Prophetic Design

The prophetic structure of the seventy-weeks

How does the seventy-week prophecy compare to a prophecy of Christianity? To begin with the timing is perfect. When compared with Revelation, the same timeline works as a second witness. Both Daniel and Revelation use the 1260 days; or time, times and half a time. Although Revelation does not use the seventy-weeks, the 1260 days are a specific section of time beginning at the sixty-second week and ending in the sixty-ninth week of this prophecy. Because of this biblical center towards the end, it can be determined that both are prophecies of Christianity, for why would John refer to something that is to come using the same time line as Daniel.

Although Revelation centers on the 1260 period in the last days, it is because of this period, all things agree. Any history, secular or not will not fit precisely as does the history of LDS Church from its restoration until the final redemption.

This conclusion was arrived at by understanding Mormon history, but not by fully understanding early Christian history before the restoration. It was leaning more fully the events of Roman Church and the Greek Orthodox on into the Reformation that I was able to all of the visions of Daniel with a very interesting precision.

It started by asking a simple question, “Why would God give a prophecy regarding a secular kingdom such as Babylon and not give as much detail regarding his own Kingdom to come?” The answer should be obvious, but we always assume God will correct spiritual events when they go bad. He does not do this and the atheist therefore believing the same assumption disavows God.

As even the history of God has shown, no matter how many times he gives his commandments under the duress of asking, shortly there after man wanders into his own way. Read the *History of Heaven* in the section *Heaven at Hand* and you will recognize the problem.

Some minds think they are wiser than God because they would create a system that would force man to be good. In studying the history of dictators, in every case, they kill millions in order to bring fear and obedience to the good. All follow because of the intimidation or because of their own idolatry to a leader that will yield his power to rectify their situations that the people bring upon themselves. Every generation looses because they think the prior generation is not as wise as they. We all have to learn and God knows this. That is the purpose of a life of Good and Evil. More often than not, there is little difference because we cannot relate to anything more than two concepts in a linear fashion. To solve for this dilemma, we think that majority rule is the solution. This has been our grave mistake of modern civilization. It is touted as democracy, but it allows evil to eventually take control. The intent of Priesthood was to overcome this evil prone system by so often calling evil good and good evil. There are other sections and article that illustrate this problem and solution.

God is left with a dilemma because of our mortality. If he forces the issue as Satan would surly accomplish, we would not learn. We would end up worshiping some prophet priest or king. This idolatry is manifest today in our political system. We do not learn principle; rather someone rich or strong will fix it. We are vain—especially when the leader will save us from the pit we have dug for ourselves.

We have to learn, so the sword of God is the natural and political destruction that comes to us by disobedience to His Laws. When we fall, we call upon him for help. God cannot help us unless we apply sufficient faith or action towards the principles we have leaned. Instead, we apply faith, but not in principles. We apply it to intimidating leaders as a form of idolatry. These leaders maintain control by our worshiping them and do anything just to get their approval. We become groupies to a rock star whether religious, political, business creator, or simply as a performer.

God has a plan and it includes waiting for man to learn. In the mean time prophecies a planted in allegory for those at the time of the end to see that will seek honestly to see and understand. At no time in history has it been possible to see that which was sealed from our minds because of our idolatry, than at a time of high technology. The reason is the technology has provided a means for truth to be uncountable by tradition. Priests of old changed things in each translation. When printing came to be, the reformation thrived. Even in the case of the restoration, revelations were so convoluted in the speeches and teachings of leaders that fallowed, that it became essential to hide the history in archives because of some things that Joseph might of said off the cuff or a journal that had exaggerated a recorded. Speeches and writings, throughout history have been the source of dependence and the foundation of tradition until now at the time of the end—the height of technology and the age of the Internet.

Technology provides a way to preserve records indefinably, thus avoiding corruption through tradition. Books can be written and sites can be established that can remain without destruction. When man now falls to his lowest level in this century, there will be works that show the way and teach us of our own idolatry. We no longer have to depend on the authority of tradition. This new technology has its drawbacks. In our stumbling to learn, we will still hold on to idolatry, but a few will not. It is those few that will bring heaven again without hand.

After such a long intorduction, here is the allegory of Daniel:

[Daniel 9:24-26](https://www.lds.org/scriptures/ot/dan/9.24?lang=eng" \l "23)

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.

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.

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.

There is so much in the above that to this day I have not seen a single interpretation that is correct. As you will learn in these pages, authority has no accurate description. The many theories are used only to puff up themselves so they can find acceptance of the world. This is a psychological problem of denial. If you know when you are in denial, you will naturally seek the truth and you will naturally establish Zion—the kingdom of heaven. God knew this and provided this prophecy in allegory in order to hide if from those that cannot see.

Christianity has seventy weeks or half times to bring in everlasting righteousness. This is the command that went forth when Christ said, *“The Kingdom of Heaven is at Hand.”* The prophecy uses the expression to build Jerusalem. For those that do not understand, *Salem* was the holy city at the time of Abraham. In Enoch’s day it was called Zion. The Lord uses *Zion* and Jeru-*salem* as physical denotations for a spiritual Kingdom of Heaven that will come in the last days—*even in troublous times.* The date of the coming will be within the sixty-ninth week *(seven weeks and three score and two weeks)*. This is one week before the deadline ends, and based on other prophecies, if we fail to receive the Kingdom of Heaven this last time, the whole mission of Christ and his coming will have been a waste. For those who fail the last time will suffer severe tribulations until all is consumed. This will be a natural process. Any idolatry towards a leader will simply continue your darkness and economically you may rise, but it will because you became intimidating optimist seeking honor and power.

If a week is equal to thirty years or close to it in astronomical terms, the middle of the sixty-ninth week is approximately, around the year 2050. You can do your own calculations, but it will be close. That means that the youth of the current generation will have the opportunity to receive heaven—called the redemption of Zion. This is the whole picture.

The prophecy also talks of a sixty-second week *(threescore and two weeks).* It is here that the Messiah shall be cut off. Also *the* *people of the prince that shall come shall destroy the city and the sanctuary.*

Immediately Christian’s interpret this as the rejection of Christ by the Jews who are the people of the prince. The corollary is uncanny and serves a purpose for the Christians to exalt themselves, but it is not the truth. First, the Christian has to think of the destruction of the physical Jerusalem at the time Israel was taken into bondage in Babylon. The assumption is that the command was to rebuild the physical Jerusalem or inhabit it again in seventy years. This is the interpretation of the Jews. Keep in mind that God uses current events to hide what he really has in mind for his people in the last days. If you take this literal rout as a Jew, returning to Jerusalem is the fulfillment of the seventy-week prophecy with nothing to show for it. If you were a Christian, the reaching of righteousness would come seven weeks after Christ’s sacrifice—something that does not make any sense. When you understand that desolations follow the abomination at the sixty-second week and last to the sixty-ninth week, this does not fit the time after Christ. This may fit a darkened mind, but not the plan of all prophecy from all prophets fitting together. If you insist on one of the above out of tradition, you have to put the time of the end at the time of Christ; Christ came in the meridian of time and not the end.

Note that the sanctuary is destroyed in the sixty-second week. With this in mind see also that the sacrifice and oblation will cease in the very next verse.

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.

After the oblation ends, an *overspreading of abominations …and that determined shall be poured upon the desolate.* These desolations will continue for 1260 days until the wall goes up again in troublous times at the sixty-ninth week. Salvation does not come until way after the time when the Messiah is cut off—meaning that the *cut off* is allegory for changing is Law after receiving it. This is identified by the fact that the cutting off, the abomination, or the destruction of the sanctuary, is just after the covenant is given. To deny Christ is not an abomination, otherwise Peter would not be the apostle he turned out to be. When one who has been called and anointed, then changes the law after receiving it, and causes a whole nation to dwindle in unbelief of the truth—that is an abomination and more explicit of the Messiah being cut off. Once one fully understands and changes the word of God for political or economic gain—that is the abomination.

The most important point is that the Lord *shall confirm the covenant with many for one week: and in the midst of* this week, the sacrifice ends. Curve fitting this to the end of sacrifice of the Old Testament, does not agree with an abomination—the central principle of the sixty-second week. It is the abomination that causes the sacrifice to cease and is also the cause of desolations. It does not work by ending the seventy weeks with Christ, but it does if we apply it to a second coming or the coming of the kingdom of heaven as being in the last days after the millennium starts.

If that comes as estimated in 2050 or this century then when was the confirmation of the covenant? The midst of the covenant would be 1844, thus the beginning would be perfect in applying the revelations of Joseph Smith as the confirmation of the covenant with the coming fourth of the Book of Mormon. You would think the Mormons would latch onto this, but they have a problem because in the midst of the week the Lord takes up the man-child and the woman (church) is driven into the wilderness for 1260 days—the same period of desolations and the beginning of troublous times. This is how you link Revelations with Daniel. Not only that, the two witnesses were killed in the streets of the New Jerusalem—as defined by some revelations of Joseph Smith. The deaths of the two witnesses were Joseph and Hyrum and the prophecy of the covenant is covered in sackcloth for 1260 days. Again we have the same seven half times or about 210 years total.

The Mormon Church does not teach or accept the above, indicating that understanding the prophecy is clothed in darkness. There you have it a perfect alignment of prophecy when the total seventy-weeks becomes the story of Christianity.

Prophecy repeats itself many times. All we have to do is check all the visions of Daniel with great changes in Christian history. In the following articles we will introduce actual history with the verses of all visions of Daniel. When you understand that each vision is saying the same thing, you then have seven witnesses to the prophecy with Christian history. This section will be brief with the confirmation of the covenant, for the greater details are found in its own section.