

1: Daniel's Prophecy of the Seventy Weeks : Christian Courier

Step 1: Introduction to the question "Who said, "The hardest years in life are those between ten and seventy."? Helen Hayes died at the age of 92 in Her long career included stage, film and television and spanned over eighty years.

Background[edit] Under the international Berne Convention for the Protection of Literary and Artistic Works of , the signatory countries are required to provide copyright protection for a minimum term of the life of the author plus fifty years. Additionally, they are permitted to provide for a longer term of protection. Congress for another extension of the term of copyright, to provide for the same term of protection that exists in Europe. The act was named in memory of the late Congressman Sonny Bono , who died nine months before the act became law: As a result, the bill was amended to include the Fairness in Music Licensing Act , which exempted smaller establishments from needing a public performance license to play music. The bill accomplishes these goals by extending the current U. Such an extension will provide significant trade benefits by substantially harmonizing U. Moreover, by stimulating the creation of new works and providing enhanced economic incentives to preserve existing works, such an extension will enhance the long-term volume, vitality and accessibility of the public domain. The authors of the report believed that extending copyright protection would help the United States by providing more protection for their works in foreign countries and by giving more incentive to digitize and preserve works since there was an exclusive right in them. Actually, Sonny wanted the term of copyright protection to last forever. I am informed by staff that such a change would violate the Constitution. Perhaps the Committee may look at that next Congress. They also claim that copyrighted works are an important source of income to the US [16] [17] and that media such as VHS , DVD , Cable and Satellite have increased the value and commercial life of movies and television series. This was one of the arguments that prevailed in the Eldred v. It is also pointed out by proponents that the extension did not prevent all works from going in the public domain. They note that the Copyright Act established that unpublished works created before would still begin entering the public domain January 1, Known author: With an extension of copyright, future artists have to create something original, rather than reuse old work, however, had the act been in place in the s, it is unlikely that Andy Warhol would have been able to sell or even exhibit any of his work, since it all incorporated previously copyrighted material. Proponents contend that it is more important to encourage all creators to make new works instead of just copyright holders. In addition, proponents note that once a work falls into the public domain there is no guarantee that the work will be more widely available or cheaper. They note that opponents fail to take into account that copyright applies only to expressions of ideas and not the ideas themselves. Works such as parody benefit from fair use. Proponents also question the idea that extended copyright is "corporate welfare. Nation Enterprises , however, the court explained how a copyright "respects and adequately safeguards the freedom of speech protected by the First Amendment. Dixon mentions that "the United States has always viewed copyright primarily as a vehicle for achieving social benefit based on the belief that encouragement of individual effort by personal gain is the best way to advance the public welfare;" [22] however, "the U. Karjala , a law professor, led an effort to try to prevent the CTEA from being passed. He testified before the Committees on the Judiciary arguing "that extending the term of copyright protection would impose substantial costs on the United States general public without supplying any public benefit. The extension bills represent a fundamental departure from the United States philosophy that intellectual property legislation serve a public purpose. In fact, when a work enters the public domain it means the public can afford to use it freely, to give it new currency. Thus there is little economic incentive in extending the terms of copyrights except for the few owners of franchises that are wildly successful, such as Disney. They also point out that the Tenth Amendment can be construed as placing limits on the powers that Congress can gain from a treaty. More directly, they see two successive terms of approximately 20 years each the Copyright Act of and the Bono Act as the beginning of a "slippery slope" toward a perpetual copyright term that nullifies the intended effect and violates the spirit of the "for limited times" language of the United States Constitution, Article I , section 8, clause 8. Life expectancies have risen from about 35 years in [27] to Moreover, life expectancy statistics are skewed due to historically

high infant mortality rates. Correcting for infant mortality, life expectancy has only increased by fifteen years between and For example, a movie of Mickey Mouse playing with a computer could be legally created in Russia, but the movie would be refused admission for importation by US Customs because of copyright, resulting in a deprivation to American children. Similarly, the first Winnie-the-Pooh book was published in and would have been public domain in A person who collected copyrighted works that would soon "go out of copyright," intending to re-release them on copyright expiration, lost the use of his capital expenditures for an additional 20 years when the Bono Act passed. This is part of the underlying argument in *Eldred v. Conceivably*, if one had made such an investment and then produced a derivative work or perhaps even re-released the work in ipse , he could counter a suit made by the copyright holder by declaring that Congress had unconstitutionally made, *ex post facto* , a restriction on the previously unrestricted. However, the Framers of the United States Constitution evidently thought that unnecessary, instead restricting the goal of copyright to merely "promot[ing] the progress of science and useful arts". In fact, some works created under time-limited copyright would not be created under perpetual copyright because the creator of a distantly derivative work does not have the money and resources to find the owner of copyright in the original work and purchase a license, or the individual or privately held owner of copyright in the original work might refuse to license a use at any price though a refusal to license may trigger a fair use safety valve. Thus they argue that a rich, continually replenished, public domain is necessary for continued artistic creation. This amendment was over details of allowing music from radio and television broadcasts in small businesses to be played without licensing fees. First, "copyright industries give us [the United States] one of our most significant trade surpluses. Howard Coble also stated that it was good for consumers since "When works are protected by copyright, they attract investors who can exploit the work for profit. Ashcroft , to obtain an injunction on enforcement of the act. Oral arguments were heard by the U. Supreme Court on October 9, Congress in support of a bill called the Public Domain Enhancement Act that would make the provisions of the Bono Act apply only to copyrights that had been registered with the Library of Congress. Heald performed tests of three key justifications of copyright extension, namely: They compared works from the two decades surrounding made available as audiobooks. They found that copyrighted works were available at a significantly lower rate than public domain ones, found no evidence of overexploitation driving down the price of works, and that the quality of the audiobook recordings did not significantly affect the price people were willing to pay for the books in print.

2: What Does the Bible Say About Living 70 Years?

As for the days of our life, they contain seventy years, Or if due to strength, eighty years, Yet their pride is but labor and sorrow; For soon it is gone and we fly away. Jubilee Bible The days of our years are seventy, and of the most valiant eighty years, yet their strength is labour and sorrow; for it is soon cut off, and we fly away.

Large, surly animals, rotted teeth, and the plague were all standing by to end life well before that magic number. If you are inclined to believe the Bible, a man named Methuselah lived years. Meth, as he was affectionately called, was the grandfather of Noah and, most likely thousands of other people as well. He fathered Lamech when he was years-old. Lamech fathered Noah when he was years-old. Noah, himself, was years-old when the flood appeared. If all these numbers are bunching up in your brain, causing it to forget simple things like where the remote is, you are in luck. Since the Bible, no one has lived nearly that long, except perhaps Zsa Zsa Gabor. Nowadays, life expectancy is about 70 years, for the very oldest boomers. This may come as a surprise to those boomers about to turn 70, who have just renewed their gym memberships. So, what does all this mean if you are about to blow out 70 candles? The good news is that as you age, your life expectancy actually increases. Each year you live means that you have survived all sorts of potential causes of death. So the trick is to just stay alive. To give you a visual aid for all this, imagine your life as a huge Olympic sport of hurdle jumping. Now you can spend every single day of the rest of your life spotting and jumping the never-ending hurdles, that seem to be getting higher and higher. In that case, you will run smack into a hurdle and your children and grandchildren will get to wonder why you never cleaned out your attic. So, Happy Birthday, brand new year-olds. Blow out the candles and continue to do whatever it is you have been doing. Just keep jumping those hurdles.

3: What It Really Means To Be Years-Old | HuffPost

Celebrating 70 years of the State of Israel is a true miracle that we are forever grateful. This May, Israel will celebrate her 70th birthday and it is now a time to reflect on what this means.

Site map Seventy years of Babylonian rule: A detailed look at Jeremiah These questions, in my opinion, are based on a mistaken belief that the captivity was supposed to last 70 years. My response is in three parts: Summary of my understanding of the prophecy Part 2. My explanation of when the 70 years ended. My theory on when the 70 years began. Summary of my understanding of the prophecy: But Jeremiah never said that the captivity itself would last 70 years. He only said that Babylonian rule would last 70 years. My explanation of when the 70 years ended: The people who have questioned the accuracy of this prophecy are, as far as I have been able to determine, are correct in that the captivity Jews in Babylon did not last 70 years, if the commonly assigned dates for the captivity are taken seriously. Most historical sources that I have seen state that BC was the year that Babylon was conquered by the Medo-Persians. And that would seem to be a reasonable ending date for the captivity. But when did the captivity begin? Some say it began in BC, when Nebuchadnezzar besieged Jerusalem. If this date is accepted, then the captivity spanned no more than 59 years. So how does or 59 years equal 70 years? Believers, including myself, often point out that the book of Daniel states that there was an earlier taking of captives from Judah to Babylon, in either BC or BC, depending on which source of information is used. Using the two extremes as the starting and ending points, one could arrive at a year span. But, in my opinion, none of this is even necessary because Jeremiah never said that the captivity would last 70 years. But, Jeremiah does not say that the forced deportation of Jews from Judah would last 70 years. The domination was supposed to span 70 years, but Jeremiah never said that the captivity itself would span 70 years. Below is the NIV translation of Jeremiah I will completely destroy them and make them an object of horror and scorn, and an everlasting ruin. But, in Jeremiah What did he mean by "desolation? And, in my opinion, given the fact that Daniel is probably referring to the Jeremiah prophecy, it would be a weak assumption to think that he meant "captivity" when he said "desolation. Others might claim that the "desolation" that Daniel referred to might actually be a reference to the 70 years in which the Temple had been destroyed. The Temple, which was rebuilt, was consecrated in BC, 70 years after its destruction. Below is the NIV translation of Daniel 9: In 2 Chronicles This Bible passage begins with a reference to the BC destruction of Jerusalem, during which the Temple was also destroyed. After the Jews rebuilt the Temple, it was consecrated in BC. But regardless of how the 70 years reference is being used in this passage, it does not say that the captivity itself would last 70 years. Below is the NIV translation of 2 Chronicles But that passage also does not in any way contradict my contention that the 70 year prophecy of Jeremiah refers to Babylonian rule and that Jeremiah never said that the captivity would last 70 years. My theory on when the 70 years began: When did Babylon begin its domination of Judah? We know that there are historical records that claim that the Assyrian Empire dominated Judah, and many other nations. And we know that the Assyrian Empire was conquered by the Babylonian Empire. According to the Encyclopaedia Britannica: Extensive traces of ash, representing the sack of the city by Babylonians, Scythians, and Medes in BC, have been found in many parts of the Acropolis. After BC the city ceased to be important" After the defeat of Nineveh, the last of the Assyrian kings, Ashur-uballit II, fled to the west with members of his army. Most online historical references that I have been able to find state that the reign of Ashur-uballit II ended in BC. My sources for this are the two Web site addresses below, the first of which is a page from the Missouri Western State College web site: The Babylonians chose a vast area of the Assyrian-controlled territories, including Judah and the surrounding countries. Using the BC date for the demise of the Assyrian Empire and for the rise of the new Babylonian Empire, and using the BC date for the end of the Babylonian Empire, we end up with a year span of Babylonian rule. That, for the reasons described above, is what I believe is the year period referred to in Jeremiah

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For thousands of years, people didn't know what it meant to be years-old. Large, surly animals, rotted teeth, and the plague were all standing by to end life well before that magic number.

The Significance Of 70 Years By: Each 7th year appears to have been celebrated as a Sabbatical year--where in Sabbatical years fields were not sown, tended, or harvested. Several of the early sources indicate that some kind of calendar was used to determine the epoch of the Sabbatical year. It appears that a peculiar count of weeks-of-days and weeks-of-years could have been used to schedule the 7th year event the Sabbatical year. Subsequent chapters will attempt to show that instances of 7 days, 7 years, and 70 years--written down in the late Second-Temple Era--exactly conform to a chronological sequence of 70 years. The indicated Jewish chronology can ultimately be cross-referenced to known chronologies--those of contemporary Greeks and Romans. By the time of the late Second Temple, the existence and correctness of a running chronology of 70 years seems rather certain. In association with a study of the chronological count of 7 sets throughout the Second-Temple Era, the concluding chapter of the current analysis focuses upon certain predictions given through prophecy. The cited prophecies--given in cycles of weeks--appear to have almost certainly been fulfilled. As is further explained below, there is little doubt but that a formal calendar--predicated upon an annual reckoning of 52 weeks or days--was followed by the religious sect that produced the scrolls. A calendar of weeks can also be recited from other literature that was circulated among more mainstream Jews. Consequently, it seems probable that some kind of a calendar predicated upon the reckoning of the week was in rather widespread usage in Judea around the time of the first century. A study of the cited calendar of weeks reveals that the week unit a 7-day cycle was almost surely reckoned across long cycle segments of weeks-of-years or 7-year cycles. Ultimately, great cycles of 7 years and 70 years appear to have been time tracked. The origin of this peculiar calendar of weeks may herald from the time of the Jewish kings in the 7th century BCE. In fact, some version of a calendar predicated upon weeks-of-days and weeks-of-years may have been sanctioned for use in the environs of Jerusalem throughout the Second-Temple Era. What is remarkable about the cited calendar is that the epoch of the solar year can almost perfectly be determined through a method of tracking week cycles. As such, it is possible that early astronomers at Jerusalem were quite capable of precisely defining the limits of the solar year in average time. An early-used calendar of days According to some literature produced in the Second-Temple Era, the annual circle or the year was determined or reckoned through a count of stations: Most of these sources indicate that the length of the year was counted out using a fixed count of days: It is significant that the cited annual count of days was sometimes represented as 52 weeks of days. Note that 52 weeks per year at 7 days per week is equal to an annual count of days. A functional calendar Because a day calendar is shorter in length than the solar year of This then means that certain of the calendar years would have required the insertion of a leap week. The intercalation of a week would have been necessary in certain of the years so as to keep a calendar of days the length of week units properly aligned with the solar year which is 1. It is here significant that a calendar comprised of 7-day units can be recognized to additionally define a uniform grid of 7-year units. A greater calendar grid comprised of 7-year cycles is inherent from the requirement to add a leap week at the interval of each 7th year as is further shown below. The continuous track of both time cycles 7 days and 7 years can be recited from numerous passages of Second-Temple literature. The following diagram is presented to show that a sequence of 7-year cycles is easy to interpret from out of an ongoing count of 7-day cycles 52 weeks per year. Take note that a distinct 7-year cycle is inherently defined from out of the requirement to intercalate a week at always the distance of 7 solar years. The respective leap week--required at each 7-year interval as diagrammed--is fully necessary so as to interface the fixed rate of 52 weeks or the rate of days with the longer rate of the annual circle which is A given conclusion from the indicated calendar count of days or 52 weeks per year then is that additional intercalation would have been necessary to keep the stated calendar of weeks in pace with the length of the tropical year Remarkable here is that the required rate of calendar intercalation does inherently overlay a time grid of 7 years. Thus, an effective annual calendar which averages According to this respective

interpretation of an annual calendar, the uniform rate of a cycle of 7 days is used to ultimately define sets of 7 years in long-cycle segments. Note from the rates expressed in the diagram that 52 weeks per year times 7 days per week is equal to days in each annual cycle. The addition of 1 more week at time intervals of 7 years, 49 years, and 70 years equates to the following day rates: This annual calendar rate compares very closely with the actual solar year of Weeks of years A time grid of weeks-of-years is defined as the result of counting weeks-of-days as cited above. This respective book produced in the Second-Temple Era is very explicit in the description of a time-tracking system predicated upon the reckoning of 7 sets. And there is no neglecting this commandment for a single year or from year to year. And command thou the children of Israel that they observe the years according to this reckoning - three hundred and sixty-four days, and these will constitute a complete year And all the children of Israel will forget and will not find the path of the years, and will forget the new moons, and seasons, and sabbaths and they will go wrong as to all the order of the years Because of the stated requirement to always count days in each annual cycle--as perhaps a most integral or a most fundamental component of the stated calendar system--it is easy to recognize that the calendar system being described would have required a 7-year rate of intercalation as previously explained. Because cycles of 7 years and even cycles of 7 weeks-of-years or 49 years appear to have been defined through the continuous reckoning of a cycle of 7 days, it seems obvious that required calendar intercalation could have been performed at the given interval of 7 years and even at 7 weeks-of-years. The diagram--like the prior diagram--illustrates a fixed distribution of weeks a rate necessary to achieve an average annual calendar of What is both peculiar and yet quite significant concerning the cited calendar of weeks is that the intercalation of an additional week at 7 sets of 7 years the jubilee rate would have required yet additional intercalation. The additional rate of intercalation would have corresponded with a time loop equivalent to 10 sets of 7 years--which is 70 years as previously diagrammed. Essentially, the cited calendar system that once counted weeks-of-days and weeks-of-years inherently would have required the reckoning of a long cycle of 10 weeks-of-years or 70 years --and this in addition or overplus to the reckoning of a long cycle of 7 weeks-of-years the jubilee rate. The possibility then seems to be that a calendar of continuous weeks was reckoned by ancient astronomers. This calendar required the insertion of a leap week at the frequency of each 7th year. Because cycles of 7 days and 7 years were continuously reckoned, early astronomers also reckoned an additional leap week at the repeating interval of 7 sets of 7 years or 49 years and an additional leap week at the repeating interval of 10 sets of 7 years or 70 years. This strange reckoning of weeks-of-days a 7-day cycle across weeks-of-years a 7-year cycle seems to explain just why texts produced in the Second-Temple Era refer to a calendar count of 49 years 7 weeks-of-years. These texts also refer to a calendar count of 70 years 10 weeks-of-years. Essentially, the reckoning of both long time cycles 49 years and 70 years may have been predicated upon the requirement to intercalate an annual calendar of weeks as documented. Summary Certain astronomers of the late Second-Temple Era are indicated to have once reckoned the solar year in association with a fixed count of days or the length of 52 weeks. If no more than days were counted in correspondence with each solar year then there is hardly any doubt but that a leap week was also reckoned in certain of the calendar years. Because weeks-of-days cycles of 7 days and also weeks-of-years cycles of 7 years were once reckoned, it seems somewhat probable that the required leap week was intercalated at the cited 7-year rate. It is then possible that the length of the year, the length of a long cycle of 7 years, and ultimately the length of great cycles of 7 weeks-of-years and of 10 weeks-of-years were effectively determined through nothing more than the count of a 7-day cycle. An annual count of days is explicitly described in literature written at Qumran the sea scrolls. The use of an annual count of days can also be recited from literature authored outside of Qumran. For example, the books of Enoch and Jubilees, and the scrolls recovered at Masada were authored outside of Qumran. These respective documents all contain references to a solar-based calendar--based upon the count of days. Essentially, a number of ancient sources or more than a single source reference a common method of counting out the year always the length of days. The widespread circulation of the book of Jubilees in particular attests to the popularity of counting weeks-of-days and weeks-of-years. The following quotes represent extracts from certain Second-Temple sources. These respective quotes perhaps all pertain to the previously cited calendar system of weeks where a count of weeks-of-days appears to have once been counted

across weeks-of-years: Before ever He made them, He determined And it was the order Scroll 4Q has a reference to "70 [year]s". Scroll 4Q perhaps refers to a span of 70 years as most translations show. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon Certain early sources tend to indicate that an annual calendar was in use in the time of the Jewish kings or those kings descended from Judah. This respective annual calendar was probably implemented at an official level for various scheduling purposes as more fully explained below. The early use of an annual schedule by the Davidic kings can seemingly be recognized from the accounts of Kings and Chronicles. A composite of these records seems to show that the officers of the primal Jewish kings were once rotated on an annual basis. This annual rotation of the kingly officers appears to have been rather different from the itinerary adhered to by the priests--who are indicated to have rotated their 24 offices on a Sabbath-by-Sabbath basis. A passage written in the book of Isaiah tends to further indicate that a time cycle of 70 years was understood to pertain to "days of a king": Tyre will go out of mind for seventy years, that is, the days of one king And it will be after the end of seventy years, that the Lord will have mercy on Tyre Note that the previously cited calendar of 52 weeks, or days, inherently defines a great cycle of 70 years. Thus, the Isaiah reference to a long cycle of 70 years does possibly indicate that knowledge of a calendar count of days was held as early as the 7th century BCE. Because the cited passage of Isaiah shows the reckoning of 70 years to be equivalent to the "days" of one king [cycle], it can be concluded that some kind of calendar count was being referenced. A connection between the roster sanctioned by early kings and the cited annual count of days can also be deduced from a passage in the Psalms Scroll--as follows: And he wrote psalms The book of Daniel contains an even more graphic description of a calendar of weeks. This respective document written after the beginning of the 6th century BCE not only refers to a year cycle but also refers to a full cycle of 70 weeks-of-years--or to a time span of years. Additional information concerning the long-cycle count of 70 weeks-of-years is shown below in the concluding chapter. The cited calendar system that once reckoned weeks would have inherently defined a long cycle of 70 weeks-of-years. A long cycle of 70 weeks-of-years is uniquely defined because the attendant cycles of 7 weeks-of-years and 10 weeks-of-years inherently come into conjunction, or time-out together, in a time cycle of 70 weeks-of-years--which is years. The several references to the cyclical count of 70 years--as are found in the book of Daniel--are made more significant in the regard that the author of Daniel is indicated to have been a resident of Jerusalem as a governmental official. Thus, a time track of weeks-of-days across weeks-of-years may have been popular at Jerusalem as early as the 7th century BCE. As is more fully documented in the next chapter, literature written late in the Second-Temple Era positively indicates that a cycle of 7 years was ceremoniously observed. In each of the 7th years, crops were not sown or harvested, and indentured servants were released. Because early astronomers at Jerusalem appear to have once counted weeks-of-days and weeks-of-years then it is possible that the length of the year was then being reckoned to within about the same limits of accuracy on average as modern astronomers now reckon or It appears that 7-year cycles were counted in an unbroken sequence. After the full count of 70 years was reached or after 10 segments of 7 years was counted out the count of 70 years would have then been renewed. In association with the reckoning of 7 years across 70 years, it also appears that Jerusalem astronomers likewise tracked a long cycle of 7 segments of 7 years or 49 years. Long cycles of both 7 weeks-of-years or 49 years and 10 weeks-of-years or 70 years were seemingly reckoned in association with a calendar of weeks as is documented in the previous chapters.

5: Seventy years of Babylonian rule

If the period be reckoned from the date of the first deportation in the 4th year of Jehoiakim (2 Kings ; 2 Chronicles ; Daniel by another reckoning calls it the 3rd year), i.e. BC, till the decree of Cyrus, BC, the prediction was fulfilled to a year.

Biblical scholars have catalogued more than three hundred amazing prophecies that find precise fulfillment in the life and labor of the Son of God. One of these predictive declarations is found in Daniel 9: A proper analysis of Daniel 9: First, one should reflect upon the historical background out of which the prophetic utterance arose. Third, the chronology of the prophecy must be noted carefully; it represents a prime example of the precision of divine prediction. Finally, one should contemplate the sobering judgment that was to be visited upon the Jewish nation in the wake of its rejection of the Christ. Let us give some attention to each of these issues. In that foreign land they would be confined for seventy years Jeremiah The general period of the Babylonian confinement was seventy years Daniel 9: But why was a seventy-year captivity decreed? Why not sixty, or eighty? There was a reason for this exact time frame. The law of Moses had commanded the Israelites to acknowledge every seventh year as a sabbatical year. The ground was to lie at rest Leviticus Apparently, across the centuries Israel had ignored that divinely-imposed regulation. In their pre-captivity history, there seems to be no example of their ever having honored the sabbath-year law. If each of the seventy captivity-years represented a violation of the sabbatical-year requirement every seventh year , as 2 Chronicles The captivity era therefore looked backward upon five centuries of sinful neglect. In the first year of Darius, who had been appointed king over the realm of the Chaldeans ca. He thus approached Jehovah in prayer. The prophet confessed his sins, and those of the nation as well. He petitioned Jehovah to turn away his wrath from Jerusalem, and permit the temple to be rebuilt 9: The house of God would be rebuilt. A more significant blessing would come, however, in the Person of the Anointed One Christ , who is greater than the temple cf. This prophecy was a delightful message of consolation to the despondent Hebrews in captivity. First, the Messiah would come to deal with the problem of human sin. The advent of Christ did not put an end to sin in the sense that wickedness was eradicated from the earth. Rather, the work of the Savior was to introduce a system that could provide effectually and permanently a solution to the human sin predicament. This is one of the themes of the book of Hebrews. The Lord never will have to return to the earth to repeat the Calvary experience. The Hebrew term denotes that which is brought to a conclusion or is finished Gesenius , Here is a crucial point. With the coming of the Savior to effect human redemption, and with the completion of the New Testament record which sets forth that message, the need for vision and prophecy became obsolete. There are no supernatural visions and prophecies being given by God in this age. What is the meaning of this expression? Any view that one adopts regarding this phraseology must be consistent with other biblical data. Consider the following factors. Anointing was practiced in the Old Testament period as a rite of inauguration and consecration to the offices of prophet 1 Kings Significantly, Christ functions in each of these roles see Acts 3: The anointing of Jesus was foretold elsewhere in the Old Testament Isaiah A better rendition would be: This context is a rich depository of truth concerning the accomplishments of Christ by means of his redemptive work. The Prophetic Chronology The time element of this famous prophecy enabled the studious Hebrew to know when the promised Messiah would die for the sins of humanity. The chronology of this prophetic context involves three things: Each day was to represent a year in prophetic history. Most conservative scholars hold that the symbolism denotes a period of approximately years Payne , ; Archer , ; cf. Let us therefore narrow our focus regarding this matter. There are but three possible dates for the commencement of the seventy-week calendar. First, Zerubbabel led a group of Hebrews out of captivity in B. This seems to be an unlikely beginning point, however, because years from B. Second, Nehemiah led a band back to Canaan in B. Is this the commencement point for computing the prophecy? Probably not, for years after B. However, in B. Does this date work mathematically? If one starts at B. This is the common view Scott , 5. The strongest objection to this argument is the claim that Ezra issued no charge to rebuild the city of Jerusalem, and so the starting point of the prophecy could not date from the time of his return. Even though

Ezra did not actually succeed in accomplishing the rebuilding of the walls till Nehemiah arrived thirteen years later, it is logical to understand B. There was purpose in this breakdown. When this figure is computed from B. This segment of the prophecy concludes in A. The Consequences of Rejecting Christ No historical revisionism can alter the fact that the Lord Jesus was put to death by his own people, the Jews John 1: This does not sanction any modern-day mistreatment of the Jewish people; it does, however, acknowledge that Israel, as a nation, suffered a serious consequence as a result of its role in the death of the Messiah. The interpretation of this portion of the prophecy is beyond dispute. Jesus, in his Olivet discourse concerning the destruction of Jerusalem Matthew The Lord was alluding to Daniel 9: The prince of verse twenty-six comes after the anointed Prince has been cut off. This plunged the Hebrews into several years of bloody conflict with the Romans. Titus, son and successor of the famous Vespasian, overthrew the city of Jerusalem after a five-month siege in the summer of A. The holy city was burned cf. Significantly, only one stone from that temple, and parts of another, have been identified positively by archaeologists Frank , Geldenhuys summarized this situation by noting that Titus overran the city with his army, destroyed and plundered the temple, and slew the Jewsâ€”men, women and childrenâ€”by tens of thousands. When their lust for blood had been sated, the Romans carried off into captivity all the able-bodied remnant of the Jews for they had done away with all the weaklings and the aged , so that not a single Jew was left alive in the city or its vicinity. Only on one day in the yearâ€”the day of remembrance of the destruction of the templeâ€”were they allowed to mourn over the city from the neighboring hill-tops , It foretells the coming of the Messiah, and details his benevolent work. Finally, it reveals the disastrous consequences of rejecting the Son of God. How thankful we should be to Jehovah for providing this rich testimony.

6: Seventy Years - International Standard Bible Encyclopedia

The seventy years probably begin from the fourth year of Jehoiakim, when Jerusalem was first captured, and many captives, as well as the treasures of the temple, were carried away; they end with the first year of Cyrus, who, on taking Babylon, issued an edict for the restoration of the Jews " (comments on Jeremiah).

When did this occur? Daniel 9 contains two important prophecies: In reference to the first prophecy, Daniel wrote: The specific prophecy Daniel was talking about was one given in Jerusalem just prior to the Babylonian invasion and then repeated via a letter from Jerusalem to the captives in Babylon Jeremiah There were two components to this prophecy: Each component seems to have been fulfilled over slightly different, yet overlapping, periods of 70 years. The 70 years of desolation of the land can be calculated as the time between the destruction of the temple by the Babylonians—which was indeed a desolation for the city of Jerusalem—and the rebuilding of the temple. The captivity of the Jewish people, which began prior to the destruction of the temple with the first deportation of Jews to Babylon and ended with a decree from Cyrus allowing the Jews to return to Jerusalem, was also 70 years. Dates for the 70 years The first deportation of Jews to Babylon which included Daniel and his friends Shadrach, Meshach and Abed-Nego began the 70 years of captivity. Bible commentaries identify this as occurring between and B. Various sources say the date of the return of the Jews to Jerusalem occurred between and B. As for the period between the destruction of the temple and its being rebuilt, commonly cited dates are or to or B. Although it is hard to identify exact years, the years commonly cited do fit the prophesied 70 years. Why 70 years of punishment? The year of this proclamation marked the end of the year captivity of the Jews predicted by God through Jeremiah. This passage tells us that Daniel lived in Babylon throughout the entire 70 years of the Jewish captivity. He lived to see the fall of the Babylonian Empire and the sudden rise of the Medo-Persian Empire with its first ruler, Cyrus. Ezra records this joyous event for the Jews as follows: And He has commanded me to build Him a house at Jerusalem which is in Judah. Who is among you of all His people? It is interesting to note that over years in advance, God foretold the birth of Cyrus and what this king would do. He especially required obedience from the descendants of Abraham, which were later called Israelites and, later still, the kingdoms of Israel and Judah after the nation split into these two kingdoms. The blessings for obedience and penalties for disobedience found in Leviticus 26 and Deuteronomy 28 continue for these people. Do you know where we are in prophecy? Do you know what must yet occur prior to the return of Jesus Christ to this earth? And most importantly, do you know what God expects of you?

7: The First Seventy Years by Ray Jessel on Amazon Music Unlimited

Seventy thousand years later, their descendents create cave paintings – early expressions of consciousness. 4 million In Africa, an early hominid, affectionately named "Lucy" by scientists, lives.

8: How Long Does Copyright Protection Last? (FAQ) | U.S. Copyright Office

In Genesis we are told that Jacob was years old when he and the rest of the seventy souls (Gen.) came into Egypt and began their stay in that land. 30 yrs. from the Abram's call to the birth of Isaac ().

9: Copyright Term Extension Act - Wikipedia

The first known mass extinction in earth's history was the Great Oxygenation Event billion years ago. That event led to the loss of most of the planet's obligate anaerobes. Researchers have identified five major extinction events in earth's history since: [11].

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