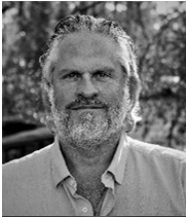


Right on Time



By John Dyslin

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"...I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure... (Isaiah 46:9-10)."

In the Resurrection season we celebrate Jesus' ultimate sacrifice and victory; we look forward to family gatherings, humble celebration, and for too many the infrequent church sermon. This is my favorite holy day, as we celebrate *Tetelestai!* – *It is finished!* – Jesus' victory on the cross over the tyranny of sin for all who would receive His free gift.

Yet this season also carries an astounding confirmation of the veracity of Jesus' claim as Messiah. An ancient foretold historical account – Daniel's Prophecy of the 70 Weeks – bears not only astounding fulfillment, but gives even the greatest skeptic real reason for joy this season.

"Seventy weeks are determined...to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity...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...And after threescore and two weeks shall Messiah be cut off, but not for himself... (Daniel 9:24-26 selections, for clarity)"

Daniel recorded this prophecy around 550 B.C., long before anyone involved in its fulfillment was even born.

Sir Robert Anderson was an acclaimed Scotland Yard detective in the latter 19th century of formidable intellect and investigative gifts. He was also a devout believer. In *The Coming Prince* Mr. Anderson details years of research pertaining to this prophecy, which I summarize here.

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter (Proverbs 25:2)."

1. Stick with me...

The "70 Weeks prophecy" of Daniel 9:24-27 has some complexity to it; I'm focusing for our purposes on the first 69 weeks of the 70 weeks (*"seven weeks, and threescore and two weeks"*). The 'weeks' referred to are prophetic 'weeks,' or 'sevens,' of years. So, instead of a 'week' or 'seven' of days, think of 69 weeks here as 69 'sevens' of years – or, $69 \times 7 = 483$ total years.

As is longstanding Jewish custom, prophetic years are comprised of 360 days. So, the timeframe proscribed in Daniel's prophecy is

$69 \text{ weeks} \times 7 \text{ years/week} \times 360 \text{ days/year} = \mathbf{173,880 \text{ days.}}$

So, when does this all start? Well, secular ancient history gives us the timing of *"the going forth of the commandment,"* or the issuance of a royal decree, while Jewish prophetic convention begins from the first day of its month's fulfillment. The history and backstory are detailed in the Book of Nehemiah, where King Artaxerxes Longimanus issues a decree for the Israelites to rebuild Jerusalem. The date for our calculation, then, is the 1st day of the Jewish month of Nisan, or **14 March, 445 B.C.**

I long wondered, *Why is this timeframe divided into "seven*

weeks, and sixty-two weeks?" The interceding event at the end of the initial 7 weeks or 49 years was two-fold – first, the completion of the restoration of the city of Jerusalem.

Far more dramatically, however, it also marks “the great crisis of Jewish history” – the close of the testimony of the Lord’s prophetic messengers to his chosen people, ending with Malachi.

434 years of haunting silence.

Back to our exploration of the sixty-nine weeks...so what day *is* pointed to through Daniel’s mysterious prophecy?

The considerations clouding our view through the epochs of time are many and complex, including the mislabeling of 0 A.D. as 1 A.D., all the 5-day additions on Julian versus Jewish prophetic years, leap years, etc., resulting in 476 Julian years plus 24 days (see *The Coming Prince* for all the gory details). According to Sir Robert’s exquisitely detailed research, the day at the end of the full 69 weeks (of years) resolves to...the 10th day of Nisan on the Jewish calendar, or **Sunday, 6 April, 32 A.D.**

We followers of Christ know that day for its unique title – the day of the triumphant entrance into the very City of Peace of the Prince of Peace, Who was greeted by cries of “*Hosanna! Hosanna!*”, but who by week’s end would be brutally assassinated and buried in a rich man’s tomb.

Palm Sunday. The Palm Sunday. The Matthew 21, John 12, Zechariah 9 Palm Sunday.

Needless to say – the implications of what this means for *all* of mankind is far-ranging.

If you’re someone who’s been railing against God all these

years, blaming Him for your woes – well, He sent His Son Who paid the ultimate price so you could live. And, Who arrived *on the very day* the Prince was prophesied, more than half a millennium beforehand.

What more would you have Him do?

If you're following some cult, a facsimile of the truth that can't hold a candle to the astounding power and undeniable Truth of Scripture – and Jesus as the hero of it all! – *why continue on with a lie?*

Run to the One Who died that we *all* could live.

As demonstrated in the above-detailed prophecy, Jesus the then-coming Messiah literally was right on time. To the *very day* prophesied.

Right. On. Time.

So we know that the soon-returning same Messiah will be right on time – as always.

For those of us who know the truth, you may have noticed that these days are getting kind of bad. Well, He told us it would be like this; just go read Matthew 24, Mark 13, and Luke 21. And I could go on (Romans 1; 1 Timothy 4; 2 Timothy 3).

He forewarned us so we *wouldn't* worry.

He also said, "*These things I have spoken unto you, that **in me ye might have peace**. In the world ye shall have tribulation: but **be of good cheer; I have overcome the world** (John 16:33; my emphasis)."*

What about you? Is there something you're late on? Something you ought to have done but haven't? Thankfully Jesus is a gracious God Who offers us grace. (Consider the 11th hour

workers of the vineyard parable, Matthew 20:1-16.)

Maybe that's you – alert, aware, alarmed, yet not where you ought to be, nor doing what *you know* you ought to do.

“A righteous man falling down before the wicked is as a troubled fountain, and a corrupt spring (Proverbs 25:26).”

Find your place on the battlefield. Get busy with His business to confront and put down evil, lift up and comfort those around you, all while speaking unashamedly of Him.

Let Him worry about your protection, preservation, and provision. He's got you in the palm of His hand! He'll see you through.

And, when your race is through, He'll be right on time, again – as He has always been.

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E-Mail John Dyslin: jnd22@johndyslin.com

Website: <https://johndyslin.com/>