

The following text is out of the book: "Rightly Dividing The Word" by Clarence Larkin, 1920. Chapter 24, The Threefold Work of Christ, pages 257 – 260. The following is the Kindle Edition.

----- the text begins here-----

As further and conclusive evidence that Jesus was the Messiah, the Old Testament not only mentions the fact and the place of His birth, but gives the TIME.

In Dan 9: 24-25, we read that it was to be 69 Weeks from the going forth of the Commandment to restore and to build Jerusalem unto the "MESSIAH THE PRINCE." Now here is a definite period of time mentioned—" 69 Weeks," and these weeks were to date from a certain edict— the commandment to Restore and Rebuild Jerusalem. See the Chart of Daniel's "Seventy Weeks," page 70. (\*\*See the chart here on our web site below this article.\*\*)

The date of the "commandment" is given in Neh 2: 1 as the month "Nisan" in the twentieth year of Artaxerxes the king, which was the 14th day of March, B. C. 445. The day when Jesus rode in Triumphal Entry into Jerusalem as "Messiah the Prince," was Palm Sunday, April 2, A. D. 30. Luk 19: 37-40. But the time between March 14, B. C. 445, and April 2, A. D. 30, is more than 69 literal "weeks." It is  $445 + 30 = 475$  years. What explanation can we give for this?

It is clear to every careful student of the Word of God that there is a "Time Element" in the Scriptures. We come across such divisions of time as "hours;" "days;" "weeks;" "months;" "years;" "times;" "time and the dividing of time." To be intelligible and avoid confusion they must all be interpreted on the same scale. What is that scale ? It is given in Num 14: 34. "After the number of the days in which ye searched the land, even forty days— Each Day FOR A YEAR, shall ye bear your iniquities, even forty years." See also Eze 4: 6. The "Lord's Scale" then is—" A Day Stands for a year."

Let us apply this scale to the "Seventy Weeks." We found that the time between the "commandment" to restore and build Jerusalem, and "Messiah the Prince," was to be 69 weeks, or  $69 \times 7 = 483$  days, or if a "day" stands for a year, 483 years. But we found that from B. C. 445 to A. D. 30 was 475 years, a difference of 8 years. How can we account for the difference? We must not forget that there are years of different lengths. The Lunar year has 354 days. The Calendar year has 360 days. The Solar year has 365 days. The Julian, or Astronomical year, has  $365 \frac{1}{4}$  days, and it is necessary to add one day every 4 years to the calendar. Now which of these years shall we use in our calculation? We find the "Key" in the Word of God. In Gen 7: 11-24; Gen 8: 3,4, in the account of the Flood, we find that the 5 months from the 17th day of the 2d month, until the 17th day of the 7th month, are reckoned as 150 days, or 30 days to a month, or 360 days to a year. So we see that we are to use in "Prophetical Chronology" a "Calendar" year of 360 days.

According to ordinary chronology, the 475 years from B. C. 445 to A. D. 30 are "Solar" years of 365 days each. Now counting the years from B. C. 445 to A. D. 30, inclusively, we have 476 solar years. Multiplying these 476 years by 365 (the number of days in a Solar year), we have 173,740 days, to which add 119 days for leap years, and we have 173,859 days. Add to these 20 days inclusive from March 14 to April 2, and we have 173,879 days. Divide 173,879 by 360 (the number of days in a "Prophetical Year"), and we have 483 years all to one day, the exact number of days (483) in 69 weeks, each day standing for a year. Could there be anything more conclusive to prove that Daniel's 69 weeks ran out on April 2, A. D. 30, the day that Jesus rode in triumph into the City of Jerusalem.

We see from this that if the "Students of Prophecy" of Christ's day had been on the alert, and had understood Daniel's prophecy of the "Seventy Weeks," they would have been looking for Him, and would have known to a certainty whether He was the Messiah or not.

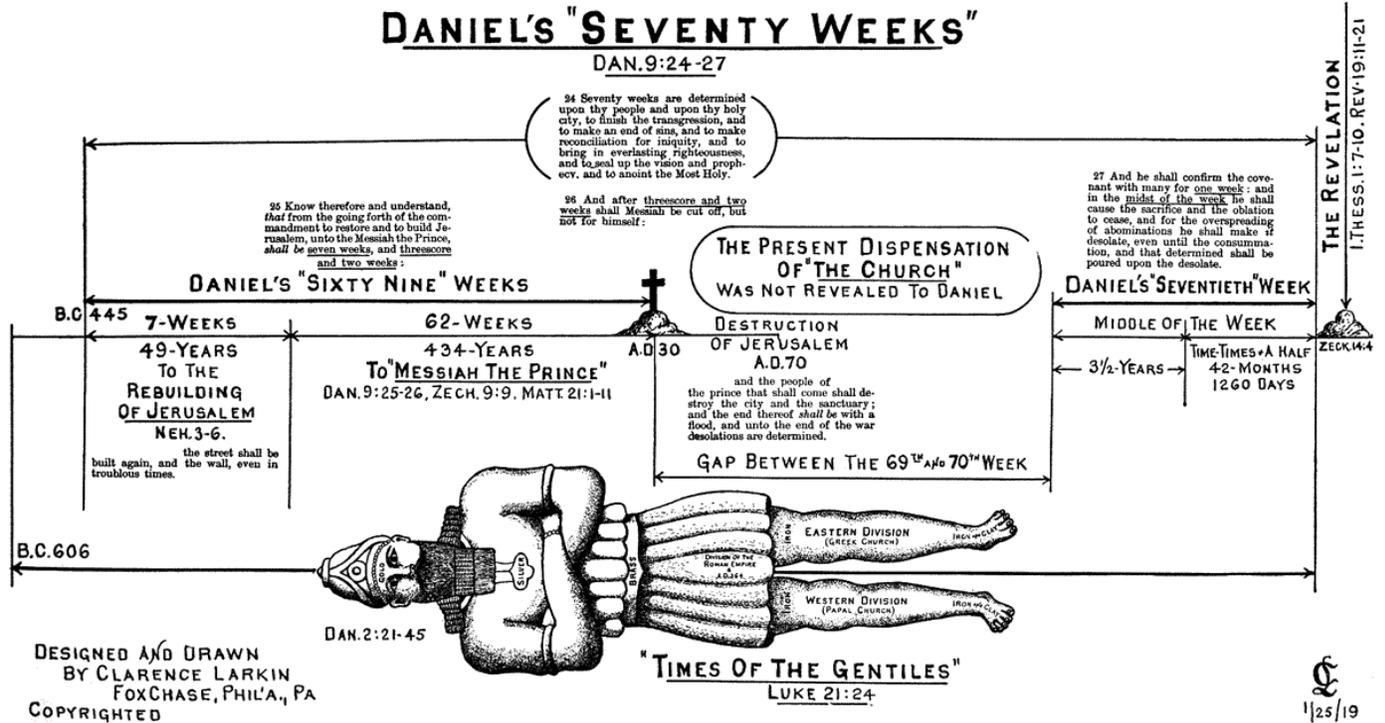
But the very passage from Daniel which gives us the "time" of the coming of "Messiah the Prince," also tells us that almost immediately "He Shall Be Cut Off But Not for Himself." Dan 9: 26. How then could be fulfilled the

prophecy that declared that He was to be given the "Throne of David," and that He should reign over the "House of Jacob forever, and of His Kingdom there shall be NO END?" There is but one answer. His coming was to be in Two Stages. He was to come first as a "Suffering Saviour," and then as a "King." Here is where the Jews of Jesus' day misread the Scriptures. They did not distinguish between the Sufferings of the Messiah and His Glory. 1Pe 1: 11. They could not understand how the Messiah was to be a mighty King and also be "cut off" for the sins and iniquities of His people. There was but one possible answer and that was by Resurrection. They accepted Psa. 16 as Messianic, and yet did not see that it prophesied the "Resurrection of Jesus" in the words— "Thou wilt not leave my soul in hell (Hades) ; neither wilt thou suffer thine 'Holy One' to see corruption." Psa 16: 10.

This passage Peter in his sermon on the Day of Pentecost quoted, saying that David, being a prophet, here speaks of the Resurrection of Christ, and added—" This JESUS hath God raised up, whereof we all are witnesses." Act 2: 25-32. There can be no question but that "Jesus of Nazareth" was the promised "Son of David," who is to reign upon the "Throne of David." But being rejected and crucified, and risen from the dead, He now sits on His Father's Throne until the time comes for Him to take the Kingdom. The "Throne of David" was on the earth, and can never be anywhere else. To say that Christ now reigns on the "Throne of David," and that His Kingdom is "spiritual," is to subvert the meaning of the Old Testament prophecies. The "Throne of David" is now vacant, and has been for 2500 years, but when the "Times of the Gentiles" have run their course, and the time has come to set up again the "Tabernacle (House) of David" which has fallen down (Act 15: 13-18), the "Throne of David" will be re-established and given to Christ.

(Larkin, Clarence. Clarence Larkin Collection - 6 Complete Larkin Books [illustrated] (Kindle Locations 9767-9768 through Kindle Locations 9803-9808). Kindle Edition.)

Here is the chart referred to from page 70.



-----the end of the material from Clarence Larkn-----

Okay, so here is the math first on the Biblical calendar of 30 days a month, 360 a year. Then, with the modern solar calendar of 365 1/4 days in one year.

### BIBLICAL CALENDAR

7 weeks – (49 years to rebuild the walls of Jerusalem)  
 +62 weeks – (434 years later Messiah would be “cut off” crucified)  
 69 x 7 years = 483 Years – from March 14, 445 BC – April 2, 30 AD  
 (3/14—4/2 add 20 days inclusive)  
Biblical 483 years x 12 months = 5,796 months x 30 days each = 173,880 days.  
 Still future: +1 – (final 7 years under Antichrist during Tribulation Period)

### MODERN SOLAR CALENDAR

445 B.C 20<sup>th</sup> yr. of King Artaxerxes  
 + 30 years Jesus’s life equals 475 years

Use inclusive method + add one year (both ends counted)

Solar 476 years x 365 solar calendar days per year + 119 days for leap years = 173,859 days. + 20 days (March 14 to April 2) = 173, 879 days.

Divide that by 360 days (biblical calendar year) = 482.99722 years. That is very close!

Still future: +1 – (final 7 years under Antichrist during Tribulation Period)

Conclusion:

Jesus was born and on the Earth at exactly the time to fulfill this prophecy no matter if you figure it on the “biblical” or the “solar” calendars.

-----Note from Br. Benedict follows-----

We acknowledge upfront this is not an exact to the minute formula of the revealing of Jesus either at his baptism as supposed by some Roman Catholic theologians, or his Triumphal Entry on Palm Sunday by some Protestant Theologians. All Theologians were in agreement that the prophecy would reveal the time of the crucifixion and proclaim the coming Messiah would establish an eternal Kingdom of Righteousness and Peace. There are many and varied formulae that have been published over the years. Each formula or system attempts to break down the years to come as close as one can considering the modulations of the Hebrew biblical calendar (12 months of 30 days each), the Julian Calendar, the 6<sup>th</sup> Century calendar of Dionysius Exiguus who started the system of reckoning time from the Birth of Christ, and finally The Gregorian reform of the Julian calendar in 1582 – being solar calendars with leap years. “Thus it is now agreed that the birth of Christ should be placed c. 6-4 B.C.” (See Scofield III Notes at Matthew 2:1). So, even our current “B.C / A.D” system is not accurate.

Therefore, any attempt to come to the precise day and hour will be flawed due to human error. However, the extremely close arrival of the formulae

to the actual lived life of Jesus of Nazareth is very noteworthy by anyone's investigation into his authenticity. (Br. Benedict)