

Revealing the Truth  
of God's Sabbath  
Calendar and laying  
aside the traditions  
of men

*What Believers  
should know about  
Biblical Text,  
Daniel 9 Messiah  
Prophecy and the  
Seder Olam Rabbah,  
the document that  
changed Gods  
Sabbath days!*

*A Lie or Doctrine  
Unchallenged Becomes  
A belief we live by!*

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## Exposing Error, Ignorance and Tradition and replacing it with knowledge and Truth.

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### Preface:

This article is written for those seeking direction and knowledge to make an informed decision about how to proceed in your walk with Alohym. ("the family name") This writer's experience and journey of walking out religious error and seeking original language information from the Greek, Ge'ez, and Hebrew languages has brought many closer to understanding our Father in Heaven and His son, Yahusha (Christ, the Anointed), in ways never imagined.

If you're honestly seeking, biblical direction, it's vital to step back from your beliefs and be open to what you're seeking. For instance, if you're striving to worship our Father in Heaven in truth and understand HIS ways, be prepared to have your eyes opened. Remember, the path is not always clear, and few truly walk it.

The world in which we live is bombarded with religious error; in fact, any traditional elements associated with Christianity, Judaism, or any other Religion need to be left behind. For example, the first sanctified and Holy day in the Bible (Genesis 2:1-4), the Sabbath, is slandered and dishonored by all major religions! How may you ask? (*Read very carefully*) If you are getting angry or upset after reading the previous statement, maybe you're thinking (I can't be wrong). If this is the case, you might be under the influence of what I call the 'Spirit of Error', a force that suppresses the 'Spirit of Truth'. The 'Spirit of Truth' is the divine guidance that leads us to the true understanding of scripture. Remember 1 John 4:4-6,

4; Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.  
5; They are of the world: therefore

speaking they of the world, and the world heareth them. 6; We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

It's our responsibility to ask ourselves: Are we truly following in the footsteps of Messiah Yahusha, under the new covenant as a Melchizedek priest? The truth of scripture is not something we passively receive, but something we actively establish through the three witnesses: the blood, water, and Spirit. It also must be noted that history, science, and scripture also establish the truth.

It's important to remember that every religious group holds some truth, whether in action or just stated. But it's our duty to question and challenge these beliefs. The very Word of Alohym must be brought against it for absolute scriptural truth. Just because a belief is widely held doesn't make it true!

The question becomes, "How can we walk with our Father in Heaven and Messiah Yahusha? If one is truly sincere in their heart of which only Alohym knows, pray for charity, knowledge and understanding which brings wisdom, these are attributes of the Holy spirit. (1 Cor 12) Give yourself plenty of Grace on your journey. Changing one's life is a heart issue, for example take a few minutes and read about the prophet Jonah and the reasons why sailors threw him overboard. ("This was a heart issue")

Alohym states he will write his laws in the hearts and minds. Let's read.

Hebrews 10:16

This [is] the covenant that I will make with them after those days,

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saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17; And their sins and iniquities will I remember no more. 18; Now where remission of these [is, there is] no more offering for sin. 19; Having therefore, brethren, boldness to enter into the holiest by the blood of Yahusha.

What are the beginning steps of a heart change process? Consider the scriptures above, where it is promised that Alohym's laws will be put into your hearts and minds, affirming that His laws are eternal and not to be discarded. To understand these laws, one must study the book of the law, which explains how sin interacts with mankind. This book was kept in a side pouch on the Ark of the Covenant, while the book of the covenant resided in the Ark. (Exodus 20-24) ("Not just the ten commandments as the world teaches")

**Note:** (What is Sin; an intelligent being or beings which interacts with mankind to cause chaos, error, strife and much more). The kingdom of sin will do all it can to make you miss the mark, i.e. transgress Alohym's law) Ephesians 6:12

12; For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high [places].

Take this information to heart and understand that obedience and charity are essential and go hand in hand. So, let's get into some info that believers need to know to make an informed decision. For example, what Bible should one use to get the best understanding: the King James Version or the Greek Septuagint? The KJV English

version is based mainly on the Masoretic text of the 7th to 10th Centuries AD and has significant translation issues. In contrast, the Greek Septuagint, a text of great historical significance, was widely used in the first-century church, where Shaul, i.e., Paul, was used with the Greek-speaking believers in Asia Minor. Let's begin with a bit of understanding from a credible source of information from the "Preachers Institute" regarding the Masoretic Text of the KJV Bible.

The Article you're about to read has been formatted differently from the original to fit a two-column page layout. It came from the "Preachers Institute," which addresses the transcribed Masoretic Text from the English King James Bible.

This article includes additional comments pointing out historical facts that certain modern religions don't want you to know. Researching truth is, in reality, weeding out 90 percent of error and debunking man's traditions, and most believers wish to take the easy way out: just follow someone else.

Here is another example that believers should keep in mind. If what you are seeking cannot be totally explained in simplicity, then in most cases it's not truth. Take the whole Flat Earth theory or the Zadok Priestly Calendar, for instance. Don't get caught up in all these distractions. Instead, empower yourself to seek the greater truth that lies in simplicity.

Here is another example: who took out the Apocrypha from the King James Bible? What is the Apocrypha, and what does it represent? A group of 14 books, not considered canonical, included in the Septuagint and the Vulgate as part of the Old Testament but usually omitted from Protestant editions of the Bible. (Omitted in 1875 by the British Crown)

## The Masoretic Text is significantly different from the original Hebrew Scriptures. From the “Preachers Institute”

I used to believe the [Masoretic Text](#) was a perfect copy of the original Old Testament. I used to believe that the Masoretic Text was how God divinely preserved the Hebrew Scriptures throughout the ages.

I was wrong.

The oldest copies of the Masoretic Text only date back to the 10th century, nearly 1000 years *after* the time of Christ. And these texts differ from the originals in many specific ways. The Masoretic text is named after the [Masoretes](#), who were scribes and Torah scholars who worked in the middle-east between the 7th and 11th centuries. The texts they received, and the edits they provided, ensured that the modern Jewish texts would manifest a notable departure from the original Hebrew Scriptures. (**Note:** adding and subtracting from the original word)

Historical research reveals five significant ways in which the Masoretic Text is different from the original Old Testament:

1. The Masoretes admitted that they **received corrupted texts** to begin with.
2. The Masoretic Text is written with a **radically different alphabet** than the original.
3. The Masoretes **added vowel points** which did not exist in the original.
4. The Masoretic Text **excluded several books** from the Old Testament scriptures.
5. The Masoretic Text includes **changes to prophecy and doctrine**.

We will consider each point in turn:

### RECEIVING CORRUPTED TEXTS

Many people believe that the ancient Hebrew text of Scripture was divinely preserved for many centuries, and was ultimately recorded in what we now call the “Masoretic Text”. But what did the Masoretes themselves believe? Did they believe they were perfectly preserving the ancient text? Did they even think they had *received* a perfect text to begin with?

### READ VERY INTENTLY:

History says “no” . . .

### [Scribal emendations – Tikkune Soferim](#)

*Early rabbinic sources, from around 200 CE, mention several passages of Scripture in which the conclusion is inevitable that the ancient reading must have differed from that of the present text. . . . Rabbi Simon ben Pazzi (3rd century) calls these readings “emendations of the Scribes” (tikkune Soferim; Midrash Genesis Rabbah xlix. 7), assuming that the Scribes actually made the changes. This view was adopted by the later Midrash and by the majority of Masoretes.*

### **Commentary:**

*It's crucial to note the time mentioned above, 200 CE, and now let's introduce the Jewish document, 'Seder Olam Rabbah,' by [Jose ben Halafta](#), written around 160 CE. This historical context is crucial as it forms the basis of our argument. History and biblical texts prove this document is **not a sincere historical account** but rather a **tool of deception**. The Scribes and Sages, during this period, altered the biblical times to deliberately mislead the Gentiles, who were considered 'out of Covenant.' This deliberate act of altering history was to cover up the exact times of Yahusha's death and his prophesied return. The Tikkune Soferim excerpt further proves that the Seder Olam Rabbah was crafted to deceive those earnestly seeking the Son of Alohym, Yahusha.*

### **Adding clarity:**

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### Methodology of the Seder Olam Rabbah (Wikipedia)

The author probably designed the work for calendrical purposes to determine the era of the [creation](#); his system, adopted as early as the 3rd century CE, is still followed. Adhering closely to the Pharisaic interpretations of [Bible](#) texts, he endeavored not only to elucidate many passages but also to determine specific dates which are not indicated in the ("Protestant Cannon")Bible but which may be inferred by calculation.

*(Comment: Consider these facts, why did the Jewish Sagas disregard the writing from the Book of Enoch, Jubilee, Jasher, Maccabees I, II, III and other historical documents to prove their theory? The answer is simple, these books hold the key to discerning Alohym's actual and accurate calendar of which they were trying to eliminate)*

He also recognized the importance of the [Jubilee](#) and [Sabbatical](#) cycles as a long-term calendrical system, and attempted at various places to fit the Sabbatical and Jubilee years into its chronological scheme.

*(Comment: the words "its chronological scheme" would have changed after the 2nd Century Saga altered from the original Hebrew calendar Yahusha (Christ) followed to the Seleucid Era calendar, i.e., the Greek/Babylonian Lunar calendar with Gregorian Saturday Sabbath, which the Jews began observing around 358/59 AD under Roman rule and Jewish leader Hillel II of which is still in use today.)*

In many cases, however, he gave the dates [according to tradition](#), and inserted, besides, the sayings and [halakhot](#) of preceding rabbis and of his contemporaries. In discussing [biblical chronology](#) he followed three principles:

1. To assume that the intention of the biblical author was, wherever possible, to give exact dates

2. To assign to each of a series of events the shortest possible duration of time, where necessary, in order to secure agreement with the biblical text
3. To adopt the lesser of two possible numbers.

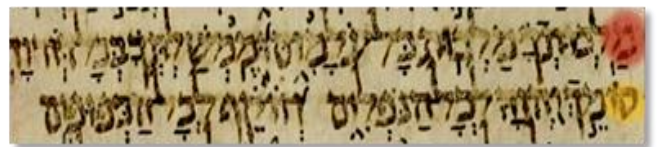
### **Getting Back to the Masoretic Text**

In other words, *the Masoretes themselves felt they had received a partly corrupted text.*

A stream cannot rise higher than its source. If the texts they *started* with were corrupted, then even a *perfect* transmission of those texts would only serve to preserve the *mistakes*. Even if the Masoretes demonstrated great care when copying the texts, their diligence would not bring about the correction of even one error.

In addition to these *intentional* changes by Hebrew scribes, there also appear to be a number of *accidental* changes which they allowed to creep into the Hebrew text. For example, consider Psalm 145 . .

Psalm 145 is an acrostic poem. Each line of the Psalm starts with a successive letter of the Hebrew alphabet. Yet in the Masoretic Text, one of the lines is completely missing:

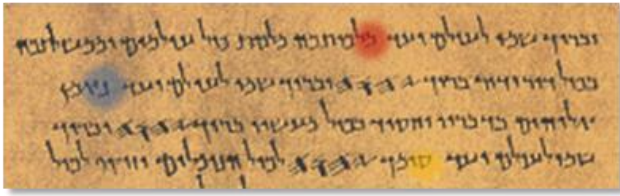


Yet the Septuagint (LXX) Greek translation of the Old Testament *does* include the missing verse. And when that verse is translated back into Hebrew, it starts with the Hebrew letter? (nun) which was missing from the Masoretic Text.

In the early 20th century, the Dead Sea Scrolls were discovered in caves near Qumran. They revealed an ancient Hebrew textual tradition which differed from the tradition preserved by the Masoretes. Written in Hebrew, copies of Psalm 145 were found which include the missing verse:

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The missing verse reads,

*“The Lord is faithful in His words and holy in all His works.”*

This verse can be found in the [Orthodox Study Bible](#), which relies on the Septuagint. But this verse is absent from the [King James Version](#) (KJV), the [New King James Version](#) (NKJV), the [Complete Jewish Bible](#), and every other translation which is based on the Masoretic Text.

In this particular case, it is easy to demonstrate that the Masoretic Text is in error, for it is obvious that Psalm 145 was originally written as an acrostic Psalm. But what are we to make of the *thousands* of other locations where the Masoretic Text diverges from the Septuagint? If the Masoretic Text could completely erase an entire verse from one of the Psalms, how many other passages of Scripture have been edited? How many other verses have been erased?



### A Radically Different Alphabet

If Moses were to see a copy of the Masoretic Text, he wouldn't be able to read it.

As discussed in [this recent post](#), the original Old Testament scriptures were written in Paleo-Hebrew, a text closely related to the ancient Phoenician writing system.

The Masoretic Text is written with an alphabet which was borrowed from Assyria (Persia) around the 6th-7th century B.C., and is almost 1000 years *newer* than the form of writing used by Moses, David, and most of the Old Testament authors.

### Adding Vowel Points

For thousands of years, ancient Hebrew was only written with consonants, no vowels. When reading these texts, they had to supply all of the vowels from memory, *based on oral tradition*.

In Hebrew, just like modern languages, vowels can make a big difference. The change of a single vowel can radically change the meaning of a word. An example in English is the difference between “SLAP” and “SLIP”. These words have very different definitions. Yet if our language was written without vowels, both of these words would be written “SLP”. Thus, the vowels are very important.

The most extensive change the Masoretes brought to the Hebrew text was the addition of [vowel points](#). In an attempt to solidify for all-time, the “correct” readings of all the Hebrew Scriptures, the Masoretes added a series of dots to the text, identifying which vowel to use in any given location.

Adam Clarke, an 18th Century Protestant scholar, demonstrates that the vowel-point system is actually a running commentary which was incorporated into the text itself. In the General Preface of his biblical commentary published in 1810, Clarke writes:

“The Masoretes were the most extensive Jewish commentators which that nation could ever boast. The system of punctuation, probably invented by them, is a continual gloss on the Law and the Prophets; their vowel points, and prosaic and metrical accents, &c., give every word to which they are affixed a peculiar kind of meaning, which in their simple state, multitudes of them can by no means bear. The vowel points alone add whole conjugations to the language. This system is one of the most artificial, particular, and extensive comments ever written on the Word of God; for there is not one word in the Bible that is not the subject of a particular gloss through its influence.”

Another early scholar who investigated this matter was Louis Cappel, who wrote during the early 17th century. An article in the 1948 edition of the Encyclopedia Britannica includes the following information regarding his research of the Masoretic Text:

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“As a Hebrew scholar, he concluded that the vowel points and accents were not an original part of Hebrew, but were inserted by the Masoretes Jews of Tiberias, not earlier than the 5th Century AD, and that the primitive Hebrew characters are Aramaic and were substituted for the more ancient at the time of the captivity. . . The various readings in the Old Testament Text and the differences between the ancient versions and the Masoretic Text convinced him that the integrity of the Hebrew text as held by Protestants, was untenable.”

Many Protestants love the Masoretic Text, believing it to be a trustworthy representation of the original Hebrew text of Scripture. Yet, at the same time, most Protestants reject Orthodox Church Tradition as being untrustworthy. They believe that the Church’s oral tradition could not possibly preserve Truth over a long period of time.

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*Therefore, the vowel points of the Masoretic Text put Protestants in a precarious position. If they believe that the Masoretic vowels are not trustworthy, then they call the Masoretic Text itself into question. But if they believe that the Masoretic vowels are trustworthy, then they are forced to believe that the Jews successfully preserved the vowels of Scripture for thousands of years, through oral tradition alone, until the Masoretes finally invented the vowel points hundreds of years after Christ. Either conclusion is at odds with mainstream Protestant thought.*

Either oral tradition can be trusted, or it can’t. If it can be trusted, then there is no reason to reject the Traditions of the Orthodox Church, which have been preserved for nearly 2000 years. But if traditions are always untrustworthy, then the Masoretic vowel points are also untrustworthy, and should be rejected.

### **Excluding Books of Scripture from the Old Testament**

The Masoretic Text promotes a canon of the Old Testament which is significantly shorter than the canon represented by the Septuagint. Meanwhile, Orthodox Christians and Catholics have Bibles which incorporate the canon of the Septuagint. The books of

Scripture found in the Septuagint, but not found in the Masoretic Text, are commonly called either the *Deuterocanon* or the *anagignoskomena*. While it is outside the scope of this article to perform an in-depth study of the canon of Scripture, a few points relevant to the Masoretic Text should be made here:

- With the exception of two books, *the Deuterocanon was originally written in Hebrew*.
- In three places, *the Talmud explicitly refers to the book of Sirach as “Scripture”*.
- Jesus celebrated *Hanukkah*, a feast which originates in the book of *1 Maccabees*, and nowhere else in the Old Testament.
- The New Testament book of *Hebrews* recounts the stories of multiple Old Testament saints, including a reference to martyrs in the book of *2 Maccabees*.
- The book of *Wisdom* includes a striking prophecy of Christ, and its fulfillment is recorded in *Matthew 27*.
- Numerous findings among the Dead Sea Scrolls suggest the existence of 1st century Jewish communities which accepted many of the Deuterocanonical books as authentic Scripture.
- Many thousands of 1st-century Christians were converts from Judaism. The early Church accepted the inspiration of the Deuterocanon, and frequently quoted authoritatively from books such as *Wisdom*, *Sirach*, and *Tobit*. This early Christian practice suggests that many Jews accepted these books, even prior to their conversion to Christianity.
- Ethiopian Jews preserved the ancient Hebrew acceptance of the Septuagint, including much of its canon of Scripture. *Sirach*, *Judith*, *Baruch*, *Tobit*, *Jubilee* and *Enoch* are among the books included in the canon of the Ethiopian Jews.

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These reasons, among others, suggest the existence of a large 1st-century Jewish community which accepted the Deuterocanon as inspired Scripture.

### CHANGES TO PROPHECY AND DOCTRINE

When compiling any given passage of Scripture, the Masoretes had to choose among multiple versions of the ancient Hebrew texts. In some cases, the textual differences were relatively inconsequential. For example, two texts may differ over the spelling of a person's name.

However, in other cases they were presented with textual variants which made a considerable impact upon doctrine or prophecy. In cases like these, were the Masoretes completely objective? Or did their anti-Christian biases influence any of their editing decisions?

In the 2nd century A.D., hundreds of years before the time of the Masoretes, Justin Martyr investigated a number of Old Testament texts in various Jewish synagogues. He ultimately concluded that the Jews who had rejected Christ had also rejected the Septuagint, and were now tampering with the Hebrew Scriptures themselves:

“But I am far from putting reliance in your teachers, who refuse to admit that the interpretation made by the seventy elders who were with Ptolemy [king] of the Egyptians is a correct one; and they attempt to frame another. And I wish you to observe, that they have altogether taken away many Scriptures from the [Septuagint] translations effected by those seventy elders who were with Ptolemy, and by which this very man who was crucified is proved to have been set forth expressly as God, and man, and as being crucified, and as dying” (~150 A.D., Justin Martyr, Dialogue with Trypho the Jew, Chapter LXXI)

If Justin Martyr's findings are correct, then it is likely that the Masoretes inherited a Hebrew textual tradition which had already been corrupted with an anti-Christian bias. And if we look at some of the most significant differences between the Septuagint and the Masoretic Text, that is precisely what we see. For example, consider the following comparisons:

This passage in the New Testament ...	depends on this passage from the Septuagint (LXX) version of the Old Testament ...	to show that God had prophesied this ...	but the Masoretic Text (MT) reads quite differently ...
"when He [Jesus] comes into the world, He says, '... a body you have prepared for me' ..."	"Sacrifice and offering you did not will; But a body you prepared for me" (Psalm 39:7, Orthodox Study Bible)	<b>The Incarnation</b>	"You desired neither sacrifice nor meal offering; You dug ears for me" (Psalm 40:7, Complete Jewish Bible)
"... Behold, the virgin shall be with child and shall bear a son, and they shall call his name Immanuel ..."	"Behold, the virgin shall conceive and bear a Son, and you shall call His name Immanuel." (Isaiah 7:14, Orthodox Study Bible)	<b>The Virgin Birth</b>	"Behold, the young woman is with child, and she shall bear a son, and she shall call his name Immanuel." (Isaiah 7:14, Complete Jewish Bible)
"And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him,"	"Rejoice, ye heavens, with him, and let all the angels of God worship him" (Deuteronomy 32:43, Brenton's LXX)	<b>The Deity of Christ</b>	The MT of Deuteronomy 32:43 says nothing about angels worshipping the Messiah. (KJV, Jewish Bible, etc.)
Jesus said He fulfilled the OT prophecy to "proclaim liberty to the captives and recovery of sight to the blind"	The OT prophesied that Messiah would "preach liberty to the captives and recovery of sight to the blind" (Isaiah 61:1, Orthodox Study Bible)	<b>Jesus Healing the Blind</b>	The MT of Isaiah 61:1 says nothing about the blind having their sight restored. (KJV, Jewish Bible, etc.)
Numerous NT passages mention Christ's hands and feet being pierced by crucifixion.	"They pierced my hands and my feet" (Psalm 22:17, Orthodox Study Bible)	<b>The Crucifixion</b>	"like a lion, my hands and my feet" (Psalm 22:17, Complete Jewish Bible)
"and in his name shall the Gentiles trust." (Matt. 12:21)	"and in his name shall the Gentiles trust." (Isaiah 42:4, Brenton's LXX)	<b>Gentiles Trusting in Jesus' Name</b>	"and the isles shall wait for his law." (Isaiah 42:4, KJV)

These are not random, inconsequential differences between the texts. Rather, these appear to be places where the Masoretes (or their forebears) had a varied selection of texts to consider, and their decisions were influenced by anti-Christian bias. Simply by choosing one Hebrew text over another, they were able to subvert the Incarnation, the virgin birth, the deity of Christ, His healing of the blind, His crucifixion, and His salvation of the Gentiles. The Jewish scribes were able to edit Jesus out of many important passages, simply by rejecting one Hebrew text, and selecting (or editing) another text instead.

Thus, the Masoretic Text has *not* perfectly preserved the original Hebrew text of Scripture. The Masoretes received corrupted texts to begin with, they used an alphabet which was radically different from the original Hebrew, they added countless vowel points which did not exist in the original, they excluded several books from the Old Testament scriptures, and they included a number of significant changes to prophecy and doctrine.

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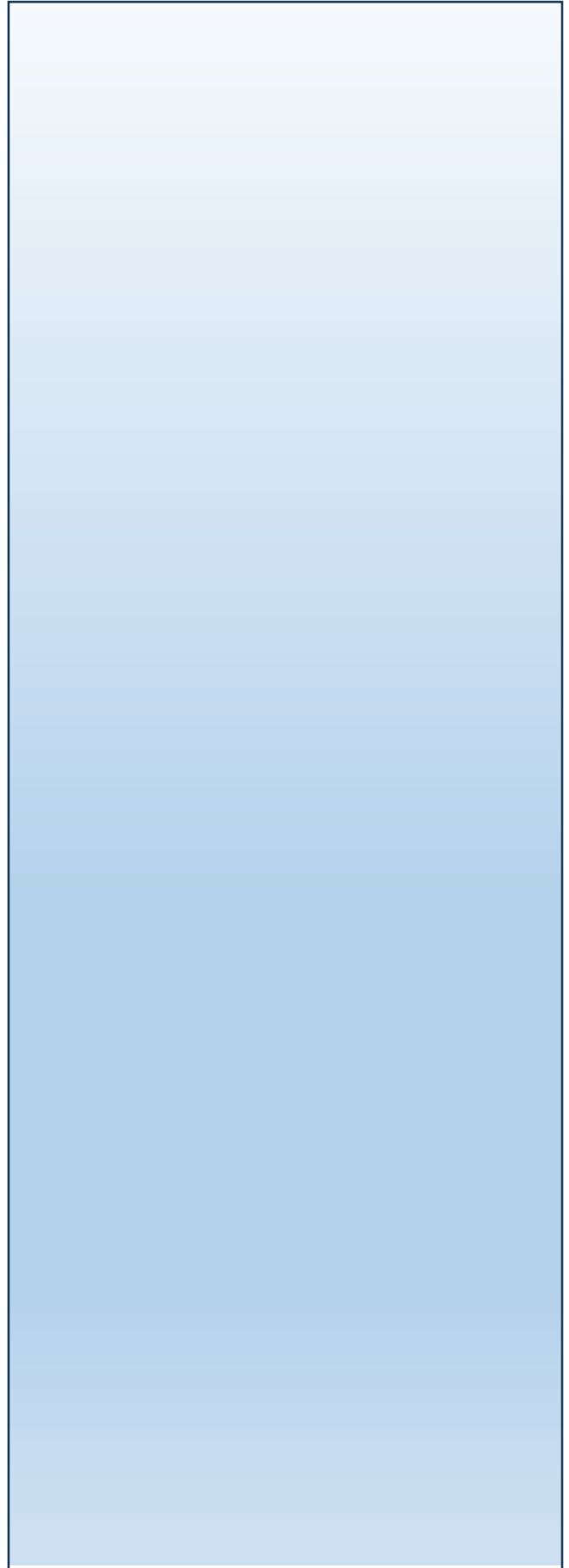
It would seem that the Septuagint (LXX) translation is not only far more *ancient* than the Masoretic Text . . . the Septuagint is far more *accurate* as well. It is a more faithful representation of the original Hebrew Scriptures.

Perhaps that is why Jesus and the apostles frequently quoted from the Septuagint, and accorded it full authority as the inspired Word of God.

*(Comment: After reading this article from "Preachers Institute," it is painfully obvious the King James Bible and other bibles using the Masoretic text need to be put aside for better language translations like the Septuagint with the Apocrypha. Also, you might think about getting the complete Dead Sea Bible.*

*Also, you may want to consider purchasing biblical text from the eighteen hundreds as these documents seem to more accurate to the original language.)*

Next, we will explore Jewish Dating and the reasons for its divergence from the Jullian/Gregorian calendar system. The article you are about to read, with comments, will hopefully pique your interest in the fascinating fraud of Judaism and its influence over Alohym's ecclesia. The original article and book, The CHRONOLOGY of the Old Testament, was authored by the esteemed Dr. Floyd Nolen Jones in 1993, with the additional Appendix L in the back of the book.



## WHY JEWISH DATING IS DIFFERENT

### THE SEDER OLAM RABBAH

The *Seder Olam Rabbah*<sup>1</sup> (סדר צולם רבה) or the "Book of the Order of the World" was compiled by Rabbi Yose hen Halaftha (died AD 160) and is to this day the traditional Jewish chronology.<sup>2</sup>

From this ancient work, the Hebrews reckon the year AD 2001 as 5761 and understand it to be the number of years since the Creation.

At the time the *Seder Olam* was compiled, the Jews generally dated their years from 312 BC, the beginning of the Seleucid era. For the next few centuries, the *Seder Olam* was of interest exclusively to only students of the Talmud.<sup>3</sup> When the center of Jewish life moved from Babylonia to Europe during the 8th and 9th centuries AD, calculations from the Seleucid era became meaningless. Over those centuries, it was replaced by that of the *anno mundi* era (AM = "from the Creation of the world") of the *Seder Olam*. From the 11th century, *anno mundi* dating became dominant throughout most of the world's Jewish communities.<sup>4</sup>

As Old Testament Scripture is the basis for *Seder Olam* dating, we would suppose the Jewish chronology to be similar to that of Ussher's and thus expect them to place the Creation date around 6,000 years ago. Yet

rather than 4004 BC, the *Seder Olam* places Creation at 3761. The question thus becomes: on what basis do the Jews number their years such that a 243-year shortfall occurs?

#### The Missing Years:<sup>5</sup>

1. From the Creation to the birth of Abraham

Ussher	2008 years	4004- 1996 BC
<i>Seder Olam</i>	<u>1948 years</u>	3761 - 1811 BC
Shortfall	60 years	

Terah was 130 years old rather than 70 when Abraham was born (Gen. 11:26; but cp. 11:32 and 12:4 where 205 - 75 = 130). Thus, the first deficit is c. 60 years.

2. From the birth of Abraham to the Exodus

Ussher	505 years	1996 - 1491 BC
<i>Seder Olam</i>	<u>500 years</u>	1811 - 1311 BC
Shortfall	5 years	

Abraham was 75 years old when the Covenant was made (Gen. 12:4); the Exodus was 430 years later (Gal.3:17; Exo. 12:40-41). Failing to see the significance of Isaac's weaning at age 5 when he was named the "seed" lineage and heir (my p. 58), *Seder Olam* reckons from his birth (pp. 8-9). Thus, it concludes Abraham was 70 at the Covenant (70 + 430 = 500) - that he came to Haran, entered Canaan and returned to Haran all in his 70<sup>th</sup> year. Then 5 years later, he left and moved to Canaan. The shortfall is now 65.

3. From the Exodus to the laying of the Temple foundation (1 Kings 6:1)

Ussher	480 years	1491-1012 BC
<i>Seder Olam</i>	<u>480 years</u>	1311- 831 BC
shortfall	0 years	

As there is no difference, the total shortfall remains at 65 years.

4. From the foundation of the first Temple to the consecration of the second Temple

Ussher	497 years	1012 - 515 BC
<i>Seder Olam</i>	<u>480 years</u>	831 - 351 BC
Shortfall	17 years	

<sup>5</sup> Not having access to *Seder Olam* for this expose until my 16th edition, the numbers are those recorded by Moorman. As his source reckoned both exclusively and inclusively, so did he. Most Jewish dates may be confirmed in Finegan, *Handbook, op. cit.*, p. 130.

1 The *Seder Olam* is divided into three parts, each consisting of ten chapters (called tractates). Part 1 gives the dates of major events from the Creation to the crossing of the Jordan River under Joshua's command. Part 2 extends from the Jordan crossing to the murder of Zachariah, King of Israel (2 Kings 15:10). Chapters 21-27 of Part 3 extend to Nebuchadnezzar's destruction of the Temple, and chapter 28 to the conquest of Babylon by Cyrus. Chapter 29 and the first part of 30 cover the Persian period. The remainder of chapter 30 contains a summary of events from the conquest of Persia by Alexander to the AD 132 Bar Kokhba (also spelled "Cocheba") revolt during the reign of Hadrian (AD 76-138). *Encyclopedia Judaica*, (Jerusalem: Keter Publishing House, Ltd.,

1971), vol. 14, "Seder Olam Rabbah", pp. 1091-1092.

2 Jack Moorman, *Bible Chronology: The Two Great Divides* (Collingswood, NJ: Bible For Today Press, 1999), pages 10-15. Moorman's research was a primary source for this expose.

3 *Encyclopedia Judaica*, (Jerusalem, Israel: Keter Publishing House, Ltd., 1971), vol. 14, "Seder Olam Rabbah", p. 1092.

4 *Ibid.*

## Comments, Page 295 "Second Paragraph"

This paragraph emphasizes the significant influence of the Macedonian Seleucid Era concerning the Jewish calendar, which states, "At the time the Seder Olam was being compiled, the Jews ("not Israel") generally dated their years from 312 BC," which marked the inception of the Seleucid Era. This raises an intriguing question: Why would the Jewish state align its years with a foreign calendar period? Let's delve into this departure from the Alohym's original calendar, armed with historical knowledge. The first book of the Maccabees sheds light on the reign of Alexander the Great, the Macedonian, and the division of his kingdom among his generals after his demise.

In verse ten of chapter one, it states:

10; *And there came out of them a wicked root of Antiochus surnamed Epiphanes, son of Antiochus the king, who had been at hostage at Rome, and he reigned in the hundred and thirty and seventh year of the kingdom of the Greeks*

This verse gives us the key to the calendar the Greeks were using at the time of these writings: the Seleucid Greek calendar adopted from Babylon. History records that Antiochus IV, or Epiphanes, reigned from 175 to 164 BC. The scripture above states that it was the 137th year of the Kingdom of the Greeks, which is figured as such:  $312 - 137 = 175$ , the exact time calculation of the Julian calendar. (*Note: Oct 2, 312 BC is when the Seleucid calendar began*)

The **Ancient Macedonian calendar** is a lunisolar calendar that was in use in ancient Macedon in the 1st millennium BCE. It consisted of 12 synodic lunar months (i.e., 354 days per year), which needed intercalary months to stay in step with the seasons. By the time the calendar was being used across the Hellenistic world, seven total *embolimo* (intercalary months) were being added in each 19-year Metonic cycle. (*Note: Moses Prophecy of Jubilees 6 is revealed and fulfilled in the paragraph above*)

The Macedonian calendar, essentially a version of the Babylonian calendar with Macedonian names, is in sync with the Hebrew calendar, both being lunisolar. This parallelism is a fascinating aspect of history, as it was also used during the Parthian Empire. (Source, Wikipedia)

**Year numbering, main article:** Seleucid era

Years were usually counted from the re-conquest of Seleucus I, Nicator of Babylon, which became "year 1". This is equivalent to 312 BCE / 311 BCE in the *Anno Domini* year count of the modern Gregorian calendar. This practice spread outside the Seleucid Empire

and found use in Antigonid Macedonia, Ptolemaic Egypt, and other major Hellenistic states descended from Alexander's conquests as well. Years can be abbreviated SE, S.E., or occasionally AG (*Anno Graecorum*).

## MOSES PROPHETIC WRITINGS

### Jubilees 6:

25. And at the new month of the tenth month the tops of the mountains appeared, and Noah became glad. 26. And on this account, he ordained them as festivals of remembrance unto himself unto eternity, and thus they are ordained. 27. And they were raised into the tablets of heaven: thirteen sabbaths to each, from one to another their remembrance, from the first to the second, from the second to the third, from the third to the fourth. 28. And all the days of this commandment are fifty-two sabbaths of days, and the whole year is completed. 29. Thus, it is engraved and ordained in the tablets of heaven, and there is no transgression from one year to another. 30. And thou command the children of Israel that they should observe the years in this number, three hundred and sixty-four days, and the year shall be complete and the fixed date of their days and their festivals shall, not be corrupted, for every thing transpires in them according to their testimony; and they [Israel] shall not miss a day or corrupt a festival. 31. But if they do transgress and do not observe them according to his commandment, then will be corrupted all their fixed dates, and the years will waver in consequence, and also their times and their years, and they will transgress their ordinances. 32. And all the children of Israel will forget and will not find the paths of the years, and will forget the new months and the sabbaths and the festivals, and in all the order of the years they will err. 33. For I know, and from now on I shall make it known to thee, and not from my heart, but thus is written in a book before me and is ordained in the tablets of heaven, the division of the days, that they forget not the festivals of my covenant and walk according to the festivals of the gentiles, after their errors and after their ignorance, 34. And there will be those who will make observations of the moon, for this one [the moon] corrupts the stated times and comes out earlier each year by ten days. 35. And in this way they will corrupt the years and will observe a wrong day as the day of testimony and a corrupted festival day, and everyone will mix holy days with unclean ones and unclean with holy; for they will err as to months and sabbaths and festivals and jubilees. 36. And on this account, I command thee and testify to thee that thou shouldst testify to them, for after thy death thy children will corrupt, so that they make a year only three hundred and sixty-four days, ' and on this account they will err as to new months and sabbaths and fixed times and festivals and will ever eat blood with all kinds of flesh.

Differing decisions in placing the dates of the kings of Israel with respect to the kings of Judah during the period of the divided monarchy account for these 17 years.

Thus far, the *Seder Olam* reckons 82 (65 + 17) fewer years over a 3,489-year span (4004 - 515) from Creation to the consecration of the second Temple - of which the major part concerns the age of Terah at Abraham's birth.

5. From the consecration of the second Temple to its destruction by Titus of Rome

Ussher 584 years 515 BC-AD 70

*Seder Olam* 420 years 351 BC-AD 70

Shortfall 164 years

Here we see the main source of the discrepancy found in the *Seder Olam's* shorter chronology. Its 420 years are divided into spans of 34, 180, 103, and 103 years of successive foreign rule over Israel. As shown in that which follows, it is remarkable that the 164-year disparity is almost entirely from within (a; see below), the first or Persian period. The remaining three periods closely approximate that of the standard chronology.<sup>1</sup>

- (a) 34 years (351-317 BC) for the remainder of the Persian rule over Israel: from the dedication of the second Temple to Ptolemy I Soter's invasion of Jerusalem (Ptolemy I was one of Alexander the Great's favorite generals, also called Soter or Savior, 367?-283 BC. After Alexander's death in 323, he seized Egypt as his share of the divided Greek empire and assumed the title "King of Egypt").
- (b) 180 years (317-137 BC) for the Grecian rule: from Ptolemy's invasion to the time when Simon the Maccabean became ruler in Israel and Rome recognized the independence of the Jewish State.
- (c) 103 years (137-34 BC) for the rule of the Hasmonean (Maccabean) family in Israel: from Simon to the beginning of the reign of Herod the Great.
- (d) 103 years (34 BC - AD 70) for the Herodian rule until the destruction of the Temple

There is some discrepancy with the standard dates in the later three periods (b, c and d). The standard date for Alexander's defeat of

Darius is 331 BC rather than the *Seder Olam's* 321. It gives Simon's rule as beginning in 142 BC (not 137) and Herod's in 37 BC (not 34).<sup>2</sup>

But what are we to understand from (a) where the *Seder Olam* allows only 34 years for the remainder of the Persian period? Indeed, by *Seder Olam* reckoning there are only 30 years from the dedication of the second Temple to Darius' defeat at the hands of Alexander in BC "321" and merely four years after that unto Jerusalem's capture by Ptolemy following Alexander's death.

Moreover, here the two systems exhibit a striking contrast. The Ptolemaic chronology lists eight Persian kings from Darius Hystaspis to Darius III Codomannus, the king whom Alexander overcame. However, the *Seder Olam* identifies the Darius who was reigning during the dedication of the second Temple as the same Darius that Alexander defeated.<sup>3</sup>

Recording only five Persian monarchs, the *Seder Olam* gives the following chronology for its 52/53-year depiction of Persian History:

- |   |                           |
|---|---------------------------|
| 1. Darius the Mede reigns 1 year<br>Babylon conquered<br>Daniel in the lion's den   | 3389-3390 AM (374-373 BC) |
| 2. Cyrus reigns 3 years<br>The Jews return<br>Second Temple construction begins   | 3390-3392 AM (373-371 BC) |
| 3. Artaxerxes (Cambyses) reigns ½ year<br>Temple construction halted  | 3393 AM (370 BC)          |
| 4. Ahasuerus reigns 14 years<br>Esther chosen Queen<br>Esther bears Darius the Persian  | 3393-3407 AM (370-356 BC) |
| 5. Darius the Persian reigns 35 years<br>Temple construction resumes<br>Second Temple dedicated<br>Ezra comes to Jerusalem<br>Nehemiah comes to Jerusalem<br>Darius defeated by Alexander | 3407-3442 AM (356-321 BC) |

Thus, the *Seder Olam* depicts the Kingdom of Persia as lasting a mere 53 years from 374 to 321 BC, rather than the 207 years Ptolemy gives (538--331 BC).<sup>4</sup>

<sup>2</sup> *Ibid*

<sup>3</sup> Martin Anstey, *The Romance of Bible Chronology*, op. cit., pp. 23-24.

<sup>4</sup> Moorman, *Bible Chronology*, op. cit., p. 12

<sup>1</sup> Moorman, *Bible Chronology*, op. cit., p. 12

Over the centuries, orthodox rabbis have differed somewhat in their listing of the Persian kings, but they generally have not departed from the 52/53-year parameter established within the *Seder Olam*.<sup>1</sup>

The result of this shorting of the span of the Persian Empire is that the paramount prophecy and major foundation block of chronology – the Daniel 9:25 seventy weeks of years – has become dislodged. Furthermore, this shorting as perpetuated within the *Seder Olam* is deliberate!

While riot openly admitting this, present day Jewish scholars acknowledge that there is something enigmatic about the *Seder Olam's* dating. For example, after stating that the commonly received dates in the Ptolemaic chronology "can hardly be doubted", Rabbi Simon Schwab never the less goes on to uphold his own tradition:<sup>2</sup>

It should have been possible that our Sages - for some unknown reason - had 'covered up' a certain historic period and *purposely eliminated and suppressed all records and other material pertaining thereto*. If so, what might have been their compelling reason for so unusual a procedure? Nothing short of a *Divine command* could have prompted ... those saintly 'men of truth' 'to leave out completely from our annals a period of 165 years and to correct all data and historic tables in such a fashion that the subsequent chronological gap could escape being noticed by countless generations, known to a few initiates only who were duty-bound to keep the secret to themselves (emphasis Schwab's)

This is an astonishing proposal! Schwab, along with other Jewish commentators, further suggests that the reason God directed the sages of the 2nd century AD to become involved in falsifying the data was to confuse anyone who might try to use the prophecies of Daniel to predict the time of the Messiah's coming.

This was supposedly done to honor Daniel 12:4: "shut up the words, and seal the book, even to the time of the end". He adds that the reason the sages had

adopted the non-Jewish Seleucid Era calendar was part of the scheme to do just that - to close up the words and seal the Book of Daniel.<sup>3</sup> Schwab also states that if the 165 years were included it would reveal, "we are much closer to the end of the 6th Millennium than we had surmised"<sup>4</sup> (Schwab mentions this. date as it is when many rabbis expect Messiah to come)

But can any sincere reader accept such a flimsy reason as justification for distorting history. It actually accuses God himself of perpetrating a dishonest deception.

Indeed, it is manifestly apparent that the real reasons for the deliberate altering of their own national chronology in the *Seder Olam* were:

- (1) to conceal the fact that the Daniel 9:25 prophecy clearly pointed to Jesus of Nazareth as its fulfillment and therefore the long awaited Messiah, and
- (2) to make that 70 weeks of years prophecy point instead to Simon Bar Kokhba!

Rabbis in the century immediately following Christ Jesus had a tremendous problem with so direct a prophecy as Daniel 9. This chapter speaks of Messiah's being cut off (slain) 69 "weeks" (i.e., 69 sevens) or 483 years after the going forth of a commandment to restore and to build Jerusalem. This 538 BC prophecy (Dan. 9:1) unmistakably points to Jesus Christ and His crucifixion.

Such must either be acknowledged and His person accepted or completely erased from Jewish consciousness. The latter could be accomplished if the 69. (or 70) weeks of years could somehow be made to apply to the century after the life of Christ. Then it would be possible for the rabbis to point to *another messiah* who, as circumstances would have it, was cut off in death some 100 years after the crucifixion of our Lord.<sup>5</sup>

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3 Shimon Schwab, "Comparative Jewish Chronology"; *Selected Speeches: A Collection of Addresses and Essays on Hashkafah, Contemporary Issues and Jewish History*, (Lakewood, NJ: CIS Pub.,1991), pp. 270-272.

4 Schwab, "Comparative Jewish Chronology", *Dr. Joseph Brewer Jubilee Volume*, op. cit., pp. 190-191.

5 Of course no such admission by any of the Jewish sagas can be cited, but the facts are obvious.

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<sup>1</sup> Moorman, *Bible Chronology*, op. cit., p. 18.

<sup>2</sup> Simon Schwab, "Comparative Jewish Chronology", *Dr. Joseph Brewer Jubilee Volume*, (New York: Rabbi Samson Raphael Hirsch Publications Society, Philipp Felheim Inc., 1962), p. 188.

## Comments, Page 297

On page 297, Rabbi Schwab opens up a chapter of history very few know and fewer understand. In the 2<sup>nd</sup> century through the deception of the Jewish sagas, calendrical time was altered, a pivotal moment in time that still governs all those who keep the traditions of the Judea, “the Jews” and how the Sabbaths of Alohym are celebrated.

On page 297 several points are brought forth,

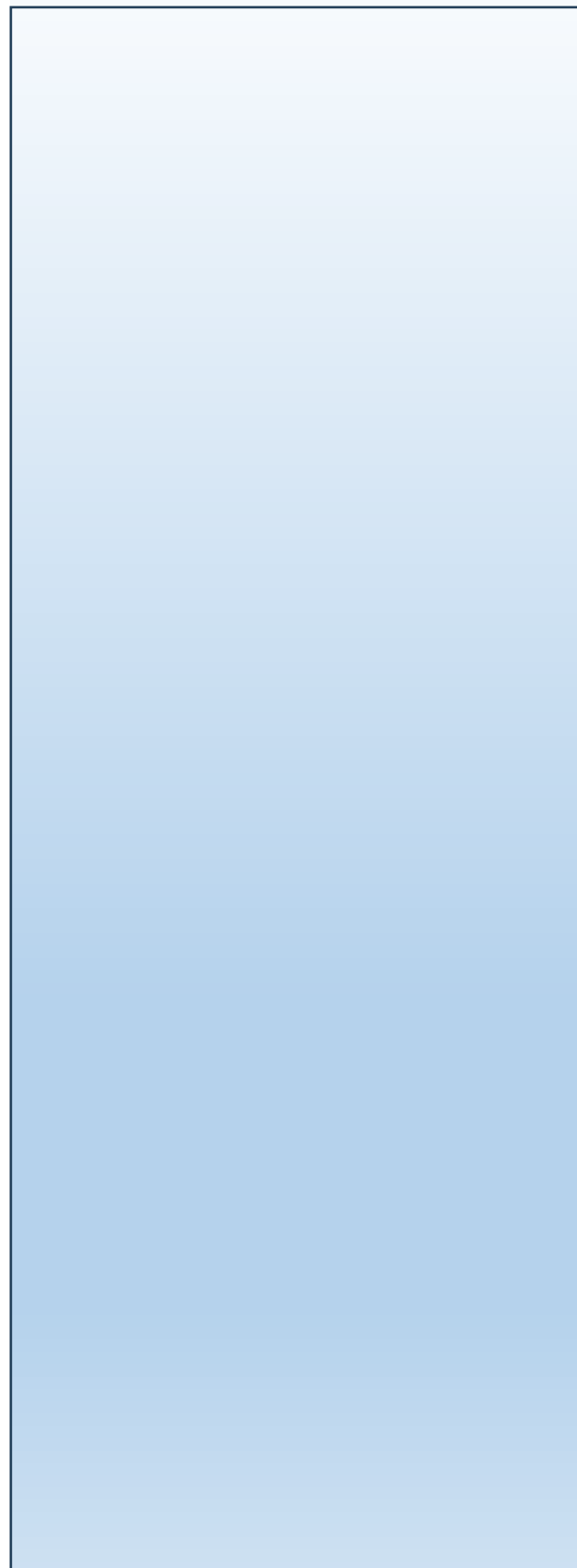
1. That the Sagas willfully being directed by God did falsify data to confuse and deceive those who could predict the time of the coming Messiah, past and future.
2. That the Jewish Sagas changed the original true calendar for the non-Jewish Seleucid Era calendar which is a mirror of the Babylonian Calendar still used today.
3. That through the writings on the Seder Olam Rabbah, calendar times were falsified so that Yahusha (Christ) would be covered up and replaced with Simon Bar Kokhba, who died in 132 AD.
4. That through the 2<sup>nd</sup> century Jewish document Seder Olam Rabbah, the Seleucid Era/Babylonian calendar replaced the true Hebrew calendar which began in Genesis 2:2-4.

Also, on page 297 the “69 weeks” prophecy of which supposedly points to the Messiah’s crucifixion has been distorted from its true meaning which has nothing to do with his death and crucifixion. To understand the Prophecy of Daniel 9:24-28, one must first understand the writings on the apostle Jeremiah and the 70 years prophecy given to him.

One of the reasons the truth of Daniels Messiah prophecy has been so distorted is due to the English language translation. Another reason why Daniels Messiah Propesy is so twisted is due to the inserted word “weeks instead of years.

The article you are about to read comes from the <https://www.letterstothelostsheep.org> calendar book, “Walking with Alohym through Knowledge and Understanding of His Appointed Times.” This ten-page article explains the real truth and times behind the Daniel Messiah Prophecy.

Article  
“The Real Truth – Daniel 9: Messiah Prophecy”



The ninth day of the month Ab (c. mid-July) is a great day of sorrow to Israel. On this day in 586 BC, the Babylonians destroyed Solomon's Temple. Further, the second Temple was laid waste by the Romans under Titus, on the same day in AD 70. And on this very day in AD 135, at the conclusion of a 3½-year revolt, the Romans crushed the army of the "messianic" Simon Bar Kokhba (also spelled "Cocheba").

Bar Kokhba had been declared the long-awaited Messiah by the foremost Jewish scholar of that day, the highly venerated Rabbi Akiva (Akiba) ben Joseph. In 130 AD, Emperor Hadrian of Rome declared his intention to raise a shrine to Jupiter on the site of the Temple,<sup>1</sup> and in 131 he issued a decree forbidding circumcision as well as public instruction in the Jewish Law.<sup>2</sup> Having preached peace all his life, the 90-year-old Akiva gave his blessing to the revolution by proclaiming that Bar Kokhba was the "star out of Jacob" and the "scepter out of Israel" (Num. 24:17).<sup>3</sup>

In his 98<sup>th</sup> year Akiva was eventually imprisoned and condemned to death by the Romans.<sup>4</sup> Among the many accolades heaped upon Akiva, that which elevated him as a pre-eminent authority, was the acknowledging of him as "the father of the Mishnah".<sup>5</sup> Such prominence gave great weight to the messianic expectancy Akiva placed upon Bar Kokhba.

Akiva's students became some of the most prominent sages of the following generation. Among these was Yose (Josi) ben Halafta. Akiva's influence on Halafta is apparent from a statement made concerning his education; it was merely said that Rabbi Akiva had been his

teacher.<sup>6</sup> As his mentor, Akiva's regard for Bar Kokhba **would** have been thoroughly imbedded in Yose.<sup>7</sup>

The preceding overview explains why the *Seder Olam* is held in such veneration and why the Jews still use it for their national dating. Yet the fact remains that it is a dishonest attempt to conceal the truth with regard to the Daniel 9 prophecy.

By removing the 164 (or 165) years from the duration of the Persian Empire, Rabbi Halafta was able to make the 483-year Daniel 9 prophecy fall reasonably close to the years prior to the AD 132 revolt during which Bar Kokhba rose to prominence as Israel's military and economic leader.<sup>8</sup> Then with Akiva proclaiming, "This is the King Messiah"<sup>9</sup> followed by "all the contemporary sages regarded him as the King Messiah",<sup>10</sup> the Jewish populace united around this false hope.

Dio Cassius states that the whole of Judea was in revolt. To quell the rebellion, Hadrian dispatched Julius Severus, his ablest general, from Britain. The Romans destroyed 985 towns in Palestine and slew 580,000 men. A still larger number perished through starvation, disease, and fire. All Judah was laid waste; and

<sup>1</sup> Dio Cassius, *Roman History, op. cit.*, vol. VIII, Book 69, p. 447.

<sup>2</sup> Will Durant, *The Story of Civilization. Caesar and Christ*, Volume 3, (New York: Simon and Schuster, 1944), p. 548.

<sup>3</sup> *Encyclopedia Judaica, op. cit.*, vol. 2, "Akiva", p. 489.

<sup>4</sup> Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, *op. cit.*, pp. 548-549.

<sup>5</sup> Akiva made a preliminary gathering and formulation of the material for the six orders (containing 63 chapters or tractates) of that religious code which was the heart of the Talmud. Near the end of the 2<sup>nd</sup> century, Judah ha-Nasi completed the work. Moorman, *Bible Chronology: The Two Great Divides, op. cit.*, p. 14.

<sup>6</sup> *Encyclopedia Judaica, op. cit.*, Volume 16, "Yose ben Halafta", p. 852.

<sup>7</sup> *Ibid.* p. 853. Yose ben Halafta's own influence may be seen in that some of his writings were included in Judah ha-Nasi's final editing of the Mishnah, and his name is mentioned in 59 of its 63 tractates. Though referred to in the Mishnah and Talmud, Halafta's *Seder Olam* is not a formal part of that work. Nevertheless, it is a work of Talmudic authority, and to openly contradict it would be unthinkable to orthodox Jews.

As Rabbi Schwab stated: "... our traditional chronology is based on *Seder Olam* because of the authority of its author. It is therefore quite inconceivable that any post-Talmudic teacher could possibly 'reject' those chronological calculations which have been the subject of many a Talmudic discussion". (Schwab, *Dr. Joseph Breuer Jubilee Volume, op. cit.*, p. 186). Thus, it is that the *Seder Olam* is held in such high esteem and is still used by the Jews for their national dating.

<sup>8</sup> *Encyclopedia Judaica, op. cit.*, vol. 4, "Bar Kokhba", p. 230.

<sup>9</sup> *Ibid.*

Bar Kokhba himself fell while defending Bethar.<sup>1</sup>

Even more astonishing is that "even in later generations, despite the disappointment engendered by his defeat, his image persisted as the embodiment of messianic hopes".<sup>2</sup> Indeed, the consistent verdict of Jewish historians is: "The most important historical messianic figure was surely Bar Kokhba".<sup>3</sup>

Yose hen Halafta<sup>4</sup> and his fellow compilers of the *Seder Olam* sought to terminate the 69 "weeks of years" as close to the AD 132 revolt as possible, but they were limited as to where they could make the "cuts". As the chronology of the Seleucid era onward was firmly fixed among the Jews, years could not be pared from their history after 312 BC.

Since the Daniel 9 prophecy dealt with a decree that was biblically and historically issued by a Persian monarch, this left only the Persian period of history for them to exploit. The Persians had been so hated by the Greeks and later by the Muslims, that these two conquerors destroyed nearly all of the Persian records. This has created great difficulty in recovering their sequence of kings, the length of their reigns, and thereby their chronology. Thus, the Persian period was readily vulnerable to manipulation.<sup>5</sup>

This author offers the conclusions given herein as the only reasonable, logical deductions that can be drawn from the historical and biblical facts. As indicated earlier, many of the orthodox rabbis are looking for Messiah to come in the year AM 6,000. Should they be correct in this assessment, the deception inherent within the *Seder Olam* would result in a great national tragedy for Israel. Their Messiah who "came unto His own, and His own received Him not" would not be coming to earth for the first time. Rather, He would be returning "as a thief in the night" about 243 years<sup>6</sup> before they would be expecting Him. O Israel, repent!

Regardless of the actual year of our Lord's return, He will come. At that time, He will fulfill all the many ancient biblical prophecies associated with that great event. He will save His own, slay all the wicked, and establish the promised thousand-year reign of righteousness. Even so, come quickly Lord Jesus.

*(Comment) Even though the Author of this article didn't have all the research that now exists concerning Daniel 9, it was an awesome platform to dive into the true history of how Alohym's Calendar changed and why.*

Next up, the real truth and language of Daniel 9, The Messiah Prophecy.

<sup>1</sup> Dio Cassius, *Roman History*, vol. VIII, *op. cit.* Bk. 69, pp. 449-450; Durant, *The Story of Civilization. Caesar and Christ*, vol. 3, *op. cit.*, p. 548.

<sup>2</sup> *Encyclopedia Judaica, op. cit.*, vol. 4, "Bar Kokhba", p. 231.

<sup>3</sup> *Ibid.* vol. 11, "Messiah", p. 1410.

<sup>4</sup> Not only do the Jews venerate Jose because the *Seder Olam* had its origin in his school, he is regarded with a near superstitious reverence. This may be seen in that it was said: "that he was worthy of having the prophet Elijah reveal himself to him regularly in order to teach him" (*Encyclopedia Judaica, op. cit.*, vol. 16, "Yose ben Halafta", p. 853.).

<sup>5</sup> Yet despite all that has been said concerning the Jews veneration for Jose, the *Encyclopedia Judaica* forth- rightly admits: "the most significant confusion in Jose's calculation is the compression of the Persian period, from the rebuilding of the Temple by Zerubbabel in 516 BC to the conquest of Persia by Alexander, to no more than 34 years" (*Encyclopedia Judaica, op. cit.*, vol. 14, "Seder Olam Rabbah", p. 1092).

<sup>6</sup> It should be noted that Anstey, Moorman, and others who reference the *Seder Olam's* chronology to reduce the length of the Persian Empire in order to sustain their interpretation of Acts 13:17-21 over the 1 Kings 6:1 480-year declaration (see my pages 72- 77) always fail to mention that this same Jewish chronology accepts the 480 years in its scheme (see Finegan, *Handbook, op. cit.*, p. 128 and *Seder Olam*, 2005 ed., *op. cit.*, p. 141).

# The Real Truth

## Daniel 9: Messiahs Prophecy

### ➤ Daniel's Messiah Prophecy, Revealing the Truth

This article addresses prophecies found within [Daniel 9:24-27](#) and its associated confirmation scriptures. As stated by many theologians and scholars, Daniel's prophecy of the coming Messiah is a 490-year prophecy from the decree of Artaxerxes in 457 BC to Christ's death in 33 AD.; this could not be further from the truth. As time moves ever closer to Messiah's coming, keep in mind that the testimony of [Jesus] Yahusha is the spirit of prophecy. (Ref: [Rev 19:10](#))

You are about to read and study history coupled with scripture, bearing witness to a new understanding of Daniel's Messiah prophecy. Scripture tells us to lean not toward our understanding but trust in the LORD, Yahuah pre-incarnate Christ. (Ref: Proverbs 3:5) I believe that what you will read and discover in this article will enlighten you to new truth and understanding as not written before. Let's begin as Daniel expounds on his knowledge of Jeremiah's 70-year prophecy of Jerusalem's desolation. (Ref: Jeremiah 25:11, 12) Let's read

**v11;** And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years. **v12;** And it shall come to pass, when seventy years are accomplished, [that] I will punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

The above scriptures from Jeremiah are particular about the number of years (70) Judea would be in captivity under Babylonian rule. Now, consider Daniel's insight at the beginning of verse 24, which states seventy weeks and not seventy years. (Ref: Daniel 9:24)

**v24;** [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.

Once again, everything in verse 24 points back to Jeremiah's 70-year prophecy, so let's investigate the Hebrew language translation to see if there are any mistranslated words. Beginning with the word

The screenshot shows a window titled "interlinear" with the text of Daniel 9:24. The text is presented in three rows, with Hebrew characters above and English translations below. Strong's numbers are provided for many of the words. The text is: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." The words "transgression", "prophecy", and "anoint" are highlighted in red in the original image.

הַפְּשַׁע e-phsho H6588	לְכַלְא l-kla H3807	קִדְשֶׁךָ qdsh-k H6944	וְעַל - עִיר oir - u-ol H5892 - H5921	עַמְךָ om-k H5971	עַל - - ol - H5921	נִחְתָּךְ nchtk H2852	שִׁבְעִים שָׁבָעִים shboim shboim H7857 H7820
the-transgression	to-to-detaim-of	holiness-of-you	city-of and-on	people-of-you	on	he-is-segregated	seventy sevens
עוֹן oun H5771	וּלְכַפֵּר u-l-kphr H3722	חַטָּאת chtath H2403	חַטָּאוֹת chtauth H2403	וְלִהְיוּ u-l-ethm H8552	וְלִחְתָּם u-l-chthm H2856	עוֹן olmim H5769	צְדָקָה tzdq H6664
depravity	and-to-to-make-propitiatory-shelter-of	sin	sins	and-to-to-finish-of	and-to-to-seal-of	eons	righteousness-of
קִדְשִׁים qdshim H6944	קִדְשׁ qdsh H6944	וְלִמְשַׁח u-l-mshch H4886	וְנָבִיא u-nbia H5030	חֶזוֹן chzun H2377	וְלִחְתָּם u-l-chthm H2856	עוֹלָם olmim H5769	צְדָקָה tzdq H6664
holinesses	holiness-of	and-to-to-anoint-of	and-prophet	vision	and-to-to-seal-of	eons	righteousness-of

# The Real Truth

## Daniel 9: Messiahs Prophecy

“weeks”, Strong’s H7620 (shabuwa) meaning; sevened, i.e. a week (specifically, of years).

Verses 22-23, spoken by the messenger Gabriel, grant Daniel skill and understanding concerning the vision relating to the sins of Judea and Jerusalem. The phrase “Seventy weeks” spoken of at the beginning of verse 24 is often misunderstood as 490 years, as modern scholars suggest. However, it actually refers to just seventy weeks of years. This discrepancy in interpretation is a point of interest that we will delve into further. (Ref: Jeremiah 5:23-25, let’s read)

v23; But this people hath a revolting and a rebellious heart; they are revolted and gone. v24; Neither say they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. v25; Your iniquities have turned away these [things], and your sins have withholden good [things] from you.

### ✓ Commentary

The word weeks has a long association with the harvest festivals such as the Feast of Weeks (i.e., counted from the 15<sup>th</sup> day of Abib, seven Sabbath weeks or, 49 days), one of the appointed times for the harvest as stated above. Because of Judea’s sin, the land was defiled, so declared by Daniel and Jeremiah’s prophecy. So, we could also apply this thought since Israel’s economy and lifestyles were based on managing the land, seventy harvest years.

Next, direct your view to the end of verse 24 on the previous page, which states, "*and to seal the vision and prophecy, and to anoint the most Holy.*" But first, let’s investigate a few translation errors that changed the original scripture’s flow.

1. Let’s begin with the phrase “vision and prophecy<sup>H5030</sup>,” focusing on the word “prophecy.” Again, keeping true to the original Hebraic text, the term used is “prophet,” Strong’s H5030, not H5016, meaning; prophecy.
2. Next, let’s address the word “anoint,” Strong’s H4886 (משח) (mashach) - meaning; (Smear :) to smear oil as a sign of authority. If verse 24 was talking about the Messiah, then why didn’t the translators use Strong’s number H4899 (משיח) (mashiyach), meaning; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah.
3. Let’s address the last two words of verse 24; “holiness of holiness,” qodesh- Strong’s H6944 meaning; someone or something that has been separated from the rest for a particular purpose. Set apart, holy, Sanctuary, hallow, holiness. Here again, coming up with the correct answer in understanding verse 24 begins with asking, “What or who is qodesh (set apart, holy),” the answer is simple, the holy city Jerusalem and the Sanctuary.

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Keeping true to the thought, verse 24 talks about Jeremiah's prophecy and adhering to the original clarity of the scripture; it could have been written as such; "and to seal the prophet's vision and to anoint the holy sanctuary." The closing of Jeremiah's prophecy ended with the dedication of the newly built temple in Jerusalem in the 6<sup>th</sup> year reign of Darius the Great in 516 B.C. (Ref: [1 Esdras 7:5](#), [Ezra 6:15](#)) Exactly 70 years after Judaea fell into captivity by Babylonian forces in the year 586 B.C.

### ✓ Commentary

In keeping the historical timeline straight, [Daniel 9:1-2](#) written in the first reigning year of Darius the Great, which was 522-521 B.C. According to the prophet Haggai, in the second reigning year of Darius the Great 521-520 B.C., "the foundation of the LORD'S temple walls were laid" on the 24<sup>th</sup> day of the 9<sup>th</sup> month of which the LORD states "from this day" I will bless you. (Ref: [Haggai 2:18-19](#)) The prophecy surrounding [Daniel 9:24](#) began with laying the second temple walls, which in chronology is 550 years or 11 Jubilees to Messiah's death in 30 A.D. Remember that history and scripture are the faithful witnesses to biblical answers.

Next, let's move to the real scriptural prophetic time which was given by Gabriel in [Daniel 9:25](#), let's read.

### ❖ Daniel 9:25

v25; <sup>1)</sup> Know therefore and understand, [that] from the going forth ~~of the commandment~~ to ~~restore~~ return and to build Jerusalem <sup>2)</sup> unto the Messiah the Prince [shall be] <sup>a)</sup> seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The above scripture, divided into two parts, provides better clarity. Let's begin with part 1, which reads, "Know therefore and understand, [that] from a going forth of the commandment to restore (return) and to build Jerusalem," is referring to [Nehemiah 2:1-6](#); specifically, verse 7, let's read.

- v7; Moreover I said unto the king, If it please the king, let letters be given me to the governors beyond the river, that they may convey me over till I come into Judah;

The historical timeline of Nehemiah 2 begins in the 20<sup>th</sup> year of Artaxerxes I, which would have been the year 445 B.C. (Note; Artaxerxes I, as stated by the historical record, reined from 465-424 B.C.) Scripture also records that in fulfilling part 1, Nehemiah finished building the walls of Jerusalem on the 25<sup>th</sup> day of Elul in 52 days. Note; the 25<sup>th</sup> day of Elul, the 6<sup>th</sup> month of the year, is the last Sabbath of the summer season and the 176<sup>th</sup> day of God's secret year. (Ref: [Nehemiah 6:15](#))

- v15; So the wall was finished in the twenty and fifth [day] of [the month] Elul, in fifty and two days.

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Let's move into part 2 by reading the messenger Gabriel's prophetic timeline for Messiah the Prince (Noble); "unto the Messiah [the] Prince [shall be] seven weeks, and threescore and two weeks." Here in the first part of verse 25, the word "Prince," is used but should have been "Noble" or Lordy, Strong's H5057 (נגיד) meaning; a commander (as occupying the front), civil, military or religious. In the Ancient Hebrew Lexicon, #2372 (נגיד) means; Noble, One who tell orders. In Hebrew, the word "Prince" is Strong's H5387, meaning; a holy one, i.e., a king or sheik. Keep in mind that Yahusha's nobleness began in the flesh with his baptism on Atonement and became a priest three days later at the wedding feast in Cana.

Understanding verse 25's prophetic timeline helps to read it from the Hebraic viewpoint. That said, please review the Interlinear Scriptural Analyzer below and notice the additional notes and

Interlinear Scriptural Analyzer for Daniel 9:25. The text shows the English translation and the corresponding Hebrew text with transliterations and Strong's numbers. A red arrow points to a note: "The word 'weeks' and 'commandment' are not in the original Masoretic text". Below the text is a mathematical equation:  $2 + (60 \times 7) + 7 \text{ Fold} \times 7$  with a blue underline. The total is calculated as "Total = 471 years". At the bottom, there are Hebrew words for "eras", "constraint", "salient square", and "she-is-built she-shall-return".

After reviewing the red-underlined words in English compared to the Masoretic text, the translators added "weeks and commandment" while changing (ms; return) to restore. Next, in part 2, how does the math equation underlined in blue bring us to the correct year of Messiah the Noble? It is well-known that theologians and seminaries teach that Daniel 9's prophecy timeline is 490 years, but is this the case? Let's look at two scenarios concerning the timeline, first using English and, second, Hebrew. (Referencing page 3, v25 1. a)

- a. **English;** seven weeks, and threescore and two weeks =  $7 + (49 = 7\text{-Fold}) + (60 \times 7) + (2 \text{ weeks})$   
 $14 = 490$
- Hebrew;** (right to left) and-two - sixty and sevens - seven-sevens =  $7 \times 7 + (60 \times 7) + 2 = 471$

Question; which equation flow is correct? Again, the English translators added the word "weeks" to the scripture, which adds 13 years to the timeline. The only way to come up with the correct answer is to let history and scripture tell the story. The prophetic timeline of Messiah's coming and nobleness is

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specific and perfect. In finding the accurate timeline, we begin with the answer to part 1, when Nehemiah finished building the walls of Jerusalem's 445 BCE. Below are scenarios 1 and 2. Let's read.

1. 445 B.C. - 490 years = 45 A.D., incorrect, Messiah was not baptized or died in 45 A.D.
2. 445 B.C. – 471 years = 26 A.D., correct, with other witnesses to prove the date.

After establishing scenario two is at least closer to the goal of Messiah's prophetic rulership, a second scriptural witness is brought forth in support of the 26 A.D. timeline. This evidence comes from Luke 3:1; let's read.

v1; Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

The focus of this scripture is based on Tiberius Caesar's reign begin. Our investigation begins in Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as one of our historical references which states;

- ❖ Tiberius (Latin: *Tiberius Caesar Divi Augusti Filius Augustus*;<sup>[1][2]</sup> 16 November 42 BC – 16 March 37 AD) was a Roman emperor from 14 A.D. to 37 A.D.(Full reign) ("co-princeps" meaning equal power to Augustus in 12 A.D., this is our confirmation to [Luke 3:1](#))

As a second confirmation, we are going to Pennsylvania State University which has in-depth research on the emperors of Rome (<http://www.roman-emperors.org/tiberius.htm>)

- ❖ The reign of Tiberius (b. 42 B.C., d. A.D. 37, emperor A.D. 14-37)

History records that Tiberius Caesar co-reigned with Augustus starting in 12 A.D. Since it was the fifteenth year of his reign, it only makes sense that once you add the two dates together (12 + 14), you come up with 26 A.D. Well, you might be wondering why I inserted 14 instead of 15, as Luke 3:1 state, because the definition of a "reigning year" is the time between its anniversary dates. In this case, the 15<sup>th</sup>-year reign of Tiberius is between the 14<sup>th</sup> and 15<sup>th</sup> years. So, having investigated all relative historical documentation concerning Tiberius Caesar's reining years, it seems as though scenario two corroborates the 26 A.D. date.

The question is, "What happened in 26 A.D. which lifted Messiah's status to the ruler or noble position? Messiah's ministry began on the 13<sup>th</sup> day of the 7<sup>th</sup> month in 26 A.D., after performing the miracle of water into wine at the wedding feast in Cana. (Ref: [John 2:1-11](#))

Through our investigation, we have solved the timeline equation and the beginning and ending prophetic dates of verse 25 and now it's time to tackle verse 26, let's read.

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## Daniel 9: Messiahs Prophecy

### ❖ Daniel 9:26

v26; 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.

As we proceed through Daniel 9, keep in mind several prophecies unfold with specific timelines as to Messiah's coming, and verse 26 is no acceptance. So, let's begin investigating the prophetic timelines of verse 26 by getting into the Hebrew language through the Interlinear Scriptural Analyzer, focusing on the first sentence of the scripture; let's read.

The screenshot shows the Interlinear Scriptural Analyzer interface for Daniel 9:26. The text is presented in two rows of Hebrew characters with their corresponding English interlinear translations below them. The first row is color-coded: the first part is red underlined, and the second part is green highlighted. The second row is also color-coded: the first part is green highlighted, and the second part is red underlined. The third row shows the Hebrew characters for the words 'שמן' (oil), 'נחרצת' (decided), 'מלחמה' (war), and 'קץ' (end), with their English interlinear translations below them.

והעיר	לו	ואין	משיח	יכרת	ושנים	ששים	השבעים	ואחרי
u·e·oir	l·u	u·ain	mshich	ikrth	u·shnim	shshim	e·shboim	u·achri
H5892	-	H369	H4899	H3772	H8147	H8346	H7620	H310
and·the·city	to·him	and·there·is·no	anointed·one	he·shall·be·cut·off	and·two	sixty	the·sevens	and·after
ועד	בשטף	וקצו	הבא	נגיד	עם	ישחית	והקדש	
u·od	b·shthp	u·qtz·u	e·ba	ngid	om	ishchith	u·e·qdsh	
H5704	H7858	H7093	H935	H5057	H5971	H7843	H6944	
and·until	in·the·overflowing	and·end·of·him	the·one·coming	governor	people·of	he·shall·ruin	and·the·sanctuary	
					שמן	נחרצת	מלחמה	קץ
					shmmuth	nchrtzth	mlchme	qtz
					H8074	H2782	H4421	H7093
					ones·being·desolate	being·decided	war	end

Take note; the scripture above is separated into two color-coated sections, red at the beginning and green at the end. The red underlined scripture denotes *time*, and the green highlighted feature indicates a *place*. It is essential in understanding this scripture that we stay true to the flow of the Masoretic text written as such;

1. (*first half*) v26; and after – the sevens (“weeks of years”) – sixty and two (62) – Messiah – shall be cut off - to him - where - the city - and the sanctuary - shall be destroyed

Notice the difference in scriptural flow by staying faithful to the Masoretic text. The result is a much better-understood scripture. Let's now move into the last sentence using once again the Masoretic format;

2. (*second half*) people of – the one coming – commander – and end of him – in deluge (overwhelming) - and until – war – ends – desolation determined. The timeline of weeks described in verse 26 has puzzled scholars and theologians for ages giving all but the correct prophetic interpretation in Luke 2. But first, let's present the overall proper timeline understanding of verse 26.

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In the (*first half*) of the sentence, the timeline as written in Hebrew is "and-two sixty the-sevens" ("weeks of years"), whereas, in verse 25, written as "and-two sixty and-sevens." The apparent difference between the phrases is the words "and" and "the." The term "and" (in verse 25) is a conjunction that couples the two words, "sixty and sevens," together or mathematically,  $60 \times 7 = 420$ . Whereas in verse 26, "the" references a specific or individual word object, "sevens" ("weeks of years"). In this case, verse 26 has a timeline of 62 years.

The (second half) of the sentence, "*Messiah is cut off to him where the city and sanctuary shall be destroyed,*" refers to Messiah's experience in Jerusalem at age 12, three days after the Feast of the Passover. (Ref: Luke 2:42-50)

- v42; And when he was twelve years old, they went up to Jerusalem after the custom of the feast. v43; And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not [of it]. v44; But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance. v45; And when they found him not, they turned back again to Jerusalem, seeking him. v46; And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. v47; And all that heard him were astonished at his understanding and answers. v48; And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. v49; And he said unto them, How is it that ye sought me? *wist ye not that I must be about my Father's business?* v50; *And they understood not the saying which he spake unto them.* v51; **And he went down with them**, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

The scriptures above provide the prophetic timeline for the green underlined (half) part 1, verse 26. As a quick recap, Messiah, at 12 years of age, tarried behind in Jerusalem after the Feast of the Passover without his parent's knowledge. Joseph and Mary return, finding Yahusha in the temple (sanctuary), sitting amid the doctors, hearing and asking questions about His Father's obligations. After being confronted by his parents, they left Jerusalem and went to Nazareth. Messiah, as scripture states, "was cut off" by his parents from the city and the sanctuary, which future destruction will be in 62 years.

The question becomes; "in what year was Yahusha 12 years of age"? The answer to this question is found in recorded history. History confirms Jerusalem and the temple (sanctuary) were destroyed by the Roman *commander Titus* in 70 A.D., which answers part 2 (*second half*) of verse 26. Knowing the destruction date of Jerusalem now gives us the information needed to answer the red-underlined (half) of part 1, by subtracting 62 years from 70 A.D. we end up at 8 A.D., the year Yahusha was 12 years old.

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In Part 10 of “Walking out of Darkness and into the Light of Alohym’s Appointed Sabbaths,” you will discover Messiah’s actual birthdate was on the 13<sup>th</sup> day of the 7<sup>th</sup> month, two days before the Feast of Tabernacles. Meaning Messiah was born at the end of 4 B.C., which validates that Messiah’s 30<sup>th</sup> birthday and beginning ministry date was the 13<sup>th</sup> day of the 7<sup>th</sup> month in 26 A.D.

Also, the 26 A.D. date proves that verse 25’s timeline of 471 years starting from 445 B.C. (445 – 471 = 26) is a second perfect witness to Daniel’s Messiah prophecy.

### ❖ Daniel 9:27

Much to this writer’s surprise, verse 27 is not about the Messiah’s death; there is no reference in this scripture concerning Messiah. Once again, and in many instances, the modern-day church forces its scriptural narrative without genuinely understanding the language content. In getting to the absolute truth of this scripture, we will break it down piece by piece so there is no misunderstanding. Let’s begin by reading the English translation and then moving into Hebrew.

Let’s read [v27](#); And <sup>a.</sup> he shall confirm the covenant with many for <sup>b.1</sup>one week: <sup>b.2</sup> and in the midst of the week ~~<sup>c.</sup> he shall cause the sacrifice and the oblation to cease,~~ <sup>d.</sup> and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate.

With its underlined phrases, the above scripture is broken down into 4 Parts, a – d., which are critical in understanding the full content of Daniel’s prophecy concerning Jerusalem’s destruction. To begin, we will methodically go through each section, investigating the vocabulary and history behind it. Let’s start with Part A.

*Part a, “He shall confirm the covenant with many”;* the question arises, who is the word “he” referencing? In this instance, the term “he” refers to “the commander” Titus and not Messiah, as many have alluded. Also, in the first phrase, the word “confirm” is used instead of “prevail” Strong’s H1396 (גבר) meaning; (*To be successful in strength and authority*). Remember that the words “prevail and confirm” have two different meanings and have no associated synonyms or antonyms.

After inserting the correct word “prevail,” this scripture could have stated, “and he prevailed” or overcome. Next, let’s review the last four terms in the original word, “the covenant with many,” which accurately flows with the original text but, for better clarity, could have been written as “[the] covenant to the multitude.” Let’s put the corrected phrases together, saying, “he prevailed [the] covenant to the multitude.” The question becomes, what covenant is being talked about that Titus prevailed over?

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The answer begins in the second half of verse 26, which addresses the destruction of Jerusalem and the sanctuary. The focal point regarding verse 27 is toward the end of the siege and what covenant the Jews were still keeping.

*Part b*, (~~“one week and in the midst of the week”~~) has been split into two parts.

**b.1** - "One week" refers to only one "week" or seven days, not seven years, as many scholars presume. Why does the term "one week" (one<sup>H259</sup> seven<sup>H7620</sup>) differ from the previous verses? The answer lies in the specific timeline of the event described in verse 27, Jerusalem's destruction. History records that Jerusalem's siege and fall lasted approximately five months, and knowing that information determines the word "week" usage as either years or days. In this case, the use is days.

Daniel 9:27    WLC   WLC\_v   WLC\_t   WLC\_fm   Strong   CHES

AV   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

Note: the translators put the colon in the wrong place as it should have been after, with many;  
Corrected location of colon

(Revised) and he shall prevail [the] covenant to the multitudes: one week and half of the week he shall cease the sacrificial offering

The Hebrew word " mashiych" Messiah is not found in this scripture

זבח	ישבית	השבוע	והצִי	אחד	שבוע	:	לרבים	ברית	והגביר
זֶבַח	יִשְׁבִּית	הַשְּׁבִיעַ	וְחָצִי	אֶחָד	שָׁבוּעַ	:	לְרַבִּים	בְּרִית	וְהִגְבִּיר
zboch	ishbith	eshbuo	uchtzi	achd	shbuo		lrbim	brith	uegbir
zboch	ishbith	e-shbuo	u-chtzi	achd	shbuo		l-rbim	brith	uegbir
H2077	H7673	H7620	H2677	H259	H7620		H7227	H1285	H1396
sacrifice	he-shall-cause-to-cause	the-seven	and-half-of	one	seven		to-the-many-ones	covenant	and-he-has-mastery
							to [the] multitudes	covenant	and - he - prevailed

Above, punctuation error has been corrected bringing the scripture more in line with the original Masoretic text.

**b2.** - “and in the midst of the week,” (the-seven<sup>H7620</sup> and-half-of<sup>H2677</sup>) the word “midst” according to Strong’s H2677 (וּחְצִי) means; the half or middle while the phrase “of the week,” is expressing the relationship between the part (and half) and a whole (of the week). Which references a day in the middle of the week, not a 3-1/2-year time span as many allude to? This scripture refers to one specific week and one particular day of that week in which “the Daily Sacrifices” stopped, i.e., the sacrificial covenant ceased.

*Parts c*, “he shall cause the sacrifice and the oblation to cease”

Here at the beginning of the phrase, the word “he” is used, again addressing the Roman commander Titus. Let’s investigate the writings of Josephus, which will answer the scriptural question concerning the “one week and in the middle of the week.”

Remember that Gabriel, the messenger of Alohym, is conveying these words to Daniel and that history is the perfect second witness to scripture. Below is a direct quote from Josephus, Book 6, “War of the Jews,” Ch.2, Paragraph 1, which gives us the month and day the “daily sacrifices” were stopped.

1. And now Titus gave orders to his soldiers that were with him to dig up the foundations of the tower of Antonia, and make him a ready passage for his army to come up; while he had Josephus brought to him, (for he had been informed that on that very day, which was

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the seventeenth day of Panemus, [Tammuz] the sacrifice called "the Daily Sacrifice" had failed, and had not been offered to God, for want of men to offer it, and that the people were grievously troubled at it,)

According to historical theologians, three different calendar systems were associated with this event (*Jewish, Roman, and Tyre*). The question becomes, "which calendar accurately places this event on the specific day and month Josephus is stating"? The most straightforward answer would be none of them! As a more in-depth answer, the same calendar system Josephus quotes in his writings comes from before the time of Moses. (More on this at the end of the Article)

Note; the 17<sup>th</sup> day of Panemus, as stated by Josephus, is the 17<sup>th</sup> day of the 4<sup>th</sup> month [Tammuz] or June 27<sup>th</sup>, according to the Gregorian calendar 2020.

*Part d, "and for the overspreading of abominations he shall make [it] desolate, even until the consummation, and that determined shall be poured upon the desolate".*

Here in part d., "the overspreading of abominations," in this writer's opinion, this phrase could have been more closely written to the Masoretic text, making it easier to read and understand. Here is the revised word from the Masoretic text; "and on wings<sup>H3671</sup> of filthiness<sup>H8251</sup>" Now let's read the revised verse 27 and see if you notice a difference.

v27; and he prevailed [the] covenant to the multitude: one week and in the middle of the week he shall cause the sacrificial offering to cease, and on wings of filthiness make desolate until completion a wounding poured forth upon devastation.

In review, the end of verse 27 addresses the desolation of Jerusalem and the temple by Titus and the Roman army. Let's begin by addressing the burning of the temple through the writing of the prophet Jeremiah and ending with the historical record of Flavius Josephus.

[2 Kings 25:8](#); And in the fifth month, on the seventh [day] of the month, which [is] the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: [v9](#); And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great [man's] house burnt he with fire.

[Jeremiah 52:12](#); Now in the fifth month, in the tenth [day] of the month, which [was] the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, [which] served the king of Babylon, into Jerusalem, [v13](#); And burned the house of the LORD, and the king's house; and all the houses of Jerusalem, and all the houses of the great [men], burned he with fire:

Here both [2 Kings 25:8-9](#) and [Jeremiah 52:12, 13](#) are an exact match except one state the 7<sup>th</sup> and the other the 10<sup>th</sup> day of the 5<sup>th</sup> month the temple was burnt. Keep this in mind as we review the historical record from Josephus, "War of the Jews" Book 6, Ch.4, Paragraph 5, the burning of the temple.

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- 5. So Titus retired into the tower of Antonia, and resolved to storm the temple the next day, early in the morning, with his whole army, and to encamp round about the holy house. But as for that house, God had, for certain, long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous, [Ab,] upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves,

According to Josephus, the harmony of history and scripture confirms that the temple's burning came from the Jews and not the Roman forces on the 10<sup>th</sup> day of the 5<sup>th</sup> month [Ab or Av]. The thought may have crossed your mind about why [2 Kings 25:8, 9](#) has a three-date time difference from Jeremiah 52. If you read [2 Kings 25:10 – 17](#), the Chaldean forces pillaged Solomon's temple after its burning and brought the spoils back to Babylon. One probable cause for the three-day difference could have been searching for and dismantling the temple treasure.

### ✓ *Historical Commentary*

Jewish historians state; that the 9<sup>th</sup> day of the 5<sup>th</sup> month [Av], otherwise known as Tisha-B'Av, is when Alohym's Temple was burned to the ground by the Babylonian and Roman forces. Even though scripture never endorses this date, the Jews memorialize it as a national holiday. History does record that on the 9<sup>th</sup> of Av, Titus and his commanders agreed to attack the temple the following morning on the 10<sup>th</sup>, sealing its fate.

### ➤ **Correct times; "War of the Jews" by Josephus**

Now, let's address the question on page 10 regarding the different dates and times associated with the destruction of Jerusalem and the temple. First, as an overview, Christian and Jewish historians try to match stated calendar dates within the book, "War of the Jews," with those of the Jewish (lunar), Roman, and Tyre calendars; thus, the confusion begins.

According to biblical history, from the temple's rebuilding in 520 - 516 B.C. through the Book of Maccabees, 148 B.C., the Jews were still on the original Sabbath calendar except for now taking the Babylonian names for their months. This truth is evident through [Nehemiah 2:1](#), [Ezra 6:15](#), and [Esther 3:7](#), where the Babylonian names Nisan and Adar, and others, are first used while the Jews were still in captivity. In the book of Ezra, at the end of chapter 6, the exiled Jews returned to Jerusalem. They kept the Passover and the Feast of Unleavened Bread, according to the text of Moses, on their original monthly dates. Meaning the influences of the Jewish (Lunar), Julian Roman and Tyre calendars had no bearing and didn't even exist.

As a further insight into calendar dating, Yahusha [Christ] was perfect in his observance of God's solar Sabbath calendar because he was born under the law and the original lawgiver as Yahuah, pre-incarnate Christ. From the beginning of Yahusha's ministry in 26 A.D. to His sacrifice on the cross in 30 A.D., there is no record of disputes regarding Alohym's [God's] calendar observances.

# The Real Truth

## Daniel 9: Messiahs Prophecy

Why did Josephus use the Macedonian names of the month instead of the Babylonian ones? According to research, the Babylonian and Macedonian (Greek) calendars were the same except for monthly terms. Being a military man and a Roman citizen working with Titus, Josephus used the Macedonian monthly names to preserve his writings using words the Romans already knew.

- Another well-known fact is that Titus recruited Jewish advisors to work with him. Josephus being one, informed Titus of the prophecies from Jeremiah and Daniel regarding the destruction of the temple by Babylonian and now Roman forces on a fateful day, the 10<sup>th</sup> of Av, which means the 10<sup>th</sup> of the 5<sup>th</sup> month [Av], from Jeremiah and Daniel's time (i.e., 586 B.C. to 70 A.D.) until Jerusalem's destruction. So, we're on the same calendar structure.

### ❖ Dating the Siege from Beginning to End

In this chapter, our focus dates and times begin and end with the fall of Jerusalem and the temple. Let's start in the 5<sup>th</sup> Book, "War of the Jews," chapter 3, paragraph 1, Josephus writes;

1. As now the war abroad ceased for a while, the sedition within was revived; and on the feast of unleavened bread, which was now come, it being the fourteenth day of the month Xanthicus, [Nisan,] when it is believed the Jews were first freed from the Egyptians, Eleazar and his party opened the gates of this [inmost court of the] temple, and admitted such of the people as were desirous to worship God into it.

According to Josephus, Titus and the Roman Army encamped near Jerusalem a day before Passover and the Days of Unleavened Bread. The destruction of Jerusalem, which began just before Passover, falls precisely 40 years after Yahusha died in 30 A.D. Here again, we see the perfection of Alohym's [God's] perfect cycles of time, which never change. That said, Josephus, a Jew, would have never abandoned Alohym's original calendar dating for one of the pagan origins.

Now let's review the fall of Jerusalem as stated by Josephus in the 6<sup>th</sup> Book, "War of the Jews," chapter 10, paragraph 1, and let's read.

1. And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpeius [Elul]. It had been taken five times before, though this was the second time of its desolation;

Here again, keeping true to the original correct Hebraic calendar, the 8<sup>th</sup> day of Elul [Gorpeius] would be the 17<sup>th</sup> of August, 2020, concerning the Gregorian calendar.

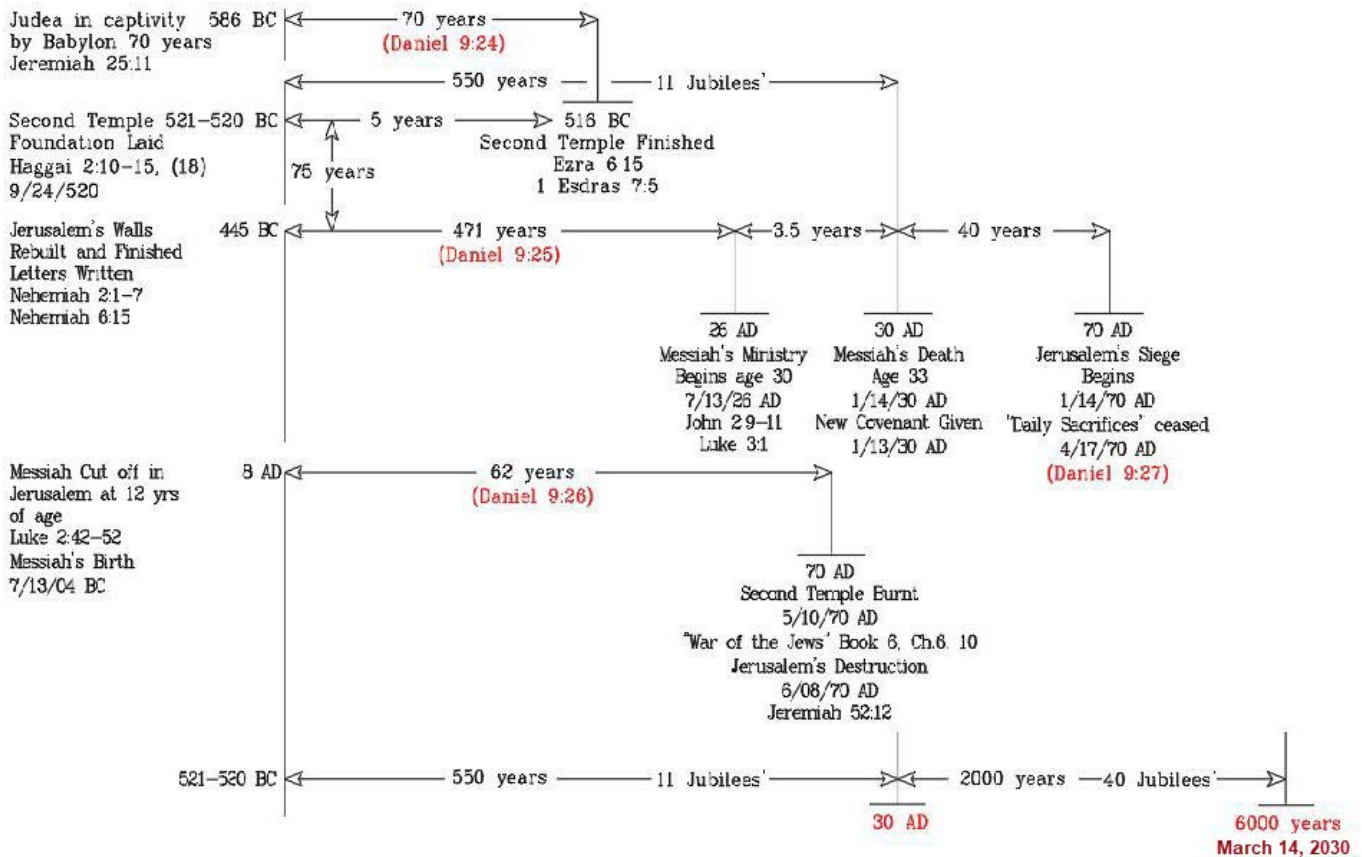
### ✓ Alohym's true Prophetic Timeline through Daniel

The Daniel 9 prophecy brings forth new information concerning Alohym's overall 6000-year or 120 Jubilees' plan for humankind. The question concerning the newly understood sign is; how it ultimately edifies the body of Messiah. The answer always revolves around new scriptural and historical truth brought forth in exposing the lies and traditions of men; may God be true and every man a liar.

# The Real Truth

## Daniel 9: Messiah's Prophecy

Below is the prophetic timeline from the temple foundation unto the destruction of Jerusalem, all brought forth through Daniel 9's Messiah Prophecy. Please take the time to review the chart below as it reflects Messiah's death and return, which is precisely 40 Jubilee's or 2000 years.



### In Conclusion:

Our great Father in Heaven, full of *grace* and *mercy*, calls His ecclesia worldwide into an authentic and meaningful relationship with His son Yahusha, led by the Holy Spirit. As scripture states, John 16:13;

- *"The Spirit of Truth will guide you into all truth," he will not speak of himself, but what he hears, he will speak and show you things to come."*

Learning and understanding Alohym's calendar is as vital as learning Alohym's law. But even knowing these things is still the 'milk of the word' and not the meat. Yahusha's ministry of salvation & deliverance, which His Covenants have always pointed to, is the 'spiritual meat of the word,' which we should all be partaking of now! Being on the Creator's time, i.e., His Sabbaths and Holydays, is a perpetual covenant between you and our Father in Heaven, a constant source of security and reassurance in our relationship with Alohym.

# HOW SUNDAY BECAME THE “CHRISTIAN” DAY OF WORSHIP

The Articles you are about to read come from Wikipedia, explaining how Christianity deviated from the Word of (GOD) Alohym. Most believers do not know that the Gregorian calendar, which is still in use today, dates back to the Julian calendar, which began in 45 BC. The Julian calendar, with its ancient origins in the eight-day week known as the Nundinum (Nundinae), a system developed by the ancient Etruscans around the 8th or 7th century BC, connects us to a rich historical past. The Julian calendar, with its ancient origins in the eight-day week known as the Nundinum (*Nundinae*), a system developed by the ancient Etruscans around the 8th or 7th century BC, connects us to a rich historical past.

This calendar system, with its roots deep in history, was passed on to the Romans in the 6th century BC, keep in mind that this calendar system has absolutely nothing to do with the original Hebrew calendar which began in Genesis 2:1-4 which begins with the Sabbath day!



A fragment of the *Fasti Praenestini* for the month of April (*Aprillis*) showing the letters of the nundinal cycle (an eight-day market week) on the left edge. (Wikipedia)

As Rome expanded, it encountered the seven-day week and attempted to include both for a time (several hundred years). In 321 AC, Emperor Constantine established the seven-day week Roman calendar, marking a significant transition in the history of calendars.

## THE ROLE OF CONSTANTINE

Christianity was illegal in the empire until Emperors Constantine and Licinius agreed in 313 to what became known as the Edict of Milan. However, Christianity did not become the official state religion of Rome until 380. In the meantime, paganism remained legal and present in public affairs. In 321 (four years before Nicaea), Constantine declared Sunday to be an Empire-wide day of rest in honor of the sun. At the time of the council, imperial coinage and other imperial motifs still depicted pagan cult symbology in combination with the Emperor's image.

The First Council of Nicaea was convened by Emperor Constantine the Great upon the recommendations of a synod led by Hosius of Cordoba in the Eastertide of 325.

One of the results of the council was an agreement on when to celebrate Easter, the most important feast of the ecclesiastical calendar, decreed in an epistle to the Church of Alexandria in which is simply stated;

We also send you the good news of the settlement concerning the holy pasch, namely that in answer to your prayers this question also has been resolved. All the brethren in the East who have hitherto followed the Jewish practice will henceforth observe the custom of the Romans and of yourselves and of all of us who from ancient times have kept Easter together with you.

For four years, from 321 to 325 AD, Jews and Christians celebrated Passover or Easter simultaneously. However, the Catholic Church Fathers were tired of the flawed Jewish (floating) calendar, which never took into account the timing of Passover in accordance with the Spring Equinox.

(Comment) In Alohym's (Gods) calendar system, the Equinoxes are not used to calculate Alohym's accurate year. Unlike today's Gregorian and Jewish calendars, Alohym's calendar is steadfast and fixed, providing a sense of reassurance in its predictability.

## IN SUMMARY

It is important to get all the facts about history and how it affects our lives; however, what is more important than knowledge and understanding is obedience. Our Father in Heaven and Yahusha, His son, want a relationship with you, and that comes with a choice.

Matthew 22:14

For many are called few yet choose

I Corinthians 1:26

But the foolish of the world God choose that the wise be disgraced and the strengthless of the world God choose that the strong be disgraced.

This author's journey taught me that walking away from the 5-day Monday through Friday work routine wasn't easy. Most fear following the truth due to today's corporate work methodology and income loss. The question becomes, who made it hard for you to change, simply Satan? Choose wisely, brethren, as our prayers are with you all in the name above all names in heaven and on Earth, Yahusha Messiah.

For More indepth studies into Alohym's Word, look us up at:  
<https://www.letterstothelostsheep.org>  
Questions; email: [letterstothelostsheep@proton.me](mailto:letterstothelostsheep@proton.me)