

The greatest prophecy (seldom) told

Tradition at this time of year has people naturally gravitating to the day of Christ's birth. Without all the commercialization it's still a great tradition even though evidence based upon scripture points strongly to the Lord having been born in early Autumn around the Hebrew Feast of Trumpets.^{1,2} Well at least it can be said that most churches do still recite verses in the Old Testament that clearly foretell the Lord's birth, His purpose on arrival, His character and sacrifice.³ There is one prophecy however, seldom told, zeroed in to a very specific time in history when the Lord would walk among us in the flesh. This prophecy was given *over five-hundred years* before the Lord began His earthly ministry as found in the book of **Daniel chapter 9**.

In case you weren't paying attention: **Yes**, the people living in Judea around 26-27 a.d. KNEW that the Son of the Most High (YHVH), would walk among them and that He would form a new covenant with them, thereby ending their enslavement "under the Law" all because of an astounding prophecy given to Daniel who wrote this down *centuries* before Jesus of Nazareth, born in the city of David (Bethlehem) undertook His earthly ministry. The reasons behind this prophecy having rarely been heard in churches is due in part to an agenda stretching back to the 1830's. This suppression will be discussed near the end of the article. There's no mistake. Daniel's prophecy pointed to a very narrow time period in human history that would either be fulfilled during the years 26-27 a.d. - **or not at all**. That the Lord began His ministry at that time and that no one else stepped in to fulfill that time slot is further evidence on top of many other evidences validating the promises of God the Father and of our Kinsman Redeemer, Jesus of Nazareth.

The passage given to the book of **Daniel** is known as the "**seventy sevens**" prophecy consisting of **490** years beginning from the time of Jerusalem's post-exilic rebuilding of the city **wall** to the time when the Messiah would walk into Jerusalem and fulfill His mission. On reading the New Testament, it's apparent that the people in Judaea *expected* the appearance of Messiah at *their* time in history and in conversations between the Lord and the Pharisees, He made it clear that they had no excuse for not recognizing that Messiah would show up during their lifetime based on Daniel's prophecy. This is one of reasons for the Lord's harsh tone toward the pharisees.⁴

Quick Background...followed by the evidence

The captive and prophet **Daniel**, now an old man retired from his duties in the Babylonian government, was living to see the day when the captive citizens of the southern kingdom of Judah would soon return to Jerusalem and finish rebuilding. The year was ~539 b.c. where Daniel had been studying a prophecy from his predecessor the prophet **Jeremiah** regarding the seventy years of Babylonian captivity that would end inside of four years time (~535 b.c.). Daniel asked the Lord to help him make sense of what future lay in store for the Judeans and so...**Daniel was then given a new prophecy =>**

Dan 9:24 "SEVENTY WEEKS ARE DETERMINED UPON YOUR PEOPLE AND UPON THE 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."

These were goals leading up to the coming Messiah's first advent to be completed at the end of the 490 years:

- 1- "Finish" the transgression, i.e. withhold, forbid it, shut up, held back from Strong's # 3607 OT
- 2- Atonement for sin thereby ending the automatic spiritual condemnation for those who repent
- 3- Reconcile people to God because of the sin that separated us from Him
- 4- Bring in the way of righteousness - everlasting - beyond our dimension where He's prepared a place for us
- 5- Establish the anointed Messiah's authority - recall He said that His kingdom was not of this world (dimension)
- 6- Seal up the vision and prophecies that would commence at the time appointed

Weeks in v. 24 is understood as "sevens" or seven in the Hebrew concordance - meaning - each "week" is symbolic of seven years. This passage having been translated by scholars as representing 490 years total from the time that the decree went out for the wall of Jerusalem to begin construction. This numeric symbolism has been undisputed by scholars for thousands of years.

Under Cyrus the Great, (of the Medes & Persians who defeated the Babylonians), a decree had gone out to allow the Judeans to return and rebuild, but the monies and wall construction didn't materialize until King Artaxerxes had the prophet Nehemiah begin wall construction in ~457 b.c.⁵ (this is approx. the time from which the clock started ticking toward the end of 490 years).

Dan 9:25 "KNOW THEREFORE AND UNDERSTAND, THAT FROM THE GOING FORTH OF THE COMMANDMENT TO RESTORE AND TO BUILD JERUSALEM UNTO THE MESSIAH THE PRINCE SHALL BE SEVEN WEEKS, AND THREESCORE AND TWO WEEKS: THE STREET SHALL BE BUILT AGAIN, AND THE WALL, EVEN IN TROUBLED TIMES."

Verse 25 is divided up into a special 7 "weeks" of 49 years for Jerusalem's rebuilding followed by another 62 "weeks" consisting of 434 years, all totalling 483 years. This would leave one prophetic week of 7 years to fulfill once Messiah arrived as seen in v.26:

Dan 9:26 "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."

Timeline Summary:

- => 49 years (7 prophetic weeks) followed Jerusalem's wall rebuild
- => 62 prophetic weeks following those initial 7 weeks to total 483 years
- => Halfway through the final prophetic "week" of 7 years that would total 490 years, Messiah would be cut-off (Strong's OT #3772, karath). That is, 3.5 years into His ministry.

This phrase cut-off can mean to "form a covenant" (which He did); however, "but not for himself" follows the phrase "cut-off" verifying what the Lord told His disciples - that He would be killed. The Messiah's mission was for Him to arrive in the flesh and offer Himself as the ultimate sacrifice to fulfill the Law as required (Isaiah 53, Psalms 22). Notice that the final week had 3.5 years remaining - yet the time was cut short. This same verse prophesied that the "people of the prince" (Titus and his Romans) would destroy Jerusalem. It would take another 40 years to achieve the final blow to Jerusalem which did fall in ~70 a.d.

This destruction of Jerusalem in 70 a.d. occurred ~40 years after the prophecy was complete (albeit with 3.5 years cut short). There is nothing in [v.27](#) to suggest that Jerusalem's end was to occur at the culmination of 490 years - only that it follows the time in which time the Messiah completed His covenant. Since Christ was crucified on preparation day (the day Passover lambs are killed), then it is fitting that a **40 year probationary period** would precede Jerusalem's destruction. If you've read scripture re: "forty year" periods (and forty days for that matter), then this probationary period put to Jerusalem and its Jews to adopt the new covenant after the Lord's completion of the covenant and ascension makes sense.

Dan 9:27 "AND HE SHALL CONFIRM THE COVENANT WITH MANY *FOR* ONE WEEK: AND **IN THE MIDST OF THE WEEK** HE SHALL CAUSE THE SACRIFICE AND OBLATION TO CEASE, AND FOR (BECAUSE OF) THE OVERSPREADING OF ABOMINATIONS HE SHALL MAKE IT DESOLATE, EVEN UNTIL THE CONSUMMATION, AND THAT DETERMINED SHALL BE POURED UPON THE DESOLATE."

The word **"for"** in the phrase "for one week" was inserted by English translators; it doesn't exist in the manuscripts. Check the interlinear text in Hebrew. The word according to context and a better fit would be **"in"** as "in one week" - given that those words are followed by -"in the midst of" (THAT SAME WEEK). This mis-insertion of the word "for" was used to advantage to those who then twisted this verse to fit a new agenda/theology starting in the early 1800's. More on that soon...

Three and one-half years into Christ's ministry, He was killed...as described in [verse 27...](#) .. **"In the midst of the week."** This was the first half of that *final* prophetic "week" of seven years. His death and resurrection curtailed the remaining "week" to a mere **3 1/2 days**. As if to emphasize His point, He indeed was killed on preparation day **midway through the week** just before Passover. He then completed the week by being in "the belly of the earth" or grave for **3 1/2 days** only to resurrect just before sunrise of the new week (our modern-day Sunday morning).⁶

The term **Three and one-half** is prophetically significant *all* throughout the bible but especially in the gospels and in Revelation. As one example: recall in [Rev 11:3-12](#), the **Two Witnesses** will prophesize one thousand two-hundred and three score days (**3 1/2 years**), are then killed and resurrect in **3 1/2 days**...akin to the Lord's timeframe and mission. "HE" the Lord that is, confirmed the covenant with many (many millions before us and of course with those who live today) . His covenant was sealed & completed as prophesied after fulfilling two essential tasks:

- a) Offered a sacrifice (Himself) to fulfill the Law (in the middle of that 7-year period, 30 a.d.)
- b) Resurrection; proving His authority to transform to all who trust in Him

Reading the above study along with the [references](#) listed at the end followed by returning to scripture gives the reader the startling evidence pointing to a specific time in history when the Messiah was here in the flesh to fulfill the Law and bring in the eternal covenant. For many people, the information in [Daniel 9](#) never reached them in church or for that matter, from anywhere. Dates are always in dispute of course, but now there seems little doubt and lots of scholarship to set dates inside of a year or two of each other. With dates so firmly known, WHY is this prophecy not shouted from the rooftops for all the world to hear? Two camps emerged to suppress the truth. **Rapturists** and **Rabbis**.

First up: the Rapturists / dispensationalists

Where it all went wrong

As to the [Dan 9:24-27](#) passages, it's now clear that John Nelson Darby, other dispensationalists beyond him and the whole of evangelical Christianity did a 180 degree twist on these verses to support their *7 year antichrist covenant with the world* doctrine. [Is there a 7 year period in Revelation?](#) No, there is not. [Verse 27](#) was twisted to make it look like it's an "antichrist verse" when in fact it speaks of our Lord's sacrifice laying to rest (shabat/sabbath) all other sacrifices. The verse's interpretation was altered in deference to the Jewish rejection of Jesus of Nazareth (Darby styled himself as a missionary to the Jewish people). Actually, Darby and company took several liberties with Daniel's prophecy. There's quite a lot of literature and videos from pastors on this subject.⁷ The twisting of Daniel's prophecy is in large measure responsible for the relative silence regarding this timeline. By twisting [v.27](#) Darby, Scofield, Moody and others **robbed Christians of seeing an absolute timeline** that only Jesus of Nazareth could have fulfilled AND Darby robbed the Jews of seeing an inconvenient truth which would have led some to actually embrace the true Christ. An excellent brief article on the genesis of dispensationalist theology (and rapture) is listed below.⁸ Once again, religion has superceded Elohim YHWH (God) just as the Lord said it would when He lamented:

"Traditions of men have made the Word of God of no effect..." [Mark 7:13](#)

Next up...the Rabbis

The Rabbis, Talmud and insertion of the wrong "anointed one"

So what do the Jews believe re: [Daniel 9:24-27](#)? According to "Jews for Judaism", the "anointed one" mentioned in [Daniel 9:25](#) as "Messiah" refers to Cyrus the Great while the "Messiah" listed in [Daniel 9:26](#) is some high Priest named Alexander Yannai who, according to Josephus the Jewish historian was "cut off" for his crimes against the pharisees and other fellow Jews. This whole fascinating discussion on [Daniel 9](#) between Messianic Jews vs. "Jews for Judaism" is found here: http://www.therefinersfire.org/daniel_9.htm with the author of that site providing lots of information even though he/she doesn't adhere or give credence to an exacting timeline. That author does give an estimate that approaches the timeline given here. Another juicy tidbit from the author of [refinersfire.org](#) is this quote: "As an additional piece of information, the calculation of 69 1/2 weeks started in 457/458 BC and ended with the crucifixion in 30 A.D. It is written in the Talmud that 40 years before the destruction of the temple in 70 A.D. the **miracles in the temple ceased**. (See [Talmudic Evidence for the Messiah at 30 CE](#).)". This is an interesting and informative site.

Here's hoping that this small study will pique your interest in reading more in scripture to understand further what's here and to give you a good Christmas topic to engage others in conversation. But more importantly, that it further strengthen your faith - not in man or systems devised by man but in our Lord.

Note: There is a one-page analysis directly from the Babylonian Talmud at the very end of this article demonstrating how the rabbis later dismissed the Messianic timeline by substituting in historical reigns - and yes, there is a rabbinic curse on those who understood the true timeline of Messiah. **Don't miss it!**

References/links

***Disclaimer:** While providing these links - I in no way endorse *other* views or denominations that these pastors may associate with and/or profess.

¹ hebrew4christians.com/Articles/Christmas/christmas.html

² A passage from Chuck Missler's research re: the year of Christ's birth:

"The year of Jesus' birth is broadly accepted as 4 BC, primarily from erroneous conclusions derived from Josephus' recording of an eclipse, assumed to be on March 13, 4 BC, "shortly before Herod died." There are a number of problems with this in addition to the fact that it was more likely the eclipse occurred on December 29, 1 B.C. Considerable time elapsed between Jesus' birth and Herod's death since the family fled to Egypt to escape Herod's edict and they didn't return until after Herod's death. Furthermore, Herod died on January 14, 1 BC Tertullian (born about 160 AD) stated that Augustus began to rule 41 years before the birth of Jesus and died 15 years after that event. Augustus died on August 19, 14 AD, **placing Jesus' birth at 2 BC**. Tertullian also notes that Jesus was born 28 years after the death of Cleopatra in 30 BC, which is consistent with a date of 2 BC. Irenaeus, born about a century after Jesus, also notes that the Lord was born in the 41st year of the reign of Augustus. Since Augustus began his reign in the autumn of 43 BC, this also appears to substantiate the birth in 2 BC. Eusebius (264-340 AD), the "Father of Church History," ascribes it to the 42nd year of the reign of Augustus and the 28th from the subjection of Egypt on the death of Anthony and Cleopatra. The 42nd year of Augustus ran from the autumn of 2 BC to the autumn of 1 BC. The subjugation of Egypt into the Roman Empire occurred in the autumn of 30 BC. The 28th year extended from the autumn of 3 BC to the autumn of 2 BC. The only date that would meet both of these constraints would be the **autumn of 2 BC.**"

Another approach in determining the date of Jesus' birth is from information about John the Baptist. Elisabeth, John's mother, was a cousin of Mary and the wife of a priest named Zacharias who was of the "course" of Abijah (Priests were divided into 24 courses and each course officiated in the Temple for one week, from Sabbath to Sabbath). When the Temple was destroyed by Titus on August 5, 70 AD, the first course of priests had just taken office. Since the course of Abijah was the eighth course, we can track backwards and determine that Zacharias would have ended his duties on July 13, 3 BC. If the birth of John took place 280 days later, it would have been on April 19-20, 2 BC (precisely on Passover of that year). John began his ministry in the 15th year of Tiberius Caesar. The minimum age for the ministry was 30. As Augustus died on August 19, 14 AD, that was the accession year for Tiberius. If John was born on April 19-20, 2 BC, his 30th birthday would have been April 19-20, 29 AD, or the 15th year of Tiberius. This seems to confirm the 2 B.C. date and, since John was five months older, this also confirms the autumn birth date for Jesus.

"Elisabeth hid herself for five months and then the Angel Gabriel announced to Mary both Elisabeth's condition and that Mary also would bear a son who would be called Jesus. Mary went "with haste" to visit Elisabeth, who was then in the first week of her sixth month, or the fourth week of December, 3 BC. If Jesus was born 280 days later it would place the date of his birth on September 29, 2 BC. **If Jesus was born on September 29, 2 BC, it is interesting to note that it was also the First of Tishri, the day of the Feast of Trumpets...**"

³ [Isaiah 7:14, Isaiah 9:6, Micah 5:2, Zechariah 9:9, Psalms 22:16-18, Isaiah 53:3-7, Isaiah 50:6, Zechariah 12:10](#) to name the more profound prophecies. A glimmer of Messiah the Redeemer is revealed in [Job 19:25](#) (the oldest book in the bible, predating Moses). Here a site gives **44** Old Testament prophecies that point to the arrival, character and mission of Messiah:

[prophecies-of-jesus-fulfilled-700159](#)

⁴ **Matt 2:3-6** Herod the king heard that Christ was soon to be born. This competitor troubled him so much that he sought to get info: “**v.4** And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. **v.5** And they said to him, In Bethlehem of Judaea: for it is written by the prophet, **v.6** “And you, Bethlehem, in the land of Juda, are not the least among the princes of Juda: for out of you shall come a Governor, that shall rule my people Israel.” In other words, the Priests KNEW that scripture pointed to the Messiah in Bethlehem so they knew to expect Him. No dispute from these Priests on *when* you may notice...it was to be *soon*. **Note:** attached at the end of this article is a **one-page look** at how far the Babylonian Talmud's present interpretation goes to dismiss the timeline of Messiah's advent. A must-read.

=> (Verse 6 is from the Book of Micah 5:2-3

“But you, Bethlehem Ephratah, though you be little among the thousands of Judah, yet out of you shall He come forth unto Me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.** **v.3** Therefore will He give them up, until the time that she which travails has brought forth (given birth): then the remnant of his brethren shall return unto the children of Israel.”

Matt 2:4-6, Luke chapter 2 (Simeon, already an old man prayed to see God's Messiah before he died. Therefore Simeon knew the timing for Christ was very near. Also, Anna the prophetess of the tribe of Asher, an elderly woman, was permitted to see the Lord - and since she wouldn't live much longer (in her eighties), this too proves that the Messiah would soon appear in the world.

Matt 8:29 (Even demons knew who Jesus was and addressed Him correctly as the Son of God).

Matt 27:54 (a Roman centurion, on watching the Lord die, confessed that Jesus was the Son of God).

Luke 3:15 (the people knew to expect Christ, even asking if John the Baptist was the Messiah).

John 1:45 "...We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

John 3:2 (Nicodemus, a Pharisee and leader confesses that he knows that Jesus is Messiah. Were the timing not right according to Daniel's time table then why would this Pharisee confess his faith?)

John 4:25 (a Samaritan woman confesses that even Samaritans know to expect Messiah).

John 6:14 "...when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world."

John 7:31 "And many of the people believed on Him, saying, 'When Christ comes, will He do more miracles than these which this Man has done?'

John 7:41-42 "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. **v.41** Others said, This is the Christ. But some said, Shall Christ come out of Galilee? **v.42** Has not the scripture said, That Christ comes of the seed of David, and out of the town of Bethlehem, where David was?" [Evidently, many people knew of Micah's prophecy about Bethlehem but hadn't heard yet that Jesus was in fact born in Bethlehem].

John 10:24-30 (The pharisees knew the time was right, otherwise they'd not have asked if Jesus was the Christ).

John 11:26-27 "Jesus said unto her, I am the resurrection, and the life: he that believes in Me, though he were dead, yet shall he live: **v.26** And whoever lives and believes in Me shall never die. Do you believe this? **v.27** She said to Him, Yea, Lord: I believe that You are the Christ, the Son of God, which should come

into the world.” [She knew of the prophecy which definitely said that Christ would walk among them].
[John 12:42](#) "Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees, **they did not confess Him**, lest they should be kicked out of the synagogue.” [Many of the higher-ups knew who Jesus was - and of all people, they knew scripture quite well].

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[HTTP://WWW.666MAN.NET/457BC WHYCORRECT.HTML](http://www.666man.net/457bc_whycorrect.html)

(Why the date **457 b.c.** is largely correct as the start of the 490 years prophesized in Daniel).

<https://carm.org/does-daniel-9-24-27-predict-jesus>

Excellent study on the **457 b.c. date** and the timeline leading to Christ's first advent.

6

[Matt 27:1, Mark 16:2, Luke 24:1](#) - (Rose from the dead... just before Dawn...)

7 <https://www.youtube.com/watch?v=QbTmTEVk8WE>

(Video lecture on seventy sevens)

8

<http://www.christianmediaresearch.com/content/birds-babylon-part-iii-dear-mr-darby>

Last but not least...

How far do the rabbis go to dismiss the timeline of Messiah?

Taken from: http://www.come-and-hear.com/sanhedrin/sanhedrin_97.html#97b_18

which is from the [Soncino Babylonian Talmud](#) Tractate **97b**

“It has been taught; R. (Rabbi) Nathan said: This verse pierces and descends to the very abyss:¹¹ For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though he tarry, wait for him; because it will surely come, it will not tarry.¹² **Not as our Masters**, who interpreted the verse, until a time and times and the dividing of time;¹³ nor as R. Simlai who expounded, Thou feedest them with the bread of tears; and givest them tears to drink a third time;¹⁴ nor as R. Akiba who expounded, Yet once, it is a little while, and I will shake the heavens, and the earth: ¹⁵ but the first dynasty [sc. the Hasmonean] shall last seventy years, the second [the Herodian], fifty two, and the reign of Bar Koziba¹⁶ two and a half years.” ¹⁷ What is meant by 'but at the end it shall speak [we-yafeah] and not lie?' — R. Samuel b. Nahmani said in the name of R. Jonathan: Blasted be¹⁸ the bones of those who calculate the end.” ¹⁹

¹⁷ The verses cited from **Daniel**, the **Psalms**, and **Haggai** were interpreted so as to give a definite date for the advent of the Messiah. **Rabbi Nathan however, on the authority of Hab. II, 3, asserts that all such calculations are false.** The three verses refer to the Hasmonean, Herodian, and Bar Koziba's reign, **but the advent of Messiah is unknowable, Rashi.**

¹⁸ [H] The verse is rendered, 'he will blast him who calculated the end.' (of His return).

¹⁹ i.e., Messiah's advent. (first advent).

The take-away from this - Took time to go to the Babylonian Talmud itself, vs. inserting misquotes from the internet. The above does contain a rabbinic curse on all who would dare to understand the timing of Messiah's advent. Look at a couple of points here:

Habakkuk 2:3-4 “For the vision is yet for an appointed time, but at the end it shall speak and not lie, **though it tarry**, wait for it, because it shall surely come, **it will not tarry.**”

Note that the prophet Habakkuk writes: '**though it will tarry** and '**it will not tarry**'. Meaning, it would take time for the Messiah to show up but that it wouldn't go *beyond* the fixed time. Notice, it is a fixed time. Appointed times are specific. Question: If the Lord didn't want people to know that a fixed time of His appearance was at hand in the near future, then why have a prophet (actually more than one prophet) bother to mention it? **Habakkuk wrote around 612 b.c.** and was a contemporary of Jeremiah. His prophecy preceded Daniel's. **Daniel's 9:24-27** prophecy written ~539 b.c. actually pinpointed the “appointed time.”

In fairness, the above Talmudic passages is referring to Daniel chapter 10 and not to chapter 9 as my article addresses, but notice how this Rabbi Nathan completely dismissed what his elders believed; instead, re-interpreting those scriptures as mere historical reigns, unrelated to the Messiah's timeline. The Rabbi didn't consider **Daniel 9** even though **Daniel 9:27** clearly states as determined from the rebuilding of the Jerusalem wall to 70 'weeks' out would culminate in the Messiah's ministry. Why? As stated earlier, the Jews have the idea that “Messiah” or *anointed one*, in **Daniel 9:25** refers to Cyrus the Great, while “Messiah” in **verse 26** refers to a priest, Alexander Yannai, (who's not even in the bible). This savage priest, who later actively fought the pharisees and supposedly commanded the slaughter of fellow Jews (as recorded by Josephus, the Jewish historian) is said to have deserved his final punishment of getting “cut off.”

If the references and links given aren't enough to satisfy curiosity, here's a link to my previous study “70 times seven”. It will also lead to other studies, videos and news articles of interest.

<https://www.apostasy-communion.therefnant24.com/70-times-seven>

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