The Allegory

Seventy weeks is a period of time. It was not, however for us to know the units of timing. The Lord kept it in allegory so the carnal mind would use the natural tendency to apply the timing to the secular events of the time the prophecy was given. This is the nature of man. No one has the ability to see through the allegory unless the Lord allows one to see. If this section is even reasonable, human nature will still side with their own tradition and to the authority they sustain. If they can see, they will ask God for more.

There are 12 chapters in Daniel and the prophecy cannot be attemted to be understood until the last four verses of chapter 9.

[Daniel 9:24-27](https://www.lds.org/scriptures/ot/dan/9.24-27?lang=eng#p23)

24 Seventy weeks are determined upon thy people and upon thy holy city, 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.

It is determined that the Lord’s people and the holy city have seventy-weeks *to make and end of sins…bring in everlasting righteousness…and to anoint the most Holy.* Why do the Jews think this applies to them under the Law? What is the holy city? Is this Jerusalem or is it used represent the New Jerusalem in Revelations? This implies a more Christian fulfillment among the Gentiles. The Jews will have a hard time explaining a literal view once the allegory is understood. When did Christianity build Jerusalem unto the Messiah? If it was the New Jerusalem, the only record is among the early Mormon Saints.

25 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.

It is not until the 69th week that *the street shall be built* ***again***. If you apply this to the Jews, darkness has won because building a physical city does not build righteousness. If you apply this to the Christians, there have been many attempts to build a New Jerusalem, but nothing has continued to this day. The only conclusion is that the 69th week has not transpired. The *again* implies that the holy city existed before but fell. If it existed at the command, it was not among the Jews. If the command was with Jesus Christ, the Jews rejected the holy city when they reached heaven, and thus it was given to the Gentiles through Paul. If this was the first time, it eventually failed

26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

If at the 69th week the wall goes up again, the above indicates the time that some one destroyed the sanctuary at the 62nd week. You cannot say the command started under the Law, but with Jesus Christ you can. Then we have difficulty explaining the 62nd week because nothing existed through the dark ages. If you apply this to Joseph Smith who receives the command to redeem Zion, history tells us that it failed. Could this be the 62nd week?

27 And he shall confirm the covenant with many for one week: and 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.

There is no time indicated in verse 27. Based upon the trend, the prophecy works backwards. We have to ask ourselves what is the length of a week. If the Lord confirms his covenant for one week, He also says that in the midst of that week the Lord will *cause* *the sacrifice and oblation to cease.* After that, the Lord will make an *overspreading of abomination…desolate, even until the consummation, and that determined shall be poured upon the desolate.* So when is the covenant made. Was it before the 62nd week began? The first week could never be under the Law so it would have to start with Jesus Christ. If so, at what time did the covenant end? If you add the time of Jesus Christ and about twenty years through the apostle Paul, you have about [38 years](https://www.lds.org/scriptures/bd/paul?lang=eng#p1) when Paul was killed in Rome—the second time he was taken prisoner. If you add John the Revelator:

[From Wikipedia](https://en.wikipedia.org/wiki/John_of_Patmos)

Early tradition says that John was banished to Patmos by the Roman authorities. This tradition is credible because banishment was a common punishment used during the Imperial period for a number of offenses. Among such offenses were the practices of magic and astrology. Prophecy was viewed by the Romans as belonging to the same category, whether Pagan, Jewish, or Christian. Prophecy with political implications, like that expressed by John in the book of Revelation, would have been perceived as a threat to Roman political power and order. Three of the islands in the Sporades were places where political offenders were banished. (Pliny Natural History 4.69–70; Tacitus Annals 4.30)[[1]](#endnote-1)

John was on the isle of Patmos when Domitian, the Eporor of Rome banished him thinking John to be the enemy of Rome. This was between 81 to 96 AD. John foresaw the destruction of the seven churches in Asia. If this were by 96 AD, then the covenant would have lasted about 75 years. 75 x 70 weeks would then be 5,250 years. Unless you think the covenant began with the Jews under the Law, then how can one destroy the Holy City? When we take prophecy literally we fall into traps that we cannot escape. The command started with Jesus Christ saying the Kingdom of Heaven is at hand. That is like giving the covenant to those that accept the Law of Heaven, but it lasted far too long for one of Daniels weeks. That leaves the 62nd week for the period of the confirmation of the covenant to the Gentiles as an attempt to gather Israel. Since it failed, we have no righteousness where the poor are swallowed up. At least we can determine the length of the covenant.

Although clearly indicated in the next article, we will assume that the end of the seventy weeks would be about 2097. If the command started with Jesus Christ at 27 AD, we have 2070 years. Divide this by 70 weeks we have 29.57 years per week. This is very close to 30 as an allegory for a half time. We can never be accurate, but close enough to determine prophecy. The calculations are as follows:

Zero = 27 AD

Add 29.57 x 62 weeks would = 27 + 29.57 x 62 = 1860.34 AD

1860 AD would be the end of the 62nd week. This means that *in the midst of the week he* (the Lord) *shall cause the sacrifice and the oblation to cease.* This would mean that *he (the Lord) shall confirm the covenant with many for one week* but it would begin prior to the beginning of the 62nd week if it ended it the midst of the 62nd week.

Although tradition assumes that Isaiah 53 is a prophecy of Jesus Christ, if we understand correctly, it is a prophecy of a servant of God named Joseph Smith. See [*prophecy of Joseph Smith*](https://www.lds.org/scriptures/bofm/2-ne/3.6-7,14-15?lang=eng#p5)—Jewish for *Prophet of the Last Days*.[[2]](#endnote-2) He could also be *Messiah Ben Joseph,* but the Jews refer to Isaiah 52, which is the [*one mighty and strong*](https://www.lds.org/scriptures/dc-testament/dc/85.7?lang=eng#p6). *Ben Joseph* means a descendant of Joseph of Egypt. Joseph Smith satisfies both without any Jewish interpretation from Isaiah.

The History

Non Mormons will not like this, but when you read all of this section relating to Danial, one cannot help but realize that Joseph Smith was a prophet. The residue of the Mormons do not satisfiy the Lord. The following is a historical account:

The first vision was in 1820 where Joseph Smith saw God and Jesus Christ on his right hand. This maches what Steaven in the New Testement saw when Paul was part of the persecution. God introduced the Lord by saying. “This is by beloved son here him.” Joseph essentially asked which church should he join? Jesus Christ responded with, “None of them…” There was more, but sufficient to start our anyalisis with the spring of 1820 being the start of the covenant.

Joseph Smith received many revelations, translated the Book of Mormon and saw many angles with instruction. If many do not believe in prophets, why do they fallow the tradition of their own culture? This includes the Mormons that have created traditions contrary to the Lord and prophecy.

In the spring of 1848 Brigham Young received the last revelation. Although many do not like Brigham Young, it was the only revelation he received. I will only list two verses:

[D&C 136:18,42](https://www.lds.org/scriptures/dc-testament/dc/136.18,42?lang=eng#p17)

18 Zion shall be redeemed in mine own due time.

…

42 Be diligent in keeping all my commandments, lest judgments come upon you, and your faith fail you, and your enemies triumph over you. So no more at present. Amen and Amen.

This is when the Lord *shall cause the sacrifice and the oblation to cease* as Daniel indicated. That is why the Lord said, *So no more at present. Amen and Amen.* The Church tries to establish continued revelation, but all they can produce is the correction of false doctrines instigated by Brigham Young. Brigham himself is allegorically indicated in the prophecies of Daniel. What is currently important is the continuation of priesthood authority to bind covenants so the Lord can judge the saints at his coming. Brigham Young’s revelation is not in chronological order. A Revelation after was actually received by Joseph Smith in 1836. Three revelations before were received as early as 1831. Joseph was martyred in June 1844, four years before Brigham Young was identified as the next prophet to receive the keys or right of revelation. After the revelation Brigham Young introduced many false doctrines that fulfilled several prophecies, but very few will agree. The Lord called it *“gall to drink.”*

If you calculate the seventy weeks from the mission of Christ, as the command to bring in everlasting righteousness, to the year about 2100 and you divide this by seventy, you will note that the year 1844 falls in the midst of 62nd week. This is the rock of offence against the order of Enoch. This also happens in the midst of the confirmation of the covenant. The 62nd week and the week of the confirmation of the covenant actually overlap. If the Lord confirms his covenant for one week and in the midst of the 62nd week the abomination is set up, the confirmation still has to be one week even though it ends in the midst of Daniel’s week. Trying to put the two weeks as one does not work, otherwise the covenant is not confirmed for one week.

If you move back to king Nebuchadnezzar, you are talking of building a physical Jerusalem and not the order of Enoch—a New Jerusalem, which the Lord gave in detail to Joseph Smith. Every religious theory, beginning with Nebuchadnezzar, defines the seventy weeks according to a secular worldview away from any allegorical concept. The natural tendency remains to hide the allegory until the time of the end.

1. Adela Collins. "Patmos". *Harper's Bible Dictionary*. Paul J. Achtemeier, gen. ed. San Francisco: Harper & Row, 1985. p. 755. [↑](#endnote-ref-1)
2. [**Second Temple Period**](http://www.jewishvirtuallibrary.org/messiah)

   The title "Messiah" (Heb. משיח) as a designation of the eschatological personality does not exist in the Old Testament; it occurs only from the time of the Second Temple after the Old Testament period. However for ancient Judaism the idea of eschatological salvation was more important than the concept of Messiah. Hence there are books from the Second Temple period where the Messiah does not occur, even if they refer to eschatological salvation. Such a book, for instance, is the Book of \*Tobit , in which the salvation of Jerusalem, the return of the Diaspora, and the conversion of nations to the God of Israel is described but a personal Messiah is lacking. The same also applies to the Book (Wisdom) of Ben \*Sira and probably the Book of Daniel. In the latter, the messianic figure of the son of \*man is explained as a symbol for the holy ones (or saints) of the Most High (chap. 7). In the Assumption of \*Moses (chap. 10) the eschatological figure is the angel of God but a human agent of the salvation is not mentioned. It seems also that in the more ancient form of the *Amidah* a personal messiah was not mentioned, but only the hope of the return from the Diaspora and the building of the eschatological Jerusalem and the Temple. Even in such ancient Jewish prayers where the concept of Messiah occurs the word *mashi'aḥ* is lacking.

   From In the time of the Second Temple there was a greater variety of messianic figures than later. The Old Testament Book of Zechariah already makes mention of two messianic figures, the high priest and the messianic king. This idea did not disappear from the rabbinic literature where the priest of righteousness (*Kohen ẓedek*) is sometimes mentioned together with the Davidic king Messiah. These two figures, the priest and the king, are important for the eschatology of the Dead Sea \*Sect , the eschatological high priest being more important than the scion of David. The third figure occurring in the Dead Sea \*Scrolls with the two messiahs is the prophet of the Last Days. Thus in the Dead Sea Scrolls there are three messianic figures which correspond to the three main functions of the ideal Jewish state, in which kingdom, priesthood, and prophecy shall exist (see I Macc. 14:41). The three eschatological figures of the Dead Sea Scrolls are therefore based upon a broader ideological concept. These three figures are reflected later in the theological concept of the ancient Jewish sect of the Ebionites (see Jewish Christian \*sects ) according to which Jesus united in himself the function of king, priest, and prophet. The importance of the Davidic Messiah in Judaism who weakened or caused the disappearance of the other messianic figures was the outcome especially of the Old Testament heritage because the eschatological king is hinted at in the Hebrew Bible. [↑](#endnote-ref-2)