

Are you aware that G-d's timeline happens to be in the Tanakh (Hebrew Bible) and that ignorance of the Jewish Calendar as it impinges on the Jewish Bible is as dangerous as Anti-Semitism. Here is a quote from THE COMPLETE BOOK FOR ARTISTS FOR ISRAEL, available at <http://www.afii.org/books.htm>

CHECK OUT THE HEBREW FIRST FOR DANIEL 9:26

ואחרי השבעים ששים ושנים יכרת משיח

“And after threescore and two heptads, yikaret (will be cut off, violently killed) Moshiah”

Just as here in Daniel 9:26 the prophet Daniel is alluding to Isaiah 53:8, so also in Daniel 12:2 the prophet alludes to Isaiah 66:24 in speaking of Gehinnom. But look at Daniel 9:25 and get out your Jewish calendar. If the decree mentioned in Dan. 9:25 took place in 457 B.C.E. (Ezra 7:12-26) then the first 7 heptads (49 years) run from 457 to 408, within which time the rebuilding of the Jerusalem walls, streets etc was completed. Then 62 heptads (7 X 62=434 years) later brings us to C.E. 26 because

434-408 = 26 (actually C.E. 27 because we gained one year passing from 1 B.C.E. to C.E. 1, since there is no year zero in between). This would take us to the time of the coming of the Moshiach, and it would be after this time of 62 heptads, but while the second Beis Hamikdash was still standing (a narrow corridor of time from C.E. 27 to C.E. 70) in which the Moshiach must come and be killed in order to fulfill this prophecy of Daniel 9:25-27. Moshiach Yehoshua did it, and Zechariah predicted that the Moshiach's personal name would indeed be Moshiach Yehoshua (Zch. 6:12; Ezra 3:8 gives the Aramaic form Yeshua), just as Isaiah predicted the Moshiach (called "David" or "the son of David" in various Scriptures, see also Talmudic references Ber 4a, Sanhedrin 98b, R.Hash 25a, Y.Ber.II 5a top, Yeb 62a and this term like "Tzemach" is a secret watchword in Post-Exilic times) would die and rise from the grave (II Kings 19:34; Isaiah 4:2: 11:1-4; 53:2,8-12). For more regarding Daniel, the reader is referred to Gleason Archer's commentary on Daniel in Frank E. Gaebelin's The Expositor's Bible Commentary: Volume 7, Zondervan Publishers, 1985 and Joshua McDowell's Evidence that Demands a Verdict.