

Messiah 2030/3 and Daniel's 70-Weeks Timeline

Overview

<https://youtu.be/SdcBodrOKA0?si=xZ0vfdluiO9X-6DI>

The transcript presents a detailed prophetic and historical case that Jesus (Messiah Yeshua) fulfilled the first half of Daniel's 70th week (3.5 years, 26–30 CE), and that the final 3.5 years and his second coming will conclude in 2030, aligning multiple biblical, historical, and calendrical patterns.

Macro Messianic Timeline (7,000 Years, Jubilees, Key Dates)

- 7,000-year "week" (7 days = 7,000 years) with an Eighth Day symbolizing eternity.
- Messiah scheduled to come near end of 4th day (around 26 CE) and die at start of 5th day (30 CE).
- Death and resurrection in 30 CE align with 80th Jubilee and biblical year 4000.
- Second coming and first resurrection expected on Day of Trumpets in biblical year 6000 (2030 CE).
- Two "prophetic days" (2,000 years; 40 Jubilees) separate first and second comings.

Element	Description	Biblical / Prophetic Marker	Proposed Date
Day 4	First coming begins	End of 4th millennium	26 CE
Day 5 start	Passover sacrifice, resurrection	80th Jubilee, year 4000	30 CE

	n		
Gap	2 prophetic days (40 Jubilees)	Between comings	30–2030 CE
Day 7 end	Second coming, first resurrection	120th Jubilee, year 6000	2030 CE
Feast of fulfillment (2nd coming)	Day of Trumpets (Yom Teruah)	3rd and 7th day pattern	Evening Sep 27–28, 2030 (Gregorian)

Call to Wake Up and Repent

- Believers are told to “stay awake” spiritually (Mark 13:37; Matthew 26; parable of 10 virgins).
- Pattern of three “watches” in Gethsemane presented as prophetic days:
 - Watch 1 = Day 1 (sleeping).
 - Watch 2 = Day 2 (sleeping).
 - Then “sleep on and rest” plus “Rise, let us be going” linked to resurrection and rest.
- Luke 12:38 connects blessing to being awake in second or third watch.
- Joel 2:1 used as a trumpet/alarm to warn before the Day of the Lord.
- Viewers encouraged to share the teaching widely as time may be short and cognitive dissonance likely.

Birth of Messiah: Timing and Feast Connections

Herod’s Death and Birth Window

- Herod must be alive for massacre of Bethlehem infants; Messiah’s birth must precede Herod’s death.
- Josephus:

- Herod reigned 37 years from appointment (40 BCE) and 34 years from conquest of Jerusalem (37 BCE).
- Herod died shortly before Passover, with a lunar eclipse shortly prior.
- That eclipse matches March 13, 4 BCE, placing Herod's death March 4 BCE.
- Alternative 1 BCE date rejected:
 - Eclipse in 1 BCE not near Passover, and reign lengths do not fit Josephus' data.
- Messiah likely born 3 months to 1 year before Herod's death.
- Therefore Messiah's birth window is March–December 5 BCE.

Moses–Messiah Infant Pattern

- Pharaoh ordered Hebrew male infants killed; Moses preserved at 3 months, hidden in Egypt.
- Herod ordered male children in Bethlehem 2 and under killed.
- Messiah's identity similarly hidden in Egypt; pattern suggests he may have been about 3 months old when taken there.
- Herod's paranoia: if child ~3 months, killing boys up to 2 covers him; if older, he might have expanded the age range.

Macrobius, Antipater, and Narrowing to Tabernacles

- Macrobius reports Herod killed his own son (Antipater) as part of slaughter of boys.
- Antipater tried late 5 BCE before Publius Quinctilius Varus, sentenced, then executed in early 4 BCE, 5 days before Herod's death.
- Killing of Bethlehem children likely near Antipater's sentencing (late December 5 BCE).
- If Messiah was about 3 months old then, his birth would be late September/early October 5 BCE.
- This aligns with timing of the Feast of Tabernacles (Sukkot).

Feast of Tabernacles and Birth

- Many scholars place Messiah's birth at Tabernacles.
- Arguments:
 - Shepherds likely not out in fields at night in winter.
 - Priestly course of Abijah (Luke 1) plus normal gestation:- John the Baptist conceived around 3rd biblical month during Abijah's course.- John born near Feast of Unleavened Bread (1st month, 15th day).- Messiah

conceived 6 months after John's conception; birth ~9 months later.- That points to Sukkot (7th month, 15th day).

- Only pair of feasts six months apart: Unleavened Bread and Tabernacles, matching John and Jesus' births.
- Conception of Messiah:
 - 9th biblical month, around 25th day = Hanukkah (Festival of Lights).
 - Messiah, "light of the world," possibly conceived at Hanukkah; John 9-10 ties "light of the world" to season of Dedication.
 - Hanukkah themes: dedication of the temple, victory over enemies, prophetic of Messiah's future victory and temple role.

Sukkot, Manger, and Eighth Day Circumcision

- Crowds for Sukkot would overflow from Jerusalem into nearby Bethlehem, explaining no room at the inn.
- Temporary shelters (sukkot) used for people and animals; Hebrew for stable/manger linked to sukkah.
- Messiah likely placed in a sukkah-like manger during harvest.
- If born on first day of Tabernacles:
 - Circumcised on eighth day (eighth day of Sukkot), tying to prophetic significance of eighth day and covenant.

Summary of Birth and Early Life Timing

- Herod's death in March 4 BCE fixes an upper bound.
- Multiple lines (Josephus, Macrobius, priestly courses, feast patterns) suggest:
 - Messiah born first day of Tabernacles, 5 BCE.
 - John the Baptist born around Unleavened Bread, 6 months earlier.

Start and Length of Messiah's Ministry (26-30 CE)

Age 30 Pattern and Luke's "About 30"

- Biblical roles tied to age 30:
 - Joseph entered Pharaoh's service at 30 (Gen 41:46).
 - David began to reign at 30, reigned 40 years (2 Sam 5:4).
 - Priests began service at 30 (Num 4:30).
 - Rabbinic tradition: 30 as age of strength and rabbinic leadership.
- Messiah embodies four roles: Prophet, King, High Priest, Rabbi; each connected to 30 and to 120 (4×30), pointing to the 120th Jubilee (2030).

- Luke 3:23: Jesus was "about 30" at start of ministry.
 - If born Tabernacles 5 BCE and ministry began Day of Atonement 26 CE:- He was 29 years, 360 days (5 days short of 30).
 - Explains "about 30" wording: very close, but not yet 30; maintains prophetic and traditional expectations.

Season of Repentance (Teshuvah) and 40 Days

- John the Baptist preached "repent" before Jesus' baptism.
- Jewish "season of Teshuvah" = 40 days from 1st of 6th month to Day of Atonement (10th of 7th month); linked to repentance and fasting.
- Jesus baptized, then fasted 40 days and nights in the wilderness, likely during this period.
- After 40 days, he begins active ministry, apparently on Day of Atonement.
- Day of Atonement 26 CE proposed as start of ministry; 5 days later is Tabernacles, his 30th birthday.

Tiberius' Reign: Luke and Tertullian

- Luke 3:1: Baptism in 15th year of Tiberius.
- Tiberius' regnal reckoning:
 - Co-regent with Augustus from 12 CE.
 - Augustus dies 14 CE; Tiberius mints coins counting 14 CE as year 2.
 - Thus 15th year (by Tiberian reckoning) = 26 CE.
- Tertullian: "Lord revealed since the 12th year of Tiberius" (using ascension-year method).
 - Counting from 14 CE as ascension year gives 26 CE as the 12th regnal year.
- Both Luke and Tertullian, by differing methods, converge on 26 CE as start of ministry.

Temple Rebuilding and First Passover

- Josephus: Herod began rebuilding the Temple in his 18th year, 20 BCE.
- John 2:20: Jews say, "This temple has been under construction 46 years" at first Passover of Jesus' public ministry.
- 20 BCE + 46 years = 27 CE, identifying that Passover.
- Therefore ministry start must be fall 26 CE (before that Passover), consistent with other evidence.

Forty Years of Temple Miracles and 30 CE Death

Multiple ancient Jewish sources (Talmud, other rabbinic writings) record four unusual phenomena happening for 40 years before the Temple's destruction in 70 CE:

1. Lot for the Lord (Day of Atonement goats):
 - Two goats, lots cast; previously roughly equal right/left outcomes.
 - For 40 straight years (from 30 CE to 70 CE), lot for the Lord always in left hand.
 - Probability extremely low; taken as spiritual sign that God no longer accepted the sacrifice as before.
 2. Temple doors:
 - Temple doors inexplicably opened by themselves nightly for 40 years.
 - Rabban Yohanan ben Zakkai saw this as sign of impending destruction.
 3. Western lamp of the menorah:
 - The lamp that was to remain continually burning went out every night for 40 years despite special precautions.
 - Seen as symbol of God's presence and favor leaving the Temple.
 4. Crimson thread:
 - Crimson strip tied to scapegoat and to temple door on Day of Atonement.
 - Traditionally turned white yearly, symbolizing sins forgiven (Isaiah 1:18).
 - From 30–70 CE, it ceased to turn white, indicating sins not being pardoned.
- These phenomena:
 - Begin in 30 CE, end with Temple destruction in 70 CE.
 - Interpreted as responding to Messiah's once-for-all sacrifice, rendering Temple sacrifices spiritually obsolete.
 - Hebrews 9–10:
 - Without shedding of blood there is no forgiveness; Jesus' blood provides final Jubilee "release."
 - Text notes "no longer any offering for sin" once this sacrifice is applied.
 - Therefore, Messiah's death is fixed to 30 CE:
 - 40 years before 70 CE.
 - Matches Eusebius' statement that Jesus suffered in 19th year of Tiberius (reckoned 30 CE).
 - Matches independent historical, calendrical, and prophetic patterns.

Summary of Ministry Timing and Duration

|-----+-----+-----|

Event	Key Evidence	Proposed Timing
Birth	Herod's death (4 BCE), 3-month Egypt pattern, priestly courses, feasts	First day of Tabernacles, 5 BCE
Start of ministry	Luke 3:1, 3:23; Tiberius regnal schemes; Temple 46 years; Teshuvah/Day of Atonement	Day of Atonement, 26 CE
First Passover of ministry	John 2:20 (46 years from 20 BCE)	Spring 27 CE
Death and resurrection	40 years of Temple miracles; rabbinic testimony; Eusebius; Passover dating	Passover, 14 Nisan, 30 CE
Ministry length	From Atonement 26 CE to Passover 30 CE	3.5 years

Jubilee Prophecy and Luke 4

Two Jubilee Requirements

- Leviticus 25 presents two key Jubilee elements:
 1. Land return:
 - Each returns to his property in the Jubilee year (Lev 25:13).
 - Typologically fulfilled at Messiah's second coming when land is divided among tribes and sojourners (Ezek 47:21–23).
 2. Liberty for servants:
 - Servants freed in Jubilee (Lev 25:40).
 - Typologically fulfilled by Messiah freeing from sin and death.

- Prophetic pattern:
 - Moses 80 years old at Exodus/Passover: connected to 80th Jubilee (30 CE, freedom from slavery).
 - Moses 120 years old at death; Joshua (Yeshua) leads into land: connected to 120th Jubilee (2030 CE, entrance into land).

Proclamation vs Fulfillment of Jubilee

- On start of ministry (Day of Atonement 26 CE), Messiah reads Isaiah 61 in synagogue (Luke 4:16–21).
 - “Proclaim good news... Liberty to captives... to proclaim the year of the Lord’s favor.”
 - He declares, “Today this scripture has been fulfilled in your hearing.”
- Interpretation:
 - Fulfilled: Proclamation of coming Jubilee freedom, not the actual freeing event.
 - Actual liberation from sin and death occurs at his death and resurrection in 30 CE, identified as the 80th Jubilee.
- Hebrews 9:22:
 - Greek word aphesis (forgiveness/release) is same as Jubilee term in LXX.
 - Without shed blood there is no “Jubilee”; Messiah’s sacrifice provides Jubilee freedom.

Split Reading of Isaiah 61

- Jesus stops mid-sentence, not reading “and the day of vengeance of our God.”
- Reason:
 - Liberty and Jubilee fulfillment occur in 80th Jubilee (year 4000).
 - Day of vengeance belongs to 120th Jubilee (year 6000).
 - The split implies a 2,000-year prophetic gap between these events.

Luke 4 and Hidden 3.5 + 3.5 Year Patterns

Elijah and Widow of Zarephath (3.5 Years, Third-Day Resurrection Pattern)

- After proclaiming Jubilee in Luke 4, Jesus cites Elijah:
 - Heaven shut “3 years and 6 months,” famine in land, Elijah sent to widow in Zarephath.
- Recalled story (1 Kings 17:17–24):

- Widow's son dies; her sin remembered; Elijah stretches himself on child three times; child revived.
- Pattern:
 - Widow complains about sin remembrance, death of son.
 - Threefold action leading to restoration of life.
- Linked to Messiah:
 - "Thus it is written that Christ should suffer and on the third day rise from the dead" (Luke 24:46).
 - Third-day resurrection not spelled out explicitly in one verse but encoded in patterns like Elijah, Jonah, etc.
- Application:
 - On Day of Atonement 26 CE, Messiah signals:- His ministry will extend 3.5 years ("3 years and 6 months").- He will die for sins (sin remembrance) and rise on third day, fulfilling Jubilee liberty in 30 CE.

Naaman and Sevenfold Restoration (Future 3.5 Years, Entry into Land)

- Jesus also cites Naaman (2 Kings 5:14):
 - Healed of leprosy by dipping seven times in the Jordan; flesh restored like child's.
- Typology:
 - Healing on a seven, at Jordan.
 - Implies a final 3.5-year period ending in "seventh" context and crossing into promised land after resurrection.
- Combined:
 - First 3.5 years: Messiah's ministry and sacrifice, 26–30 CE (Jubilee liberty).
 - Second 3.5 years: Great Tribulation ending in resurrection and crossing Jordan into land (Jubilee land return), ending 2030.

Summary of the Two 3.5-Year Segments

Segment	Duration	Pattern/Type	Fulfillment
First 3.5	Fall 26–Spring	Elijah 3.5-year drought;	Ministry, death, resurrection, Jubilee liberty (80th Jubilee)

years	30 CE	widow's son raised on "third"	
Sec 3.5 years	Spring 2027–Fall 2030 CE (proposed)	Naaman's seven dips; crossing Jordan; Great Tribulation	Final tribulation, first resurrection, entry into land, Jubilee land return (120th Jubilee)

Daniel 9: 70 Weeks – Structure and First Coming

Context: 70 Years of Exile and Extended Punishment

- Daniel 9 written ~539 BCE; Daniel studies Jeremiah's 70-year prophecy and prays.
- Daniel's prayer themes:
 - Covenant, Jerusalem, sin, iniquity, righteousness, sanctuary, transgression.
- Answer: 70 "weeks" (shavuim) = $70 \times 7 = 490$ years decreed for Daniel's people and holy city.

Real Years, Not 360-Day "Prophetic Years"

- Babylonian exile: literal 70 years on real biblical calendar.
- 70 weeks are weeks of years, still using normal biblical years governed by sun, moon, stars.
- Later use of 360-day "prophetic years" to fit alternate chronologies described as inconsistent:
 - Would mismatch the known 70-year exile.
 - Conflicts with known regnal and temple dates.
 - Forces anachronistic reinterpretations of Messiah's age, ministry start, and death.

Six Objectives of the 70 Weeks

- Daniel 9:24 lists six goals:
 1. Finish the transgression.

2. Make an end of sins.
 3. Make reconciliation for iniquity.
 4. Bring in everlasting righteousness.
 5. Seal up vision and prophecy.
 6. Anoint the most holy.
- First three fulfilled at first coming; last three reserved for second coming.

Start Date: First Decree of Artaxerxes (458 BCE)

Four possible decrees considered; only one fits chronologically and thematically:

1. Cyrus (538–537 BCE):
 - Decree to rebuild house of God (Temple).
 - Does not restore Jerusalem's self-rule under Torah.
 - $538 + 483 = 55$ BCE, far from 26 CE.
2. Darius (c. 520 BCE):
 - Confirms Cyrus' decree, focuses on Temple.
 - $520 + 483 = 37$ BCE, still incompatible.
3. Artaxerxes' first decree (Ezra 7, 7th year):
 - Fall 458–457 BCE.
 - Restores Jerusalem as judicial center for Jews under Torah law.
 - Grants authority to enforce law of God with civil penalties.
 - Implicitly authorizes reconstructing city and its administration.
 - $458 + 483 = 26$ CE, matching Messiah's anointing and start of ministry.
4. Artaxerxes' second decree (Nehemiah 2, 444 BCE):
 - Concerns building walls, not legal restoration.
 - $444 + 483 = 40$ CE, too late; requires artificial 360-day-year schemes.

Separation of 7 Weeks and 62 Weeks

- Daniel 9:25 (NKJV style):
 - From command to restore/build Jerusalem until Messiah the Prince: 7 weeks and 62 weeks (total 69 weeks = 483 years).
 - Street and wall rebuilt "even in troublesome times."
- First 7 weeks (49 years):
 - Related to full rebuilding of Jerusalem, including wall.
 - Nehemiah spearheads wall rebuilding amid opposition ("troublesome times").
 - Wall completed in 52 days (Neh 6:15) around 444 BCE.
 - Broader rebuilding and governance likely completed around 409 BCE (49 years from 458 BCE).

- Elephantine papyri show new governor by 407 BCE, implying Nehemiah's work ended ~409 BCE.

Messiah Appears at End of 69 Weeks

- From 458 BCE to 26 CE = 483 years.
- Messiah anointed at baptism (Holy Spirit descending) and identifies this publicly (Luke 4:18).
- Acts 1:21–22: Disciples view ministry as beginning "from the baptism of John."
- Thus Daniel 9:25 accurately predicts:
 - The year Messiah appears and is anointed: 26 CE, at end of 69 weeks.

Messiah Cut Off in the 70th Week

- Daniel 9:26:
 - After the 62 weeks (i.e., after total 69), Messiah shall be cut off.
- Messiah's death:
 - Occurs in spring 30 CE, 3.5 years after fall 26 CE.
 - Therefore in middle of 70th week.
- Relationship to six objectives:
 - His death and resurrection accomplish: 1. Finish transgression. 2. Make an end of sins. 3. Make reconciliation for iniquity.
 - These are all tied to his being "cut off."

Evidence for Fulfilled First Three Objectives

1. Finish the transgression
 - Hebrews 9:15: his death redeems from transgressions under first covenant.
 - Isaiah 53:5: pierced for our transgressions.
 - John 19:30: "It is finished" at his death.
2. Make an end of sins
 - Hebrews 9:26: he appears once for all to put away sin by his sacrifice.
 - Sins not eradicated in behavior yet, but for believers, sin status before God finished.
3. Make reconciliation for iniquity
 - Romans 5:11: we have now received reconciliation through Christ.
 - Hebrews 9–10: His blood as Day of Atonement fulfillment, entering heavenly holy of holies once for all.

Ceasing of Sacrifices in the Middle of the Week

- Daniel 9:27b (literal): "In the midst of the period of seven he causes sacrifice and present to cease."
- Interpreted:
 - Messiah's sacrifice in 30 CE renders Temple sin offerings spiritually ineffective.
 - Hebrews 10:8–10, 17–18: God does away with first order (sacrifices) to establish second (Messiah's obedience); no more offering for sin.
- Rabbinic evidence (Temple miracles) supports this spiritual cessation beginning exactly 30 CE.

Remaining Half-week (3.5 Years)

- 70 weeks = 490 years.
- Messiah uses 3.5 years (26–30 CE) after 69th week to fulfill half the objectives.
- That leaves 3.5 years of the 70th week still future to fulfill remaining three objectives: 4. Bring in everlasting righteousness. 5. Seal up vision and prophecy. 6. Anoint the most holy.
- The 70th week thus split:
 - First half: first coming (already fulfilled).
 - Second half: second coming and final events (future).

Daniel 9:26 – People of the Prince and Destruction of Temple

- Prince identified in verse 25 as "Messiah the Prince."
- People of the prince = Jews (Daniel's people).
- Destruction of city and sanctuary (70 CE) said to come from "people of the prince who is to come."
- Interpretation:
 - Romans are tools; but covenantally, it is Judah's rejection of Messiah (own King) that brings destruction upon themselves.
 - Matthew 23:37–39: their house left desolate; they will not see Messiah until they welcome him.
- Therefore:
 - The "people" responsible are the Jews in covenantal sense, fulfilling Daniel 9:26 and Jesus' own warning.

Gabriel, "God Strengthens," and the Covenant of Daniel 9:27

Meaning of "Confirming" the Covenant

- Hebrew verb gabar (root of name Gabriel) in Daniel 9:27:
 - Means to prevail, strengthen, make strong.
 - Does not mean "make" or "cut" a covenant; it refers to strengthening an existing covenant.
- Literal translation (LSV): "He has strengthened a covenant with many for one period of seven."

Character of the Covenant

- No "cutting" language (karath berith) nor "give/establish" (natan, kum) appears.
- Covenant in context:
 - Connected to Daniel's prayer about God's covenant (Daniel 9:4).
 - Tied to Abrahamic covenant (blessing all nations, inheritance of land).
 - New Covenant in Christ strengthens and expands Abrahamic promises to "many."
- Matthew 26:28:
 - "This is my blood of the New Covenant, which is shed for many for the remission of sins."
- Galatians 3:29:
 - Those in Christ are Abraham's seed and heirs according to promise.

Gabriel's Thematic Role

- Gabriel appears:
 - In Daniel 9 to deliver 70 weeks prophecy.
 - In Daniel 8 on Antiochus Epiphanes (Antichrist foreshadow).
 - In Luke 1 announcing conceptions of John the Baptist and Messiah.
- Name "Gabriel" = "God strengthens":
 - Fits role: announcing the strengthening of covenant for a seven-year period.
 - Implies it is God (via Messiah) who strengthens the covenant in Daniel 9:27, not Antichrist.

Two 3.5-Year Strengthenings

- Covenant with many strengthened over one seven:

- First 3.5 years: Messiah's ministry (26–30 CE), bringing nations into covenant.
- Final 3.5 years: Tribulation before second coming, culminating in land inheritance.
- Daniel's prayer about covenant and land is answered after full seven (3.5+3.5), at second coming.

Daniel 9, Leviticus 26, and Punishment Multiplication

Sevenfold Punishment and 490 Years

- Leviticus 26 mentions sevenfold punishment four times if Israel persists in disobedience.
- Babylonian exile: 70 years outside land.
- Daniel's 70 weeks (490 years = 70×7):
 - Interpreted as Sevenfold extension of punishment in the land (still under foreign rule).
 - Explains ongoing Persian/Greek/Roman domination despite return to land.

Ezekiel 4 and Years of Punishment (Israel and Judah)

- Ezekiel 4 assigns prophetic "days" of punishment for both houses:
 - House of Israel: separate timeline.
 - House of Judah: timeline linked to rejection of Messiah.
- For Judah:
 - 40-year punishment counted from 30 CE (Messiah's rejection) to 70 CE (Temple destruction).
 - Then extended via fourfold sevenfold multiplications tied to Leviticus 26.
- Computation offered:
 - 70-week period (490 years) × 4 sevenfolds = 1,960 years.
 - From 70 CE + 1,960 years = 2030 CE.

Integrating Daniel 9 and Ezekiel 4

- Daniel 9:26's span from Messiah's death (30 CE) to Temple destruction (70 CE) = 40 years:
 - Matches Ezekiel 4's 40-year period for Judah.
- Then punishment extends to 2030 per Leviticus 26 multiplication.
- Both:
 - Ezekiel's and Daniel's punishment clocks converge on 2030 for expiration.

- House of Israel's separate punishment timeline also ends 2030.
- Implication:
 - All punishment periods end by 2030.
 - Final 3.5 years of the 70th week thus must end 2030; they therefore begin spring 2027.

Daniel 12 and the Final 3.5 Years

Time of Trouble and Resurrection

- Daniel 12:1–2:
 - Time of trouble unlike any before (Great Tribulation).
 - Followed by resurrection: many awake, some to everlasting life, some to shame.
- Daniel 12:7:
 - Timeframe: "a time, times, and half a time" = 3.5 years until shattering of power of holy people is finished.

1,290 and 1,335 Days

- Daniel 12:11:
 - From cessation of regular burnt offering and setting up of abomination of desolation: 1,290 days.
- Daniel 12:12:
 - Blessed is one who waits and reaches 1,335 days.
- Interpretation:
 - Sacrifices must resume at some point before spring 2027, to later be stopped by Antichrist's abomination.
 - 1,290 days likely end at Day of Atonement 2030 (judgment).
 - 75 days afterward arrives at Hanukkah 2030.

Abraham's Age and the 1,335 Days

- Abraham received covenant at 75 years old (Gen 12:4).
- Calculation linkage:
 - 1,335 days minus 1,260 days (two witnesses / woman protected, Rev 11:3; 12) = 75.
- Because:
 - Abraham's age at covenant-making is 75.
 - 1,335-day terminus is said to be "blessed," echoing Genesis 12:2–3 "all peoples will be blessed."

- Therefore:
 - 1,335-day endpoint tied to full fulfillment of Abrahamic covenant:- All nations blessed.- All Israel entering land.- Overthrow of enemies (Hanukkah motif).

No Seven-Year Tribulation

- Daniel 7, 9, and 12 consistently speak of 3.5-year periods:
 - Time, times, half a time.
 - 1,260 days (in Revelation).
 - 1,290 days, 1,335 days.
- No explicit 7-year Tribulation is stated.
- Idea of a 7-year tribulation from a broken covenant by Antichrist in Daniel 9:27 is rejected:
 - Based on misreading of gabar.
 - Ignores the covenantal context and Messiah's already-accomplished first half.

Antichrist and the Final Desolation

- Daniel 9:27b:
 - "On the wing of abominations shall come one who makes desolate until the decreed end is poured out on the desolator."
- Daniel 12 and Daniel 7:
 - Identify this as final Antichrist who persecutes saints for 3.5 years.
- 2 Thessalonians 2:8:
 - Lord Jesus kills the lawless one by the breath of his mouth at his coming.
- Thus:
 - Final 3.5 years of 70th week begin at abomination of desolation.
 - End with Messiah's second coming, destruction of Antichrist, and resurrection.

Integration of All Timelines toward 2030

Timeline / Prophecy	Start	Span	End	Outcome

70 weeks (first 69)	Decree 458 BCE	483 years	26 CE	Messiah appears, anointed
First half of 70th week	Fall 26 CE	3.5 years	Passover 30 CE	Death, resurrection; three objectives fulfilled; sacrifices spiritually cease
40-year judgment on Judah	30 CE	40 years	70 CE	Temple destroyed; "house left desolate"
Extended punishment (Leviticus 26)	70 CE	1,960 years (4x490)	2030 CE	Punishment for Judah and Israel ends
Final 3.5 years of 70th week	Spring 2027 (proposed)	3.5 years; 1,260-1,290 days	Fall 2030	Great Tribulation; abomination to Antichrist's end; first resurrection
1,335 days	Abomination reference point	1,335 days	Hanukkah 2030 (proposed)	Full Abrahamic blessing, land inheritance, dedication themes

Remaining 70 Weeks Objectives for Second Coming

- Still to be fulfilled at/after second coming (detailed later in series): 4. Bring in everlasting righteousness (permanent end of sin in resurrected saints). 5. Seal up vision and prophecy (all remaining prophecies completed). 6. Anoint the most holy (Messiah crowned as King, temple/city fully dedicated).

Purpose and Application

- End-times teaching is framed as a call to repentance and obedience:
 - Walk in the whole Word of God.
 - Follow Messiah's example and commandments.
- All have sinned by breaking God's law and deserve death.
- Messiah's death and resurrection offer eternal life by grace through faith.
- Viewers encouraged to:
 - Examine Scripture carefully.
 - Rewatch and test the presentation.
 - Share widely, as "time may be short."

Action Items

- Study Daniel 9, Leviticus 25–26, Ezekiel 4, and related passages with the outlined patterns in mind.
- Assess current eschatological views, especially:
 - 7-year Antichrist covenant model.
 - Use of 360-day "prophetic years."
- Watch for:
 - Any resumption of sacrifices before 2027.
 - Middle East developments related to Temple and Jerusalem.
- Pursue personal repentance and alignment with biblical commandments, anticipating Messiah's return.

Interpretive Conclusions

- Messiah was born first day of Tabernacles, 5 BCE, and conceived around Hanukkah.
- Messiah's ministry began Day of Atonement 26 CE; he was "about 30" (5 days shy of birthday).
- Ministry lasted 3.5 years, ending Passover 30 CE with death and resurrection.
- Daniel's 69 weeks end at 26 CE; first half of 70th week covers 26–30 CE.
- Messiah's death is the midpoint of the 70th week and spiritually ends

sacrifices.

- 70th week is split; only 3.5 years remain, to be fulfilled at the end.
- Daniel 9:27's "he" is Messiah, not Antichrist; covenant is strengthened, not newly made.
- Leviticus 26's sevenfold multiplications extend punishment to 2030 for Judah and Israel.
- Final 3.5 years of Daniel's 70th week will run from spring 2027 to fall 2030, ending with Messiah's return on Day of Trumpets 2030.
- 1,335 days end at a blessed point associated with full Abrahamic covenant fulfillment, likely around Hanukkah 2030.:

Understanding Priestly Courses – Background

The priestly courses are directly relevant to the timing of John the Baptist's conception and birth, which in turn help establish the timing for Jesus' conception and birth. Here's an explanation of the priestly courses and how they factor into the chronology

What are the Priestly Courses?

- In ancient Israel, the 24 divisions or "courses" of priests (called **mishmarot** in Hebrew) were established by King David (1 Chronicles 24).
- Each course took turns serving in the Temple in Jerusalem on a rotating basis.
- Each course served for one week (7 days) **twice a year** throughout the year, plus during important festivals.
- The cycle repeated every year, so a particular course served at fixed times annually.

The 24 Courses (selected examples):

Course Number	Priest Name
1	Jehoiarib
2	Jedaiah
3	Harim
4	Seorim

5	Malchijah
6	Mijamin
7	Hakkoz
8	Abijah
...	...
24	Maaziah

How Priestly Courses Relate to Timing of John the Baptist's Birth

Course of Abijah – Zechariah's service

- Zechariah (John's father) was serving as a priest **when the Angel Gabriel appeared** to announce John's conception (Luke 1:5, 8–10).
- He belonged to the **8th course, Abijah**.
- Historical and Jewish sources (like the Talmud and Josephus) allow us to estimate when each course served by correlating the courses with the Hebrew calendar.

Timing of Abijah course service

- The Jewish civil year starts in spring (Nisan 1).
- Each course serves for one week, twice a year, in one continuous cycle of 24 weeks.
- The courses repeat every 24 weeks, so the 8th course roughly corresponds to the **third month, Sivan**.

Implication for John the Baptist's conception

- Zechariah served in the Temple during the **8th course, Abijah, in the third month (~May-June)**.
- His service and the angelic announcement occurred **during his week of duty**.

- Right after his service, Elizabeth (John’s mother) conceived John the Baptist.
- Counting the standard 9 months for pregnancy, John’s birth would fall near the next Passover season or the Feast of Unleavened Bread (~Nisan 15, 1st month).

How This Interrelates with Jesus’ Birth

- After the angel’s announcement to Mary of Jesus’ conception (Luke 1:26–38), Mary stayed with Elizabeth “about 3 months” (Luke 1:36), which aligns with the end of Zechariah’s service.
- John’s six-month older birth compared to Jesus matches the **six-month interval between the Feast of Unleavened Bread and the Feast of Tabernacles**, confirming a prophetic pattern.
- This timing suggests Jesus’ conception took place in the **9th month, Kislev**, during **Hanukkah**, a festival celebrating the rededication of the Temple—the ultimate temple being Jesus Himself (John 2:19).
- Consequently, Jesus was born around the Feast of Tabernacles in the 7th month.

Summary Table of Priestly Course Timing & John’s Birth

Event	Timing
Zechariah serves the 8th course (Abijah)	3rd month (Sivan), late spring
Announcement to Zechariah (John’s conception)	During his service week
John the Baptist conceived	Around Sivan (3rd month)
John born	~9 months later, around Nisan 15 (Feast of Unleavened Bread)

Importance of Priestly Courses in Chronology

- The priestly course system provides a **fixed chronological framework** within the Jewish calendar.
- It anchors the angel Gabriel's announcement to Zechariah historically and liturgically, giving a **reliable biblical timing** for John's conception.
- This provides a **prophetic and historical foundation** for Jesus' related conception and birth.

Timing of Jesus and John the Baptist's Birth and Conception

A more detailed overview of the timing of the births and conceptions of Jesus (Messiah Yeshua) and John the Baptist, focusing on how they align with Jewish feast days and biblical/prophetic patterns:

Key Feast Days Relevant for Timing:

- **Feast of Unleavened Bread** (1st month, around Passover, 15th day)
- **Hanukkah (Festival of Lights)** (9th month, 25th day, lasting 8 days)
- **Feast of Tabernacles (Sukkot)** (7th month, 15th day)
- **Day of Atonement (Yom Kippur)** (7th month, 10th day)

Chronological Foundations:

- **John the Baptist's Conception and Birth:**
 - Zechariah, John's father, was a priest serving in the **8th course of Abijah** (Luke 1:5, 8-10).
 - This priestly course corresponds roughly to the **third biblical month** (Sivan).
 - Zechariah's ministry began in the temple securely placing the time of John's conception around the 3rd month.
 - Adding a normal pregnancy (~40 weeks or ~9 months), results in John the Baptist's birth near the **Feast of Unleavened Bread** (1st month, 15th day).
- **Jesus' Conception and Birth:**
 - Gabriel announced Jesus' conception to Mary (Luke 1:26-38), carefully timed so that Mary stayed with Elizabeth about three months (Luke 1:39-56).
 - This places Jesus' conception around the **9th biblical month**—the time of **Hanukkah** (Festival of Lights).
 - Counting ~9 months from Hanukkah conception points to Jesus' birth at the **Feast of Tabernacles** (1st day, 15th day of the 7th month).

Feast Day Alignment and Symbolism:

Event	Date / Feast	Prophetic or Symbolic Significance
John the Baptist conceived	3rd month (Sivan)	Fits priestly courses and Zechariah's temple service
John the Baptist born	~1st month, 15th day (Feast of Unleavened Bread)	Feast celebrating deliverance and purity
Jesus (Messiah) conceived	9th month, 25th day (Hanukkah)	Festival of Lights and dedication; Jesus is the "Light of the World"
Jesus born	7th month, 15th day (Feast of Tabernacles)	Festival of Tabernacles – Messiah "tabernacling" with us; birth during harvest season with many people in Jerusalem

Additional Context:

- **John and Jesus' Births Exactly Six Months Apart:**
 - The 6-month interval between the births matches the exact span between the Feast of Unleavened Bread (Nisan 15) and Feast of Tabernacles (Tishrei 15).
 - These are the only two major biblical feasts exactly six months apart,

reinforcing the prophetic alignment.

- **Why Hanukkah for Conception of Jesus?**

- Hanukkah is a celebration of the temple’s rededication and victory over enemies.
- Jesus called Himself the “Light of the World” (John 8:12) during the Hanukkah season.
- Conceiving the Messiah during Hanukkah perfectly aligns with his role as the light and redeemer.

- **Why Feast of Tabernacles for Birth?**

- Sukkot celebrates God’s provision and protection (booths/huts made during harvest).
- This Feast points to God “tabernacling” (dwelling) with His people, perfectly symbolizing the Incarnation.
- The timing may also explain why Joseph and Mary found no room at the inn — Jerusalem was crowded with pilgrims for Sukkot, and Bethlehem being only 5 miles away would overflow with visitors.
- The manger or stable (Hebrew “sukkah” or “suka”) where Jesus was placed reflects the feast’s booths.

- **Circumcision on the Eighth Day During Sukkot:**

- According to Jewish law, male infants are circumcised on the 8th day.
- This would be the “eighth day” of the Feast of Tabernacles, adding another layer of symbolic fulfillment to Jesus’ birth timing.

Summary Timeline:

Event	Approximate Date (Jewish Calendar)	Gregorian Approx.	Note
Zechariah’s Temple Service (Abijah)	3rd month (Sivan)	Spring	Beginning of John’s conception
Conception of John the Baptist	3rd month (Sivan)	Spring	
Birth of John the Baptist	1st month, 15th day	Early	John’s birth near

	(Feast of Unleavened Bread)	spring	Passover Feast
Gabriel's announcement to Mary (Conception of Jesus)	9th month, 25th day (Hanukkah)	Winter	Jesus conceived around Hanukkah
Jesus' birth	7th month, 15th day (Feast of Tabernacles)	Fall	Matches Feast of Tabernacles, symbolic timing
Circumcision of Jesus	7th month, 22nd day (8th day of Sukkot)	Fall	According to Jewish law and prophetic symbolism

Why This Matters:

- Shows deliberate alignment of Messiah's and John's birth and conception with Tenakh feasts, reinforcing divine orchestration.
- Accords with Jewish priestly courses, historical data, and biblical symbolism.
- Enhances understanding of Jesus' life and mission against the backdrop of Jewish history and prophecy.
- Underscores Jesus' claim of being the "light" and the ultimate fulfillment of God's promises.

If you'd like, I can also provide scriptural references or further explore the connections to priestly courses and historical events! Would you like that?