

The Plumb Line and the Seventieth Week

Much has been written about the seventy weeks prophecy in the book of Daniel. There are numerous articles, charts and graphs that have been presented as proof of various theories of the meaning of the seventieth week. However, something has been left out of these interpretations. What could that possibly be? It is the plumb line. In this article we will explain the amazing plumb line, and its importance in understanding the seventieth week and salvation.

Daniel received this prophecy as he was praying, and confessing his sins, and those of Israel at the time of the evening sacrifice (Daniel 9:19-21). The timing of Daniel's prayer follows the timing of the temple service. "Let my prayer be set before you as incense; and the lifting up of my hands as the evening sacrifice" (Ps. 141:2). The evening sacrifice pointed to the death of Jesus Christ for the sins of man at the ninth hour (about 3:00 P.M.) in the New Testament.

"Seventy weeks are determined upon thy people and upon thy holy city, **to finish** [3615, *to be complete, at an end, finished, accomplished, or spent*] **the transgression**, and **to make an end of sins**, and **to make reconciliation** [3722, *atonement*] **for iniquity**, and **to bring in everlasting** [5769, *continuance, eternal*] **righteousness**, and **to seal up** [2856, *to close up; especially to seal -- make an end*] **the vision and prophecy**, and to anoint the Most Holy" (Daniel 9:24).

The number seventy represents all of the people of the earth as descended from the sons of Noah. There are seventy descendants listed in Genesis 10, "and by these were the nations [1471, *people*] divided in the earth after the flood" (Genesis 10:32).

The number seven represents something that has been completed, finished, and sanctified, i.e. purified, and set apart as holy. "And on the **seventh** day God **ended** [3615, *to be complete, at an end, finished, accomplished, or spent*] His work which He had made...And God blessed the **seventh** day, and **sanctified** [6942, *set apart, consecrated, holy*] it..." (Gen. 2:2, 3).

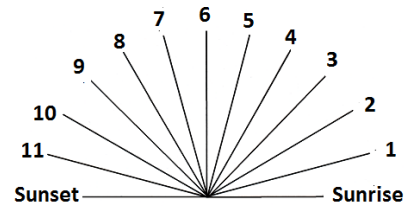
Seventy weeks, or seventy sevens. means the sanctification of the people. Peter came to Jesus, and said, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus said unto him, I say not unto thee, Until seven times: but, Until **seventy times seven**" (Matt. 18:21, 22). This is a direct reference to the seventy weeks: "For God sent not his Son into the world to condemn the world; but that the world through Him might be saved" (John 3:17).

The Sixty-Ninth Week and the Formation of the Plumb Line

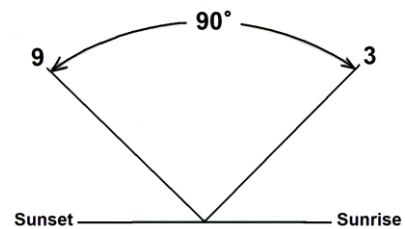
"Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [5057, *a leader, ruler, prince*] *shall be* **seven weeks**, and **threescore and two weeks**: the street shall be built again, and the wall, even in troublous times" (Dan. 9:25).

Seven weeks plus sixty two weeks equals sixty-nine weeks. “And after [310, *extremity, most remote part, end*] threescore and two weeks shall Messiah be cut off [3772, *to cut, to destroy, consume, to covenant*], but not for himself...” (v. 26). The Messiah died at the very end of the **sixty-ninth week**, but **before the beginning of the seventieth week**. He “...was cut off out of the land of the living: for the transgression of My people was He stricken” (Isaiah 53:8).

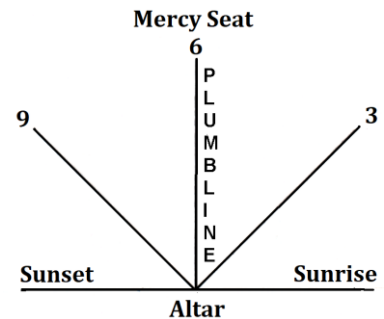
The numbers **six** and **nine** are a very prominent part of the crucifixion. Jesus was crucified from the third hour (Mk. 15:25), to the **ninth** hour. (Mt. 27:45-50; Mk. 15:33-41; Lk. 23:44-49). There are a total of **six** hours from the third hour to the **ninth** hour. There was darkness over the land from the **sixth** hour to the **ninth** hour. **Three** times, including the **sixty-ninth week**, the numbers **six** and **nine** show up in the crucifixion.



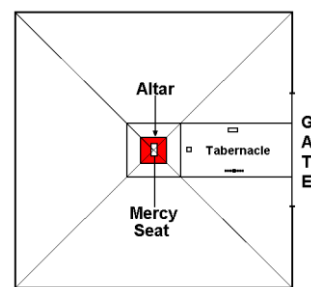
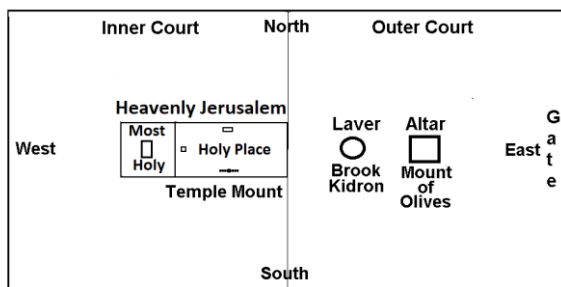
In Jesus’ day the day was divided into twelve equal hours from sunrise to sunset. The 3rd and 9th hours are 45° up from the horizon, and down from solar noon. The crucifixion from the 3rd to the 9th hour formed a horizontal 90° angle at the corner. The 6th hour, which is the zenith of the sun, formed a 90° angle with the earth. A perfect 90° corner was formed by the hours of the crucifixion horizontally and vertically.



“Therefore thus says the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner [6438, *a corner of square objects*] stone, a **sure foundation**: he that believeth shall not make haste. **Judgment also will I lay to the line, and righteousness to the plummet...**” (Isa. 28:16, 17).



The tabernacle of Moses is laid out in the same pattern as the crucifixion site at Jerusalem. When the inner court, which represents heaven, is overlaid on the outer court, which represents the place of the crucifixion, the Mercy Seat is centered on the altar of burnt offering, forming the plumb line of righteousness.



Jesus was crucified on the 14th of Abib. After His resurrection the Messiah was first seen by His disciples on the first day of the week, the 18th. He was seen of them forty days (Acts 1:3). On that fortieth day, "...while they beheld, He was taken up; and a cloud received Him out of their sight....Then returned they unto Jerusalem from the mount called Olivet [1638, *Mount of Olives*], which is from Jerusalem a Sabbath day's journey" (vv. 9, 13).

On the fortieth day, "Neither by the blood of goats and calves, but by His own blood He entered in once into the Most Holy Place, having obtained eternal redemption *for us*" (Heb. 9:12). This is the plumb line from the altar, the Mount of Olives, to the Most Holy Place in heaven, where the Mercy Seat is.

"For all have sinned, and come short of the glory of God; Being justified [1344, *judicial approval, render righteous*] freely by His grace through the redemption [629, *release effected by payment of ransom*] that is in Christ Jesus: Whom God hath set forth *to be* a propitiation [2435, *Mercy Seat*] through faith in **His blood**, to declare His righteousness for the remission [3929, *passing over*] of sins that are past, through the forbearance of God; To declare, *I say*, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:23).

As the calendar shows, counting out forty days beginning with the eighteenth, the fortieth day would be on the 27th of Iyar. There are twenty-seven books in the New Testament. There are only two whole numbers that can be evenly divided into twenty-seven. They are **three** and **nine**, the hours of the crucifixion. Jesus "...is the mediator of the new covenant..." (Heb. 9:15).

Abib						
SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

Iyar						
SUN	MON	TUE	WED	THU	FRI	SAT
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

The 27th of Iyar is on the fifth day of the week. The Number five in scripture represents grace by the hand of God. "For the wages of sin *is* death; but the gift [5486, *a gift of grace, an undeserved favor*] of God *is* eternal life through Jesus Christ our Lord" (Rom. 6:23). The plumb line

stretches from the altar, where Jesus shed His blood, to the Mercy Seat in the Most Holy Place in heaven. The numbers 3, 6, and 9 are God's (3) judgment (9) on man (6), who is declared righteous through the shed blood of Jesus Christ. "In whom we have redemption [629, *release effected by payment of ransom*] through His blood, *even* the forgiveness of sins" (Colossians 1:14).

The new covenant began after the death of the Messiah, but the temple and its service remained temporarily. "In that He says, A new *covenant*, He hath made the first old. Now that which decays [3822, *to become old, to be worn out*] and waxes old [1095, *to grow old*] is ready to vanish away" (Heb. 8:13).

The Old Covenant was vanishing away during the period of transitioning away from the Old to the New Covenant. Jerusalem and the temple were destroyed in 70 A.D. by the Roman army led by Titus Flavius Vespasianus: "...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." (Dan. 9:26).

Laying the Foundation

The foundation is the most important part of a building. If the foundation isn't sound, then the entire structure will be compromised. "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). The bones are the foundation of the body, and "...that the Scripture should be fulfilled, a bone of Him shall not be broken" (Jn. 19:36).

After the Messiah was dead, Joseph of Arimathaea took His body, "and wrapped it in linen, and laid it in a sepulcher **that was hewn in stone**, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on" (Luke 23:53, 54). The stone sepulcher symbolizes the Messiah as the "sure foundation" upon which the New Covenant is built.

The Messiah was buried just before the end of the 14th of Abib, "and the Sabbath drew on," **but that was not the weekly Sabbath that was drawing near**. The next day that began at sunset, the 15th of Abib, is the first of God's seven annual Sabbaths (Lev. 23:6). The 14th of Abib ended the sixty-ninth week at sunset, and the seventieth week began on the annual Sabbath that is on the 15th of Abib. As the calendar on page 3 shows, the crucifixion was in the midst of the week.

The New Covenant and the Midst of the Week

"And He shall confirm [1396, *make strong, firm*] the covenant [1285, *cutting a covenant*] with many [7227, *abundance* from 7231, *to increase, to multiply*] for **one week**: and **in the midst of the week He shall cause the sacrifice and the oblation to cease...**" (Dan. 9:27). The covenant was to be made with an ever increasing number of people for one week.

On the night that He was betrayed, Jesus took a cup of wine, saying to His disciples, "...Drink ye all of it; For **this is My blood of the new testament**, which is shed for many [4183, *many* (high in number); *multitudinous, plenteous, "much"; "great" in amount*] for the remission [859, *forgiveness, pardon*] of sins" (Mt. 26:27, 28).

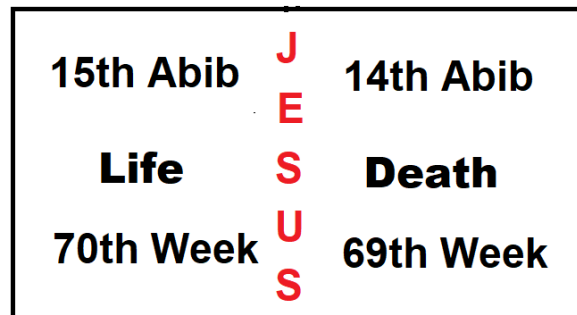
Jesus did not institute the New Covenant at that time, but He was teaching His disciples what was to come. "For where a testament *is*, there **must also of necessity be the death of the testator**. For a testament *is* of force **after men are dead**: otherwise it is of no strength at all while the testator lives" (Heb. 9:16, 17), and "...without shedding of blood *there* is no remission [859, *forgiveness, pardon*]" (v. 22).

It was the Messiah's death near the end of the sixty-ninth week in the midst of the week that caused the sacrifice and oblation under the Old Covenant to cease forever. "For the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10:1). The sacrifices could not make anyone perfect. "But this Man, after He had offered **one sacrifice for sins forever**, sat down on the right hand of God....For **by one offering He hath perfected forever them that are sanctified**" (Heb. 10:12, 14).

Jesus was not crucified on Friday as is claimed by many, but, as the scripture says, "in the midst of the week." Why the midst of the week? The number 4 in Hebrew is the letter 𐤄 Dalet. Dalet is also a Hebrew word-*Strong's* #1817, meaning *a door*. Jesus said, "I am the door: by [1223, *across to the other side*] Me if any man enter [1525, *to go in (to), enter*] in, he shall be saved [4982, *to keep safe and sound, to rescue from danger or destruction*], and shall go in and out, and find pasture" (John 10:9).

The number 14 in Hebrew is Dalet 𐤄 and Yod 𐤅. It is *Strong's* #3027 meaning *hand*. In the old Hebrew text it appears as 𐤄𐤅 a hand on the door. "...These things says He that is holy, He that is true, He that hath the key of David, **He that opens, and no man shuts; and shuts, and no man opens**" (Rev. 3:7).

After Jesus was dead on the cross, "...one of the soldiers with a spear pierced His side, and forthwith came there out **blood and water**" (John 19:34). Jesus is the bloody door through which we must enter to cross over to the other side from death to life. The seventieth week is the way that leads to eternal life through the Messiah.



The seventieth week began on the 15th of Abib in 30 A.D. in the year in which the Messiah was crucified. **God’s seven annual holy days are the seventieth week.** We are now almost two thousand years into the seventieth week.

The Plumb line and the Seventieth Week

The seventieth week is built upon the foundation that the Messiah laid on the 14th of Abib, which was a perfect 90° corner. Whatever is built upon that perfect foundation must be plumb. The seventieth week began when the sixty-ninth week ended at sunset on the 14th of Abib, and the seventieth week began with the 15th of Abib, the first of the Eternal God’s seven annual holy days. When the dates of the seven annual holy days are totaled up they equal ninety. (15 + 21 + 6 + 1 + 10 + 15 + 22 = 90.) This is the plumb line of everlasting righteousness that stretches from the altar to the Most Holy Place, which is the destiny of man.

The days of the week shown on the diagram are the days of the week on which the holy days occur when the crucifixion date is on Wednesday, as it was when the Messiah was crucified. This is the specific pattern of the Hebrew calendar that God’s plan is following.



The Seventieth Week

Remember, after Jesus was dead on the cross, “...one of the soldiers with a spear pierced His side, and forthwith came there out **blood and water**” (John 19:34). The blood and water represent the complete removal of sins as pictured by the seven days of the Feast of Unleavened Bread (15th through the 21st).

The 15th day of the first month is Passover, which pictures having your sins covered by the blood of the Messiah, the Passover sacrifice. “Knowing this, that our old man is crucified with *Him*, that the body of sin might be destroyed, that henceforth we should not serve sin, for he that is dead is freed from sin” (Rom. 6:6, 7).

The 21st day of the first month pictures the burial of the old man of sin through baptism, and the resurrection of the new man that has been freed from sin. “Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, **even so we also should walk in newness of life**” (v. 4). The Feast of Unleavened Bread pictures the complete removal of sin by blood and water.

The 6th day of the third month is the Feast of Weeks, or Pentecost in the New Testament. This is the day when the covenant was given at Mount Sinai, and the Holy Spirit was given under the

New Covenant, and it is tied directly to Passover. “For where a testament [1242, *a covenant between two parties*] is, there must also of necessity be the death of the testator” (Heb. 9:16). This is “...the blood of the covenant, wherewith [*you are*] sanctified...” (v. 10:29). For, “...without shedding of blood is no remission” (Heb. 9:22).

The first three holy days are summarized by “...Repent [*blood*], and be baptized [*water*] every one of you in the name of Jesus Christ [*the Passover sacrifice*] for the remission [859, *a release, pardon, complete forgiveness*] of sins, and ye shall receive the gift of the Holy Spirit [*Pentecost*]” (Acts 2:38).

The 1st day of the seventh month is the Day of Trumpets (Lev. 23:24). This is the day of the first resurrection. “In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed” (1 Cor. 15:52). They will ascend to meet the Messiah in the air, and He will take them to the Most Holy Place in heaven.

“And I looked, and, lo, a Lamb stood on the mount Zion, and with Him an hundred forty *and* four thousand, having His Father's name written in their foreheads....And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth...These are they which follow the Lamb whithersoever He goes...These were redeemed from among men, *being* the first fruits unto God and to the Lamb” (Rev. 14:1, 3, 4).

The 10th day of the seventh month is the Day of Atonement. On this day the Messiah will return with the resurrected saints to establish the Kingdom of God on the earth, “And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16). The beast and the false prophet will be destroyed (vv. 20, 21). Satan will be bound for a thousand years (vv. 20:1-3). Those in the first resurrection “...shall be priests of God and of Christ, and shall reign with him a thousand years” (v. 6).

During the millennium many will be saved. “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands....These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb” (Rev. 7:9, 14).

After the thousand years are over Satan will be released and will go out to deceive the people, “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone...” (Rev. 20:9, 10).

The 15th day of the seventh month begins the seven days of the Feast of Sukkot, i.e., of temporary dwellings. This is the time of the second resurrection, when those who have never had a chance at salvation will be resurrected. “And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is *the book of life*: and the dead were judged out of those things which were written in the books, according to their works” (v. 12).

This will be a period of one hundred years. “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner *being* an hundred years old shall be accursed” (Isa. 65:20). At the end of this period the final judgment will occur. “And whosoever was not found written in the book of life was cast into the lake of fire” (Rev. 20:15).

Everything that is physical will be destroyed on the seventh day of Sukkot, and “...the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up...Nevertheless we, according to His promise, look for new heavens and a new earth, **wherein dwells righteousness**” (2 Pet. 3:10, 13).

The 22nd day of the seventh month is the conclusion of God’s plan. “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea” (Rev. 21:1).

This will have been brought about by the work of the Messiah. “The hands of Zerubbabel have **laid the foundation** of this house; **his hands shall also finish it**; and thou shalt know that the LORD of hosts hath sent me unto you. For who hath despised the day of small things? for they shall rejoice, and shall see **the plummet** in the hand of Zerubbabel...” (Zech. 4:9, 10). Zerubbabel is a type of the Messiah, who laid the foundation. “Who *art* thou, O great mountain? before Zerubbabel *thou shalt become a plain*: and he shall bring forth the headstone [7222] *thereof with shouting, crying, Grace, grace unto it*” (v. 7). *Strong’s* #7222 is used only once in Scripture. It means the top, the topmost stone at a corner.

The last thing to be put in place is the New Jerusalem, the topmost stone.

“And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away” (Rev. 21:2-4).

This will be a purely spiritual kingdom. The only day that will remain is the seventh day. The seventh day is the eternal Sabbath rest. “There remains therefore a rest [4520, *a keeping of a*

Sabbath] to the people of God. For he that is entered into His rest [2663, *a place of rest, place of abode, dwelling, habitation*], he also hath ceased from his own works, as God *did* from His. Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb. 4:9-11).