

# Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline.

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# Part 11 – Daniels Messiah Prophecy – The Scriptural Timeline.

## Introduction

This chapter focuses on Messiah's timelines according to scripture, the Old and New Testaments, and the truths surrounding events that have been distorted by writers with itchy, eager ears, refusing to acknowledge real language truth.

One of the first timelines that religion distorts is the birth of Yahusha, (Jesus). Let's dive into the truth regarding Yahusha's physical and spiritual birth, his ministry and all the facts surrounding these great events!

### ❖ Atonement begins the journey

The events surrounding this research are supported by scripture and Alohym's accurate calendar system. In discovering all the pertinent information that pinpoints not only Messiah's birth and beginning ministry dates, we need to go to the scriptural past to understand the future, which begins with the special Sabbath, Atonement. Understanding the Day of Atonement will give you the necessary knowledge in understanding future scriptural events. Let's begin reading with Leviticus 16:21.

**21;** And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send [him] away by the hand of a fit man into the wilderness:

Scripture states; Israel's transgression and iniquity are confessed over the head of a goat and sent into the wilderness, therefore laying the foundation for the Day of Atonement and its purpose in reconciling sin.

In **Leviticus 16:29** the yearly sin offering was to be performed on the Day of Atonement, let's read.

**29;** And [this] shall be a statute forever unto you: [that] in the seventh month, on the tenth [day] of the month, ye shall afflict your souls, and do no work at all, [whether it be] one of your own country, or a stranger that sojourneth among you: **30;** For on that day shall [the priest] make an atonement for you, to cleanse you, [that] ye may be cleanse from all your sins before the LORD **31;** If [shall be] a sabbath of rest unto you, and ye shall afflict your souls, by a statute forever.

Notice that verse 31 states; it's a Sabbath of rest unto you, and you shall afflict your souls as a statute forever. One more thing to add is that this event was to be a statute performed once a year, verse 34. Take into consideration the events of this special Sabbath as we apply them to New Testament scripture.

As we move back into the New Testament concerning the Book of John. The events surrounding Messiah's baptism began with John the Baptist, baptizing Yahusha on the Day of Atonement. **John 1:29**

**29;** The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. **30;** This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. **31;** And I knew him not: but

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that he should be made manifest to Israel, therefore am I come baptizing with water. [32](#);  
And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it  
abode upon him.

In verse 29; notice John the Baptist sees Yahusha walking toward him came and states, “[Behold the Lamb of Alohym, which taketh the sins of the world.](#)” In like kind, the goat atoned for the sins of Israel, so did Yahusha for all those who would be his disciples, starting on the Day of Atonement! This event became the fulfillment of scripture and harmonized with both the Old and New Covenants.

John’s account of this event along with other gospels, all agree that the Spirit descended upon Messiah like a dove. (Reference; [Mark 1:9-11](#), [Luke 3:21, 22](#), [Matthew 3:16](#)) We have now set the ground work and timing through scripture and can now address the issue of Ministry age.

In conclusion, as the goat carried away the transgressions of Israel on the Day of Atonement, so the lamb of Alohym "Yahusha" was led into the wilderness to qualify for the atonement of men's sins.

### ▪ Pinpointing Messiah’s true Birthdate

Before moving forward with new truth and revelation, we need to investigate historical and scriptural references to pinpoint the Messiah’s actual birthdate. Scripture tells us in Proverbs that it is the glory of Alohym to conceal a thing, but the honor of kings to investigate the matter. ([Proverbs 2:2](#)) So brethren, be as a king and dig into this research and study it yourself.

Let’s start off by going to [Luke 3:1](#) this historical dated scripture will help in pinpointing just what year Messiah was baptized.

[1](#); 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 Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

The above scripture focuses on when the reign of Tiberius Caesar started and how long he was on his throne. First, we will go to Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as a historical reference 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 the 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)

Simple math will tell us that Tiberius Caesar’s co-reign started in 12 A.D. Since it was the fifteenth year of his reign, which actually means Tiberius was still within the 14th year, so it would make sense to add

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the two dates (12 + 14) together, you come up with 26 A.D., right? Now that we know the year of His baptism, we can apply this knowledge to the rest of this research

### Messiah’s Preparation for Ministry by the law!

Let’s start in [Luke 3:23](#), where according to the Old Testament scripture, the ministry started at the age of thirty to fifty. So here, the Apostle Luke states that Yahusha (Christ) was about thirty years of age; let’s read verse 23.

**23;** And Jesus himself began to be about **thirty years** of age, being (as was supposed) the son of Joseph, which was [the son] of Heli,

Luke 3:23										
ScrTR ScrTR_t CGTS CGES_id Strong Parsing										
AV And Jesus himself began to be <u>about thirty years of age</u> , being (as was supposed) the son of Joseph, which was [the son] of Heli,										
καὶ	αὐτός	ἦν	ὁ	ἰησοῦς	ὡσεὶ	ἐτῶν	τριακόντα	ἀρχομένου	ὄν	
kai	autos	En	ho	Iēsous	hōsei	etōn	triakonta	archomenos	On	
AND	He	WAS	THE	JESUS	AS-IF	OF-YEARS	THREE-TY	beginNING	BEING	
G2532	G846	G2258	G3588	G2424	G5616	G2094	G5144	G756	G5607	
Conj	pp Nom Sg m	vi Impf vxx 3 Sg	t_ Nom Sg m	n_ Nom Sg m	Adv	n_ Gen Pl n	a_ Nom	vp Pres Mid Nom Sg m	vp Pres vxx Nom Sg m	
ὡς	ἐνομιζέτο	υἱός	ἰωσήφ	τοῦ	ἡλὶ					
hOs	enomizeto	huios	iOsEph	tou	hEli					
AS	was-LAWIZED	SON	of-JOSEPH	OF-THE	HELI					
	was-legalized	of-Joseph								
G5613	G3543	G5207	G2501	G3588	G2242					
Adv	vi Impf Pas 3 Sg	n_ Nom Sg m	ni proper	t_ Gen Sg m	ni proper					

To understanding more about the importance of this scripture and what is being stated about Messiah’s age, we need to go back to [Numbers 4:3, 23](#) on the subject of ministry and tabernacle service.

**3;** From [thirty years old and upward](#) even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation

**23;** From [thirty years old and upward](#) until fifty years old shalt thou number them; all that enter in [to perform the service](#), to do the work in the tabernacle of the congregation.

Above are just a few scriptures stating that (“Ministry”) service work is entered into at the age thirty and not before; here are just a few more corresponding verses in [Numbers 4:30, 35, and 39](#). As [Luke 3:23](#) states, Yahusha was *not yet old enough* to enter His ministry, but His baptism was the beginning of it.

### ❖ Messiah’s Ministry Begins!

There is no specific scripture stating that Yahusha was born on any particular day of the year, but *“the belief on reasonable grounds or probable evidence through the law of presumption” can be proven*. Therefore, the next step in establishing Messiah's birth and starting ministry date is to find in scripture when Messiah started preaching about the kingdom for the first time.

We call this type of research “backward thinking,” a process of finding the result coupled with historical facts that narrows our “scriptural” evidence to an earlier focal point. So now, to start narrowing down

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Messiah's beginning ministry date, let's start at the beginning of His "wilderness" experience from the various gospel accounts starting in [Luke 4:1](#); let's read.

[Luke 4:1](#), And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness, [Note: Here Luke states Messiah returned from Jordan (i.e. His baptism) and was led by the Spirit into the wilderness. (i.e. region)]

Marks account of this moment;

[Mark 1:12](#); And immediately the Spirit driveth him into the wilderness. [13](#); And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.

Matthew's account of this moment;

[Matthew 4:1](#); Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. [2](#); And when he had fasted forty days and forty nights, he was afterward an hungered.

So, in reading these accounts, scripture tells us Messiah at His baptism was led by the Spirit into the wilderness, for forty days. According to scripture and the understanding about the Day of Atonement, Messiah would have already started fasting on the evening before Atonement as scripture states, [Leviticus 23:27, 32](#).

[27](#); Also on the tenth [day] of this seventh month [there shall be] a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.

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

Now looking into Alohym's calendar and counting forward from the beginning of Atonement forty days, you arrive at the 6<sup>th</sup> day of the week (*231<sup>st</sup> day of the year, the preparation day*), the day just before the third Sabbath of the eighth month, the 232<sup>nd</sup> day of the year. (Note: *if you add up the numbers on the day 2+3+2=7 perfection, Sabbath*)

As the story unfolds in [Luke 4](#), Satan tempted Yahusha while he was in the wilderness, of which that account starts in verse 4 and ends in verse 13. In verses 14 thru 16, we see that Yahusha (Christ), filled with the power of the Holy Spirit, enters Galilee and preaches in Nazareth on the Sabbath day. ([Luke 4:14–19, 21](#) let's read)

[14](#); And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. [15](#); And he taught in their synagogues, being glorified of all. [16](#); And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. [17](#); And there was delivered unto him the book of the prophet Esaias. And when he had

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opened the book, he found the place where it was written, [18](#); The Spirit of the Lord [is] upon me, because [he hath anointed me to preach the gospel](#) to the poor; he hath sent me to heal the brokenhearted, [to preach deliverance to the captives](#), and recovering of sight to the blind, to set at liberty them that are bruised, [19](#); To [preach the acceptable year](#) of the Lord.

[21](#); And he began to say unto them, [This day is this scripture fulfilled in your ears](#).

Now verses 18 and 19 fulfill the prophecy spoken by the prophet [Isaiah 61:1, 2](#); let's read these key scriptures for a better understanding. (Additional Ref; [Matt 4:14](#), [Mark 1:15](#))

[1](#); The [Spirit of the Lord GOD \[is\] upon me; because the LORD hath anointed me to preach](#) good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to [them that are] bound; [2](#); To [proclaim the acceptable year of the LORD](#), and the day of vengeance of our God; to comfort all that mourn;

Let's bring this into one thought, in [Luke 4:14-19](#), Messiah returned in the Spirit of power to Galilee, specifically to Nazareth on the Sabbath day. Then, in Verse 16, Messiah proclaims the fulfillment of prophecy (17) that the Spirit of the LORD (Yahuah) hath anointed Him to preach, (18) meaning that Messiah's birth date and beginning ministry occurred within His forty-day wilderness experience.

Let's review Mark's account as a second witness in collecting more scriptural evidence concerning this event proving Messiah's anointing after being forty days in the wilderness, could now with authority preach on the Kingdom of Alohym. ([Mark 1:13](#) let's read)

[13](#); And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him [14](#); Now after that John was put in prison, Jesus came into Galilee, [preaching the gospel of the kingdom of God](#),

Here in verse [13](#), Messiah returns from the wilderness (region), tempted by Satan but now preaching the gospel of the Kingdom of Alohym fulfilling scriptural prophecy. As a reminder, Yahusha had to be thirty ([30](#)) years of age to begin His ministry. Here, via more scriptural evidence, Messiah's birth must again have occurred within the forty days of fasting in the wilderness, starting at the Day of Atonement observance.

Now let's move into the Apostle John's account of the Messiah's wilderness experience, which only covers three days, the best evidence of all.

### ▪ Messiah's "Wilderness" Experience.

One of the most intriguing writings in all the gospel accounts of Matthew, Mark, and Luke is their interpretation of the Messiah's wilderness experience and where He ventured. The wilderness experience offers great insights into upcoming events, such as Revelation 12: the gathering of his

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disciples, the defeat of Satan’s kingdom through Alohym for the women, and the nurturing of Alohym’s disciples with spirit and scripture, just to name a few. (Reviewing Revelation 12:6)

[Rev. 12:6](#); And the woman [fled into the wilderness](#), where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days.

Just as Messiah went into the wilderness, so does the woman/ecclesia in verse 6. One of our guidelines for answering scripture is looking at the past to answer future events. As an example, Israel left Egypt and ventured into the wilderness while being taught the [forgotten ways of Alohym](#). In like kind, the woman/ecclesia are taken into nature while being taught the hidden and forgotten things of Alohym.

Now let’s investigate the word “wilderness” in both the Hebrew and Greek languages using the Hebrew Lexicon & Strong’s Reference as our guide. The reason for this exercise is to get a better overall understanding of the word “wilderness”. Could it be that this word has a broader meaning to the actions of our Messiah’s, let’s examine.

- [Hebrew Lexicon](#); (מִדְבָּר) mid-bar, Translation: [Wilderness](#). Definition: [A tract or region uncultivated and uninhabited by human beings. Place of order, a sanctuary.](#) AHLB: 2093 (h) \Strong's: [H4057](#), KJV: desert, south, speech, wilderness ([from H1696](#))
- [Hebrew Lexicon](#); (דָּבַר) dabar, Translation: [Speak](#). Definition: [A careful arrangement of words or commands said orally.](#) AHLB: 2093 (V) Strong's: [H1696](#) KJV: answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use (entreaties), utter, X well, X work

Now let’s read the Greek definitions:

- [Greek#](#): 2048 / er-ay-mos (noun): [lonesome](#), i.e. (by implication) [waste](#) (usually as a noun, [G5561 being implied](#)). KJV: desert, desolate, solitary, wilderness
- [Greek#](#): 5561 χώρα / kho-rah (noun): [Country](#) Freq: 27, Heb#:[776](#) אֶרֶץ / e-rets (noun): Land—The solid part of the earth's surface. The whole of the earth or a region. Heb#:[7704](#) שָׂדֵה / sa-deh (noun): [Field](#)—an open land area free of trees and buildings. A level plot of ground, [Pastureland](#). KJV: coast, county, fields, ground, land, region

In the Greek language, the word “wilderness” (er-ay-mos) [G2048](#) comes from the base word (Kho-rah) [G5561](#), which is being implied ([Hebrew roots words #776 and #7704](#)) to the word “wilderness,” meaning “Country,” Fields and Pastureland. Next, let’s examine this theory by referencing scripture that indicates some of the places Messiah visited during His forty days in the wilderness.

[John 1:28](#) - Bethabara beyond Jordan, where John was baptizing.

[John 1:35-51](#) - Gathers His first two disciples on the second day after His baptism

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[Luke 4:1](#) - Returned to Galilee area from across the Jordan

[Mark 1:13](#) - states that Messiah was with the wild beasts and angels

[John 2:1](#) - In the City of Cana

[John 2:12](#) - In the City of Capernaum

In other words, in today's culture, it would be just like saying, "I am going shopping; I will see you in forty days." The point is you go to many places without stating every specific location, so you lump every area into one word, "shopping," but in this case, the disciples are calling it the "wilderness."

### John's Account, Messiah's Wilderness and birth date!

Let's go to John's account of Messiah's baptism starting the next day as John the Baptist stood with two of his disciples, [John 1:35](#) let's read.

[35](#); Again the next day after John stood, and two of his disciples; [36](#); And looking upon Jesus as he walked, he saith, Behold the Lamb of God! [37](#); And the two disciples heard him speak, and they followed Jesus. [38](#); Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? [39](#); He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

The above scriptural events takes place the next day after Messiah's baptism. Notice in verses 38 and 39 that John's disciples follow Messiah out in the [wilderness] "where He dwelled," and they abode with Him until the tenth hour. (10<sup>th</sup> hour, Hebrew thought is the evening) ([Remember this is the first day after His Baptism](#))

Now what happens next is the gathering of Messiah disciples while being in the wilderness, again Messiah was not alone, [John 1:41](#); let's read.

[41](#); He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. [42](#); And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone. [43](#); [The day following Jesus would go forth into Galilee](#), and findeth Philip, and saith unto him, Follow me. [44](#); Now Philip was of Bethsaida, the city of Andrew and Peter. [45](#); Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. [46](#); And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. [47](#); Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

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[John 1:48](#); Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. [49](#); Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. [50](#); Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. [51](#); And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. (Note: These events happened on the [second day](#) after Messiah's baptism)

Here again, Messiah is walking around in the region of Galilee [wilderness], gathering His disciples. Does that sound like he is alone? Now let's move on to the third day, starting in [John 2:1](#).

[1](#); And the [third day](#) there was a marriage in [Cana of Galilee](#); and the mother of Jesus was there: [2](#); And both Jesus was called, and his disciples, to the marriage. [3](#); And when they wanted wine, the mother of Jesus saith unto him, They have no wine. [4](#); Jesus saith unto her, Woman, what have I to do with thee? [mine hour is not yet come](#). [5](#); His mother saith unto the servants, Whatsoever he saith unto you, do [it]. [6](#); And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

Here we read this statement from Messiah "it is not yet His hour," what exactly is Messiah talking about? Look back to page 12 concerning ministry service, which begins at 30 years of age. Now let's read about the first miracle of our Messiah, changing the water to wine. (John 2:7 let's read)

[7](#); Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. [8](#); And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it]. [9](#); When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, [10](#); And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.

[John 2:11](#); This beginning of miracles did Jesus in [Cana of Galilee](#), and [manifested forth his glory](#); and his disciples believed on him. [12](#); After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

The miracle of the wine could only have happened [until after](#) Messiah turned thirty years of age. Meaning, from the time His mother instructed the disciples to do whatever he said until the water turned to wine, must have been the space of time in which Yahusha (Christ) legally came of age to fulfill the covenant promise and begin his ministry service as stated in [Numbers 4:3, 23](#).

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So, after researching and narrowing down specific times and dates, just what day was Messiah born, the answer is the 195<sup>th</sup> day of the year, the 13<sup>th</sup> day of the 7<sup>th</sup> month. From Messiah's starting ministry time of (1260) twelve hundred sixty days or 3-1/2 years, you end up on the 13<sup>th</sup> day of the 1<sup>st</sup> month, the day the New Covenant was given to disciples at the last supper and for all of humankind

### ✓ Commentary

The Messiah was born 12 days after the fall Equilux, which is the 183-day of the year, a festival Sabbath called the Feast of Trumpets. The Feast of Trumpets begins the fall festival season and is the first day with less than 12 hours of daylight. Messiah was born in the middle of the 28<sup>th</sup> week, three days after the special Sabbath Atonement. Could it be any coincidence that Yahusha was born exactly 12 days after the Feast of Trumpets, three days after the Day of Atonement, and 2 days before the Feast of Tabernacles? All these numbers are very significant to Alohym: 1, 2, and 12.

Next question: why did the Apostle John give such great detail about the first three days after the Messiah's baptism? To point out, the Messiah disciple gathering while beginning ministry and birth date at age 30.

These new truths could only have come about with the recent new understanding of Alohym's true and only calendar.

### ❖ Messiah's birth by the numbers!

While researching the gestation period of childbirth, it has come to our attention that the number forty is a significant component in proving the Messiah's birth and day of conception. Here are a few examples of the number forty (40) in scripture and the events associated with them.

- It rained forty days and night at the start of the flood
- The children of Israel ate manna for forty years
- Moses fasted forty days and nights with Alohym on the mountain
- Elijah was forty days and nights on mount Horeb
- Messiah fasting for forty days in the wilderness

The point is that the number forty (40) throughout the Bible is associated with trials and testing, and the Messiah's birth is no exception. Our Messiah was perfect in every way, and even His gestation period is no different. Full-term birth is forty weeks long or precisely 280 days. Now, what you are about to learn is the perfection of Alohym and His timing; let's read.

- According to scriptural research, the Messiah was born on the 13<sup>th</sup> day of the 7<sup>th</sup> month. According to the Gregorian calendar, this day in 2026 would be Tuesday, September 22<sup>nd</sup>, or in the corrected Gregorian 9/26.
- Messiah being perfect in every way would have had an ideal gestation period of 40 weeks, and numbers will not lie. So, using the 13<sup>th</sup> day of the 7<sup>th</sup> Month, which is the 195<sup>th</sup> day of

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the year, we subtract 280 days (forty weeks) from that number; you come up with the 10th Month, the 7<sup>th</sup> day of the Month, and the 280<sup>th</sup> day of the year. Just what do Biblical numbers mean? Ten (10) means; “completeness, finality and judgment, where seven (7) means “perfection,” and the number 280 adds up to 10. Is this a coincidence, because numbers do not lie! To come up with the perfect conception and gestation period of 280 days, and finding out that it was the 280<sup>th</sup> day of the year, again, this can be no coincidence

Standing on the previous revelations puts aside all other religious beliefs. According to Alohym’s accurate cycles of time, Messiah was born on the first day of fall, on the 13<sup>th</sup> day of the 7<sup>th</sup> Month in 4 BC; this would make Him 30 years of age in the year 26 A.D., as previously studied. (Note: If King Herod died in January-April 1 BCE; (*most likely date*) Yahusha would have been around 2-1/2 years old by the time the wise men of the east found him and Mary living in a house, ref: Matthew 2:11.

### ▪ One Prophetic timeline in two Scripture!

Now let’s get back to how we calculate this span of thousand two hundred [and] threescore days. Starting from the Day of Atonement, the 192<sup>nd</sup> day of the year moving forward 3-1/2 years or twelve hundred sixty-day (1260), you would end up on the 10<sup>th</sup> day of the 1<sup>st</sup> month in Alohym’s accurate calendar. (*The calculations are below*)

1. Each year is exactly 364 days long, 360 monthly days and 4 seasonal division days that are counted in the reckoning of a year but not a part of the monthly count. So, we take 3yrs x 360 days which equals **1080** days.
2. Next, we have 172 days between the 10<sup>th</sup> day of the 7<sup>th</sup> month (192<sup>th</sup> day) and the end of the year 364<sup>th</sup> day, minus two (2) seasonal transition days which equals **170** total days. Total time form both **1 & 2** = 1247 days
3. Next, we have to add the first **10** days of new year (1<sup>st</sup> month) to the other total days and we get **1080 + 170 + 10** = 1260 days.

### ✓ Commentary

The above formula can be applied to Messiah's beginning ministry date from the 13<sup>th</sup> day of the 7<sup>th</sup> month, the 195<sup>th</sup> day of the year by adding 1260; you end up on the 13<sup>th</sup> day of the 1<sup>st</sup> month in 30 A.D., the day Yahusha gave the new covenant to the disciples.)

If we research scripture, you will find that the separation of the firstborn is on the 10<sup>th</sup> day of the 1<sup>st</sup> month in Alohym's calendar. Keep in mind; this day is for the separation of the sheep and goats in ancient Israel, but it is a spiritual separation of Messiahs firstborn in our time. (*Ref; Exodus 12*)

(Exodus 12:3-5 let’s read)

**3**; Speak ye unto all the congregation of Israel, saying, In the **tenth** [day] of this month they shall take to them every man a lamb, according to the house of [their] fathers, a lamb

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for an house: [4](#); And if the household be too little for the lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; every man according to his eating shall make your count for the lamb. [5](#); Your lamb shall be without blemish, a male of the first year: ye shall take [it] out from the sheep, or from the goats:

Let's move on to [Rev. 12:14](#) where we read the woman will be taken into her place on the wings of an eagle for time, times and half times. (Let's read)

[14](#); And to the woman were given two wings of a great eagle, that she might fly into the **wilderness**, into her place, where she is nourished for *a time, and times, and half a time*, from the face of the serpent.

**Question;** is the one thousand two hundred threescore days (1260) of [Rev. 12:6](#) and the time, times, and half times, i.e., 3-1/2 years, the same time? The answer is "yes." The difference between verses 6 and 14 gives more detail where the "woman" is given two wings of an Eagle (*In like manner when Israel was taken out of Egypt*) to fly into the wilderness but is nourished for those 3-1/2-years. Keep in mind that verse 6 states the woman fled "ran away" into the wilderness where she hath a place prepared of Alohym.

In [Exodus 19:4](#), Alohym brought Israel out of Egypt on eagles' wings, meaning swiftly, in like manner, Alohym will do the same thing at this future date. Also, notice the phrase "caught up" Harpazo" Rapture is not referenced in either verse 6 or 14.

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

This section 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](#))

What you are about to read and study is history coupled with scripture, bearing witness to a new understanding of Daniel's Messiah prophecy. Scripture tells us to lean not toward our own understanding but trust in the LORD. (Yahuah) (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 understanding of Jeremiah's 70-year prophecy of Jerusalem's desolation. (Ref: [Jeremiah 25:11, 12](#)) Let's read

[11](#); And this whole land shall be a desolation, [and] an astonishment; and these nations shall serve the king of Babylon seventy years. [12](#); 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.



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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 Masoretic text, the actual word 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 special 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.

Keeping with the thought, verse 24 speaks to Jeremiah's prophecy and to the original clarity of the scripture; it could have been written as follows: "and to seal the prophet's vision and to anoint the holy sanctuary." Jeremiah's prophecy concluded with the dedication of the newly built temple in Jerusalem in the 6<sup>th</sup> year of the 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 was 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](#)

[25](#); <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](#)

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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.

7; 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 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 secrete year. (Ref: [Nehemiah 6:15](#))

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

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, Yahusha's nobleness began in the flesh with his baptism on Atonement, and then 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 markups.

**interlinear**  
Daniel 9:25      WLC   WLC\_tm   Strong   CHES

AV Know therefore and understand, [that] from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince [shall be] seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

return

The word "weeks" and "commandment" are not in the original Masoretic text

להשיב	דבר	מצא	מן	ותשכל	ותדע
l·eshib	dbr	mtza	- mn	u·tshkl	u·tdo
H7725	H1697	H4161	- H4480	H7919	H3045
to-to-return-of	word	far-ing-forth-of	from	and-you-shall-be-intelligent	and-you-shall-know

ושנים	ששים	ושבעים	שבעה	שבעים	נגיד	משיח	עד	ירושלם	ולבנות
u·shnim	shshim	u·shboim	shboe	shboim	ngid	mshich	- od	irushlm	u·l·bnuth
H8147	H8346	H7620	H7651	H7620	H5057	H4899	- H5704	H3389	H1129
and-two	sixty	and-sevens	seven	sevens	governor	anointed-one	until	Jerusalem	and-to-to-build-of

2 + (60 x 7) + 7 Fold x 7      ← read from right to left

Total = 471 years

העתים	ובצוק	וחרוץ	רחוב	ונבנתה	תשוב
e·othim	u·b·tzuq	u·chrutz	rchub	u·nbnthe	thshub
H6256	H6695	H2742	H7339	H1129	H7725
the-eras	and-in-constraint-of	and-salient	square	and-she-is-built	she-shall-return

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After reviewing the red-underlined words in English compared to the Masoretic text, the translators added the words "*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 different scenarios concerning the timeline, first using the English language and secondly the Hebrew. (Referencing page 3, 25 **1.a**)

a. **English**; seven weeks, and threescore and two weeks = 7 + (49 = 7 Fold) + (60 x 7) + (2 weeks) 14  
= 490

**Hebrew**; (right to left) and-two - sixty and sevens - seven-sevens = 7 x 7 + (60 x 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 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.

### **In Review:**

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.

**1**; 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;

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with 26 A.D... Well, you might be wondering why I inserted 14 instead of 15, as Luke 3:1 states, 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 actually between the 14<sup>th</sup> and 15<sup>th</sup> years. So, having now 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 now becomes, “what happened in 26 A.D. which lifted Messiah’s status to 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.

### ❖ Daniel 9:26

26; And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

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.

**interlinear**  
Daniel 9:26      WLC   WLC\_tm   Strong   CHES

AV And 1after 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; 2and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.

והעיר	לו	ואין	משיח	יכרת	ושנים	ששים	השבעים	ואחרי
u·e·oir H5892	l·u -	u·ain H369	mshich H4899	ikrth H3772	u·shnim H8147	shshim H8346	e·shboim H7620	u·achri 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 H5704	b·shthp H7858	u·qtz·u H7093	e·ba H935	ngid H5057	om H5971	ishchith H7843	u·e·qdsh H6944
and·until	in·the·overflowing	and·end·of·him	the·one·coming	governor	people·of	he·shall·ruin	and·the·sanctuary

:	שממות	נחרצת	מלחמה	קץ
:	shmmuth H8074	nchrtzth H2782	mlchme H4421	qtz H7093
	ones·being·desolate	being·decided	war	end

Take note; the scripture above is broken 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

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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*) 26; 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 given in [Luke 2](#). But first, let's present the overall proper timeline understanding to verse 26.

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 which 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.

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

42; And when he was twelve years old, they went up to Jerusalem after the custom of the feast. 43; 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]. 44; But they, supposing him to have been in the company, went a day's journey; and they sought him among [their] kinsfolk and acquaintance. 45; And when they found him not, they turned back again to Jerusalem, seeking him. 46; 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. 47; And all that heard him were astonished at his understanding and answers. 48; 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. 49; And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? 50; And they understood not the saying which he spake unto them. 51; 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.

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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 Tabernacles without his parents' knowledge. Joseph and Mary return, finding Yahusha in the temple (sanctuary), sitting amid the doctors, hearing and asking questions doing the obligations of His Father. 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 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.

With the information provided by Luke, we can now come to a solid conclusion that Messiah was born at the end of 4 B.C., which validates the fact that Messiah's 30<sup>th</sup> birthday and beginning ministry date was the 13<sup>th</sup> day of the 7th 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 their 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 first reading the English translation then moving into Hebrew.

Let's read [27](#); 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.

The above scripture with its underlined phrases 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 verbiage, and history behind it. Let's begin 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*"

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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, “[the] covenant to the multitude.” Now let’s put the corrected phrases together, saying, “*and he prevailed [the] covenant to the multitude.*” The question becomes, what covenant is being talked about that Titus prevailed over?

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,*” this phrase only refers to one week or seven days and not seven years as many scholars presume. The question becomes; why is the term “one week” – (one<sup>H259</sup> seven<sup>H7620</sup>) different 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 usage of the word “week” as either years or days. In this case, the use is days.

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

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

זבח	ישבית	השבוע	וחצי	אחד	שבוע	לרבים	ברית	והגביר
זָבַח	יִשְׁבִּית	הַשְּׁבוּעַ	וְחֻצִי	אֶחָד	שִׁבְעָה	לְרַבִּים	בְּרִית	וְהִגְבִּיר
zboḥ	ishbith	eshbuo	uchtzi	achd	shbuo	lrbim	brith	uegbir
zboh	ishbith	e·shbuo	u·chtzi	achd	shbuo	l·rbim	brith	u·egbir
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.

**b.2** -“*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 (וחצי) 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 and 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*”

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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 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 year, 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?

27; 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.

The end of verse 27 in review 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 from 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

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guard, a servant of the king of Babylon, unto Jerusalem: [9](#); 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, [13](#); 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 states 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.

- 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 as to 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 it's burning and brought the spoils back to Babylon. One probable cause for the three-day difference could have come from searching and dismantling the temple treasure.

### ✓ *Historical Commentary*

Jewish historian's state; 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 both 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 posed on page 10 regarding the different dates and times associated with the destruction of Jerusalem and the temple. As an overview, Christian and Jewish historians try matching 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

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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](#), [Esther 3:7](#), where the Babylonian names Nisan and Adar, along with others, are first used while the Jews were still in captivity. To expound even further, in the book of Ezra, at the end of chapter 6, the exiled Jews returned to Jerusalem, 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 question becomes; 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 precisely 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 camped 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's death in 30 A.D. Here again, we see the perfection of Alohym's [God's] perfect cycles of time, which are never changing. That said, Josephus being a Jew, would have never abandoned Alohym's original calendar dating for one of the pagan origins.

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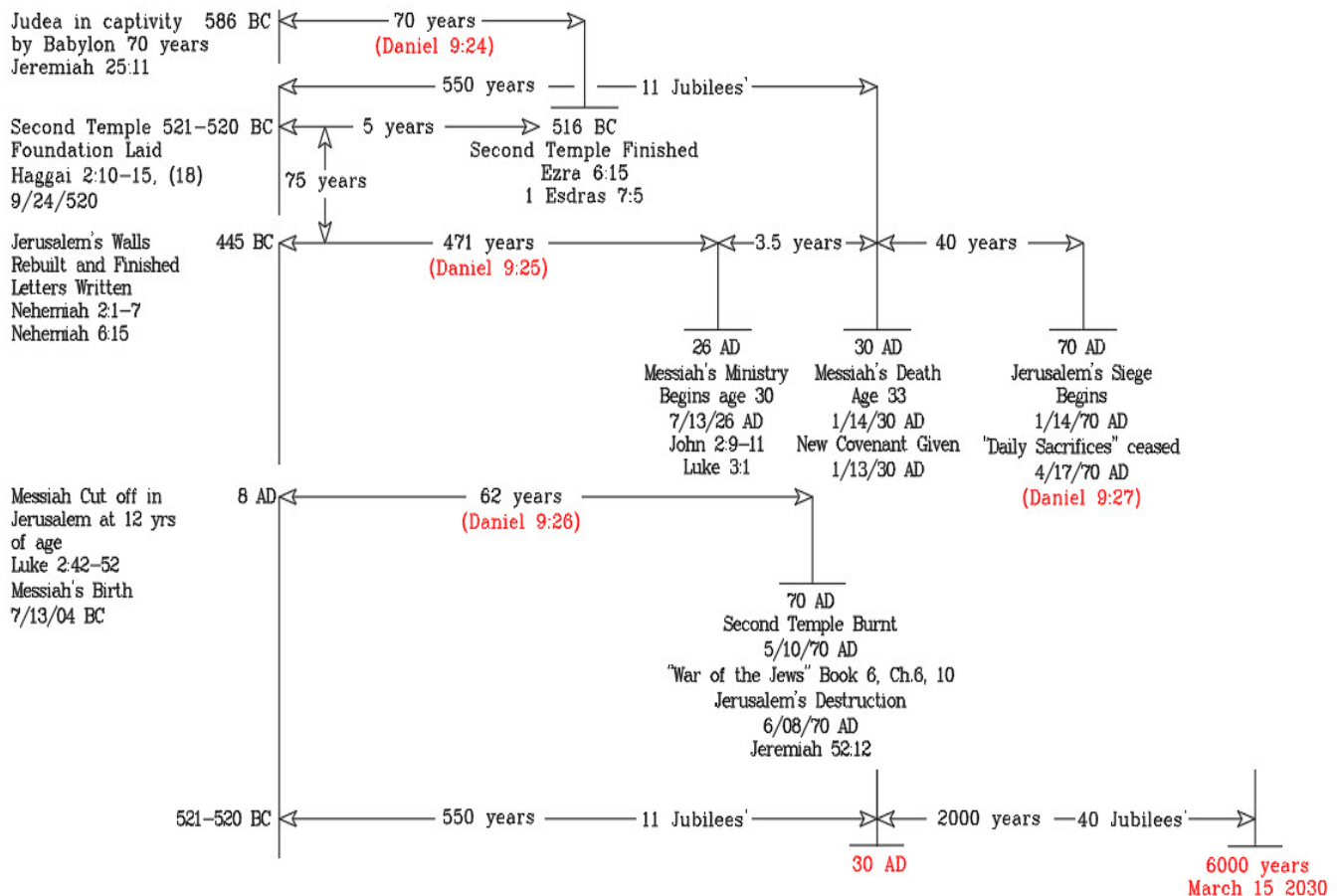
Now let's review the fall of Jerusalem as stated by Josephus in the 6<sup>th</sup> Book, "War of the Jews", chapter 10, paragraph 1, and let's read.

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 (Chart)

The Daniel 9 prophecy brings forth new information concerning Alohym's overall 6000 year or 120 Jubilees' plan for humankind. The question concerning the new understood sign is; how does it ultimately edify 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. Below is the prophetic timeline from the temple foundation unto the destruction of Jerusalem, all brought forth through Daniel 9's Messiah Prophecy. The prophetic timeline chart of Daniel 9 is on page 35, please review.



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### In Conclusion

Our great Creator, 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 the law has always pointed to, is the "*spiritual meat of the word*," which we should all be partaking of at this time! Being on the Creator's time, i.e., His Sabbaths and Holydays is a perpetual covenant between you and our Father in Heaven, which is the foundation for a loving relationship with Alohym.

There is still at this time an opportunity for change for those genuinely seeking Alohym's way to put themselves in a position for getting out of the world's religious and civil systems. Brethren, I encourage you to dig into this study research and ask the Holy Spirit of Truth to lead and guide you. There comes a time when we will need to start listening to only the Holy Spirit of the truth of which the world cannot receive. We leave you with two scriptures written by John;

**John 14:17**, [Even] the **Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.

**John 16:13**, Howbeit when he, the **Spirit of truth**, is come, he will guide you into all **truth**: for he shall not speak **of** himself; but whatsoever he shall hear, [that] shall he speak: and he will shew you things to come.

So, you see brethren and beloved of Messiah, it is the Holy Spirit of truth and a new spiritual birthing that is growing around the world in atoning oneself back to our Creator. Alohym will give people ample time to change, but time is growing short. The woman (ecclesia) needs to have an open mind and a changeable child-like spirit when taken into the wilderness to be refined by Alohym.

May Grace and Peace be with you from our Father in Heaven and our redeemer Yahusha!

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