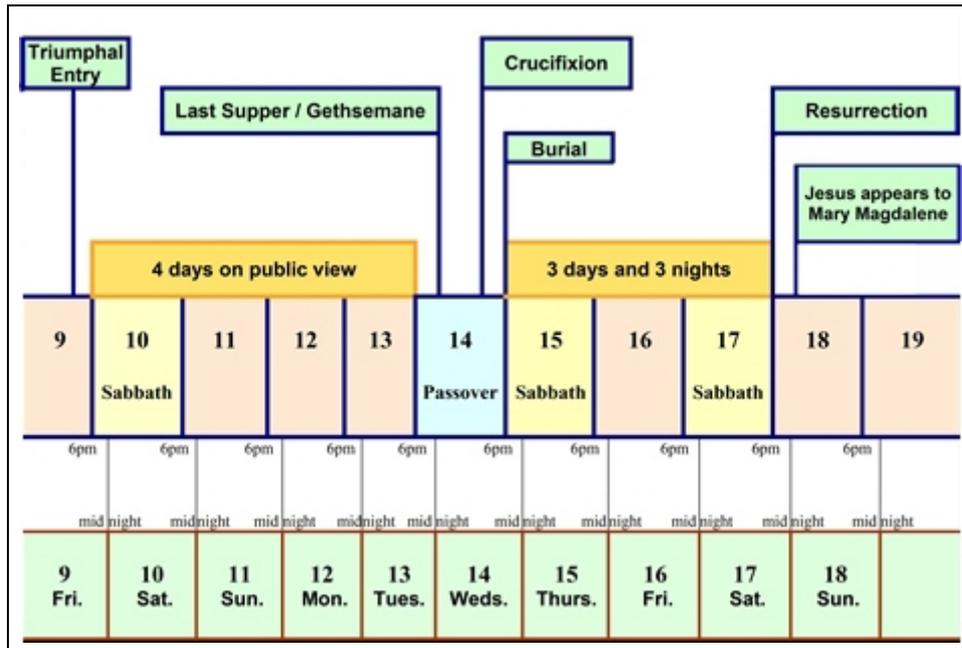


The Sign of Jonah: Three Days and Three Nights

by Jeremy James

"And Jonah was in the belly of the fish three days and three nights." - Jonah 1:17



"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." – Matthew 12:40

Jesus said he would be three days and three nights in the heart of the earth. That is very clear, is it not? Three days and three nights. But if he was buried on Friday and rose on Sunday, then he was not in the heart of the earth for three days and three nights.

The Friday Doctrine

Tradition teaches a Friday burial – and tradition is wrong. As with many false interpretations of God's Word, this teaching originated with the Roman Catholic church.

Defenders of the Friday doctrine argue that the Jews often counted part of a day as though it was a complete day. Equally, they would often reckon part of a year as though it was a complete year. Therefore, the three nominal days – Friday, Saturday, and Sunday – each constituted a full day and could be counted as such in the Jewish idiom, giving "three days." But even if we were to accept this line of reasoning, it still fails to account for "three nights" since, according to the Friday doctrine, Jesus was in the heart of the earth for only two nights (Friday night and Saturday night), not three.

Bible Commentaries

Poole tries to get around this by arguing that Genesis 1:5 allows a "day" to be counted as a day and a night – **"And the evening and the morning were the first day."** He then suggests that the expression "three days" (part-day Friday, full-day Saturday, and part-day Sunday) can validly be taken to mean "three days and three nights" (even though it plainly does not). This semantic sleight of hand is unworthy of a great commentator like Poole and a most inappropriate way of addressing one of the greatest prophecies in the Bible.

Barnes, Clarke, Gill, Lightfoot and others, in expounding Matthew 12:40, take the Friday doctrine to be true on the grounds that, if the duration of the Lord's interment could not be reconciled with the Jewish idiom in this way, then the Pharisees and Herodians would have claimed that Jesus had prophesied falsely. Since no such claims were made in relation to this prophecy – **"three days and three nights in the heart of the earth"** – then it is argued that the idiomatic interpretation must be correct. However, by assuming, without further analysis, that the Friday doctrine is true, the commentators neglected to consider the possibility that the Pharisees and Herodians did not claim that Jesus' prophecy had failed simply because everyone in Jerusalem knew otherwise. They knew from eyewitness reports that Jesus had been three complete days and three complete nights in the heart of the earth, just as he had prophesied. And if that was the case, then the Friday doctrine itself must be wrong.



Jonah and the Whale-Fish

When Jesus referred to Jonah he also referred to Nineveh, the city to which Jonah was sent to witness:

"For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Matthew 12:40-41)

The heavily populated city was scheduled for destruction unless it repented. Before this could happen they would need a powerful preacher bearing a powerful message. It is clear from what Jesus states in Luke 11:30 that his message was largely, if not exclusively, a testimony of his experience after he fled from Joppa and arrived at Nineveh, namely his death at sea and his subsequent resurrection after spending three days and three nights in the belly of the huge fish (possibly a whale-shark):

"For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." (Luke 11:30)

**"And Jonah was in the belly of the fish three days and three nights."
(Jonah 1:17)**

Many commentators fail to highlight the important fact that Jonah died at sea, before the whale-fish swallowed him. Here is how he described his demise:

**"The waters compassed me about, even to the soul: the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about me for ever: yet hast thou brought up my life from corruption, O LORD my God."
(Jonah 2:5-6)**

It is important to understand that Jonah drowned, that he sank to the bottom of the sea, and that his body lay entangled in seaweed. His soul left his body and went **"down to the bottoms of the mountains"**, meaning the underworld or hell, where he was destined to remain. Meanwhile, a whale-fish swallowed his dead body and carried it to the eastern shore of the Mediterranean. As his flesh began to corrupt inside the whale-fish, Jonah prayed to the LORD from hell: **"When my soul fainted within me I remembered the LORD: and my prayer came in unto thee, into thine holy temple."** (Jonah 2:7)

The LORD heard his prayer – **"Salvation is of the LORD"** – and brought him back from corruption:

**"And the LORD spake unto the fish, and it vomited out Jonah upon the dry land."
(Jonah 2:10)**



Jesus was comparing his own death to the death of Jonah. He prophesied that, just as the dead body of Jonah lay inside the whale for three days and three nights, his own dead body would lie inside the earth for three days and three nights. However the Psalmist tells us that, unlike Jonah's body, the body of Jesus would not see corruption: **"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."** (Psalm 16:10).

The Sign of Jonah

If the gospel can be said to have a sign, it is the sign of Jonah. Three days and three nights.

Jesus referred to this as the one and only sign for non-believers:

**"A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas."
(Matthew 16:4)**

The Enemy hates this sign and wants to defile it. Since the principal prophecy that Jesus gave about his death made explicit reference to the length of time that his dead body would lie in the grave, the Enemy takes malicious pleasure in turning it into an object of ridicule and a source of confusion. Satan knows that if he can get men in their vanity to believe his lies, then they will never recognize and accept the sign of Jonah. The prophet himself made a remarkable reference to this possibility when, in the same passage of Scripture, he wrote: **"They that observe lying vanities forsake their own mercy."** (Jonah 2:8)



**Photo of a whale shark, with a scuba diver swimming nearby.
Whale sharks feed only on plankton.**

The Typology of Christ in the Pentateuch

If Jonah was three days and three nights in the belly of the whale, and Jesus compared his death to that of Jonah, stating specifically that he too would be three days and three nights in the heart of the earth, then it behoves us to identify the sign of Jonah in the events surrounding his crucifixion.

The whole of the Old Testament speaks of Christ. The Book of Leviticus gives an extraordinarily detailed account of his person and his spiritual standing before God, his divinity and his righteousness, his awesome holiness and his role as the sole and perfect author of salvation. This may be seen through the tabernacle and the offerings, the office of the high priest, the furnishings and vestments, the typology of the animal sacrifices, the water of separation, the mercy seat, the brazen altar, the golden altar of incense, the golden lampstand, and many other elements. The annual pattern of feasts, with their prescribed days of observance and their symbolic and memorial features, were another way that the nation as a whole came to a greater understanding of the Messiah. One of the most important of these was the Passover.

Christ is the Passover Lamb, and the passover lamb is always sacrificed on the afternoon of Passover, 14 Nisan (Nisan is the first month in the Jewish liturgical calendar). This feast was observed annually on the same date for about 1,400 years before Jesus came into the world. The same date every year, a date set by God in the book of Exodus and repeated many times throughout the Bible.

If the passover lamb pointed at all times to the Passover Lamb, and was always sacrificed on 14 Nisan, then – in accordance with Biblical typology – the Passover Lamb, Jesus himself, must also have been sacrificed on the same date.



The Biblical Feast Day

In the Jewish calendar a day ended at 18.00 (not midnight) and a new day commenced. Our Friday runs from midnight on Thursday to midnight on Friday, but the Jewish Friday runs from 18.00 on Thursday to 18.00 the following day.

Scripture confirms that this applies also to the set feasts given by the LORD to Israel. Referring to the feast of Yom Kippur or Day of Atonement, it states:

"It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath." (Leviticus 23:32)

Yom Kippur falls on the 10th day of the month Tishri, but it commences at 6.00pm the previous evening ("the ninth day of the month at even"). This means, by analogy, that Passover falls on the 14th day of the month Nisan, but it commences at 6.00pm the previous evening – the 13th day of the month at evening.

We need to be clear on this point if we are to establish the actual sequence of events surrounding the Crucifixion.

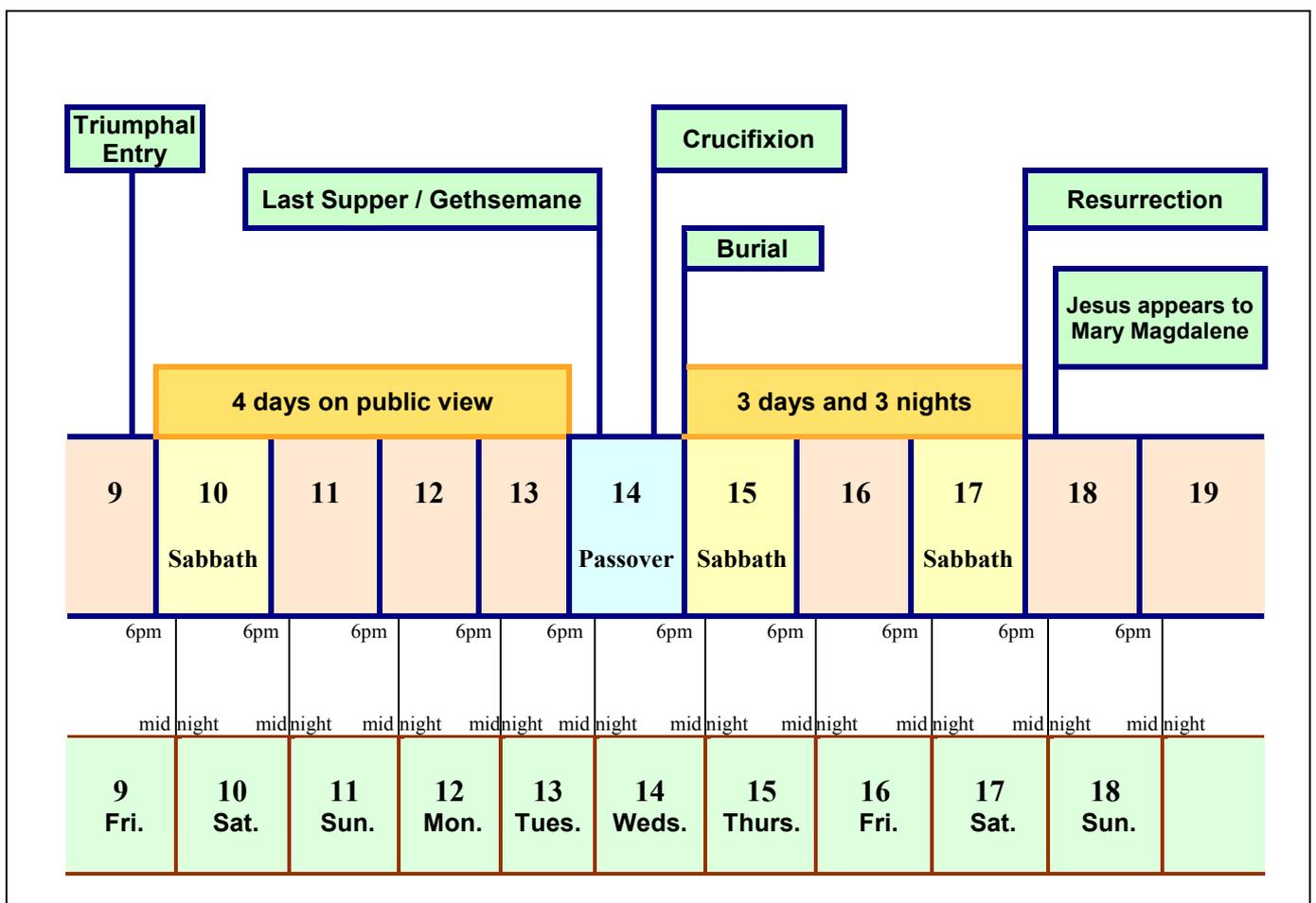
We know that the sequence itself ended on the first day of the week (which ran from 18.00 on our Saturday to 18.00 the following day). From this we can assign a specific day to each of the key events in the week prior to the Resurrection, in a manner consistent with the gospel narrative.

The three synoptic gospels – Matthew, Mark, and Luke – describe, in broad chronological order, the main events in the ministry of Jesus. The gospel of John takes a different approach, highlighting events that shed particular light on the divinity of Jesus. However, John gives the most detailed account by far of the week or so leading to the Resurrection. This would indicate that the other accounts of this period are, in a sense, subordinate to his and should be interpreted accordingly.

Ten Days in Nisan

The traditional account of 'Holy Week' runs from Sunday to Sunday, from the triumphal entry ('Palm Sunday') to Resurrection Sunday. This covers a period of 8 days.

In our revised calendar, however, these events take place over a **10-day period**.



Numbers in the upper row are days in Nisan according to the Jewish method of reckoning, while those in the lower row are the corresponding days counting midnight to midnight.

The Triumphal Entry

In the week before his crucifixion, Jesus travelled to Jerusalem for the Passover, departing from Galilee and proceeding to the border of Judea beyond Jordan [Matthew 19:1]. Great multitudes followed him [Matthew 19:2]. In the course of this journey, he took the twelve apostles aside and explained that, when he got there, he would be condemned to death and crucified [Matthew 20:18-19].

The route took them through Jericho, which is about 15 miles from Jerusalem [Matthew 20:29]. Jericho is 800 feet below sea level, while Jerusalem is about 2,500 feet above sea level. With a total ascent of some 3,300 feet, the 15 mile journey was much more arduous than a journey of equal distance over flat terrain and would have taken about a day to complete.

As Jesus departed from Jericho, "**a great multitude followed him**" [Matthew 20:29]. At their request, he healed two blind men who sat by the wayside. Immediately after his account of this healing Matthew stated, "**And when they drew nigh unto Jerusalem...**" [Matthew 21:1]. This confirms that Jesus arrived in the vicinity of Jerusalem on the same day that he departed from Jericho.



This presents believers in the traditional 'Palm Sunday' account with a major problem. They need to compress into a single day the long and tiring journey from Jericho, the location and preparation of the ass and her colt, the slow procession by Jesus from Bethphage to the Temple, surrounded all the way by a great multitude singing Hosanna, and the dramatic expulsion of "**all them that bought and sold in the temple**" [Matthew 21:12].

The day of the triumphal entry was a very special day for Israel, the day of her "**visitation**" [Luke 19:44]. Jesus would have reserved and set aside this special day for an event which had been prophesied from the beginning of Scripture. It would not have been prefaced by an arduous journey from Jericho, had that even been possible.

This means the journey from Jericho to Jerusalem must have taken place on the day before the triumphal entry, but if the triumphal entry took place on Sunday, then the previous day was a Sabbath – a day on which no travel was permitted.

We also know that the triumphal entry did not take place on Saturday, since the multitudes who welcomed Jesus and sang Hosannas cut down branches to strew along the way. This would have been in breach of the Sabbath. Furthermore, Jesus would not have overturned the tables of the moneychangers on the Sabbath, and the seats of those who sold doves.

This meant that the triumphal entry must have taken place on Friday, before 6.00pm, and that the journey from Jericho to Jerusalem took place on Thursday.



Old road from Jericho to Jerusalem.

A Lamb without Blemish

The LORD gave us a typology through which we could recognize the main events in the life of His Anointed. He wanted the nation of Israel to welcome His Son and, through the prophetic witness in His holy Word, to know the day of their "visitation."

The Lamb of God had to be perfect, entirely without blemish. Scripture tells us that the passover lamb was selected on 10 Nisan, set aside for four days, often in the family home, and examined many times over that period to ensure it was indeed without blemish [Exodus 12:3-6]. Jesus, too, as the Passover Lamb, was selected at the start of 10 Nisan, the evening of his triumphal entry, and kept under review in a public place – the Temple – for four consecutive days. This would suggest that the triumphal entry took place on Friday afternoon and that the 'selection' was made in prophetic terms when Jesus arrived at the Temple at 6.00pm, just as the 10th day of Nisan was commencing:

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening."

(Exodus 12:3-6)

The gospels record many details of the discussions and debates that took place in the Temple between Jesus and the assembled Jews during the four days, 10-13 Nisan inclusive. They were trying to find some weakness or blemish in him or in his doctrine, but were unable to do so. His replies were such that Matthew records: **"And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."** (Matthew 22:46)

It was during these four days that Jesus gave his most scathing rebuke of the Pharisees and their hollow, hypocritical religious philosophy. Chapter 23 of Matthew simply thunders with indignation as he denounces the Pharisees in the strongest possible terms. No fewer than eight times he vehemently condemns them with the words, **"Woe unto you..."**! By doing this Jesus was showing in public, in the Temple, on the occasion of a major feast, before the assembled multitude of leaders, priests and Jewish nobility, and before the entire nation of Israel, that he himself was perfect and without blemish, that he himself had absolutely none of the faults and defects that defiled the highest religious leaders of his day. No fault or imperfection could be found in him. He was the Passover Lamb.



The Last Supper

At the close of 13 Nisan, 6.00pm on Tuesday, Jesus went with the Apostles to share a passover meal, namely a meal taken during the 24 hours of the Passover. Adherents of the Friday doctrine teach that this was the Passover meal prescribed in the book of Exodus, but this cannot possibly be correct.

Let's see why. Firstly, the book of Exodus states that the commemorative meal at Passover should be conducted in the following manner: (1) all participants should be dressed in readiness to depart, with their shoes on; (2) the meal should be eaten in haste, again a reference to imminent departure; (3) it should be eaten with staff in hand, possibly while standing, another reference to imminent departure; and (4) no one should leave the house until the first light of morning.

"Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover." (Exodus 12:5-11)

"And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning." (Exodus 12:22)



Contrast this with the details of the Last Supper: (1) there was no evidence that anyone was dressed in readiness to depart, with their shoes on; in fact, Jesus washed their feet and even removed his outer garment to do so; (2) there is no evidence that the meal was eaten in haste; (3) there is no evidence that anyone ate with staff in hand; (4) they drank wine, which would not have been appropriate for a meal eaten with "bitter herbs"; and (5) everyone left the house long before morning.

The Last Supper could not possibly have been the Passover meal.

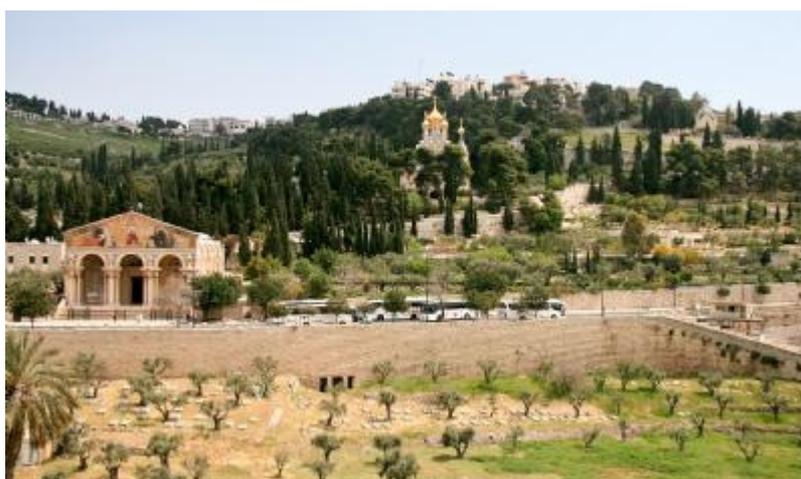
"And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians." - Numbers 33:3

The Trial, Crucifixion, and Burial

Jesus was arrested in the Garden of Gethsemane late on Tuesday night and brought before the respective authorities. As the Passover Lamb he was subjected to a final inspection by the persons responsible for his execution and again no fault was found in him.

After his death at 15.00 on Wednesday afternoon – around the time the passover lambs were being killed – his body was taken from his place of execution and anointed for burial. This procedure would have taken a few hours, but had to be completed before the commencement of the high sabbath at 18.00. Thus Jesus was laid in the tomb just before 18.00 on Wednesday evening.

The high sabbath – the first day of the Feast of Unleavened Bread – prevented his disciples from performing any activity in relation to his burial until 18.01 on Thursday evening, when the high sabbath had ended. The women then bought and prepared the oils and spices with which they proposed to further anoint his body. This would have taken most of the daylight hours of 16 Nisan, whereupon the weekly sabbath commenced (18.01 on Friday 16th). They then had to wait until the first hours of light on Sunday morning to complete their task (Even though the weekly sabbath ended at 18.00 on Saturday, they would not have been able to find the tomb in the hours of darkness).



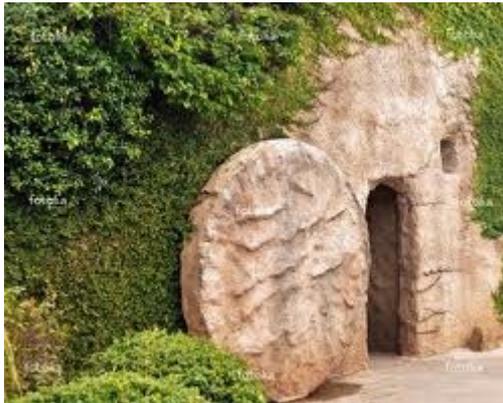
The Mount of Olives

The Resurrection

The Bible tells us that the Resurrection took place on the first day of the week, which commenced at 18.00 on Saturday. The resurrection likely took place very shortly after the weekly sabbath ended and the first day of the week commenced.

The body of Jesus lay in the tomb for three days and three nights, from 18.00 on Wednesday to shortly after 18.00 on Saturday. The days are complete days and the nights are complete nights. Seventy-two hours, just like Jonah.

This is the Sign of Jonah to which Jesus referred in his prophecy.



Since the day of Pentecost occurred fifty days after the Resurrection, the "**morrow after the sabbath**" in the following passage is the same morning that Jesus appeared to Mary Magdalene in the garden:

"And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest: And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it...And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat [grain] offering unto the LORD." (Leviticus 23:9-16)

This passage shows that, on the morning of his resurrection, Jesus was the prophesied "**firstfruits**" of all who will rise from the dead unto everlasting life, just as the apostle Paul stated in his first letter to the Corinthians:

"But now is Christ risen from the dead, and become the firstfruits of them that slept." (1 Corinthians 15:20)

When he speaks of those who "**slept**" Paul is referring to all professing Christians in the course of history who died in faith. Their death is spoken of as sleep since, through the promise of the Resurrection, their bodies will awaken at some future date when Christ – the "**firstfruits**" – calls them from the grave.

The Resurrection of Christ was unlike the resurrection of Lazarus in that Lazarus arose to life in a mortal body, while Jesus arose to life in an immortalized body. Since he was (and still is) the first to ever do so, he is the long prophesied "**firstfruits**" – the first sheaf of the harvest.

On the "**day of Christ**" (2 Thessalonians 2:2), all who believed in him will rise from the dead in immortalized bodies, closely followed by believers who are still alive at his coming. This is the great *harpazo* (or rapture) where the Lord returns to "snatch" his own from the earth. This glorious harvest will be followed by another seven years later, when all the saints who died during the Tribulation are resurrected in immortalized bodies. The latter will also include all of the saints who died before Christ rose from the grave.

All true believers should be living daily in joyful expectation of that wonderful hour, the great *harpazo*, when Christ returns for his bride.



Roman Catholic deception

The Roman Catholic church took over the institutions of true Christianity around the fourth century A.D. However, just as the apostle Paul had prophesied, "**grievous wolves**" entered in as soon as he left the scene, "**not sparing the flock.**" Where the Enemy is unable to create an outright lie, he will create confusion instead. The Friday crucifixion, though clearly at variance with what the Word of God has revealed, has been made to seem plausible.

By shortening the period of time that Jesus lay in the tomb, the Enemy made it appear that Jesus had prophesied falsely. It also raised the possibility that Jesus had not really died but was merely unconscious or concussed for a day or so.

The Roman Catholic church argues to this day that Jesus lay in the tomb for less than 36 hours, instead of the 72 hours given in Scripture. This is just one of the many ways that the old Babylonian religion mocks and blasphemes the LORD God of the Bible.

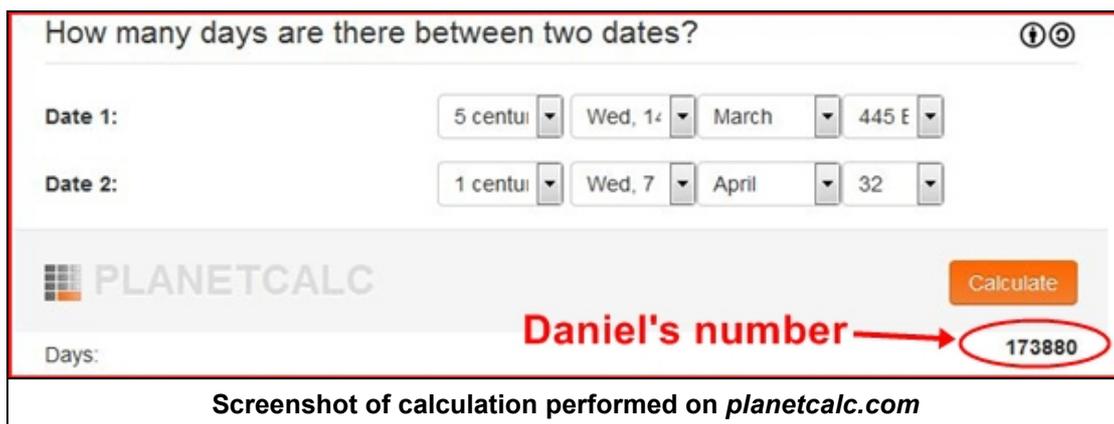
The Date of the Crucifixion

We now know that Jesus was crucified in a year when the Passover fell on a Wednesday. Some computerised calendar systems offer possible dates that fit this criterion, but they don't all agree.

However, if we take the prophecy of Daniel, where he states that the Messiah would be "cut off" after 69 "weeks" of years from the date of the royal edict to rebuild the walls of Jerusalem, then the crucifixion took place on a clearly identifiable date.

The details of Daniel's prophecy and how it is commonly interpreted are given in **Appendix A**.

Since the years in question are 'prophetic years' they consist of 360 days, not 365 (This is explained in the Appendix). Daniel stated that 173,880 days would elapse between the day the edict was signed by Artaxerxes – 1 Nisan (14 March) 445 BC – and the day the Messiah was "cut off" (or killed) [$173,880 = 69 \times 7 \times 360$ days]. If we use the online calculator at planetcalc.com to calculate the final date of Daniel's prophecy, when the Messiah is "cut off", we find that the crucifixion occurred on **Wednesday 7th April, 32 A.D.** when Jesus was 35 years old.



The screenshot shows a web-based calculator titled "How many days are there between two dates?". It has two date input fields. The first field, "Date 1:", is set to "5 centuri", "Wed, 14", "March", and "445 E". The second field, "Date 2:", is set to "1 centuri", "Wed, 7", "April", and "32". Below the fields is a "Calculate" button. The result is displayed as "Days: 173880". A red arrow points from the text "Daniel's number" to the result "173880", which is circled in red. The PLANETCALC logo is visible in the background.

Screenshot of calculation performed on *planetcalc.com*

**"O the depth of the riches both of the wisdom and knowledge of God!
how unsearchable are his judgments, and his ways past finding out!"
- Romans 11:33**

Jeremy James
Ireland
December 18, 2016

For further information visit www.zephaniah.eu

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Daniel's 70 Weeks

Daniel 9:24-27

[24] 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.

[25] 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.

[26] 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.

[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.

The 70 Weeks started on the day Artaxerxes signed the decree to enable the Jews to rebuild the walls of Jerusalem (not the Temple). His year of accession (465 B.C.) is well established by historians. The 20th year of his reign was therefore 445 B.C. The decree was signed in the month of Nisan according to Nehemiah. By Jewish custom, the first day of the month is taken as intended if no date is specified. Thus the 70 Weeks began on the first day of Nisan (i.e. March 14th), 445 B.C.

Israel's prophetic clock

Weeks 1-7: The close of this period may mark the death of the last Old Testament writing prophet, Malachi, and the commencement of the Great Silence.

Weeks 8-69: At the end of week 69 Christ died (was "cut off") on Calvary. Daniel's prophetic clock (which pertains only to Israel) was then stopped. The Church 'clock' started at Pentecost and will continue until the Rapture ("the fullness of the Gentiles"). [Christ will not return to earth at the Rapture but will meet his saints in the air.]

Week 70: The clock for the 70th week will re-start the day the Antichrist signs a 7-year covenant or treaty with the nation of Israel. This will mark the start of the 7-year Tribulation period. Christ will return to the Mount of Olives at the end of the 70th week (2520 days).

Length of the Tribulation (2520 days)

The following passage, in conjunction with Daniel 9:27 and 12:7, enables us to calculate the duration of the Tribulation:

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth."

(Revelation 11:2-3)

The abomination of desolation will take place at the mid-point of the seven-year Tribulation. After that the nations will trample Jerusalem under foot for 42 months. During the first half of the Tribulation the two witnesses will prophesy for 1260 days. This is equivalent to 42 months ($42 \times 30 = 1260$). Thus the Tribulation will last for 2520 days (1260×2).

The number of days in a "prophetic" year

Since the 70th week (a 7-year period) comprises years of 360 days ($360 \times 7 = 2520$), then the first 69 weeks must also have comprised years of 360 days. This gives the date of the crucifixion as Wednesday 7th April, 32 A.D.

The Time Gap between Week 69 and Week 70

Scripture has other instances of major time gaps between seemingly contiguous prophetic events. For example, Isaiah 9:6 says, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." The first part was fulfilled with the birth of Christ but the second has yet to be fulfilled. Christ will only have the government upon his shoulder when he is accepted as King at his Second Coming.

Consider also the passage of Scripture that Jesus read in the synagogue in Nazareth:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."
(Luke 4:18-20)

Note that he deliberately omitted the last part of the prophecy by Isaiah (61:1-2) [passage underlined]:

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn"

Christ will proclaim "the day of the vengeance of our God" and "comfort all that mourn" at his Second Coming. There is therefore a huge time interval between these two sets of events – even though they are cited in a single verse.

Consider also Zechariah 9:9 and the verse that immediately follows it:

[9:9] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

[9:10] And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from river even to the ends of the earth.

The first part of the prophecy has been fulfilled, where Christ rode into Jerusalem on "a colt the foal of an ass", but the second part has yet to be fulfilled, where Christ will defend Jerusalem, "speak peace unto the heathen" and where "his dominion shall be from sea even to sea, and from river even to the ends of the earth". These latter prophecies will be fulfilled at his Second Coming, just like those of Isaiah.