

THE MESSIAH PROPHECY

in the Tanakh



*Both Judaism and Christianity
Interpret the Messiah Prophecy Incorrectly.
This Is What the Prophecy Really Says*

Dan Bruce

Author of PROOF OF GOD: HARD EVIDENCE FOR 21ST CENTURY SKEPTICS

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**THE PROPHECY SOCIETY
ATLANTA**

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7 THE MESSIAH WAS PROMISED

The Messiah Prophecy in the ninth chapter of the Book of Daniel provides Jews and Christians with the most accurate information about how to identify the Messiah that can be found anywhere in the *Tanakh*.¹ This book will explain how to correctly interpret that prophecy.

Messiah is an English word that comes from the Hebrew word מָשִׁיחַ (Strong's OT: 4899 *mashiyach*). It also appears in many English Bibles as the phrase “anointed one.” The term is used almost exclusively to denote a king or priest who was anointed with the holy oil of office, or to describe a prophet who was anointed with the holy spirit of God. The concept of a savior Messiah goes back to Abraham, to whom God promised a descendant who would be a blessing to all nations.²

Today, the hope for a coming Messiah—an Anointed One who will usher in an age of peace—is shared by Jews and Christians alike, with one important difference: Judaism believes that the Messiah is yet to come to reign over a future kingdom of Israel. Christianity believes that Jesus came to Israel during his first advent as a Redeemer Messiah whose sacrifice atoned for the sins of Israel and all mankind, and that he will one day return as the King Messiah to reign over Israel and the world.

Questions about the appearance and identity of the Messiah are nothing new among Jews and Christians. As far back as New Testament times, the Pharisees sent emissaries to John the Baptist, asking if he was the Messiah. John told them that he was not, instead pointing to Jesus as the Redeemer of Israel, but later revealed his own confusion about

1. *Tanakh* (also Tanach) is the English name for the Jewish Bible, a name resulting from the acronym TNK formed by the initial letters of its three main sections, the Torah (Five Books of Moses), *Neviim* (Prophets), and *Ketuvim* (Writings). The Old Testament in Protestant Bibles is essentially the same as the Jewish *Tanakh*, since both are translations derived from the same ancient Hebrew Masoretic manuscripts.

2. Genesis 12:3, 17:19

the messiahship of Jesus when he sent two of his disciples to ask him, “Art thou he that should come? or look we for another?”¹

Since the time of Jesus’ first advent, the belief that he fulfilled the messianic requirements set forth by the prophets of Israel in the *Tanakh* has been an article of faith for followers of Jesus. For Jewish leaders back then, though, the idea was anathema. That basic disagreement about the identity of the Messiah has been responsible for the tension between Jews and Christians that has continued through the centuries. In the beginning, it was the Jewish leadership that was hunting down and stoning the followers of Jesus as heretics, since all of the early Christians were Jews.² Later, as Christianity spread out from Jerusalem to the Roman Empire, becoming predominantly non-Jewish as it grew into a world religion, the situation reversed, resulting in more than sixteen-hundred years of persecution of Jews, all too often done in the name of Christianity.

The long history of Jewish persecution by both Christian and non-Christian Gentiles³ has made it virtually impossible for modern Jews to consider with an open mind that Jesus might have been the Anointed One expected but unrecognized by Jewish leaders in ancient times. Nowadays, the proposition that Jesus was (and is) the Messiah of Israel is probably a concept more emphatically rejected by Jews and Judaism than at any time since the first century.

The reason that Jewish leaders did not recognize Jesus as Messiah is given in the *Tanakh*. It was a consequence of their spiritual blindness, that is, the inability to understand what the *Tanakh* said about how to identify the Messiah when he arrived. The source of that spiritual blindness is no mystery, either. The prophet Isaiah had revealed God’s judgement of spiritual blindness on the leaders of Israel that prevented them from understanding the Messiah Prophecy, which would later be revealed in the prophet Daniel’s visions. Isaiah said: “*For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the*

1. Luke 7:19-23; see comment #1 on page 59.

2. See comment #2 on page 59.

3. See comment #3 on page 59.

prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of A BOOK THAT IS SEALED, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed” (Isaiah 29:10-11). The sealed book prophesied by Isaiah was the subsequent Book of Daniel, as revealed in Daniel 12:4, when God through his angel commanded: “But thou, O Daniel, shut up the words, and SEAL THE BOOK, even to the time of the end: many shall run to and fro, and knowledge shall be increased.”

Fortunately for us today, knowledge has been increased as was promised. Events that occurred in modern Israel in 1967 were the instrument God used to break the seal on the Book of Daniel and end Judaism’s two-millennia-long sleep, *i.e.*, “closed eyes” about how to identify the Messiah. It is now possible to see that Jesus is the only person in Jewish history who fits what the *Tanakh* says about the time of Messiah’s coming and his identity. Both can now be clearly understood from Daniel, chapter 9, verses 24-27 ... the Messiah Prophecy.

The Messiah Prophecy

The Messiah Prophecy in Daniel, chapter 9, was revealed to the prophet while he was in captivity in Babylon, *circa* 539 B.C. Daniel knew that before the Jews could return to the land, confession of their sin of idolatry against God was necessary. Moses had said so just before the Children of Israel crossed the Jordan River to enter the land. He had predicted that the people would forsake God and go whoring after foreign gods, causing God to curse them by expelling them from the land. At the same time, Moses reiterated God’s promise that, if Israel confessed its idolatry and asked for forgiveness, God would restore them to the land and confirm their chosen-ness by fulfilling through them the promise made to Abraham that through his seed all nations on earth would be blessed.¹

1. See Deuteronomy, chapter 30 (the “Blessing and Curse” set forth by Moses); also see Genesis 12:3 and Genesis 17 regarding the “seed” promise God made to Abraham.

“Many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray.” – JESUS IN 30 A.D. (MARK 13:6)

Theudas (c. 46 A.D.)
Simon bar Kokhba (132-135 A.D.)
Moses of Crete (c. 440-470 A.D.)
The Khuzistan Messiah (c. 650-700 A.D.)
Yudghan, called “Al-Ra’i” (c. 700-720 A.D.)
Serenus *aka* Sherini, Sheria, Zonoria, Saūra, Severus (c. 720-723 A.D.)
Abu Isa (c. 744-750 A.D.)
Moses al-Dar’i (c. 1127 A.D.)
The Yemenite Messiah (1214? A.D.)
Abraham ben Samuel Abulafia (c. 1290 A.D.)
Nissim ben Abraham (c. 1295 A.D.)
Moses Botarel of Cisneros (c. 1413 A.D.)
David Reubeni (c. 1520 A.D.)
Asher Lämmlein *aka* Asher Kay (1502 A.D.)
Isaac Luria (1534–1572 A.D.)
Hayyim Vital (c. 1620 A.D.)
Shabbatai Tzvi (1665-1666 A.D.)
Barukhia Russo (1695-1740 A.D.)
Jacob Querido (*d.* 1690 A.D.)
Miguel Cardoso (1630–1706 A.D.)
Löbele Prossnitz *aka* Joseph ben Jacob (c. 1700-1750 A.D.)
Jacob Joseph Frank (1726-1791 A.D.)
Eve Frank (1754–1816/1817 A.D.)
Shukr Kuhayl I (c. 1800s A.D.)
Judah ben Shalom *aka* Shukr Kuhayl II (c. 1800s A.D.)
Moses Guibbory (1899–1985 A.D.)
Menachem Mendel Schneerson (1902-1994 A.D.)

*Only Messiahs recognized by one or more Jewish rabbis after the time of Jesus are included above.
The many non-Jewish claimants are not shown because the Jewish Messiah must be Jewish.*

Daniel's prayer of confession for unfaithfulness and idolatry by the people of Israel is recorded in chapter 9, verses 4-23 (see pages 69-72). His prayer heeded Moses' prophecy about the blessing and curse, and provides the context for the Messiah Prophecy in verses 24-27. Those four verses are also known as the prophecy of the "seventy weeks."

Jewish sages and Christian theologians have long disagreed about the meaning of those verses, with much of the disagreement between Judaism and Christianity coming from the theological biases and traditions inherent in each faith. Neither has been able to approach the prophecy of the seventy weeks without bringing preconceived assumptions. In the case of Jewish expositors, the assumption is that the seventy weeks are a 490-year period between the destructions of Solomon's Temple and Herod's Temple. For Christian expositors, the assumption is that the seventy weeks describe an interrupted 490-year period whose eventual end is delayed until sometime around the second coming of Jesus. Both assumptions are incorrect.

The text of the four verses that contain the Messiah Prophecy is provided below as they are found in two of the most widely used and respected English translations (the JEWISH PUBLICATION SOCIETY 1917 and KING JAMES 1987 editions) of the Hebrew Masoretic text:

JEWISH VERSION: **24** Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place. **25** Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. **26** And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. **27** And he shall make a firm covenant with many for one week; and for half

The Messiah Was Promised

of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.

PROTESTANT VERSION: **24** 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. **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 troublous times. **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. **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 the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

Jewish and Christian expositors agree that the phrase “*to bring in everlasting righteousness*,” as specified in verse 24, identifies the prophecy as referring to the introduction of the days of Messiah into history. However, both faiths have misinterpreted what the rest of the text means and, over the centuries, that has led to confusion about what the prophecy in Daniel 9 says about the advent, identity, and mission of the Messiah. In the pages that follow, the correct interpretation of the prophecy will be explained and the evidence to back up the claim that Jesus was (and is) the only Jewish person in history who could qualify to be the Messiah, as specified in the *Tanakh*, will be established beyond reasonable doubt.

7 THE EXACT TIME WAS FORETOLD

Judaism interprets the seventy weeks of the prophecy in Daniel, chapter 9, verses 24-25, to mean a period of 490 years. The term “week” is interpreted to mean a sabbath of years, or seven years (hence $70 \times 7 = 490$ years), and then the 490 years are explained as the time between the destruction of Solomon’s Temple by Nebuchadnezzar and his Babylonian army that began the Exile and the destruction of Herod’s Temple by Titus and his Roman army that began the Diaspora.

That Temple-destruction-to-Temple-destruction interpretation of the seventy weeks is the one that was favored by the authors of the *Seder Olam* and the *Talmud*, and by Rashi, but modern scholarship has shown it to be chronologically distorted. Historians agree that the Babylonians destroyed Solomon’s Temple in 586 or 587 B.C., which year is not really important for our purposes here. The same historians agree that the Romans destroyed Herod’s Temple in 69 or 70 A.D., again the exact year not being important. The important point is that the time span between 586/587 B.C. and 69/70 A.D. is a minimum of 655 years in duration, not the 490 years that Rashi and other traditional Jewish sources have taught since medieval times. Thus, the *Seder Olam*, *Talmud*, and Rashi chronologies have been shown to be at odds with documented history, which means that modern rabbinical interpretations of the prophecy of the seventy weeks, all of which are based on discredited medieval chronology, can be disregarded.¹

As for the interpretations of the prophecy of the seventy weeks favored by Christian expositors over the centuries, they incorporate the same chronological error (70 weeks = 490 years) made by Jewish expositors, and they also end up having to manipulate, truncate, or

1. See comment #4 on page 59.

ignore history, or in some cases postulate unverifiable future events, to make their exegesis fit the biblical text. Since there are so many Christian interpretations of the seventy weeks based on the “70 weeks equals 490 years” error, only two of the most popular interpretations will be referenced in the explanation of the five keys that lead to a correct understanding of verse 25. As will be shown, the five keys produce an interpretation of the prophecy that matches history exactly.

Five Keys to Correct Interpretation

FIRST KEY: The first key to interpretation of the prophecy of the seventy weeks is to focus on the action events specified in verse 25, which reads as follows in the King James Version:

KING JAMES VERSION: **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 troublous times.

The King James translation is improved somewhat by the way the JPS 1917 version translates verse 25 from the Masoretic text. It removes a Christological bias not justified by the chronology, changing the word “Messiah” in the King James to “one anointed,” as follows:

JPS 1917 VERSION: **25** Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times.

Note that verse 25 has three action events: (1) the going forth of a commandment to restore and build Jerusalem, (2) the restoring of an anointed one-prince to Jerusalem, something that will happen in two stages as a later explanation in this book will show, and (3) the rebuilding of Jerusalem’s street and wall. Associated with the three

action events are two specified time periods, one of seven weeks in duration followed by another of sixty-two weeks. The seven-week time period will be seen to be framed by the commandment to restore and build Jerusalem to the anointed one-prince on one end and the restoration of that anointed one-prince to Jerusalem on the other. The prophecy also implies that the start of the seventy weeks is related to the street and wall having been rebuilt before the count can begin.

SECOND KEY: The second key to interpretation of the prophecy of the seventy weeks is to understand which commandment to restore and rebuild Jerusalem is being referred to in verse 25. Most Jewish and Christian expositors focus on the decrees issued by various Persian rulers who lived near the time of Daniel, starting with the decree by Cyrus the Great issued c. 539/538 B.C. That decree permitted the Jews to return to Jerusalem and rebuild the Temple, but there is no exact record of the date when it was issued. Darius I the Great issued a decree c. 520 B.C. extending the authority of the earlier decree of Cyrus. About a century after the decree issued by Cyrus, Artaxerxes I Longimanus issued two decrees concerning Jews, the first to Ezra c. 458/457 B.C. and the second to Nehemiah thirteen years later c. 445/444 B.C. The first decree gave Ezra permission to collect money for supporting the Temple, then instructed him to go to Jerusalem, there making sacrifices and setting up a system for teaching the Law of Moses to the people. The second decree was given to Nehemiah in the form of letters, authorizing him to rebuild the walls of Jerusalem with the cooperation of the governors of the lands surrounding Judea.

Expositors who pick the year of one of the above Persian decrees as the starting year of the prophecy of the seventy weeks usually develop their interpretive scheme by assuming that a “week” means a “week of years” (*i.e.*, seven years) and thus that seventy weeks means 490 years. They then count forward in time (strangely, many only use 69 weeks = 483 years, not the full 490 years) to end their interpretation sometime around an assumed date for a significant event in the life of

Jesus. One very popular exposition in conservative Christian circles is based on the c. 445/444 B.C. decree by Artaxerxes I Longimanus. It was set forth by Sir Robert Anderson in *The Coming Prince*, published in England in 1895. The late Dr. John Walvoord, president of Dallas Theological Seminary, had this to say about Anderson's interpretive scheme in his own widely-used commentary on Daniel:

"Sir Robert Anderson has made a detailed study of the possible chronology for this period beginning with the well-established date of 445 B.C. when Nehemiah's decree was issued and culminating in A.D. 32 on the very day of Christ's triumphal entry into Jerusalem shortly before his crucifixion. Sir Robert Anderson specifies that the seventy sevens began on the first of Nisan, March 14, 445 B.C. and ended on April 6, A.D. 32, the tenth of Nisan. The complicated computation is based upon a prophetic year of 360 days" ... and adds ... "That Anderson is right in building upon a 360-day year seems to be attested by the Scriptures. It is customary for the Jews to have twelve months of 30 days each and then to insert a thirteenth month occasionally when necessary to correct the calendar. The conclusions reached by Anderson, however, are quite complicated in their argument and impossible to restate simply."¹

Walvoord is correct about one thing. Sir Robert's mathematical exposition is complicated. However, use of a 360-day calendar year is documented nowhere in ancient Judaism, and contradicts the Bible.² The lack of biblical or historical support for Anderson's basic premise invalidates his approach, and, without the benefit of his calendrical manipulation, using the 445 B.C. decree as the *terminus a quo*, as he does, yields an ending date no earlier than 38 A.D., long after his *terminus ad quem*, the triumphal entry of Jesus into Jerusalem.

1. John F. Walvoord, *Daniel: The Key to Prophetic Revelation* (Chicago: Moody Press, 1971), p. 228. Note that the Jewish calendar has months of 29 or 30 days, and a normal year of 354 days (see comment #5 on page 60 for full discussion, also see list of months on page 62). Walvoord's 360-day year claim, like those of other non-Jewish Bible expositors, is simply displaying a general ignorance of ancient Jewish time-keeping and culture.

2. "And God said, Let there be lights in the firmament of the heaven ... and let them be for signs, and for seasons, and for days, and years" (Gen. 1:14 KJV). Using a 360-day year to interpret prophecy contradicts what the Bible specifies as the length of a biblical year, namely, the time it takes the Earth to go around the Sun once (~365.25 days).

Another popular Christian interpretation of the seventy weeks uses the first decree of Artaxerxes c. 458 B.C. as the starting point. That is the preferred interpretation of Dr. Leon Wood, late professor of Old Testament Studies at Grand Rapids Bible Seminary, who offers in his commentary on Daniel the following comments:

“The third possible *terminus a quo* may provide the best solution. This terminus is the earlier decree of Artaxerxes, given to Ezra in 458 B.C. Figuring on the basis of solar years, the 483-year period [69 weeks] ends now at A.D. 26, and this is the accepted date for Jesus’ baptism. To this answer, the objection is sometimes made that actually the decree relative to Ezra’s return was, of the three possible, the furthest removed from the idea of rebuilding Jerusalem. In reply, however, it may be stated that both the decree and Ezra’s resultant work did concern rebuilding Jerusalem in a moral and spiritual way; and there is reason to believe that considerable building operations, of a physical nature, occurred as well (*cf.* Ezra 9:9).”

Wood then further undermines his interpretation by adding:

“One question yet remains. What of the division of the 483 years into groups of 49 (seven weeks) and 434 (sixty-two weeks)? What occurred 49 years after the edict of Artaxerxes in 458 B.C., *i.e.*, in 409 B.C., which was of sufficient importance to call for this grouping? The context suggests that it must have concerned the building of Jerusalem, because the next phrase of the verse speaks of ‘street’ and ‘moat’ being constructed. Can the completion of rebuilding activity in Jerusalem be placed at 409 B.C.?”

Leaving the question hanging, Wood then goes on to suggest other possibilities for explaining the seven-week division, but admits that all of his speculations provide no real answer by concluding that, “Details are lacking for certainty.” Thus, he ends up with no explanation for the seven-week division specified in verse 25, offering at best only an unverifiable assumption as a possible interpretation.¹

1. Leon J. Wood, *A Commentary on Daniel* (Wipf and Stock, 1998), pp. 253-254.

The two interpretive schemes mentioned above are typical of the dozens of Christian exegetical schemes based on a decree issued by a Persian monarch. And, like those two examples, all of the other expositions that use a Persian decree have failed to produce an ironclad interpretation of verse 25 with fulfillment events that can be verified from the historical record while, at the same time, incorporating every chronological element specified in the biblical text.

In view of the fact that the interpretive approaches of so many Jewish and Christian expositors had failed to produce a satisfactory interpretation using a Persian decree, it seemed reasonable to assume that there must be a decree that involved Jews and Jerusalem buried somewhere else in the historical record, one that would yield a complete interpretation. A search through the records from the Persian period down to the time of Herod's Temple found that Julius Caesar, between 47 B.C. and 44 B.C., had issued two major decrees pertaining to Jews in Judea. The latter decree by Caesar concerning Hyrcanus II seemed to have all of the elements mentioned in verse 25. It was issued sometime before Caesar's assassination on the Ides of March in 44 B.C., ratified by the Roman Senate, and recorded in Josephus, as follows:

"Gaius Caesar, consul the fifth time [44 B.C.], hath decreed, That the Jews shall possess Jerusalem, and may encompass that city with walls; and that Hyrcanus, the son of Alexander, the high priest and ethnarch of the Jews, retain it in the manner he himself pleases; and that the Jews be allowed to deduct out of their tribute, every second year the land is let [*i.e., let rest, or left fallow in a sabbath year*], a corus of that tribute; and that the tribute they pay be not let to farm, nor that they pay always the same tribute."¹

When the details are examined closely, the 44 B.C. decree issued by Julius Caesar to Hyrcanus II can be seen to fit the description given in the text of verse 25 exactly. In it, he decreed that Hyrcanus, who was

1. Josephus, *Antiquities of the Jews* 14.10.5 (Whiston translation). Julius Caesar served as consul in the following years: 59, 48, 46–45, and 44 B.C.)

confirmed as high priest (anointed one) and ethnarch (prince) of the Jews, was granted the city of Jerusalem to rule as he saw fit, and the decree gave him permission to rebuild the walls of Jerusalem that had been destroyed by Pompey about twenty years earlier in 63 B.C., when Rome first established sovereignty over Judea and Jerusalem. Prior to their destruction by Pompey, the walls had included large tower gates (with broad plazas behind them for assembling troops) and a moat (trench at the base of the northern wall to increase its height). After their destruction, the city was left vulnerable to capture by its enemies, especially the hated Parthians to the east. Caesar wanted a refortified Judea to serve as a buffer between the Parthians and Egypt, Rome's breadbasket, so he was eager for his figurehead ruler in Judea, Hyrcanus II, and the procurator Antipater, Rome's appointed power behind the throne, to begin rebuilding Jerusalem's defenses as quickly as possible. History records that the walls were rebuilt by Antipater sometime between 44 B.C. and 43 B.C., obviously being completed before Antipater's death in 43 B.C. Thus, the decree issued by Julius Caesar to Hyrcanus is identified as the decree mentioned in verse 25 that sets the prophecy of the seventy weeks in motion in real time.

THIRD KEY: The third key to interpretation of the prophecy is to understand the time period meant by the Hebrew word "week" שבוע (BHS, Strong's OT: 7620 *shabuwa'*) in verse 25. In Genesis 29, the same word "week" is defined as seven years, the only place where that meaning is designated in the biblical text. In Daniel 10:2, the word "week" means seven days. In Exodus 34:22 the word "weeks" refers to Feast of Weeks. So, "week" can mean seven years or seven days or Feast of Weeks. In Jeremiah 5:24 the word "weeks" (as in "weeks of the harvest") is used to refer Feast of Weeks, which is a harvest festival. In Daniel 9:2, the prophet Daniel revealed that the precedent for his prophecy in Daniel 9 was the words of the prophet Jeremiah, whose only use of the Hebrew word "weeks" refers specifically to Feast of Weeks. In his prophecies, Daniel employed references to pilgrimage festivals, sometimes in coded form instead of naming them as when he

used the phrase “evening-morning” in Daniel, chapter 8, verse 14, to indicate the Passover night. Here in chapter 9, the Hebrew word “week” שבוע in verse 25 can be understood to mean Feast of Weeks (Shavuot), or, focusing only on the final day of that festival as shorthand, it means the fiftieth day, the Day of Pentecost. Thus, the time periods being designated in verse 25 as seven weeks and sixty-two weeks indicate seven Pentecosts and sixty-two Pentecosts, one each year. Accordingly, it can be seen that the time period covered by the seventy weeks is approximately seventy years, not 490 years.

FOURTH KEY: The fourth key to interpretation of the prophecy of the seventy weeks is to understand that the starting point for counting the seven-week division is specified at the end of verse 25, which says that *“the street shall be built again, and the wall, even in troublous times,”* which implies that “the street and wall must be rebuilt before the seventy weeks begin.” The word “street” in the King James version is the Hebrew word רחב (Strong’s OT: 7339 *rēchob*). It is better translated in the JPS 1917 version as “broad place,” a reference to the space inside the wall of the city directly behind a tower gate, where troops were assembled to defend the city, as revealed in 2 Chronicles, chapter 32, verse 6: *“And he [King Hezekiah] set captains of war over the people, and gathered them together to him in the street of the gate of the city.”* In addition, the word translated as “wall” in the King James version is the Hebrew word חרוץ (Strong’s OT: 2742 *charuwts*). It is better translated in the JPS 1917 version as “moat,” a reference to the trench dug beneath Jerusalem’s northern wall to make it higher. The United Bible Society’s Old Testament Handbook says, “The word, rendered ‘moat’ ... is literally the word for ‘cut’ and refers to a trench cut into the rock on the exterior walls of a city in order to make the wall a more difficult obstacle for those who would attempt to attack from the outside.” According to Josephus in his *Wars of the Jews* 1.7.3, Pompey had filled in the trench in front of the northern wall to make a platform for his siege engines and his troops had then destroyed the northern wall of Jerusalem and

its tower gates. Caesar's decree to Hyrcanus II gave permission to rebuild the defenses which Pompey had destroyed twenty years earlier. The wall's tower gates with street behind and the trench below the wall were the major parts of the fortifications covered by the permission to rebuild. Thus, their completion serves as an event that had to occur before the count of the seventy weeks could begin. Antipater finished rebuilding the specified fortifications before his death in 43 B.C.

FIFTH KEY: The fifth key to interpretation of the prophecy is to understand that the seven-week (seven Day of Pentecosts) division specified in verse 25, ignored in most expositions or, equally unsatisfying, left unexplained by combining it with the sixty-two week division to make a block of sixty-nine weeks, specifies a deliberately separate group of seven weeks/Pentecosts that have distinct chronological meaning. The seven Pentecosts align with the seven Pentecosts in a seven-year sabbath cycle and thus locate the prophecy in time. To find the starting point of the prophecy, the seven-week division (the seven Pentecosts) must be aligned with the Pentecosts in the first seven-year sabbath cycle that began following the completion of the rebuilt street and wall in 43 B.C.

However, that presents a challenge, since there are no surviving records of the seven-year sabbath cycle that was observed by Temple priests in ancient Israel. Despite the lack of an extant ancient Jewish sabbath-year calendar, it is possible to calculate sabbath years as they were observed in Temple times from the destruction date of Herod's Temple, which is known to have been destroyed in a sabbath year. The destruction date has been verified by historians as occurring in August of 70 A.D., in the Jewish year that spanned Nisan (March/April) 70 A.D. to Nisan 71 A.D., and thus all previous and future sabbath years can be calculated with certainty by counting backward and forward in seven-year increments from that known sabbath year (see page 63).

Various sabbath-year calendar systems have also been proposed by Jewish scholars. Benedict Zuckermann, a 19th-century professor of calendric science at the Jewish Theological Seminary of Breslau,

developed a calendar that is widely accepted in rabbinic circles. Dr. Ben Zion Wacholder, late professor of Talmud and Rabbinics at the Hebrew Union College-Jewish Institute of Religion, published a calendar used in academic circles. Neither system agrees with the established date for the destruction of Herod's Temple that occurred in a sabbath year.¹

Alignment in History

The decree by Julius Caesar to Hyrcanus issued sometime before 44 B.C. can be located with respect to the seven-year sabbath cycles observed during that time period by using the sabbath-jubilee calendar provided on page 63. From the calendar, it can be seen that the Jewish year that spanned the Gregorian years 43/42 B.C. was a sabbath year. That means that the first year in the next sabbath cycle began in the following year, the Jewish year spanning 42/41 B.C. So the first week (or Pentecost) in the seven weeks in verse 25 began with the Pentecost in 42 B.C., and the count ended with the seventh Pentecost, the one in 36 B.C. The sixty-two Pentecosts followed the seven Pentecosts, which means that the first Pentecost in the count of sixty-two weeks was the one that occurred in 35 B.C., and the sixty-second Pentecost in the count of the sixty-two weeks was the one that occurred in 27 A.D. The chart on the next page shows the seven weeks, sixty-two weeks, and seventieth week, and how they aligned chronologically in history.

As specified in verse 25, the fulfillment of the prophecy of the seventy weeks began after the 44 B.C. decree of Caesar that confirmed

1. As a crosscheck, the *Babylonian Talmud* (Tractate Arakin 12b) says that the Temple of Solomon was destroyed by the Babylonians in the third year of a sabbath cycle. Since the destruction occurred in 586 B.C., that means that the first year in that seven-year sabbath count began in Nisan 588 B.C., verifying that the previous year, which would have been a seventh or sabbath year, began in Nisan 589 B.C. Calculating forward from Nisan 589 B.C., a sabbath year would begin in Nisan (March/April) 70 A.D. and end in Adar (February/March) 71 A.D. That matches the chronology recorded in the Jewish *Seder Olam*, which says that Herod's Temple was destroyed in a sabbath year.

The Exact Time Was Foretold

The Seventy Weeks (Pentecosts)						
Each week (Pentecost) in the count to seventy is shown under its equivalent Gregorian year. Sabbath and jubilee years begin in the Gregorian year shown and end in the following year. Jubilee years begin on the 10th day of Tishri in the 49th sabbath year in a seven-sabbath cycle. For a listing of all sabbath and jubilee years up to 78 A.D., see pages 62-63.					c. 44 B.C. Julius Caesar's Decree to Hyrcanus II	43 B.C. Sabbath Year, street and wall rebuilt
The 7 weeks						
Year 1	Year 2	Year 3	Year 4	Year 5	Year 6	Sabbath Year
42 B.C. 1st of 7 Pentecosts	41 B.C. 2nd of 7 Pentecosts	40 B.C. 3rd of 7 Pentecosts	39 B.C. 4th of 7 Pentecosts	38 B.C. 5th of 7 Pentecosts	37 B.C. 6th of 7 Pentecosts	36 B.C. 7th of 7 Pentecosts
The 62 weeks						
35 B.C. 1st of 62 Pentecosts	34 B.C. 2nd of 62 Pentecosts	33 B.C. 3rd of 62 Pentecosts	32 B.C. 4th of 62 Pentecosts	31 B.C. 5th of 62 Pentecosts	30 B.C. 6th of 62 Pentecosts	29 B.C. 7th of 62 Pentecosts
28 B.C. 8th of 62 Pentecosts	27 B.C. 9th of 62 Pentecosts	26 B.C. 10th of 62 Pentecosts	25 B.C. 11th of 62 Pentecosts	24 B.C. 12th of 62 Pentecosts	23 B.C. 13th of 62 Pentecosts	22 B.C. 14th of 62 Pent. JUBILEE YEAR
21 B.C. 15th of 62 Pentecosts	20 B.C. 16th of 62 Pentecosts	19 B.C. 17th of 62 Pentecosts	18 B.C. 18th of 62 Pentecosts	17 B.C. 19th of 62 Pentecosts	16 B.C. 20th of 62 Pentecosts	15 B.C. 21st of 62 Pentecosts
14 B.C. 22nd of 62 Pentecosts	13 B.C. 23rd of 62 Pentecosts	12 B.C. 24th of 62 Pentecosts	11 B.C. 25th of 62 Pentecosts	10 B.C. 26th of 62 Pentecosts	9 B.C. 27th of 62 Pentecosts	8 B.C. 28th of 62 Pentecosts
7 B.C. 29th of 62 Pentecosts	6 B.C. 30th of 62 Pentecosts	5 B.C. 31st of 62 Pentecosts	4 B.C. 32nd of 62 Pentecosts	3 B.C. 33rd of 62 Pentecosts	2 B.C. 34th of 62 Pentecosts	1 B.C. 35th of 62 Pentecosts
1 A.D. 36th of 62 Pentecosts	2 A.D. 37th of 62 Pentecosts	3 A.D. 38th of 62 Pentecosts	4 A.D. 39th of 62 Pentecosts	5 A.D. 40th of 62 Pentecosts	6 A.D. 41st of 62 Pentecosts	7 A.D. 42nd of 62 Pentecosts
8 A.D. 43rd of 62 Pentecosts	9 A.D. 44th of 62 Pentecosts	10 A.D. 45th of 62 Pentecosts	11 A.D. 46th of 62 Pentecosts	12 A.D. 47th of 62 Pentecosts	13 A.D. 48th of 62 Pentecosts	14 A.D. 49th of 62 Pentecosts
15 A.D. 50th of 62 Pentecosts	16 A.D. 51st of 62 Pentecosts	17 A.D. 52nd of 62 Pentecosts	18 A.D. 53rd of 62 Pentecosts	19 A.D. 54th of 62 Pentecosts	20 A.D. 55th of 62 Pentecosts	21 A.D. 56th of 62 Pentecosts
22 A.D. 57th of 62 Pentecosts	23 A.D. 58th of 62 Pentecosts	24 A.D. 59th of 62 Pentecosts	25 A.D. 60th of 62 Pentecosts	26 A.D. 61st of 62 Pentecosts	27 A.D. 62nd of 62 Pentecosts	70th Week (see below)
The 70th week						
Between Pentecost of 27 A.D. and Pentecost of 28 A.D., John the Baptist began his ministry of introducing the new covenant to the Jewish people; Jesus was baptized in the Jordan River by John, tempted for forty days and nights in the wilderness, and began his public ministry in Judea. The prophecy of the 70 Weeks ended on Pentecost in 28 A.D.						28 A.D. 70th Pentecost JUBILEE YEAR

Hyrchanus II as ruler in Jerusalem. Hyrchanus returned to Jerusalem as the high priest and ethnarch (the anointed one and prince of the prophecy), along with the procurator Antipater. By early 43 B.C., they had rebuilt the wall with its tower gate and broad street behind and cleared the moat below the wall, both of which had been destroyed by Pompey in 63 B.C. Antipater died (poisoned?) sometime in 43 B.C. and was replaced by his son, Herod. In 40 B.C., Antigonus, nephew of Hyrchanus II, with the aid of the Parthians, led a rebellion, capturing Jerusalem and the Temple and setting himself up as high priest in place of Hyrchanus, who was mutilated so that he could no longer serve as high priest and then sent in chains to Parthia as a prisoner.

Herod, who had recently succeeded his father Antipater as procurator, fled to Rome, appealed for help, was declared King of the Jews by the Roman Senate, and sent back to Judea with several Roman legions to put down the rebellion led by Antigonus. Early in the year 36 B.C., Herod recaptured the walled city of Jerusalem. Fearing that the Parthians would try to recapture Jerusalem and place the former high priest and ethnarch Hyrchanus II (who was still under house arrest in Babylon) on the throne as a puppet ruler, Herod negotiated the release of Hyrchanus and invited him to return to Jerusalem as part of his court, and the invitation was accepted. Hyrchanus, once the anointed one and prince of the Jews, returned in the summer of 36 B.C., bringing to a close the seven-week (seven-Pentecost) time period in verse 25.

Taking the textual and historical evidence described above into account, and, with hindsight, using verified names and events from documented history to unravel the cryptic language and imagery that Daniel employed to keep the prophecy of the Seventy Weeks sealed until knowledge could be increased at the time of the end, as God promised (*ref.* Dan. 12:4,9), a paraphrase of verse 25 would read like this:

Observe with your eyes and comprehend with your mind's eye, that in 44 B.C. Julius Caesar issued a decree that placed Jerusalem under

the control of Hyrcanus II, as high priest and ethnarch (the anointed one and prince) of the Jews. After that restoration was accomplished, there were seven Pentecosts (seven Feast of Weeks aligned with the seven years in a seven-year Sabbath cycle) until Hyrcanus, who was defeated by his nephew Antigonus in the rebellion of 40 B.C. and taken prisoner to Parthia, was repatriated by Herod the Great back to Jerusalem from Babylon. [In that second restoration, note that Hyrcanus was restored to Jerusalem again, mirroring the first restoration.] Prior to the start of the count of the seven Pentecosts, the tower gate and broad place for assembling troops behind it that had been destroyed by Pompey in 63 B.C., along with the northern wall with its trench-moat in front that had been filled in by Roman troops, were rebuilt. The seven Pentecosts were followed by sixty-two Pentecosts, all of these things occurring during troublous times.

The phrase “in troublous times” in Daniel 9:25 is an allusion to Jeremiah’s “time of Jacob’s trouble” (cf. Jeremiah 30:7), a reasonable interpretation since the ninth chapter of Daniel has the Book of Jeremiah as its contextual antecedent (cf. Daniel 9:2), and seeing that its main purpose is to explain the fulfillment of the prophecy about the new covenant promised to Israel and the world in Jeremiah 30-31.

Summing up, the seventy weeks in the Messiah Prophecy have now been identified as the seventy Pentecosts (Feast of Weeks) that occurred in the years from 42 B.C. to 28 A.D., and we now know with absolute certainty the exact time period when the Jewish Messiah—the anointed one specified in Daniel 9:27a who would confirm a covenant with Israel—was required to make his appearance in history. It had to happen during the seventy weeks, between 42 B.C. and 28 A.D. With that knowledge, the identity of the Messiah is within our grasp. In the next chapter, verse 24 of the ninth chapter of Daniel, which specifies the six signs that God gave to the Jewish people so that they could identify their Messiah, will be explained.

7 THE SIX SIGNS WERE FULFILLED

The six prophesied events given in the Messiah Prophecy had to be fulfilled during the seventy weeks between 42 B.C. and 28 A.D. In Daniel, chapter 9, verse 24, the first verse of the prophecy, the six events that must happen during the seventy weeks are revealed as follows:

JPS 1917 VERSION: **24** Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place.

KING JAMES VERSION: **24** 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.

Since the *Tanakh* (Old Testament) was finalized sometime prior to the year 400 B.C. according to Jewish tradition (some Jewish scholars say maybe as late as 150 B.C.), it does not record the fulfillments of the six things that had to happen during the seventy weeks between the years 42 B.C. and 28 A.D. Those fulfillments were recorded by Josephus and the Jewish writers of the *B'rit Hadashah* (New Testament). The table below lists the six events specified in verse 24 and the information that is associated with the fulfillment of each event, as follows:

❶ “to finish the transgression”	<i>locates the 70 weeks in time</i>
❷ “to make an end of sins”	<i>identifies the introduction of the new covenant promised by Jeremiah</i>
❸ “to make reconciliation for iniquity”	
❹ “to bring in everlasting righteousness”	<i>identifies the anointed one who will confirm the new covenant (see purpose of baptism in John 1:31)</i>
❺ “to seal up the vision and prophecy”	
❻ “to anoint the most Holy”	

The six prophetic events in verse 24 specified the time for the Messiah's appearance, explained his mission to Israel, and authenticated his identity as the Anointed One who would confirm the new covenant promised by the prophet Jeremiah. Holding in mind the graphic on the previous page, each of the six events that had to happen during the seventy weeks will now be examined individually, as follows:

❶ *“to finish the transgression”*

The first of the six things specified in verse 24 that had to happen during the seventy weeks is *“to finish the transgression.”* That raises the question: What transgression, and when? The when part is easy to answer. The transgression had to be finished during the seventy weeks between 42 B.C. and 28 A.D., most likely occurring in the early part of that time span, logically in the seven-week division.

As for the transgression being referenced in verse 24, it is useful to look at the Hebrew meaning of the word translated as “transgression” by both Jewish and Christian translators. The transgression referred to in verse 24 would normally be assumed to be Israel's unfaithfulness to God mentioned in verse 11. However, the word “transgressed” in that verse is the word עבר (Strong's OT: 5674 *'abar*), which is not the same as the word used in verse 24. Instead, the Hebrew word פשע (Strong's OT: 6588 *pesha'*) is the word used for “transgression” in verse 24, and the kind of transgression it denotes is “a rebellion” (Brown-Driver-Briggs) or “a national, moral or religious revolt” (Strong's).

Looking at the events that were taking place in Israel during the early part of the seventy weeks *circa* 42 B.C., a national religious and political revolt did take place there. Recall that in 44 B.C. Julius Caesar had decreed that the former Hasmonean King Hyrcanus II could return to Jerusalem and Judea as its high priest and ethnarch, to rule as he saw fit. The decree of Caesar was meant to settle a long-standing feud between the houses of Hyrcanus and his brother Aristobulus II,

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who had been battling Hyrcanus for control of Judea since the death of Queen Alexandra Salome in 67 B.C. When her husband Alexander, who had the backing of the Sadducees, had died in 76 B.C., his widow Alexandra, with the backing of the Pharisees, had succeeded to the throne and installed her eldest son Hyrcanus, who shared her affinity for the Pharisees, as high priest. When Salome herself died nine years later, she designated Hyrcanus to assume the kingship as well.

Hyrcanus reigned for three months, then his younger brother Aristobulus, with Sadducean backing, led a rebellion. Hyrcanus moved to put down the rebellion at the head of an army of his followers. The brothers met in battle near Jericho where many of Hyrcanus' soldiers defected to Aristobulus, giving him the victory. Hyrcanus fled to Jerusalem and took refuge in the Temple, but he was compelled to sue for peace when it was captured by Aristobulus. A pact was concluded, according to the terms of which Hyrcanus renounced the throne and the office of high priest. Later, in 66 B.C., Hyrcanus was restored to his position as high priest but not to the kingship. By the year 63 B.C., all Judean political authority had been seized for Rome by Pompey, with Roman interests represented by Antipater, who was appointed procurator. In 44 B.C., Julius Caesar restored some political authority to Hyrcanus by appointing him ethnarch (a rank akin to a prince), although Hyrcanus yielded to Antipater in all political decisions.

In 40 B.C., Antigonus, now head of the house of Aristobulus and nephew of Hyrcanus, allied himself with the Parthians. They helped him capture Jerusalem and the Temple, whereupon Antigonus proclaimed himself high priest and king. The deposed ethnarch and high priest Hyrcanus was seized and his ears mutilated (according to tradition, Antigonus bit off his uncle's ears) to make him permanently ineligible for the office of high priest. Hyrcanus was taken to Babylon, where for three-plus years he lived amid the Jews there, who held him in high regard as a former high priest. Meanwhile, Herod fled to Rome, where the Senate confirmed him as King of the Jews and sent him back

to Judea with several Roman legions to put down the rebellion. In early 36 B.C., Herod defeated the rebels, retaking Jerusalem and the Temple after a lengthy siege. Later that same year, Herod negotiated Hyrcanus' release and invited him to return to Jerusalem as president of the state council, fearing that the former high priest and ethnarch, popular among the Jews in Babylon, might convince the Parthians to renew their aggression against Judea and help him regain the throne. Hyrcanus accepted Herod's offer and was received in Jerusalem with honors.¹

With the defeat of Antigonus and the Parthians in 36 B.C., the transgression (religious and political rebellion) that had to be finished during the seventy weeks according to verse 24 was brought to a close. In addition, the repatriation from Babylon and restoration of Hyrcanus to a respected position in Jerusalem marked the end of the seven-week division of the seventy weeks that was specified in verse 25.

**② “to make an end of sins” and
③ “to make reconciliation for iniquity”**

The second and third of the six things specified in verse 24 that had to happen during the seventy weeks are “*to make an end of sins, and to make reconciliation for iniquity.*” The wording of those phrases is an important clue to their meaning in the prophecy of the seventy weeks, because it is essentially the same as the wording found in the Book of Jeremiah, at the end of chapter 31, verses 31-34, which say:

“Behold, the days come, saith the Lord, that I will make a **NEW COVENANT** with the house of Israel, and with the house of Judah: ***Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;*** which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith

1. Adapted from “Hyrcanus II” (http://en.wikipedia.org/wiki/Hyrcanus_II 12/10/2014).

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the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for ***I will forgive their iniquity, and I will remember their sin no more.***”

Notice the wording of the two phrases at the end of Jeremiah’s prophecy, “*I will forgive their iniquity*” and “*I will remember their sin no more.*” Daniel, by using the same wording for the second and third signs specified in verse 24 (“*to make reconciliation for iniquity*” and “*to make an end of sins*”), and doing so at the point in time when the Exile in Babylon was ending and the Jews were about to return to Jerusalem to resume worship of God there, seems to have been deliberately calling attention to the promise of a new covenant that would occur in the future, after the Jews had been restored to the land of Israel. We know from what Daniel said in verse 2 of chapter 9 that he was quite familiar with the prophecies of Jeremiah, and that he had them clearly in mind when he began writing his own prophecy of the Seventy Weeks (the Messiah Prophecy). We also know that many Jews did return to Jerusalem after the Exile, and that they did rebuild the Temple and begin to worship God, but that they did not institute their worship under the terms of a new covenant. Instead, they resumed the system of Temple sacrifices carried out by the Levitical priesthood under the covenant given by God to Moses at Sinai. What Daniel’s cryptic prophecy sealed away was the understanding that almost six-hundred years would pass before the new covenant would be confirmed by the Messiah.

Secular historians such as Josephus and the writers of the *Talmud* confirm that the Law instituted by Moses, along with its priesthood offering animal sacrifices for atonement in the Jerusalem Temple, continued from the time of the return from Babylon *circa* 536 B.C. until the time period specified by the seventy weeks. It is in that latter time period—sometime between the years 42 B.C. and 28 A.D.—that evidence

of a new covenant being proclaimed to the Jewish people is found. As shown in the previous section, the first of the six signs that had to happen during the seventy weeks was accomplished during a seven-year sabbath cycle, in which seven Pentecosts occurred in history between 42 B.C. and 36 B.C. Sixty-two weeks (sixty-two Pentecosts) later, sometime on or after Pentecost in 27 A.D., a new covenant was introduced to the people of Israel.¹ The historical record of that new covenant being introduced to Israel is found in the *B'rit Hadashah*, as described in the Gospels of Matthew, Mark, and Luke. The following account is from the Gospel of Matthew, chapter 3, verses 1-12:

“In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight ... Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones [cf. *Joshua 4*] to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

John the Baptist was the messenger of the new covenant, raised up to call the people of Israel to repentance for forgiveness of sins, and he did so without reference to the Temple and its system of sacrifices that

1. See comment #6 on page 60.

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were required by the Law under the Mosaic covenant. The symbolism employed by John, namely, baptism by immersion in a body of water, a practice of Jewish purification called a *mikvah* that indicated a ritual purification from bodily uncleanness, would have been well understood by the Jews who heard his message and sought his baptism. His use of the Jordan River—using freely running water that ancient Jews viewed as “living water” having special powers of purification from both bodily and spiritual uncleanness—made for a very powerful message that challenged the established religious authorities and especially the efficacy and exclusivity of the atonement achieved through the Temple system of animal sacrifice established by the Sinai covenant. However, the Jewish authorities did not try to stop John from baptizing. They were intimidated by him because the masses considered him to be a prophet, possibly the expected Messiah. Eventually, the Temple authorities sent priests and Levites seeking to know who he claimed to be, as recorded in the Gospel of John, chapter 1, verses 19-28:

“And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ [*the Anointed One, the Messiah*]. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.”

Thus, John the Baptist, when challenged by the Jewish authorities, stated emphatically that he was not the person who would confirm the

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new covenant promised to Israel by God speaking through the prophet Jeremiah, though he did confirm that his mission was “to make smooth the path” of the coming Messiah who would institute the new covenant. John went on to reveal that the Anointed One was that very day walking among the Jewish people. As to the year when John made his statement about the appearance of the Messiah, that can be determined from a passage in the Gospel of Luke, chapter 3, verses 1-6, as follows:

“Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor 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, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God.” [as in Psalm 50:23: ישע אלהים *yesh'a' 'elohim*]

The ministry of John the Baptist began in the fifteenth year of the reign of Tiberius Caesar, when Pilate was governor of Judea, and so on. Since Pontius Pilate was governor of Judea from 26 A.D. until 36 A.D., Joseph Caiaphas was high priest from 18 A.D. until 36 A.D., Herod Antipas was tetrarch of the Galilee from 4 B.C. until 39 A.D., Herod Philip II was tetrarch of Ituraea and the region of Trachonitis from 4 B.C. until 33/34 A.D., all of those dates together produce a time frame that encompasses the years 26 to 33/34 A.D. So far, so good.

Next, some portion of “the fifteenth year of the reign of Tiberius Caesar” must be shown to have happened before the seventy weeks ended in 28 A.D. Traditional expositors identify the fifteenth year of Tiberius as 29 A.D., based on the years of his reign being counted from his first year of sole reign after the death of Augustus Caesar in 14 A.D.,

but whether that is the fifteenth year meant by Luke is not quite so simple to ascertain. Scholars specializing in ancient Roman chronology have researched the years that could be identified as the fifteenth year of Tiberius. The possibilities depend on whether one counts the first year of Tiberius' reign as an accession year followed by numbered years or counts numbered years with no accession year, on whether the count begins with the year of his coreign with Augustus over the provinces that began in 12 A.D. or with the year of his sole reign after Augustus died in 14 A.D., and on the type of calendar used, either Roman, Syro-Macedonian, or Jewish. If Jewish, there is the added uncertainty about whether the start of the Jewish year was observed in the first month Nisan or the seventh month Tishri, as Rosh Hoshanah is today.

Using those variables, sixteen different time periods have been identified as a possibility for Luke's fifteenth year of Tiberius. Five of the sixteen show some portion of his fifteenth year as occurring during the seventieth week of the prophecy, *i.e.*, between the Pentecosts in 27 A.D. and 28 A.D. Thus, Luke's fifteenth year of Tiberius was located as follows:

- (1) October, 26 A.D. to October, 27 A.D. if the regnal years of Tiberius are counted from his joint rule of the provinces with Augustus after 12 A.D. with no accession year, or
- (2) January 1-December 31, 27 A.D. if the regnal years of Tiberius from his joint rule of the provinces after 12 A.D. are counted as Julian calendar years using the accession-year system, or
- (3) October 1, 26 A.D. to September 30, 27 A.D. if the regnal years of Tiberius from his joint rule of the provinces after 12 A.D. are counted as Syro-Macedonian calendar years using the non-accession-year system, or
- (4) March/April, 26 A.D. to September 30, 27 A.D. if the regnal years of Tiberius from his joint rule of the provinces after 12 A.D. are counted as Jewish calendar years using the non-accession-year system, or
- (5) March-April, 26 A.D. to March-April, 28 A.D. if the regnal years of Tiberius from his joint rule of the provinces are counted as Jewish calendar years using the accession-year system.¹

1. Calendar calculations were published by Jack Finegan in the *Handbook of Biblical Chronology* (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1998), p. 330-345.

The Gospel of Luke was almost certainly written by a Jew, that assumption based on the fact that all other books of the Bible, both in the *Tanakh* and *B'rit Hadashah*, were written by Jews. It was possibly prepared as a presentation by a Jewish follower of Jesus to the former high priest Theophilus for the purpose of explaining the growing branch of Judaism that recognized Jesus as the prophesied Messiah. Thus, it seems not unreasonable to maintain that a Jewish calendar system was used to calculate the fifteenth year of Tiberius in Luke, using one of the calendars mentioned in numbered items 4 and 5 on the previous page.

However, knowing exactly which calendar was used is not really important for our interpretive purposes. All that is needed at this point is to show that “the fifteenth year of the reign of Tiberius Caesar” could have been referring to a time period that occurred after Pentecost in 27 A.D., that date marking the end of the sixty-two week division of the seventy weeks, and before Pentecost in 28 A.D., which marked the end of the seventy weeks. That possibility has been demonstrated in the above discussion not only once but in five instances.

④ “to bring in everlasting righteousness”

The fourth item of the six items from verse 24 that are required to happen during the seventy weeks is “to bring in everlasting righteousness” a requirement that was fulfilled during the baptism of Jesus in the Jordan River by John the Baptist. That event had to occur before the end of the seventy weeks on the Day of Pentecost in 28 A.D. according to the chronological constraints spelled out in the Messiah Prophecy. The account of the baptism of Jesus that is most pertinent to verse 24, in that it pointedly identifies that event with the bringing in of everlasting righteousness required by the prophecy, is given in the Gospel of Matthew, chapter 3, verses 13-17:

“Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and

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comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”¹

The key to understanding how the baptism of Jesus fulfilled the fourth messianic sign is found in the Gospel of Matthew shown above, namely, that Jesus’ baptism was being done “to fulfil all righteousness.” The Greek word πληρώω (Strong’s NT: 4137 *plēroō*), rendered as “fulfil” in the King James text, is most often used to indicate fulfillment of Scripture, and that is the case in this instance. Critics have questioned the need for Jesus to be baptized by John the Baptist. If indeed his life was sinless, why was it necessary for Jesus to submit to a baptism of repentance for remission of sins? The answer is simple. The baptism of sinless Jesus was done to fulfill the prophecy about bringing in everlasting righteousness (*cf.* Psalm 119:142*a*) that was specified in verse 24, and it served as a public announcement of the identity of the Anointed One, specified in verse 27*a* as the one who would confirm the new covenant (that confirmation will be expounded in the next chapter).

With the ministry of John the Baptist having been located in the previous section as beginning sometime on or soon after Pentecost in 27 A.D., can the year of Jesus’ baptism be placed within the time frame defined by the start of John’s ministry in early 27 A.D. and the end of the seventy weeks on Pentecost in 28 A.D.? Yes, it can be so located, at least indirectly. The age at which Jesus began his ministry shortly after his baptism is given in the Gospel of Luke, chapter 3, verse 23: “*And Jesus himself began to be about thirty years of age.*” Since Jesus was born sometime before the death of Herod the Great, who died in March of 4 B.C., it can be easily confirmed by simple calculation that Jesus would

1. *cf.* Psalm 50:6*a*, 97:6*a*; Isaiah 42:6, Jeremiah 23:6; also see comment #7 on page 60.

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have been “about thirty years of age” in the time period between the Pentecost in 27 A.D. that ended the sixty-ninth week of the prophecy of the seventy weeks and the Pentecost in the year 28 A.D. that ended the seventy weeks. The table below shows how to verify that the time of Jesus’ baptism was in early 28 A.D. prior to Passover that year, assuming that he was born *circa* 4 B.C., sometime before the death of Herod.

Calculating the Year of Jesus’ Baptism (when He was “about 30 years old”)				
1 y.o. in 3 B.C.	2 y.o. in 2 B.C.	3 y.o. in 1 B.C.	4 y.o. in 1 A.D.	5 y.o. in 2 A.D.
6 y.o. in 3 A.D.	7 y.o. in 4 A.D.	8 y.o. in 5 A.D.	9 y.o. in 6 A.D.	10 y.o. in 7 A.D.
11 y.o. in 8 A.D.	12 y.o. in 9 A.D.	13 y.o. in 10 A.D.	14 y.o. in 11 A.D.	15 y.o. in 12 A.D.
16 y.o. in 13 A.D.	17 y.o. in 14 A.D.	18 y.o. in 15 A.D.	19 y.o. in 16 A.D.	20 y.o. in 17 A.D.
21 y.o. in 18 A.D.	22 y.o. in 19 A.D.	23 y.o. in 20 A.D.	24 y.o. in 21 A.D.	25 y.o. in 22 A.D.
26 y.o. in 23 A.D.	27 y.o. in 24 A.D.	28 y.o. in 25 A.D.	29 y.o. in 26 A.D.	30 y.o. in 27 A.D.

The year of Jesus’ baptism can also be verified from a statement about the construction of Herod’s Temple made at the start of Jesus’ public ministry. According to Josephus, construction on the Temple began after Herod had completed his seventeenth regnal year, which means that construction began during Herod’s eighteenth regnal year. Josephus also mentions that the year Herod began building the Temple was the same year that Augustus Caesar visited Syria, an event for which the exact year has been identified from a work by the historian Cassius Dio that lists the consuls in office during that year. Caesar visited in the springtime of the year 20 B.C. Josephus also records that the Temple itself took one year and six months to complete, but that additional construction on the Temple complex continued for many decades.¹

The *B’rit Hadashah* contains a reference to an event that occurred in the beginning of the ministry of Jesus during Passover, which was

1. Josephus, *Antiquities of the Jews* 15:354 and 15:380.

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observed about fifty days after his baptism. That event can be cross-referenced to the chronology of the Temple construction recorded by Josephus, as follows: At the start of his public ministry, Jesus taught in the Temple during Passover week. It was on that occasion that he first drove out the money changers and those selling animals for sacrifice. That event is recorded in the Gospel of John, chapter 2, verses 13-21:

“And the Jews’ passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers’ money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father’s house an house of merchandise ... Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, ***Forty and six years was this temple in building,*** and wilt thou rear it up in three days? But he spake of the temple of his body.”

The above exchange happened before Passover night in 28 A.D., the year being revealed by counting forward forty-six Passovers from the start of construction of the Temple after Passover week in 20 B.C.

How to Count the 46 Years of Temple Construction P = PASSOVER (followed by the passover number)					
AFTER PASSOVER in 20 B.C.	P1 in 19 B.C.	P2 in 18 B.C.	P3 in 17 B.C.	P4 in 16 B.C.	P5 in 15 B.C.
P6 in 14 B.C.	P7 in 13 B.C.	P8 in 12 B.C.	P9 in 11 B.C.	P10 in 10 B.C.	P11 in 9 B.C.
P12 in 8 B.C.	P13 in 7 B.C.	P14 in 6 B.C.	P15 in 5 B.C.	P16 in 4 B.C.	P17 in 3 B.C.
P18 in 2 B.C.	P19 in 1 B.C.	P20 in 1 A.D.	P21 in 2 A.D.	P22 in 3 A.D.	P23 in 4 A.D.
P24 in 5 A.D.	P25 in 6 A.D.	P26 in 7 A.D.	P27 in 8 A.D.	P28 in 9 A.D.	P29 in 10 A.D.
P30 in 11 A.D.	P31 in 12 A.D.	P32 in 13 A.D.	P33 in 14 A.D.	P34 in 15 A.D.	P35 in 16 A.D.
P36 in 17 A.D.	P37 in 18 A.D.	P38 in 19 A.D.	P39 in 20 A.D.	P40 in 21 A.D.	P41 in 22 A.D.
P42 in 23 A.D.	P43 in 24 A.D.	P44 in 25 A.D.	P45 in 26 A.D.	P46 in 27 A.D.	BEFORE PASSOVER in 28 A.D.

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The interval between the start of construction on Herod's Temple after Passover in 20 B.C. and the Passover week in Jerusalem attended by Jesus in 28 A.D., during which the crowd replied to him that the Temple had been under construction for forty-six years, contains exactly forty-six Passovers. That synchronization provides verification that the start of the public ministry, and thus the time of the baptism of Jesus, both took place during the time period specified by the Messiah Prophecy, between Pentecost in 27 A.D. and Pentecost in 28 A.D.

Four of the six items that were required to happen before the seventy weeks ended in 28 A.D. have now been demonstrated to have been fulfilled precisely and in the exact order predicted in verse 24. The transgression was finished when Herod put down the rebellion of Antigonus in 36 B.C., bringing to a close the seven weeks used to locate the prophecy of the seventy weeks in history. Sixty-two weeks later, the announcement of the coming new covenant that would make an end of sins and make reconciliation for iniquity through repentance and faith, replacing the Mosaic covenant and system of Temple sacrifices, was introduced by John the Baptist in 27 A.D. The following spring, the baptism of Jesus by John, which brought in everlasting righteousness in the person of Jesus and introduced him as the Lamb of God whose sacrifice would confirm the new covenant to Israel, happened before the seventy weeks came to their end on Pentecost in 28 A.D. That leaves just the fifth and sixth items of messianic authentication, *“to seal up the vision and prophecy”* and *“to anoint the most Holy,”* which will now be shown to have also been fulfilled at the time of the baptism of Jesus.

⑤ *“to seal up the vision and prophecy”*

The fifth of the six items set forth in verse 24, *“to seal up the vision and prophecy,”* (a strict translation of the Masoretic Text yields

the JPS 1917's wording "*to seal vision and prophet*") was fulfilled at the time of the baptism of Jesus. Later in his ministry, as recorded in John, chapter 6, verse 27, Jesus reiterated to his disciples that God had sealed him, saying: "... *for him hath God the Father sealed,*" the "him" in that statement having as its antecedent the term "Son of Man," a messianic term Jesus often used to describe himself. Thus, Jesus was revealing to them that his role as "The Prophet" like unto Moses, *i.e.*, a covenant mediator, had been ratified by God the Father sealing him with the Holy Spirit at his baptism, but that his role as the Son/Messiah was also to be sealed away from the understanding of the Jewish leadership and Jewish people, all except those who saw and heard Jesus in person and believed his message of salvation under the terms of the new covenant.

God had warned the people of Israel through Moses about what would happen if the nation did not keep the commandments. Daniel himself called attention to Moses' warning in his prayer (see page 69), and later Isaiah had foretold that the nation of Israel would be given spiritual blindness, as recorded in Isaiah, chapter 6, verses 9-10 (notice below Isaiah's use of the phrases "*thine iniquity is taken away, and thy sin purged,*" which is essentially the terminology used in Daniel, chapter 9, verse 24, to describe atonement under the new covenant):

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims ... And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and *thine iniquity is taken away, and thy sin purged.* Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed,

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but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.”

The blindness of Israel with respect to God’s plan of messianic redemption is further clarified in Isaiah, chapter 29, verses 10-14:

“For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed [*i.e.*, the prophecies in Daniel that were later sealed, *ref.* Dan. 12:4,9], which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed: And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

That latter passage from Isaiah makes clear that the blindness and “deep sleep” of Israel would include the wisdom of its wise men and the understanding of its prudent men about the entire testimony of Moses and the prophets, all of that to occur after the time of Isaiah when God would do a marvellous work and wonder among the people. Thus, during his ministry to introduce and confirm the new covenant, Jesus was restrained by the spiritual blindness that had been imposed by God on the religious leadership and people of Israel, as indicated in the Gospel of Matthew, chapter 13, verses 10-17, where he said:

“And the disciples came, and said unto him, Why speakest thou unto them in parables? He answered and said unto them. ... Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither

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do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."

Long before the time of Jesus, Isaiah had specifically predicted the blindness of Israel with respect to the redemptive ministry of the Servant Messiah. In Isaiah, chapter 53, the prophet wrote:

"Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge

shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.”

⑥ “to anoint the most Holy”

The last of the six items that had to happen before the end of the seventy weeks in 28 A.D., “to anoint the most Holy,” was also accomplished at the baptism of Jesus. As used here the word “anoint” is the Hebrew word מָשַׁח (Strong’s OT: 4886 *maw-shakh*’), which means “to consecrate to religious service” (Brown-Driver-Briggs). The phrase “most Holy” is a translation of the Hebrew word שָׁקֵד (Strong’s OT: 6944 *qodesh*), which can mean “things and persons ceremonially cleansed, and so separated as sacred” (Brown-Driver-Briggs), and, as used in verse 24, means exactly that when applied to Jesus’ baptism. That event involved an anointing with the Holy Spirit that would signify the Anointed One being consecrated to confirm the new covenant promised by Jeremiah, as previously explained. In addition, the baptism was done in the context of Isaiah, chapter 42, verses 1-8a:

“Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness [*cf.* Dan. 9:24], and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes,

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to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name.”

Thus, it can be seen that Jesus’ anointing with the Holy Spirit at his baptism was his identification as the servant prophesied by Isaiah (in chapter 53) who would bear the iniquities of Israel and justify many. By the very act of immersing his body in the living waters of the Jordan River, his death, burial, and resurrection, which would take place at the end of his first advent, were portrayed at the beginning of his ministry. His anointing in the year 28 A.D. set the stage for his public ministry to begin, a ministry that would be completed after his resurrection and ascension by sending the Holy Spirit to dwell in the hearts of all who believed in him, as Jeremiah (in chapter 31) has prophesied. As part of his prophetic office as the forerunner of the Messiah, John the Baptist explained the spiritual meaning of the baptism of Jesus to his own disciples, as recorded in the Gospel of John, chapter 1, verses 29-36:

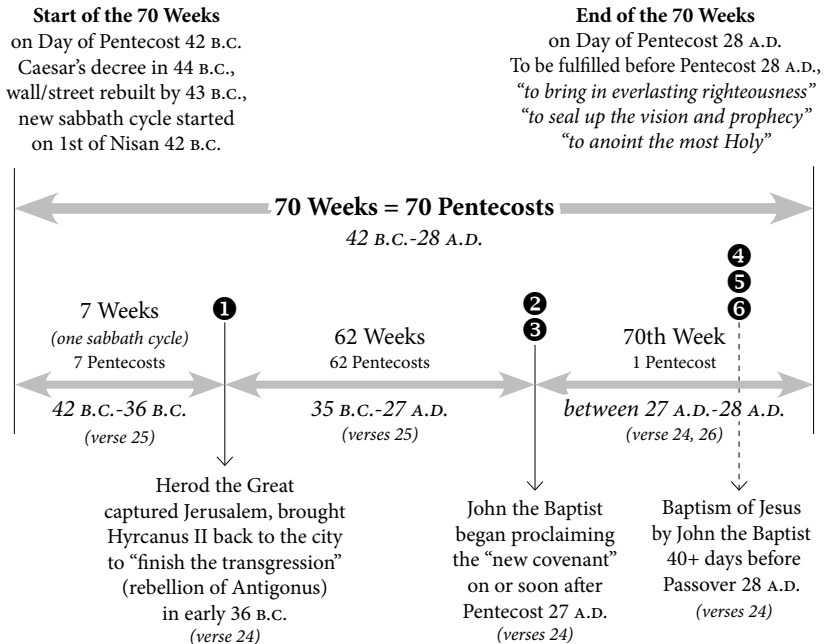
“The next day [*after Jesus’ baptism*] John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: ***but that he should be made manifest to Israel, therefore am I come baptizing with water.*** And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, ***Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.*** Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, Behold the Lamb of God!”

When the Holy Spirit of God remained on Jesus as prophesied in Isaiah, chapter 42, verse 1, the sixth and final item required to be accomplished during the seventy weeks, “*to anoint the most Holy,*” was accomplished. Immediately afterwards, Jesus was led into the Judean

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wilderness, where he was tempted by Satan for forty days and forty nights. Shortly thereafter, Jesus began his public ministry in Jerusalem by “cleansing” the Temple of leaven in preparation for the Passover, with “leaven” in this case referring to the extra-biblical religious “laws and customs” added by the Pharisees and Sadducees. A period of baptizing new disciples in Judea followed, where Jesus continued teaching until John the Baptist was arrested and killed sometime before the Day of Pentecost in 28 A.D., bringing the seventy weeks to a close. With the events of the seventy weeks specified in verses 24 and 25 now fulfilled in history, the Messiah Prophecy reaches its climax in verses 26 and 27, which describe the confirmation of the new covenant by Messiah and foretell the fate of Jerusalem, the Temple, and the Jewish people for centuries to come.

Timeline for the Seventy Weeks (Pentecosts)



7 THE NEW COVENANT WAS CONFIRMED

With the events of the seventy weeks specified in verses 24 and 25 having been explained in the previous chapter, verses 26 and 27 move the prophecy forward in time by telling what happens to Jerusalem and the Jewish people during the seventieth week and thereafter:

KING JAMES VERSION: **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. **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 the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

[Note that the JPS 1917 version of verses 26-27 is not being reproduced here because that translation is almost identical to the KJV version, see page 71.]

Verses 26 and 27 shown above employ a Hebrew literary device called parallelism that must be read and interpreted in this order: 26(a), 27(a), 26(b), and 27(b), instead of the normal sequential order 26(a), 26(b), 27(a), and 27(b). When the above verses are re-arranged accordingly, it is easy to see how the events described in verses 26 and 27 match up with the events of documented history, as follows:

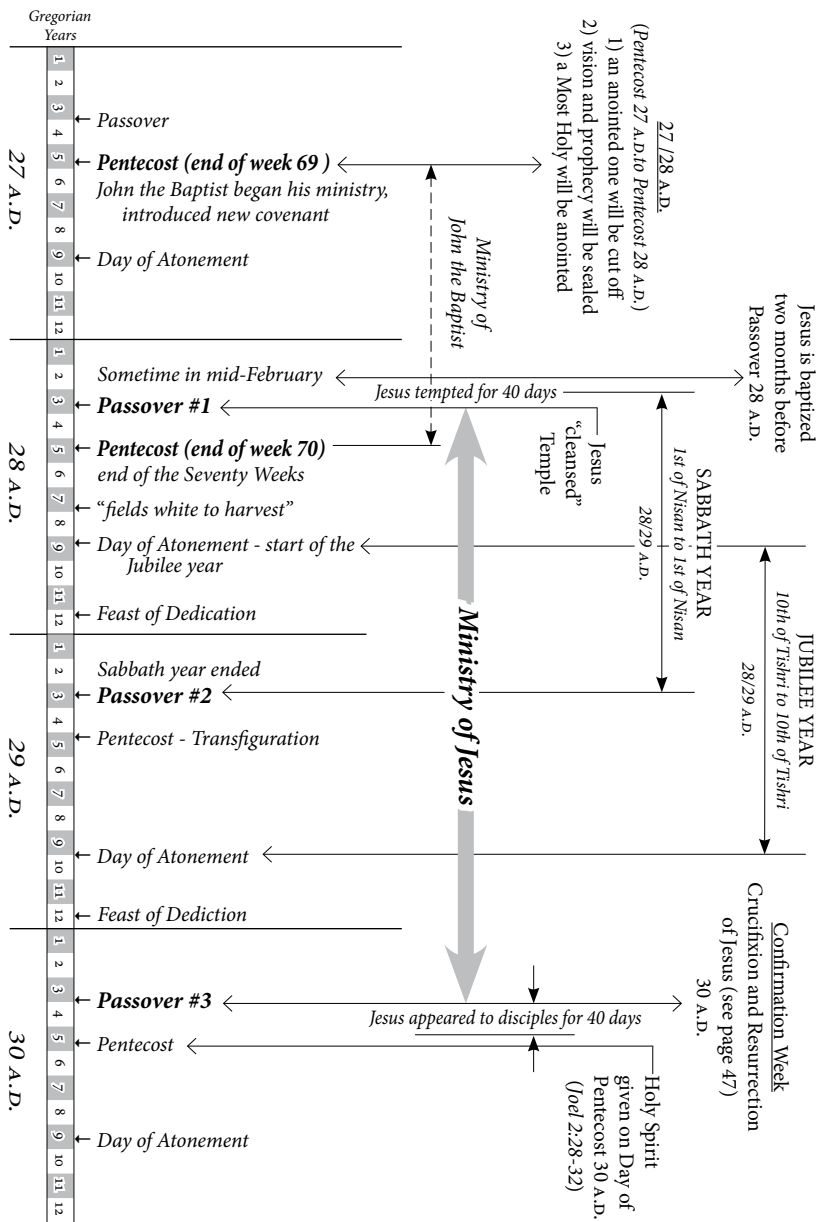
26(a) And after threescore and two weeks shall Messiah be cut off, but not for himself: **27(a)** And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, **26(b)** and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, **27(b)** and unto the end of the war desolations are determined. And for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

After his baptism in the Jordan River near Jericho, when he was “cut off” (*i.e.*, consecrated and set apart to confirm the new covenant to Israel), Jesus was led by the Holy Spirit into the Judean wilderness, where he was tempted to turn his back on his covenant-confirming mission as the God-promised seed of Abraham, the Redeemer Messiah who would bring salvation to the people of Israel and be a blessing to all mankind.¹ After that forty-day-and-forty-night period of spiritual testing, Jesus began his public ministry in Jerusalem on the first day of Passover week in 28 A.D. by “cleansing” the Temple of leaven, *i.e.*, the religious obligations added to the Law of Moses by the Pharisees and Temple authorities. After Passover, Jesus began preaching and baptizing new disciples in the towns of Judea for the next forty-nine days while Israel was counting the omer during the Feast of Weeks. He continued preaching in the countryside around Jerusalem until John the Baptist was arrested on or before the seventieth week came to a close on the Day of Pentecost in 28 A.D., after which Jesus returned to Galilee, where he preached the new covenant to his Jewish brethren as recorded in the Gospel of Luke, chapter 4, verses 13-21:

“And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias [*Isaiah*]. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.”

1. See comment #8 on page 61.

The Covenant Was Confirmed



Timeline for the Ministry of Jesus

During his twenty-five-month public ministry between baptism and crucifixion, Jesus preached the new covenant in Jerusalem, Judea, Samaria, Galilee, and other parts of *Eretz Israel*. A two-year-plus public ministry is indicated by mentions of Passover in the biblical text. The Gospel of John mentions three Passovers that were observed by Jesus during his first advent, the first in 28 A.D. as mentioned in chapter 2, verse 13, “*And the Jews’ passover was at hand*”; the second in 29 A.D. as mentioned in chapter 6, verse 4, “*And the passover, a feast of the Jews, was nigh*”; and the third and final in 30 A.D. as mentioned in chapter 11, verse 55, “*And the Jews’ passover was nigh at hand.*”

As a look back in Jewish history confirms, Jesus’ anointing to mediate the new covenant promised to Israel by the prophet Jeremiah was not recognized by Jewish leaders of that day, and his simple message of justification through repentance and faith was almost universally rejected by Temple authorities, Pharisees, Sadducees, scribes, and rabbis of his time.¹ On the other hand, many ordinary Jewish people in the countryside, and even some Jewish leaders in Jerusalem (probably those who had been enlightened by the gospel of the coming kingdom preached by John the Baptist), responded to Jesus’ message of salvation by faith through the new covenant he was sent to confirm, as recorded in the Gospel of John, chapter 3, verses 26-36:

“And they came unto John [*the Baptist*], and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him ... He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his

1. See comment #9 on page 61.

The New Covenant Was Confirmed

testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

The Confirmation Week

The events specified in verse 27a, *“And he shall confirm the covenant with many for one week [here the word “week” means seven days as in Daniel 10:2]: and in the midst of the week he shall cause the sacrifice and oblation to cease,”* were fulfilled during that confirmation week in 30 A.D. (see timeline on page 47). Jesus began the week by entering Jerusalem hailed as the Messiah King of Israel by his followers, as recorded in the Gospel of Luke, chapter 19, verses 29-38:

“And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the mount of Olives, he sent two of his disciples, Saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them ... And they brought [*the colt*] to Jesus: and they cast their garments upon the colt, and they set Jesus thereon. And as he went, they spread their clothes in the way. And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.”

Nevertheless, Jesus was rejected as the Messiah by official Judaism. During his entry into Jerusalem on his way to the Temple during his final week of ministry, the Gospel of Luke, chapter 19, verses 39-44, records this exchange between several Pharisees and Jesus:

The New Covenant Was Confirmed

“And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples. And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.”

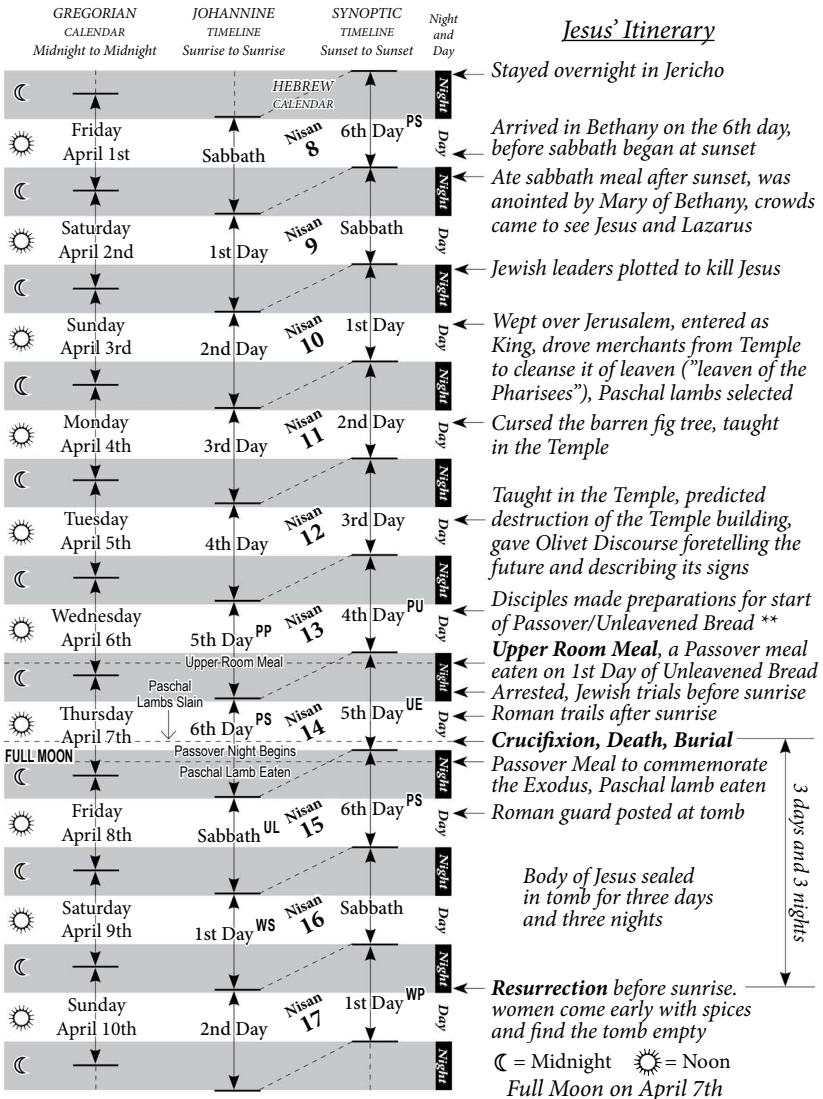
Jesus entered Jerusalem on the tenth of Nisan, the day designated for selecting the unblemished Passover lamb. His crucifixion and death on the fourteenth of Nisan, the eve of the memorial Passover meal, was on the day when the Paschal lambs were slain. At a supper with his disciples just hours before his arrest and trials by Jewish and Roman authorities, Jesus made it plain that his impending death on the cross was the provision of blood that would confirm the new covenant, as recorded in the Gospel of Matthew, chapter 26, verses 26-28:

“And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament [*i.e., covenant*], which is shed for many for the remission of sins.”

The prophesied (Passover) week for confirming the new covenant was brought to a close by the burial of Jesus in a rock-hewn tomb for three days and three nights, followed by his bodily resurrection to life on the seventh day, which was 16 Nisan by Sadducean reckoning (or 17 Nisan by Pharisean reckoning), in both cases the resurrection occurring on the first day of the Feast of Weeks (First Fruits). Forty days later, after appearing to the eleven remaining disciples and dozens of his followers for the purpose of creating witnesses to the fact that he

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The Confirmation Week (Passover 30 A.D.)



PS Day of Preparation for Sabbath Day	UE 1st Day of Unleavened Bread (Exodus 12:18)
PP Day of Preparation for Passover (Johannine)	UL 1st Day of Unleavened Bread (Leviticus 23:6)
PU Day of Preparation for 1st Day Unleavened Bread (also called Passover in the Synoptics)	WP Feast of Weeks, 1st Day (for Pharisees)
	WS Feast of Weeks, 1st Day (for Sadducees)

** Luke 22:1 "Now the feast of unleavened bread drew nigh, which is called the Passover."

had been bodily resurrected, Jesus ascended to heaven from the Mount of Olives, where he is prophesied to one day return to begin his second advent. On the fiftieth day following the morning of the resurrection of Jesus, on the Day of Pentecost in 30 A.D., his disciples and followers were gathered together as he had commanded them. It was at that time that the Holy Spirit descended from heaven and indwelt each of them as Jesus had promised before his ascension, an event that is dramatically recorded in the Book of Acts, chapter 2, as follows:

“And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues [*known languages spoken by visitors to Jerusalem for Pentecost*], as the Spirit gave them utterance. ... And they [*the people in Jerusalem*] were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? ... What meaneth this? Others mocking said, These men are full of new wine. But [*the apostle*] Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate

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counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”¹

From a theological standpoint, the crucifixion of Jesus and his resurrection during the Passover in the year 30 A.D. confirmed the new covenant prophesied by Jeremiah and brought to an end the efficacy of the Mosaic covenant for achieving atonement with God. The Temple and its reliance on animal sacrifice had been predicted to end with the confirmation of the new covenant by the Messiah in verse 27b, “*and in the midst of the week he shall cause the sacrifice and oblation to cease,*” and its demise was attested by ominous signs which were recorded in the *Talmud*, as follows: “It has been taught: For forty years before the

1. Jewish religious authority (represented by the Sanhedrin and the person of the High Priest) condemned Jesus for blasphemy, a capital offense under Jewish law; Roman civil authority (represented by the person of Pontius Pilate) crucified him.

destruction of the Temple the menorah light darkened, the crimson thread did not turn white, and the lot for the Lord always came up in the left hand. The priests would close the gates of the Temple at night and get up in the morning and find them open.”¹

Continuing forward in time, verse 26(b) reveals that *“the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood,”* foretelling the destruction of Jerusalem and the Temple in 70 A.D., after which the victorious Roman soldiers began offering sacrifices to their standards on the Temple ruins.² Many followers of Jesus considered sacrificing to the standards, which featured an image of the emperor as a god, to be the “abomination of desolation” foretold in the Gospel of Matthew, chapter 24, verse 15. The final words of the Messiah Prophecy in verse 27(b), *“and unto the end of the war desolations are determined, and for the overspreading of abominations he shall make it [the sanctuary] desolate, even until the consummation,”* looked forward in time to the total destruction of Jerusalem by Hadrian during the Second Jewish-Roman War, which ended with the Temple Mount being plowed under, a new city named Aelia Capitolina being built on the ruins of Jerusalem, and the name of Judea being changed to Syria Palestina.

The phrase translated as “overspreading of abominations” in verse 27(b) is an interpretation of the Hebrew phrase כֹּנֶף שִׁקוּץ, pronounced *kaw-nawf’ shik-koots’*, meaning literally “a (covering) wing of abominable filth.” By using that imagery, the prophecy comes to its end by looking forward to the final days of Byzantine rule over Jerusalem. During that final period beginning in 628 A.D., Byzantine Christians for the next ten years deliberately covered the Temple Mount with their garbage, feces, and soiled menstrual cloths, some items being sent to Jerusalem from faraway Rome and Constantinople in

1. *Jerusalem Talmud*, Tractate Yoma 6:3 [33b].

2. Josephus, *Wars of the Jews* 6.6.1.

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a vengeful effort to ensure that the Temple area remained ritually impure for Jews. The Byzantine period ended in the year 638 A.D., when Jerusalem and the Temple Mount were overrun and captured by Caliph Omar for Islam, perhaps fulfilling the prophecy at the end of verse 27 that said, *“and that determined shall be poured upon the desolate”* (or better translated in the English Standard Version as “until the decreed end is poured out on the desolator”). Since then Jerusalem and the Temple Mount have been possessed in turn by Islam, Crusaders, Islam again, the British, the Arabs, and after 1967 by the Jews in the modern nation of Israel. Today, Jerusalem continues to be a place of discord and the Temple Mount remains a spiritual battleground.

A BRAHAM REJOICED TO SEE IT

During the Feast of Tabernacles in 29 A.D., six months before his crucifixion fulfilled Isaiah's prophecy that the Servant Messiah, who at his baptism had been "cut off" (*i.e.*, consecrated) to offer the new covenant and who would later be "*cut off out of the land of the living*" (*i.e.*, crucified) to confirm that new covenant, Jesus visited the Temple in Jerusalem where he began to teach. It is recorded that the people marveled at his teaching, and that many were beginning to believe him to be the prophesied Anointed One who would redeem Israel.

Wanting to stop the murmuring of the people that Jesus might indeed be the Messiah, the chief priests and Pharisees sent Temple officers to challenge and discredit him. In one verbal exchange, Jesus answered their disparaging remarks by reminding them that "*your father Abraham rejoiced to see my day: and he saw it, and was glad.*"¹ By using the words "your father Abraham," Jesus was quoting a phrase used only once in the Hebrew Bible, in the Book of Joshua, which says, "*And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.*"² By his choice of words, Jesus called attention to the story in the Torah about Abraham and the sacrifice of his son Isaac, and was thus insinuating not so subtly that the promise³ made to Abraham, that through his seed all mankind would be blessed, applied to him.

The concept of the Redeemer Messiah originated with the "seed promise" given to Abraham in Genesis, chapter 12. In its most basic

1. *B'rit Hadashah*, Book of John, chapter 8, verse 56.

2. *Tanakh*, Book of Joshua, chapter 24, verse 3.

3. "*Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*" (Genesis 12:1-3)

form, the promise said God's blessing for all families of the earth would come through a descendant of Abraham. That basic promise was first made to Abraham, formerly called Abram, in Genesis 12:1-3 (also see 13:14-15, 15:1-18, 17:1-13). After Abraham's death, the seed promise was passed to Isaac in Genesis 26:1-5; then to Jacob, renamed Israel, in Genesis 28:1-4 (also see 28:10-15, 35:9-15), and specifically to the tribe of Judah in Genesis 49:10. Later, it was reaffirmed to the nation of Israel in Exodus 19:1-8 and Deuteronomy 29:1-30:20. Eventually, God stipulated that the blessing of the seed line would pass through King David, who was promised a descendant whose throne would be established forever. It is in all of those promises of God taken together that the two-fold nature of the Messiah—a Redeemer Messiah who would bring blessing to the families of the earth and a King Messiah who would occupy the throne of David forever—can be clearly seen.

From the list of Scripture references above, it is obvious that the seed promise was fulfilled multiple times as the blessing (the honor of being a progenitor of the Messiah) was passed from generation to generation in the seed line. The fulfillment was first accomplished when Isaac was born to Sarah, Abraham's wife. The child's birth was the event that caused Abraham to rejoice. It reassured Abraham that God was faithful to fulfill his promise to bless the nations through his seed by making a first installment on that promise in the person of Isaac, the son whose conception in a barren womb was brought about by God in order to begin the seed line. The way the nations would eventually be blessed was portrayed by the sacrifice of Isaac, when God asked Abraham to show his faith in him, the One who promised the future seed of blessing, by offering the seed up to death. By obeying the command to sacrifice the son of promise who represented the entire seed line, Abraham foreshadowed God's plan for redemption of mankind that would come through the final seed of promise, the Messiah.

After the Children of Israel (the seed nation chosen to nurture the seed line) left Egypt at the end of four-hundred years of bondage,

they journeyed to Sinai, where the concept of substitutionary sacrifice to achieve forgiveness of sin and atonement (understandable simply as “at-one-ment”) with God was codified in the covenant given by God through Moses. Thereafter, both individual Israelites and the nation of Israel could achieve atonement only through an offering of animal blood on the altar or mercy seat in the Tabernacle, and later in the Jerusalem Temple, as stipulated in no uncertain terms in the Law. An exception was made for the very poor, who could offer a tenth part of an ephah of fine flour for atonement instead of a sacrificed animal.¹

The system of animal sacrifice for achieving atonement with God continued until the Temple system was made obsolete by the crucifixion of Jesus, as stipulated by the Messiah Prophecy in Daniel, chapter 9, verse 27b. The confirmation of the new covenant prophesied by the prophet Jeremiah made an end of sins and made reconciliation for iniquity by the ultimate sacrifice of the Redeemer Messiah as foretold by the prophet Isaiah, who had written:

“Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” (Isaiah 53:1-5)

The death of Jesus during Passover in the year 30 A.D. was proof to the ancient Jewish religious and political leadership, and to many ordinary Jews in the first century (and since), that he could not possibly

1. “And he took bread, and gave thanks, and brake it, and gave unto them, saying, *This is my body which is given for you*” – Jesus, explaining his crucifixion (Luke 22:19).

have been the Messiah. Having been subjugated to the authority of the Romans since Pompey captured Judea in 63 B.C., the Jewish people in 28 A.D. were looking for a King Messiah who would throw off the shackles of Rome and establish the glory of the Kingdom of Israel as it had existed under David and Solomon. They had no expectation of a Servant Messiah who Jewish leaders would despise and reject and who would be humiliated and crucified by the Romans in fulfillment of the Messiah Prophecy, even though Isaiah, Jeremiah, and Daniel had foretold exactly what would happen, and when. After the Romans overran and destroyed Jerusalem and the Temple in 70 A.D. during the First Jewish-Roman War, the Jewish people there were still hoping for divine deliverance. To their dismay, deliverance did not come in the form of their expected King Messiah, and subsequently the Jewish people were carried away captive to the ends of the Roman Empire, left without a land, without a priesthood, and without a Temple.

The loss of the Temple was a catastrophe for the Jewish nation, making it impossible to continue a relationship with God under the Law. Without a priesthood offering animal sacrifices in the Temple, the people and the nation had no means for achieving atonement with God in the way stipulated by the Law. In the first few decades after the destruction of the Temple, and banned from Jerusalem and the Temple environs, leading rabbis began to explore alternative ways to achieve forgiveness of sin and to achieve atonement. Without a prophet to tell them they had God's approval, however, all of the traditions and rituals established by well-meaning rabbis were essentially man made substitutes. The only God-ordained pathway for achieving forgiveness of sin and reconciliation for iniquity that remained was the way offered by the new covenant mediated by the Servant Messiah, Jesus, whose appearance two-thousand years ago was precisely foretold by the prophet Daniel in the *Tanakh*, in Daniel, chapter 9, verses 24-27.

It has only been possible to fully understand the chrono-specific prophecies in the Book of Daniel, including the Messiah Prophecy in

chapter 9 that has been explained in this book, since June 7, 1967. A pivotal event on that date in Jewish history—the liberation of the Old City of Jerusalem and the Temple Mount—provided the key needed to understand the Sanctuary Prophecy found in Daniel, chapter 8, verses 1-14, which in turn proved to be the key that unsealed all of the time-sequestered prophecies in Daniel for understanding now, including the Messiah Prophecy in chapter 9. It is those prophecies that show how God, for more than four millennia, has been and still is working through his people to bring salvation through repentance and faith to both the Jewish people and the non-Jewish families of the world.

God's plan for mankind to have life, not death, has been revealed progressively since the time that he commanded Abraham to journey with Isaac to Mount Moriah and there to offer his son as a sacrifice. Instead, God provided a substitution so that Isaac could live. That act of substitutionary sacrifice of a son was a picture of what God would one day do for mankind through the Servant Messiah. God's future act of offering his Son as a substitute, a sin offering for the sins of mankind, was understood by Abraham, who rejoiced and was glad. Its realization in history is clearly explained in the *Brit Hadashah* so that everyone in this age can have the assurance of everlasting life in the age to come.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." (John 3:16-17)

The words of the *Tanakh* testify that two-thousand years ago Jesus came as the Servant Messiah, the seed of Abraham through whom God had promised that the world would be blessed. It is through faith in Jesus, the Anointed One of Israel, that each person can attain everlasting Oneness with the God of heaven and earth today.

ישוע הוא ישועה

SUPPLEMENTAL COMMENTS

1. “*And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.*” (Luke 7:19-23)

2. Stoning is a thing of the past, but shunning is the reaction all too many Jews, those who come to understand that Jesus was and is the Jewish Messiah and is the way to achieve atonement with God today, receive from their kinsmen. Some Orthodox families even have a funeral for their loved one who professes faith in Jesus. Strangely, Jews who follow Buddhism, Hinduism, and all kinds of other “isms” are still considered to be Jews. It is only Jewish followers of Jesus who are ostracized and made to feel unwelcome in Jewish circles. Why is that?

3. A common error made by some Jewish people is to conflate the term Gentile with the term Christian. A Gentile is simply someone who is not Jewish. A Christian, on the other hand, is someone who believes that Jesus is their Savior and Lord. A person can be, and usually is, a Gentile without being a Christian. So, to refer to all Gentiles as Christians is incorrect usage. For example, some sources refer to Adolf Hitler as a Christian, possibly because he was raised in a Roman Catholic setting as a boy, but, although he was a Gentile, he was not a Christian as an adult because he did not believe in Jesus, and there is no evidence that he ever did. After all, can anyone even remotely imagine that Hitler, the leader of Nazi Germany, ever claimed that he worshipped a Jew as his Savior and Lord?

4. For dates after the Exile, the chronology in the *Seder Olam* seems to have been subject to error, either accidental due to the turmoil of the times or perhaps even intentionally to counter Christian exegesis of Daniel, chapter 9, relating to Jesus. For instance, the Persian Period is shortened to only 34 years in duration in the *Seder Olam* (52 years in French manuscripts), probably to accommodate the rabbinic interpretation of Daniel, chapter 9, that interprets that passage to say that the time between the destruction of Solomon’s Temple and Herod’s Temple had to be 490 years (10 Jubilees). Historians almost universally agree that the First Temple was destroyed by the Babylonians in 586 B.C., but the *Seder Olam* gives the destruction as occurring in the year 423 B.C., a 165-year difference (allowing for overlap on

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both ends), in this way making it conform to the 490-year rabbinic interpretation based on the first and second Temple destructions found in the *Talmud*. The medieval commentator Rashi explained that the shortened 34-year Persian period must be understood in the context of the Persian hegemony over Israel while the Second Temple stood, meaning 34 years is the time frame between the building of the Second Temple by Zerubbabel under Darius II (in 352 B.C. according to Jewish calculations) and Alexander the Great's rise to power in 318 B.C. (again according to Jewish calculations). Thus, the 34-year time frame signifies only the period of the Persian rule and hegemony over Israel after the Second Temple was built and before Alexander the Great defeated Darius III Codomanus at the Battle of Gaugamela. However, the dates for the reigns of Darius II, Alexander the Great, and Darius III used by Rashi for his chronology above have been discredited by modern scholars (the date accepted by modern scholars for the Battle of Gaugamela is actually 331 B.C.), so Rashi's exegesis explaining the 34 years of Persian hegemony is useless for interpreting the seventy weeks in the Messiah Prophecy found in Daniel, chapter 9, since it doesn't match history.

5. As for the statement that the Jews had a calendar that featured twelve months of 30 day to give a year of 360 days in duration, that is pure fiction. The Jewish calendar in ancient times was lunar-solar, with each month being either 29 or 30 days in length based on the Moon's transit around the Earth. The start of a Jewish month was determined visually. Three priests at the Temple in Jerusalem had to verify the appearance of the New Moon. The resulting variation in the length of the month, either 29 or 30 days, was caused because the actual astronomical length of the lunar month is approximately 29½ days. Accordingly, the year was usually 354 days in length, composed of twelve months of 29 or 30 days. Because that length was about eleven days shorter than the solar year, a leap month was added from time to time, with seven leap years occurring every nineteen years, so that the Jewish festivals, which were agriculturally based, would occur at the correct season year after year (e.g., Passover in spring).

6. Today, Shavuot commemorates the anniversary of the day God gave the Torah (covenant of Moses) to the entire nation of Israel assembled at Mount Sinai. Although the association between the giving of the Torah and Shavuot is not explicit in the biblical text, it can be supported chronologically from the description of events that happened immediately after the Exodus as recorded in the *Tanakh*. So, it would be more than appropriate if John the Baptist began his public ministry to introduce the new covenant on Shavuot (in 27 A.D.) as well.

7. The Gospel of Mark contains a second account of the baptism of Jesus in chapter 1, verses 9-11: *"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:*

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And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." A third account of the baptism is found in the Gospel of Luke, chapter 3, verses 21-22: "Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." (cf. "The heavens shall declare his righteousness" ~ Psalm 50:6a and Psalm 97:6a.)

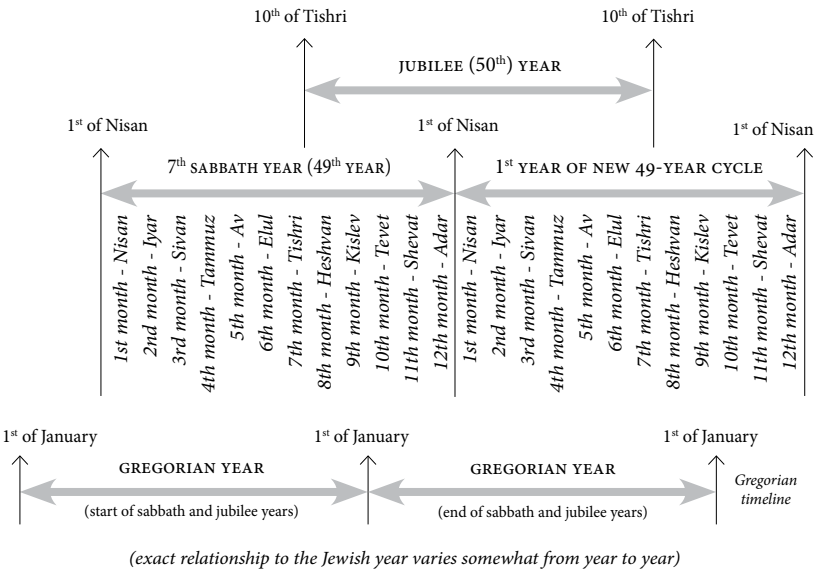
8. The sixty-two weeks ended on the Day of Pentecost in 27 A.D., after which it was predicted in verse 26a that the Anointed One would be "cut off" כָּרַת (Strong's OT: 3772 *karath*). Most traditional expositors interpret the phrase "cut off" in that verse to mean "killed." However, the same word translated as "cut off" in verse 26 is translated in Genesis, chapter 15, verse 18, as "made a covenant" (Brown-Driver-Briggs says "cut, or make a covenant, because of the cutting up and distribution of the flesh of the victim for eating in the sacrifice of the covenants"). Support for preferring the Genesis precedent for translating כָּרַת in verse 26 is found in the Theological Workbook of the Old Testament, which makes this observation: "The most important use of the root is 'to cut' a covenant ... Genesis 15 is a significant passage in that regard." So, the phrase "shall Messiah be cut off" is better understood as "the anointed one shall make (or become) a covenant." The covenant role of the anointed one was specified in Isaiah, chapter 42, verses 1-6, as being the mission of God's servant, anointed with God's spirit, the one that God would "give thee for a covenant of the people, for a light of the Gentiles." Thus, verse 26 is saying that, after the sixty-two weeks have concluded, the anointed one ("Messiah" in KJV) will be cut off (set apart, consecrated) to begin mediating a new covenant for mankind, both Jews and Gentiles. From sacred history, we know that the Servant Messiah did so by offering his life to pay for the sins of mankind, as reflected in Isaiah, chapter 53, verse 8, which says "he was cut off" (set apart to be a covenant) and clarified how he would confirm the covenant by the modifier "from the land of the living" (by dying). The concluding phrase in verse 26(a) says "but not for himself," indicating a state of nothingness, and can be paraphrased as "but he shall choose to be nothing," a description of the servant role that Isaiah predicted would be assumed by the anointed one, and explained in the Book of Philippians, chapter 2, verses 5-7, as follows: "Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but made himself nothing, taking the form of a servant, being born in the likeness of men" (ESV).

9. Much harm has been done by those who have used the rejection of Jesus' ministry and messiahship by the ancient Jewish leadership, as recorded in the *B'rit Hadashah* (New Testament), to justify anti-Semitic views and actions against Jewish people, individually and collectively, over the centuries. A careful reading and correct interpretation of the Bible, both the *Tanakh* and *B'rit Hadashah*, will show that there is no theological justification whatsoever for anti-Semitic/anti-Jewish/anti-Israel views or actions by anyone.

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The Hebrew Months				
Month Number	Pre-Exilic Name	Post-Exilic Name	Length (days)	Gregorian Equivalent
1st	Abib	Nisan	30	March-April
2nd	Zif	Iyar	29	April-May
3rd		Sivan	30	May-June
4th		Tammuz	29	June-July
5th		Av	30	July-August
6th		Elul	29	August-September
7th	Ethanim	Tishri	30	September-October
8th	Bul	Heshvan	29 or 30	October-November
9th		Kislev	30 or 29	November-December
10th		Tevet	29	December-January
11th		Shevat	30	January-February
12th		Adar	29 (or 30 in LY)	February-March
13th (in LY)		Adar II	29	March-April

In a leap year (LY), the month of Adar II is inserted after Adar I and other months are moved forward in time accordingly; a leap month is inserted in the 3rd, 6th, 8th, 11th, 14th, 17th and 19th years of a 19-year cycle.



Relationship of Sabbath and Jubilee Years to Gregorian Years

Supplemental Comments

Table of Sabbath and Jubilee Years from 78 A.D. to 1,394 B.C.							
JUBILEE	7th Sabbath	6th Sabbath	5th Sabbath	4th Sabbath	3rd Sabbath	2nd Sabbath	1st Sabbath
77/78 A.D.	77/78 A.D.	70/71 A.D.	63/64 A.D.	56/57 A.D.	49/50 A.D.	42/43 A.D.	35/36 A.D.
29/28 A.D.	29/28 A.D.	22/21 A.D.	15/14 A.D.	8/7 A.D.	1 A.D./1 B.C.	7/8	14/15
21/22	21/22	28/29	35/36	42/43	49/50	56/57	63/64
70/71	70/71	77/78	84/85	91/92	98/99	105/106	112/113
119/120	119/120	126/127	133/134	140/141	147/148	154/155	161/162
168/169	168/169	175/176	182/183	189/190	196/197	203/204	210/211
217/218	217/218	224/225	231/232	238/239	245/246	252/253	259/260
266/267	266/267	273/274	280/281	287/288	294/295	301/302	308/309
315/316	315/316	322/323	329/330	336/337	343/344	350/351	357/358
364/365	364/365	371/372	378/379	385/386	392/393	399/400	406/407
413/414	413/414	420/421	427/428	434/435	441/442	448/449	455/456
462/463	462/463	469/470	476/477	483/484	490/491	497/498	504/505
511/512	511/512	518/519	525/526	532/533	539/540	546/547	553/554
560/561	560/561	567/568	574/575	581/582	588/589	595/596	602/603
609/610	609/610	616/617	623/624	630/631	637/638	644/645	651/652
658/659	658/659	665/666	672/673	679/680	686/687	693/694	700/701
707/708	707/708	714/715	721/722	728/729	735/736	742/743	749/750
756/757	756/757	763/764	770/771	777/778	784/785	791/792	798/799
805/806	805/806	812/813	819/820	826/827	833/834	840/841	847/848
854/855	854/855	861/862	868/869	875/876	882/883	889/890	896/897
903/904	903/904	910/911	917/918	924/925	931/932	938/939	945/946
952/953	952/953	959/960	966/967	973/974	980/981	987/988	994/995
1001/1002	1001/1002	1008/1009	1015/1016	1022/1023	1029/1030	1036/1037	1043/1044
1050/1051	1050/1051	1057/1058	1064/1065	1071/1072	1078/1079	1085/1086	1092/1093
1099/1100	1099/1100	1106/1107	1113/1114	1120/1121	1127/1128	1134/1135	1141/1142
1148/1149	1148/1149	1155/1156	1162/1163	1169/1170	1176/1177	1183/1184	1190/1181
1197/1198	1197/1198	1204/1205	1211/1212	1218/1219	1225/1226	1232/1233	1239/1240
1246/1247	1246/1247	1253/1254	1260/1261	1267/1268	1274/1275	1281/1282	1288/1289
1295/1296	1295/1296	1302/1303	1309/1310	1316/1317	1323/1324	1330/1331	1337/1338
1344/1345	1344/1345	1351/1352	1358/1359	1365/1366	1372/1373	1379/1380	1386/1387
1393/1394 - Land allotted to the twelve tribes in the first jubilee (49th) year after the Exodus							
<i>In the table above, all years are B.C. unless noted otherwise. Sabbath and jubilee years began in the year shown to the right above and ended in the following year. Also, note that there was no year "0" (no year zero) when going from years B.C. to A.D. on this chart, since the year 1 B.C. was followed by the year 1 A.D. as time moved forward in history. The following known sabbath years can be used to verify the accuracy of the table: 70/71 A.D.—the year when Herod's Temple was destroyed; 36/35 B.C.—the year when Herod captured Jerusalem from Antigonus; 897/896 B.C.—the third regnal year of Jehoshaphat, which 1 Kings 22:41-42 indicates was a sabbath year.</i>							

How can God be One and Three?

A personal observation from the Author

One of the hardest things to grasp about the nature of God is the idea of the Trinity. It is a stumbling block, especially for my Jewish friends who often ask me, “Doesn’t the Bible clearly say in Deuteronomy 6:4, *Hear, O Israel! The LORD is our God, the LORD is ONE?* Then how can God be one and three at the same time?”

I answer them with this question: What happens to sunlight when it passes through a prism? They usually know that it reaches our eyes as the colors of the spectrum, and so respond.



Then I ask if the red light is still light, and they answer that it is. Then I ask if the orange light is still light, and they answer that it is, and so on through yellow, green, blue, indigo, and violet. As we begin to discuss that example of white light passing through a prism to reveal itself as being composed of multiple colors of light, they begin to see that light can be perceived as the one color white or, if viewed after passing through a prism, as many colors, but that the resulting light is always light.

In like manner, the Holy Bible is the prism through which God, when giving the Law to Israel through Moses, identified himself as **יהוה** (the one and only God), but who has now in the fullness of time under the New Covenant chosen to identify himself in a more intimate way as God the Father, Son, and Holy Spirit.

My example is not a perfect explanation of the Trinity, of course, since light itself is a created substance and the Father, Son, and Holy Spirit are not creations, but are instead the Creator, nor does it depend on the Bible for the mental picture it paints, although 1 John 1:5 does metaphorically say “God is light”.

Nevertheless, I do think it gives a glimpse into the mystery of the Trinity that can be understood in everyday terms, showing that God can be perceived from a human viewpoint as a Tri-Unity without violating the Scripture that Eternal God is One.

Supplemental Comments

More Messianic Prophecies from the *Tanakh* with Fulfillments

Quoting from the JPS 1917 Tanakh and the King James Version

“He was despised, and forsaken of men, A man of pains, and acquainted with disease, And as one from whom men hide their face: He was despised, and we esteemed him not.” (Isaiah 53:3) ~ “He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:10-12)

“Yea, mine own familiar friend, in whom I trusted, who did eat of my bread, Hath lifted up his heel against me.” (Psalm 41:10) ~ “And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.” (Matthew 26:23) “Then Judas Iscariot, one of the Twelve, went to the chief priests to betray Jesus to them.” (Mark 14:10)

“And I said unto them: ‘If ye think good, give me my hire’ ... So they weighed for my hire thirty pieces of silver. And the Lord said unto me: ‘Cast it into the treasury, the goodly price that I was prized at of them.’ And I took the thirty pieces of silver, and cast them into the treasury, in the house of the Lord” (Zechariah 11:12-13) ~ “Then one of the Twelve, the one called Judas Iscariot, went to the chief priests and asked, ‘What are you willing to give me if I hand him over to you?’ So they counted out for him thirty silver coins.” (Matthew 26:14-16) , “And he [Judas] cast down the pieces of silver in the temple, and departed, and went and hanged himself. (Matthew 27:5)

“He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.” (Isaiah 53:7) ~ “But Jesus still made no reply, and Pilate was amazed.” (Mark 15:5)

“My God, my God, why hast Thou forsaken me, And art far from my help at the words of my cry?” (Psalm 22:2) ~ “About the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’, which means, ‘My God, my God, why have you forsaken me?’” (Matthew 27:46)

“All they that see me laugh me to scorn; They shoot out the lip, they shake the head: ‘Let him commit himself unto the Lord! let Him rescue him; Let Him deliver him, seeing He delighteth in him.’” (Psalm 22:8-9) ~ “In the same way the chief priests, the teachers of the law and the elders mocked him. ‘He saved others,’ they said, ‘but he can’t save himself! He’s the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, I am the Son of God.’ In the same way the robbers who were crucified with him also heaped insults on him.” (Matthew 27:41-44)

“My strength is dried up like a potsherd; And my tongue cleaveth to my throat; And Thou layest me in the dust of death.” (Psalm 22:16) ~ “Immediately one of them ran and got a sponge. He filled it with wine vinegar, put it on a stick, and offered it to Jesus to drink.” (Matthew 27:48)

“I may count all my bones; They look and gloat over me. They part my garments among them, And for my vesture do they cast lots.” (Psalm 22:18-19) ~ “When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.” (John 19:23)

“And I will pour upon the house of David, And upon the inhabitants of Jerusalem, The spirit of grace and of supplication; And they shall look unto Me because they have thrust him through; And they shall mourn for him, as one mourneth for his only son, And shall be in bitterness for him, as one that is in bitterness for his first-born” (Zechariah 12:10)

SCRIPTURE

DANIEL 9

KING JAMES VERSION

DANIEL 9:1-27

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; **2** In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. **3** And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: **4** And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments; **5** We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: **6** Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **7** O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. **8** O Lord, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. **9** To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; **10** Neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. **11** Yea, all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore the curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. **12** And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done as hath been done upon Jerusalem. **13** As it is written in the law of Moses, all this evil is come upon us: yet made we not our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. **14** Therefore hath the Lord watched upon the evil, and brought it upon us: for the Lord our God is righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast gotten thee renown, as at this day; we have sinned, we have done wickedly. **16** O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. **17** Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. **18** O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. **19** O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name. **20** And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; **21** Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. **22** And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. **23** At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision. **24** 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. **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 troublous times. **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. **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 the oblation to cease, 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 Authorized (King James) Version is now a document in the public domain.

DANIEL 9:1-27

1 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans; **2** in the first year of his reign I Daniel meditated in the books, over the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that He would accomplish for the desolations of Jerusalem seventy years. **3** And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. **4** And I prayed unto the LORD my God, and made confession, and said: 'O Lord, the great and awful God, who keepest covenant and mercy with them that love Thee and keep Thy commandments, **5** we have sinned, and have dealt iniquitously, and have done wickedly, and have rebelled, and have turned aside from Thy commandments and from Thine ordinances; **6** neither have we hearkened unto Thy servants the prophets, that spoke in Thy name to our kings, our princes, and our fathers, and to all the people of the land. **7** Unto Thee, O Lord, belongeth righteousness, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither Thou hast driven them, because they dealt treacherously with Thee. **8** O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. **9** To the Lord our God belong compassions and forgivenesses; for we have rebelled against Him; **10** neither have we hearkened to the voice of the LORD our God, to walk in His laws, which He set before us by His servants the prophets. **11** Yea, all Israel have transgressed Thy law, and have turned aside, so as not to hearken to Thy voice; and so there hath been poured out upon us the curse and the oath that is written in the Law of Moses the servant of God; for we have sinned against Him. **12** And He hath confirmed His word, which He spoke against us, and against our judges that judged us, by bringing upon us a great evil; so that under the whole heaven hath not been done as hath been done upon Jerusalem. **13** As it is written in the Law of Moses, all this evil is come upon us; yet have we not entreated the favour of the LORD our God, that we might turn from our iniquities, and have discernment in Thy truth. **14** And so the LORD hath watched over the evil, and brought it upon us; for the LORD our God is righteous in all His works which He hath done, and we have not hearkened to His voice.

15 And now, O Lord our God, that hast brought Thy people forth out of the land of Egypt with a mighty hand, and hast gotten Thee renown, as at this day; we have sinned, we have done wickedly. **16** O Lord, according to all Thy righteousness, let Thine anger and Thy fury, I pray Thee, be turned away from Thy city Jerusalem, Thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and Thy people are become a reproach to all that are about us. **17** Now therefore, O our God, hearken unto the prayer of Thy servant, and to his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake. **18** O my God, incline Thine ear, and hear; open Thine eyes, and behold our desolations, and the city upon which Thy name is called; for we do not present our supplications before Thee because of our righteousness, but because of Thy great compassions. **19** O Lord, hear, O Lord, forgive, O Lord, attend and do, defer not; for Thine own sake, O my God, because Thy name is called upon Thy city and Thy people.' **20** And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; **21** yea, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, approached close to me about the time of the evening offering. **22** And he made me to understand, and talked with me, and said: 'O Daniel, I am now come forth to make thee skilful of understanding. **23** At the beginning of thy supplications a word went forth, and I am come to declare it; for thou art greatly beloved; therefore look into the word, and understand the vision. **24** Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place. **25** Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. **26** And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. **27** And he shall make a firm covenant with many for one week; and for half of the week he shall cause the sacrifice and the offering to cease; and upon the wing of detestable things shall be that which causeth appalment; and that until the extermination wholly determined be poured out upon that which causeth appalment.'

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