of God referenced in Genesis 1:27? Or isn’t it true that that image is first and foremost the foundation for every family, that is, a covenant between a male and a female, and the resulting family relationship between those two? Why is it that the very real and very prominent parallels between, on the one hand, the tabernacle given through Moses, and, on the other hand, the two parties constituting the foundation for each their own family unit, is rarely, if ever, heard of or taught?

If the most important points of God’s messages are being overlooked or misunderstood, is there any wonder that the potential blessings are never being realized? What is more important and more valuable and more essential?: The family unit itself, or any set of misunderstood symbols intended and designed to teach each of us the essentials for a successful, secure and happy family unit consisting of a male, a female, and their very own offspring, for instance the tabernacle or the Temple in Jerusalem? Where did Ezra go wrong in his well intended whole sale destruction of so many families exiled from Babylon to Jerusalem? Or isn’t our blatant disregard for each our family units abundantly well represented by the words in Daniel 9:27, now as then?:

“…for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate…” Daniel 9:27 (KJV; Cf. also [TLT above](#Daniel9v27TLT)!)

 And aren’t those same quoted words also reminiscent of the Third Angel’s Message in Revelation 14:9-12? And what about its relationship to the Second Commandment, especially considering that the Hebrew word translated “thousands” in Exodus 20:6 may better be translated “families” or even “families of God?” Cf. Strong’s H504!

 And what is being referenced by the words?:

“…shall *destroy the city* and the sanctuary…” Daniel 9:26

 Isn’t this a reference to the same event depicted by the words?:

“...the stone that *smote the image* became a great mountain, and filled the whole earth.” Daniel 2:34-35

 Isn’t *this same event* (as above referenced in Dan 9:26 and 2:34-35) being referenced also within the following admonitions directed as they are unto each one among us?!:

“Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of *her plagues*.” Rev. 18:4.

and

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” Rev 3:20-21 (KJV)

 Or isn’t the word *citi*zenship closely knit to such States as constitute the essence of the statue envisioned by Nebuchadnezzar in his dream as described in Daniel, chapter 2? Isn’t the essence of that *citi*zenship one and the same as “being born in sin” and “being in a State of sin” and “of a sinful nature?” Why would anyone wish to identify oneself in such terms or by means of such papers of identification?

 And so long as the sanctuary is continually being represented as something other than that which our Creator intended for us, isn’t that misrepresentation too best destroyed by “the people of the prince that shall come…” Daniel 9:26? I.e. as in “shall destroy... the sanctuary...?”

 And aren’t the words...”

“...the street shall be built again, and the wall, even in troublous times…” Daniel 9:25

referencing the same street as the one in Revelation 22:2 as well as that which was being foreshadowed by the restoration of Jerusalem under Zerubbabel and Jeshua upon the decree of Darius in his 2nd year of reign, and again under Nehemiah upon the decree of Artaxerxes in 445 BCE?

 Wasn’t it unfortunate that that effort of Nehemiah and his cohorts had to suffer the fate of the whole sale family destruction twelve years prior [as commonly reckoned,] such that after yet another twelve years the temple and the temple services were all but forgotten while not being much appreciated by anyone in real terms? Cf. Nehemiah 13:4, 5, 7, 8! That is, provided Ezra did indeed come to Jerusalem under Artaxerxes I and not under [Artaxerxes II](Daniel9vs490years.htm%22%20%5Cl%20%22ArtaxerxesIorIIvsEzraAndArtaxerxes7thYr) as strongly evidenced by the facts listed in SDA Bible Commentary, Vol. 3, pp. 369-37. If it was the other way around, [as I find likely](Daniel9vs490years.htm%22%20%5Cl%20%22ArtaxerxesIorIIvsEzraAndArtaxerxes7thYr), it seems as though Ezra’s initiative may well have been predicated upon several of the agreements referenced in Nehemiah. Cf. Neh. 10:28, 30; 13:3, 23, 25, 27.

 So then, How long shall we have to wait...?:

“…to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy?” Daniel 9:24 (KJV.)

Shall we have to wait until 70\*70=4,900 years from Cyrus’ decree in 533 BCE? Shall we have to wait passively until the year 4,900-532=4,368 A.D.? Another 2,360 years to wait before Christ’s 2nd coming? Where is our error? Are we to wait passively for someone else to come and take us to heaven? Are we to wait passively for yet another king, and another, and another…? Another Christ? Or is the time to be shortened in accord with the words of Yeshua the Messiah? Cf. Isaiah 59:1; Matthew 24:22; Mark 13:20!!! And what will it take for the time to be shortened? Are we to stay passive while waiting for Christ to initiate the action? Who is the One and only Savior? What does Yeshua’s prayer in John 17 teach us re these things? What may we learn through the pen of Ellen Gould White?:

 “God requires His people to cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. All those who are indifferent and excuse themselves from this work, waiting for the Lord to do for them that which He requires them to do for themselves, will be found wanting when the meek of the earth, who have wrought His judgments, are hid in the day of the Lord's anger.

 “I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (White, E. G., Counsels on Diet and Foods, p. 33.) {CD 33.2-3}

 “I was shown that the work of health reform has scarcely been entered upon yet. While some feel deeply, and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform. There seems to be in them a heart of unbelief, and as this reform restricts the lustful appetite, many shrink back. They have other gods before the Lord. Their taste, their appetite, is their god, and when the ax is laid at the root of the tree, and those who have indulged their depraved appetites at the expense of health are touched, their sin pointed out, their idols shown them, they do not wish to be convinced; and although God's voice should speak directly to them to put away those health-destroying indulgences, some would still cling to the hurtful things which they love. They seem joined to their idols, and God will soon say to His angels, Let them alone. . . . I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another.” --Testimonies for the Church, vol. 1, p. 486 (1865). {1T 486.2} {CH 453.1}

 Perhaps “seventy seventies” should rather be taken to mean that we, each of us, need to seven our selves, purify ourselves, constantly, in ever so many ways, and always under the loving tutorship of our Creator and under the guidance of His Son Yeshua the Messiah?!!!

 And what did John the Baptist have to say about these things?:

“Repent ye: for ***the kingdom of heaven is at hand***.” Matt. 3:2 (KJV)

 And Yeshua the Messiah?:

“The time is fulfilled, and ***the kingdom of God is at hand***: repent ye, and believe the gospel.” Mark 1:15 (KJV)

 Considering that the words translated “***at hand***” are referencing action in the present time doesn’t it make sense then to paraphrase those words thusly:

“Repent ye: for ***the kingdom of heaven is what you make it be in the here and the now***.” Matt. 3:2 (TLT)

**What about the 4,900 literal days? – Why have I overlooked that calculation even until tonight the Fourth Day, 5929± 11 29 2025 [Tue 2009-02-24:]**

Ooops, I almost forgot to consider the perfected number! What about the fulfillment of the 4,900 days? What’s the end point in time for that date? Using my [Julian Date calculator](../JulianDayNumberCalculations.mht) and the beginning point of Adar I 28, 533 BCE [sunset [Tue Feb 24](#Adar28BeganSunsetTueFeb24in533BCE), 533 BCE] (Julian Day 1526799) and adding 4,900 days I arrive at sunset Tue July 25, 520 BCE (Julian day 1531699.) What Scriptural date is that? Using [NASA’s Phases of the Moon tables](http://eclipse.gsfc.nasa.gov/phase/phases-0599.html), I find that the day beginning at sunset July 25 is (Av 26, 520 BCE or, more likely, considering the rarity of aviv by March 3) Tammuz 26, 520 BCE. What year is that? Isn’t that still Darius II’s 2nd Scriptural year of reign? It is! But wasn’t the Temple finished only in Darius II’s 6th Scriptural year of reign? It was!:

Ezra 6:15 "And this house was finished on **the third day of the month Adar**, which was **in the sixth year of the reign of Darius the king.**"

**An unproductive search forwards in time:**

Then, what if anything happened on said day 4,900, on Tammuz 26 (or Av 26,) in Darius II’s 2nd Scriptural year? The only hits of any interest that I find for the words “fourth” and “month” in KJV are the following:

**Zec 8:19** Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

**Zec 7:1** And it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

**Zec 7:3** *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

**Zec 7:5** Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

Is there a message of God pertaining to the 4,900 days in any of these passages of Zechariah? I seems that fasting and mourning has something to do with these passages, doesn’t it? Yet the closest we get to Darius II’s 2nd year is Darius II’s 4th Scriptural year, the 9th month and the 4th day. Is there a message in that? How many days between the above 4,900th day (Julian day 1531699) and said day in Darius II’s 4th year? Let’s see, that day falls between Tishri 22, 519 BCE and Tishri 21, 518 BCE. The 9th month in that time period begins at sunset ((on Oct 15 or Oct 16,)) on (Nov 13 or) Nov 14, or else on Dec 13 or Dec 14, 519 BCE. “The fourth *day* of the ninth month” would then begin at sunset ((Oct Thu 18 or Fri 19,)) on Nov (Fri 16 or) Sat 17, or else on Dec Sun 16 or Mon 17, 519 BCE. What Julian Days are those?: ((JD 1532149 or JD 1532150,)) (JD 1532178) or JD 1532179, or else JD 1532208 or JD 1532209. Perhaps a table would be helpful?:

|  |  |  |  |
| --- | --- | --- | --- |
| **Testing some dates** |  |  |  |
| **Zech 7:1 – Adar I 28** |  |  |  |
| ((Oct Thu 18)) | 519 BCE | 1532149 | -1531699 = 450 |
| ((Oct Thu 19)) | 519 BCE | 1532150 | -1531699 = 451 |
| (Nov Fri 16) | 519 BCE | 1532178 | -1531699 = 479 |
| Nov Sat 17 | 519 BCE | 1532179 | -1531699 = 480 |
| Dec Sun 16 | 519 BCE | 1532208 | -1531699 = 509 |
| Dec Mon 17 | 519 BCE | 1532209 | -1531699 = 510 |
|  |  |  |  |
| **Temple finished – Zech 7:1** |  |  |  |
| (Jan Thu 21) | 516 BCE | 1532975 | -1532179 = 796  |
| Jan Fri 22 | 516 BCE | 1532976 | -1532179 = 797  |
| Feb Fri 19 | 516 BCE | 1533004 | -1532179 = 825 |
| Feb Sat 20 | 516 BCE | 1533005 | -1532179 = 826  |
| Feb Sun 21 | 516 BCE | 1533006 | -1532180 = 827 |

I do notice what appears to be a 60 year difference between the 490 “year for a day” fulfillments between Cyrus’ decree and Herod’s accession vs. the Purim event and Christ’s crucifixion. Seems as though 480 = 8 x 60, while 450 = 7.5 x 60, and 510 = 8.5 x 60. Certainly the date of the 480 difference is by far the most likely day for “the fourth *day* of the ninth month.”

Let’s say we add the same number, 480, of days to the beginning date, Adar I 28 (JD 1526799,) where does that bring us? Sat June 18, 532 BCE (JD 1527279) [Sivan 6 or Tammuz 6.] Sivan 6 could be Pentecost. If so, then the beginning of that count would be somewhere in the Feast of Unleavened Bread in 532 BCE, which is one year prior to the one referenced in Daniel 10… Nothing I see in that.

Nov Sat 17, 519 BCE was the 1st year following a Sabbath year per Josephus’ reckoning… Not much there…

And what’s the distance in time between sunset on said Nov Sat 17, 519 BCE (JD 1532179?) and the day when the Temple in Jerusalem was finished: Adar 3, in Darius II’s 6th Scriptural and Babylonian year of reign [the day beginning at sunset Jan (Thu 21 or) Fri 22, or else Feb Fri 19, Sat 20, or Sun 21, 516 BCE?] Corresponding Julian Days are (JD 1532975 or) JD 1532976, or else JD 1533004 or JD 1533005. Cf. table above… Not much there!

**Getting converted – Looking towards our Source, our Creator, back in time – Success!:**

Suppose we get converted at the point of decided action, foundation laid, and begin looking towards our Creator and the beginning instead. The day the foundation was laid: Kislev 24, 521 BCE (The day beginning at sunset of the Julian Day 1531491.) Subtracting 4900 days from that brings us back to the day beginning at sunset Thu Jul 31, 534 BCE (Julian Day 1526591.) What Scriptural day is that? ***Tammuz (or Av) 27, 534 BCE*!**

Wow! Now, look at that! What is more likely to have happened on that day relative to the events of importance, i.e. relative to the [laying of the foundation](#LayingTheFoundationKislev24Year2ofDariu) of the Temple? That is, the temple that is merely an image, albeit an object lesson, of the real and heavenly thing? Think about it! The Temple is an image of the image of God! And what is the image of God if not that which is described in Genesis 1:27?! “Male and female created They them.” The foundation for the family – every family!

I’ll venture to suggest that that, ***Tammuz 27, 534 BCE is the day when the final decision for Cyrus’ wedding was made.*** The day when [Cyrus’ father and mother decided to consent](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CDariusTheMedianWhoWasHe.htm#CyrusWeddedCyaxaresDaughter) to Cyrus’ wish to marry Darius the Mede’s daughter. Cyrus probably [left Babylon for Media](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CDariusTheMedianWhoWasHe.htm#CyrusOfferedCyaxaresDaughterAsWife) within a day or two of Tammuz 16. From Media he traveled roundtrip to his parents in Persia. His son was more than likely conceived [on or before Av 5](file:///C%3A%5CDocuments%20and%20Settings%5COwner.YOUR-3F778DA96A%5CApplication%20Data%5CMicrosoft%5CWord%5CMoreLessonsForEachOfUsToPursue.htm#DatesReCyrusWedding), 534 BCE. Between Tammuz 16 and Av 5 there are no more than 19 days. That’s a very tight schedule for traveling all that distance I believe. If Cyrus was in Persia with his parents on Tammuz 27, that would leave him a maximum of 8 days before consummating his wedding back in Media. It would also allow him 10 days for traveling from Babylonia, via Media and his uncle, to Persia and his parents. Given that he was able to travel from Babylon via Media to Persia in no more than ten days, he probably was back in Media for his wedding within about 5 days of Tammuz 27, or by about Av 2 or Av 3, 534 BCE.

**Conclusion:**

Perhaps the message is simply that we are on an ever ongoing road towards perfection. And isn’t that encouraging! Never a time to get bored because there is nothing more exciting or important work to do! An ongoing walk forever with the Lord of Lords! As Yeshua said:

**John 14:6 KJV** “Jesus saith unto him, I am the way, the truth, and the life:… “

But more than that! As Yeshua taught us:

**John 14:6 KJV** “…no man cometh unto the Father, but by me.”

What do those words mean? Did you know that the Hebrew word for ‘father’ also means ‘cause’ and that the Hebrew word for ‘son’ also means ‘consequence?’ Thus, do you see how that Yeshua is using the word “me” in reference to himself as not only a “son” but also as ‘consequence?’

In the above study we found that perfection, “seventy seventies,” “4,900 days” is to be found in the direction of Cause only, the Creator only, and not down line along the path of time!

**In summary:**

 We have found that the “seventy seventies,” in terms of a literal 4,900 day prophecy, do find [a perfectly exact and detailed fulfillment](TreeOfLifeTimeSeventyWeekProphecyLiteralDays-MinimalVersion.htm), reckoning from the day of Cyrus’ decree unto the laying of the foundation of the Temple in the 2nd year of Darius II’s reign! Additionally, we have found that important key words specifying the expected events at each of the time periods given are meaningful and easily understood in the setting of time here given.

 Even more importantly, by our own personal choices, we may learn from this example of a prophecy fulfilled, that each of us are given the powers to implement literally, in the here and now, the promises made clear to us from a close relationship with our Creator and most especially from a personal study of the Holy Scriptures and a heeding of the lessons there learned. It is most essential that we each recognize our responsibility and the necessity of pro-active work while not passively waiting for someone else to initiate an action on our behalf.

 However, there is more to these time prophecies. Much more! There are very definite [precise “year for a day” fulfillments](GateWayToDanielsPropheciesAndOTHistoryFromAboutHisTime.htm#YearForDayFulfillments490) of these same prophecies. I am convinced that our prior limited and somewhat imprecise understandings of these prophecies of Daniel have been of tremendous blessing to untold numbers of people all over the world. Yet, I am also convinced that the Lord, our Creator, has much more in store for each of us as we ever more perfectly learn to understand, and apply, the unlimited gifts and teachings available to each of us from many, many sources, yet all ultimately from God, and most especially that which is available through a more thorough study of the Holy Scriptures.

**More considerations by Ellen G. White:**

 “September 23, the Lord showed me that He had stretched out His hand the second time to recover the remnant of His people, [SEE PAGE 86.] and that efforts must be redoubled in this gathering time. In the scattering, Israel was smitten and torn, but now in the gathering time God will heal and bind up His people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering, when God has set His hand to gather His people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was wrong for any to refer to the scattering for examples to govern us now in the gathering; for if God should do no more for us now than He did then, Israel would never be gathered. I have seen that the 1843 chart was directed by **the hand of the Lord**, and that it should not be altered; that the figures were as He wanted them; **that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.** [THIS APPLIES TO THE CHART USED DURING THE 1843 MOVEMENT, AND HAS SPECIAL REFERENCE TO THE CALCULATION OF THE PROPHETIC PERIODS AS IT APPEARED ON THAT CHART. THE NEXT SENTENCE EXPLAINS THAT THERE WAS AN INACCURACY WHICH IN THE PROVIDENCE OF GOD WAS SUFFERED TO EXIST. BUT THIS DOES NOT PRECLUDE THE PUBLICATION OF A CHART SUBSEQUENTLY WHICH WOULD CORRECT THE MISTAKE, AFTER THE 1843 MOVEMENT WAS PAST, AND THE CALCULATION AS THEN MADE HAD SERVED ITS PURPOSE.]” {EW 74.1} - Please note that the capitalized text within brackets is added by the editors!



The 1843 Chart

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