Seven Half Times

The Center of Understanding

The seven half times comes from Daniel and Revelation and the expression *time, times, and half a time.* At first, one does not get the meaning of seven half times. After much relational understanding, one comes to see that it is the time between the abomination mentioned in Daniel and the time the wall of the New Jerusalem will go up in troublous times.

The New Jerusalem is declared because prophecy cannot be taken literally or even secularly as in the physical or secular Jerusalem. You need to depart from the physical city Jerusalem or any secular kingdom and grasp the idea that prophecy is talking about a spiritual counterpart or a people that manifest righteousness. Prophecy points to a particular time and event of this condition. The New Jerusalem is a closer approximation of this concept and puts the mind into the proper frame. The poets Carly Simon and Neil Diamond have written songs regarding this Jerusalem. In a musical sense it is America. According to the Book of Mormon it is also will be in North America. This New Jerusalem actually has a place in modern prophecy, but that is not essential to learning the concept that this New Jerusalem can be anywhere.

[Revelation 21:2](https://www.lds.org/scriptures/nt/rev/21.2?lang=eng#1)

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

The New Jerusalem is also mentioned in Rev. 3:12 and clearly represents the final spiritual restoration of Jerusalem. These are the only references in Bible and would not be accepted by the Jews because it is not found in the Old Testament. This brings us to Daniel:

[Daniel 9:25](https://www.lds.org/scriptures/ot/dan/9.25?lang=eng#24)

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.

One has to understand the seventy-week prophecy illustrated in its own section, but here Jerusalem will finally be restored at the sixty-ninth week. *Threescore* is 60 and simply ad the *seven* and the *two* weeks and you get 69. Note the use of the words *again, even in troublous times.* If this has anything to do with the end of time or as Daniel put it, the time of the end; we are within those troublous times. When you think of a physical city Jerusalem, you are apt to think of the country Israel and that the New Jerusalem must be there. This is the tendency of both Jew and Christian. A strong nation of freedom will be required to redeem Israel according the prophecy of the Book of Mormon.

Some Jews already think the prophecy has been fulfilled when the rising of the pious Jews overtook Jerusalem and the temple, after Antiochus pillaged it in in 168 BCE. This theory counts back from that time to Daniel after Jerusalem was destroyed by Nebuchadnezzar, thus causing the command to rebuild Jerusalem to be referenced from the time of Daniel. Christians follow a more lengthy time table making the rebuilding of Jerusalem when the State of Israel was created. All theory dates according to secular kingdoms beginning with Daniel. Even Joseph Fielding Smith follows his own calculations. This is based on a comment made by Joseph Smith about the stone cut out of the mountain without hands.

For purposes of this article, we will assume Jerusalem is a word used for righteousness and the building of this Holy City *again,* seven allegorical weeks after the abomination.

[Daniel 9:26](https://www.lds.org/scriptures/ot/dan/9.26?lang=eng#25)

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.

The New Jerusalem is destroyed *after* *threescore and two week* (62). At this time, the Messiah is cut off. This is relatively same thing as saying the *city and the sanctuary* are destroyed. Keep in mind that the expression *Messiah is cut off* is interpreted by Christians as the rejection of Christ by the Jews if not his Crucifixion. This leads one down a literal path intended by the prophecy to hide the message. This destruction or as one can later see, is only seven weeks before the wall of the city that goes up *again* in troublous times. Sixty-two biblical weeks is a long time from the command to build a spiritual Jerusalem. This command was more fitting to the time when Christ said, *“The Kingdom of Heaven is at hand.”* You have to convert the physical into a corresponding spiritual to see the allegory. Many do not see that righteousness was ever successful for long after Christ. It was restored just before the abomination or destruction, for the meaning of abomination must correspond to something man can destroy.

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

The original command to build is actually in verse 24—the beginning of the seventy week prophecy. When one understands the meaning of the seventy-weeks as from Jesus Christ to the final redemption of the city of righteousness then the church or churches have seventy weeks *to bring in* *everlasting righteousness*

Christianity has seventy biblical weeks to make and end of sins and bring in *everlasting righteousness, seal up the vision and prophecy, and to anoint the most Holy.* This is the expression for building the New Jerusalem. Every Mormon should understand this perhaps more than the rest of Christianity. The point is that the command is from the beginning of Christianity, and even though the New Jerusalem was restored at the sixty-second week, the sanctuary was destroyed in the mist of that week as shown here.

[Daniel 9:27](https://www.lds.org/scriptures/ot/dan/9.27?lang=eng#26)

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.

The above is immediately after the reference to week 62. If the Christian can see that Christ *shall confirm the covenant with many for one week* beginning at the sixty-second week, *in the mist of the week* Christ *will cause the sacrifice and oblation to cease.* Christians associate this with the Messiah being cut off when He was crucified. The Jews rejected Christ at the start of the command and not *after* the sixty-second week begins. Christians make the mistake of putting this sixty-second week at the time of Christ because of literal assumptions and place the command to build a physical city at the time of Daniel. This is a literal method will not work because the mission of Christ was about three years. And if the destruction is the crucifixion, what does if mean that the wall will go up approximately twenty-five years later—especially when Jerusalem was destroyed physically in 70 AD. It does not fit if one week is represented by the mission of Christ until his accession. The destruction would be in the midst of his mission and not 70 years later. This is the main problem of using Denial as the beginning along with the physical Jerusalem. The short distance between the destruction or abomination and the building again does not work either physically or allegorically.

This authoritative Christian theory has a time line problem and everlasting righteousness never lasted. When you consider the dark ages of Christianity, the Reformation, and even the Restoration, righteousness still does not exist in any condition that the fulfillment of the New Jerusalem coming down from heaven would represent. Each Church of Christianity simply says, “We have the truth” in an effort to nullify the others. The command to bring in everlasting righteousness is still unfulfilled. Then again we have absolutely no understanding of the expression *time, times, and half a time* used by both Daniel and Revelation. We are indeed in troublous times and thus the time is now to establish everlasting righteousness if ever there was a more appropriate need. We are now approaching the sixty-ninth week.

1260 Days

Since this section is about the seven half times, it is apparent that the 1260 day be explained. The attempt to convert days to years directly will only confuse the situation. That would mean that everlasting righteousness came no later than about the year 1260. Such a conclusion is contrary to the meaning of the seven half times.

What is a half time? Go directly to time itself and see that it a concept similar to half of a day. The Sundial was the reference in the time of Daniel. One half of a 24 hour day was equal to 180 degrees—meaning 12 hours for the shadow to pass during the day and 12 hours for the night with no shadow. The shadow of the sun would pass from the east to the west over a 180 degree half section of the Sundial. A half time is then 180 degrees. Seven half times are 1260 degrees. How uncanny can simplicity get, yet prognosticators lived for centuries never seeing the relationship.

Because of the conversion from one 360 degrees into two circular paths over the same circumference. A half cycle became 30 segments and a full cycle became 60. We can take a *time* to mean a full 60 segments on a clock, *times* to mean two 60 segments, and *half time* as 30 segments. We then have seven half times of 30 segments each. If you now take the 30 and translate it into years you have thirty years for a half time and also have 30 years to represent one of Daniel’s weeks. The translation from degrees to segments that repeat the 360 degree cycle was not only a result out of tradition, it seemed to equal the Lord’s intent.

If you use this adapted method in order to determine all Christian prophecy from the beginning when Christ said “the Kingdom of Heaven is at Hand” until a time within the first 100 years of our millennium, you can now relate Christianity to the timeline of Daniel and Revelation. From here you can then begin to interpret all prophecy.

We can now check the restoration with this timeline. If the end of the seventy weeks is before the end of this century, we can divide say 2099 by 70 and get 29.98 years for each of Daniels weeks. This is close enough to 30. Now if the confirmation of the covenant began at 62 weeks, this would be 1858—very close to the Restoration. I use the Great Pyramid and obtained the abomination at 1844 in the midst of the 62 week. This agrees with the average lunar cycle over thousands of years where the lunar cycle becomes and average month of 29.57 days converted to years for a half time. Any other system is over simplistic or far too complicated for prophecy.

Traditionally the moon cycle is 30, but we have to adjust it slightly from time to time. At the time of building the pyramid, they had astronomical knowledge of the average lunar cycle as well as slight changes in the sun’s orbit. How else would be have the Mayan calendar and the end of time to begin in 2012.

I have taken a seemingly logical of linear rout, but the Lord had an astronomical method he used in conjunction with tradition. More details can be found in *The Christian Folly* and in the section of Seventy Weeks. The point here is to determine the start of the seven half times as 1844 and the end to be about 2050 when the wall of the New Jerusalem will go up *again* after it was destroyed by the saints historically in 1844—the year Joseph Smith was martyred. 1844 was the year of the abomination. We can now check prophecy to see if it corresponds and see if 1844 is at the center of prophetic understanding of all prophecy.