

Daniel's Messiah Prophecy, Revealing the Truth!

Introduction

This article was written with regard to the prophecies found within Daniel 9:24-27 along with its associated scriptures of confirmation. Daniel's prophecy of the coming Messiah as stated by many theologians and scholars 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 truth. As times move 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 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 understanding 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 very specific as to the number of years, (70) Judea would be in captivity under Babylonian rule. Now, consider Daniels 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 "weeks", Strong's H7620 (shabuwa) meaning; sevened, i.e. a week (specifically, of years).

The screenshot shows a window titled "interlinear" with the text of Daniel 9:24. The text is presented in a table-like format with Hebrew characters, transliterations, and English translations. 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 "Seventy weeks", "vision and prophecy", and "anoint the most Holy" are underlined in the original image. The software interface includes a menu bar with "WLC", "WLC_lm", "Strong", and "CHES".

| | | | | | | | | |
|-------------------|--|---------------------|----------------|---------------------|-------------------|------------------|---------------------|--------------------|
| הַפְּשַׁע | לְכַלְא | קִדְשׁ | וְעַל - עִיר | עַמְךָ | עַל - | נַחְתֵּךְ | שִׁבְעִים שָׁבָעִים | |
| e-phsho | l-kla | qdash-k | oir - u-ol | om-k | - ol | nchthk | shboim shboim | |
| H6588 | H3607 | H6944 | H5892 - H5921 | H5971 | - H5921 | H2852 | H7657 H7620 | |
| the-transgression | to-to-detain-of | holiness-of-you | city-of and-on | people-of-you | on | he-is-segregated | seventy sevens | |
| עוֹן | וּלְכַפֵּר | חַטָּאת | חַטָּאוֹת | וְלִהְתֵּם | וְלִחְתֵּם | | | |
| oun | u-l-kphr | chtath | chtauth | u-l-ethm | u-l-chthm | | | |
| H5771 | H3722 | H2403 | H2403 | H8552 | H2856 | | | |
| depravity | and-to-to-make-propitiatory-shelter-of | sin | sins | and-to-to-finish-of | and-to-to-seal-of | | | |
| קִדְשִׁים | קִדְשׁ | וְלִמְשַׁח | וְנָבִיא | חֲזוֹן | וְלִחְתֵּם | עֲלָמִים | צִדְקָה | וְלִהְבִּיא |
| qdashim | qdash | u-l-mshch | u-nbia | chzun | u-l-chthm | olmim | tzdq | u-l-ebia |
| H6944 | H6944 | H4886 | H5030 | H2377 | H2856 | H5769 | H6664 | H935 |
| holinesses | holiness-of | and-to-to-anoint-of | and-prophet | vision | and-to-to-seal-of | eons | righteousness-of | and-to-to-bring-of |

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In reference, verses 22 and 23 are spoken by the messenger Gabriel, who gives skill and understanding to Daniel on the matter concerning the vision relating to the sins of Judea and Jerusalem. The phrase "Seventy weeks" being spoken of at the beginning of verse 24 is not 490 years as modern scholars elude too, but in fact are just seventy weeks of years. The question to ask is why the word "weeks" was used instead of years, which now takes us back to the Book of Jeremiah. (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 15th day of Abib, seven Sabbath weeks or 49 days) one of the appointed times for the harvest as stated above. It is because of Judea's sin that the land was defiled as so stated 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". First, let's investigate a few translation errors which changed the flow of the original scripture.

1. Let's begin with the phrase, "vision and prophecy^{H5030}" 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 right answer in understanding verse 24, begins with asking a question, "what or who is qodesh (set apart, holy)", the answer is simple, the holy city Jerusalem and the Sanctuary.

Keeping true to the thought verse 24 is talking about Jeremiah's prophecy as well as adhering to the original clarity of the scripture, it could have been written as such; "and to seal the prophets 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 6th year reign of Darius the Great in 516 B.C. (Ref: 1 Esdras 7:5,

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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 was 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 temple walls was laid on the 24th day of the ninth 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 the laying of the second temple walls, which in chronology is 550 years or 11 Jubilees' to Messiah's death in 30 AD. Keep in mind that history and scripture are the true 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; ¹⁾ Know therefore and understand, [that] from the going forth of the commandment to ~~restore~~ return and to build Jerusalem ²⁾ unto the Messiah the Prince [shall be] ^{a)} seven weeks, and ^{b)} threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

The above verse has been broken up into 2 parts. 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 20th 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 25th day of Elul in 52 days. Note; the 25th day of Elul which is the 6th month of the year is the last Sabbath of the summer season and the 176 day of God's secrete 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.

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 (נָגִיד) meaning; a commander (as occupying the front), civil, military or religious. In the Ancient Hebrew Lexicon, #2372 (נָגִיד) means; Noble, One who tell orders. The word "Prince" in Hebrew is Strong's H5387 meaning; an exalted one, i.e. a king or sheik. Keep in mind, Yahusha's nobleness began in the flesh with his baptism on Atonement then becoming a priest three days later at the wedding feast in Cana.

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In understanding verse 25's prophetic timeline, it helps to read it from the Hebraic view point. That being 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.

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·thdo |
| H7725 | H1697 | H4161 | H4480 | H7919 | H3045 |
| to-to-return-of | word | faring-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

Total = 471 years

read from right to left

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

After reviewing the red-underlined words in English as compared to the Masoretic text, it is obvious 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 widely stated through theologians and seminary teaching that Daniel 9's prophecy timeline is 490 years, but is this really the case? Let's look at two different scenarios with regard to the timeline, first using the English language and secondly the Hebrew.

1. English; seven weeks, and threescore and two weeks = 7 + (49 = 7 Fold) + (60 x 7) + (2 weeks) 14 = 490
2. 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, keep in mind the English translation clearly shows the word "weeks" was added 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 the Messiah's coming and nobleness is specific and perfect. In finding the correct timeline, we begin with the answer to part 1, when did Nehemiah finish the walls of Jerusalem, 445 BCE. Below are scenario's 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 that scenario 2 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

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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 when the reign of Tiberius Caesar begin. Our investigation begins in Wikipedia (<https://en.wikipedia.org/wiki/Tiberius>) as a historical reference which states;

- Tiberius ([Latin](#): *Tiberius Caesar Divi Augusti Filius Augustus*;^{[1][2]} 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. and since it was the fifteenth year of his reign, it makes sense that once you add the two dates together (12 + 14) you come up with 26 A.D., right? 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 period of time between its anniversary dates. In this case, the 15th year reign of Tiberius is actually between the 14th and 15th years of his reign. Having now investigated all relative historical documentation concerning Tiberius Caesar’s reining years, it seems as though scenario 2 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 status? Simply, Messiah’s ministry began on the 13th day of the 7th 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

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 there are actually several prophecies being told with specific timelines as to Messiah’s coming and verse 26 is no exception. 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.

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| interlinear | | | | | | | |
|--|--------------------|-----------------|---------------------|---------------------|-----------|---------------|------------|
| Daniel 9:26 WLC WLC_tm Strong CHES | | | | | | | |
| AV And ¹ <u>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;</u> ² <u>and the end thereof [shall be] with a flood, and unto the end of the war desolations are determined.</u> | | | | | | | |
| והעיר | לו | ואין | משיח | יכרת | ושנים | ששים | השבעים |
| u·e·oir | l·u | u·ain | mshich | ikrth | u·shnim | shshim | e·shboim |
| H5892 | - | H369 | H4899 | H3772 | H8147 | H8346 | H7620 |
| and·the·city | to·him | and·there·is·no | anointed·one | he·shall·be·cut·off | and·two | sixty | the·sevens |
| ואחר | | | | | | | |
| u·achri | | | | | | | |
| H310 | | | | | | | |
| and·after | | | | | | | |
| והקדש | בשטף | וקצו | הבא | נגיד | עם | ישחית | ועד |
| u·e·qdsh | b·shtph | u·qtz·u | e·ba | ngid | om | ishchith | u·od |
| H6944 | H7858 | H7093 | H935 | H5057 | H5971 | H7843 | H5704 |
| and·the·sanctuary | in·the·overflowing | and·end·of·him | the·one·coming | governor | people·of | he·shall·ruin | and·until |
| קץ | מלחמה | נחרצת | שממות | : | : | | |
| qtz | mlchme | nchrtzth | shmmuth | : | : | | |
| H7093 | H4421 | H2782 | H8074 | | | | |
| end | war | being·decided | ones·being·desolate | | | | |

Take note; the scripture above is broken into two color-coated sections, red at the beginning and green at the end. The red underlined part of the scripture denotes *time* and the green underlined part denotes a *place*. It is very important in understanding this scripture that we staying true to the flow of the Masoretic text as it should have been 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 true the Masoretic text. The end result is a much better understood scripture. Let’s now move into the last sentence using once again the Masoretic text;

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 as described in verse 26 has puzzled scholars and theologians for ages giving all but the correct prophetic interpretation which is given in Luke 2. But first, let’s present the overall correct timeline understanding to verse 26.

In the (*first half*) of the beginning sentence, the timeline equation as written in Hebrew is, “and-two sixty the-sevens (“weeks of years”) whereas in verse 25 was written, “and-two sixty and-sevens”. The obvious difference in the phrases are the words, “and” and “the”. The word “and” (in verse 25) is a conjunction that couples the two words, “sixty and sevens” together or in this case mathematically, $60 \times 7 = 420$. Whereas in verse 26 “the” is attached and refers to 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)

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- 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 above scriptures provide the prophetic timeline for the green underlined (half) of 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 in the midst of 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 was cut off from the city and the sanctuary (*by his parents*) which will be destroyed.

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.

In Part 10 of, "Walking in the Newness of God's Solar Sabbath calendar", you will discover Messiah's actual birthdate was on the 13th day of the 7th month, 2 days before the Feast of Tabernacles. This would mean that Messiah was born at the end of 4 B.C., which gives validity to the fact that Messiah's 30th birthday and beginning ministry date was the 13th 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 death in fact there is no reference in this scripture concerning Messiah. Once again and in so many instances the modern day church forces their scriptural narrative without truly understanding the language content. In getting to the real truth of this scripture we are going to break it down piece by piece so there is no misunderstanding. Let's begin by first reading the English translation than moving into the Hebrew. Let's read.

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v27; And ^{a.} he shall confirm the covenant with many for ^{b.1} one week: ^{b.2} and in the midst of the week ^{c.} he shall cause the sacrifice and the oblation to cease, ^{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.

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" referring to? In this instance, the word "he" is referring to "the commander" Titus and not Messiah as many have alluded to. 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). Keep in mind, the words "prevail and confirm" have two different meanings and have no associated synonyms or antonyms.

After inserting the correct word "prevail", the beginning phrase should have been written as such, "and he prevailed" or overcame. Next, let's review the last four words in the original phrase "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 which now says, "and he prevailed [the] covenant to the multitude". The question becomes, what covenant is being talked about that Titus prevailed over?

The answer to this question begins in the second half of verse 26, which addresses the destruction of Jerusalem and the sanctuary. That being said, the focal point in time regarding verse 27 is directed toward the end of the siege and what covenant was still being in force.

Part b, ("one week and in the midst of the week") has been split into two parts.

b.1 - "one week", this phrase is only referring to one week or 7 days of time and not seven years as many scholars presume. The question becomes; why is the phrase "one week" – (one^{H259} seven^{H7620}) different from the previous verses? The answer lies in the specific timeline of the event being described in verse 27, Jerusalem's destruction. History records that Jerusalem's siege and fall lasted approximately 5 months and knowing that information determines the usage of the word "week" as either years or days, and in this case, the usage 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 "mashiach" Messiah is not found in this scripture

| | | | | | | | | |
|-----------|-------------------------|-------------|-------------|-------|----------|---------------------|----------|--------------------|
| זבח | ישבית | השבוע | והצי | אחד | שבוע | לרבים | ברית | והגביר |
| זֶבַח | יִשְׁבִּית | הַשְּׁבוּעַ | וְהָצִי | אֶחָד | שִׁבְעָה | לְרַבִּים | בְּרִית | וְהִגְבִּיר |
| zboch | ishbith | eshbuo | uchtzi | achd | shbuo | lrbim | brith | uegbir |
| zboch | 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 |

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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^{H7620} and-half-of^{H2677}) the word "midst" according to Strong's H2677 (ורצלי) 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 is referring to a day in the middle of the week and not a 3-1/2 year span of time as many allude too? In fact, the scripture is referring to one specific week and one specific 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 which once again is 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".

Keep in mind 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 himself 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, there are three different calendar systems (*Jewish, Roman, and Tyre*) associated with the above event. The question becomes, "*which calendar accurately places this event on the specific day and month Josephus is stating*"? The simplest 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 17th day of Panemus as stated by Josephus is the 17th day of the 4th month [Tammuz] or June 27th 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 phrase from the Masoretic text; "and on wings^{H3671} of filthiness^{H8251}", 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.

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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 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 for one states the 7th and other the 10th day of the 5th 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 confirm the burning of the temple came from the Jews and not the Roman forces on the 10th day of the 5th month [Ab or Av]. The thought may have crossed your mind as to why, 2 Kings 25:8, 9 has a three-day 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 9th day of the 5th month [Av] otherwise known as Tisha-B'Av, is the day in which 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 9th of Av, Titus and his commanders agree to attack the temple the next morning on the 10th sealing its fate.

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

At this time 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

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historians try matching stated calendar times within the workings of 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 rebuilding of the temple 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 the books of 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 who returned to Jerusalem kept the Passover and the Feast of Unleavened Bread according to the book of Moses, on their original monthly dates. Meaning the influences of the Jewish (Lunar), Roman, and Tyre calendars had no bearing and didn't even exist at that time.

As a further insight into calendar dating, Yahusha [Christ] was perfect in his observance of God's solar Sabbath calendar due to the fact 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 exactly the same except for monthly names. Josephus, being a military man as well as a Roman citizen working with Titus, used the Macedonian monthly names in an effort to preserve his writings by using names the Romans were familiar with.

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 that fateful day, the 10th of Av. This would mean the 10th of the 5th month [Av], from Jeremiah and Daniels time (i.e. 586 B.C. to 70 A.D.) until Jerusalem's destruction we're on the same calendar structure.

❖ Dating the Siege from Beginning to End

In this section, our focus begins and ends with dates and times associated with the fall of Jerusalem and the temple. Let's begin in the 5th 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 or so before Passover and the Days of Unleavened Bread. The destruction of Jerusalem which began just before Passover falls exactly 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 being said, Josephus being a Jew would have never abandoned Alohym's original calendar for one of pagan origins.

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Now let's review the fall of Jerusalem as stated by Josephus in the 6th 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 8th day of Elul [Gorpeius] would be 17th of August, 2020 with regard to the Gregorian calendar.

■ Alohym's true Prophetic Timeline through Daniel

The Daniel 9 prophecy brings forth new information with regard to Alohym's overall 6000 year or 120 Jubilees' plan for mankind. The question concerning prophecy is; how does it ultimately edify the body of Messiah? First of all, through scripture and history truth is brought forth 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.

