

ONCE HE WALKED AMONG US

*... explaining the prophecies in the Bible
that identified the Messiah and predicted
when he would appear to Israel*



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THE MESSIANIC HOPE

The anticipation of a promised Redeemer has been a cornerstone of the Judeo-Christian faith for millennia. From the earliest chapters of Genesis to the prophetic declarations of the *Tanakh* (Old Testament), the Bible intricately weaves a tapestry of hope, revealing God's redemptive plan for humanity. Central to that divine narrative is the figure of the Messiah—a savior who comes to deliver his people from sin and restore their relationship with God.

This expository commentary delves into the prophecies that foretold the coming of the Messiah, offering a comprehensive analysis of the texts that identified his nature, mission, and the precise timing of his advent. Through a detailed examination of the ancient prophecies, it uncovers the remarkable precision and consistency with which the *Tanakh* pointed to the Messiah, affirming the fulfillment of the prophecies in the person of Jesus Christ.

Predictive prophecy in the Bible reveals God's sovereignty over history, offers hope to his people, and provides validation of his promises. By studying the Messianic prophecies, we gain insight into the divine orchestration of events and the unwavering faithfulness of God. The prophecies examined herein were not only given to provide hope for future deliverance but their fulfillments also offer verifiable evidence that the promised Redeemer has already come.

The prophecies concerning the Messiah are multifaceted, encompassing descriptions of his royal lineage, humble birthplace, public ministry, suffering, and ultimate triumph. Some prophecies are explicit, while others are veiled in symbolism and require careful interpretation. Familiar passages such as Isaiah's Suffering Servant, Daniel's Seventy Weeks, and the promises given to Abraham and David will be examined. Each of the prophecies contributes to a composite picture of the Messiah, highlighting both his divine and human natures, his roles as prophet, priest, and king, and his mission of redemption.

One of the most compelling aspects of the Bible's Messianic prophecies is the specificity with which they predict the timing of his appearance in Israel. The prophetic timeline given in the Book of Daniel, particularly the prophecy of the Seventy Weeks, provides an astonishingly precise prediction of when the Messiah would appear to the Jewish people. That timeline, coupled with other chronological indicators found in the scriptures, demonstrates God's plan of salvation through the Messiah with remarkable accuracy.

Introduction

The culmination of the prophecies as portrayed in the life, death, and resurrection of Messiah Jesus stands as a testament to the reliability and divine inspiration of the Bible as revealed to the prophets of Israel. By comparing the predictions in the *Tanakh* that describe the Messiah and his mission with the New Testament accounts of his words and deeds, it can be seen that Jesus fulfills each Messianic prophecy with exacting detail. That fulfillment not only confirms Jesus' identity as the Messiah but also reinforces the trustworthiness of God's promise of redemption to those who believe his Word.

This commentary invites readers on a journey of discovery, encouraging a deeper understanding of the prophetic scriptures and a greater appreciation for the intricacy of God's redemptive plan. Whether you are a seasoned theologian, a curious believer, or someone exploring the Christian faith, the goal is to provide clarity, context, and insight into the remarkable prophecies that identified the Messiah and foretold his coming.

A MESSIAH WAS PROMISED

The Messiah Prophecy in the ninth chapter of the Book of Daniel provides Christians and Jews with the most detailed 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 global peace and harmony—is shared by Jews and Christians alike, with one important difference: Judaism believes that the Messiah is a man who is yet to come to reign as king over a future kingdom of Israel. Christianity believes that Jesus came to Israel during his first advent as a Servant Messiah whose sacrifice on the cross and resurrection from death supernaturally 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 Christians and Jews. As far back as New Testament times, it is recorded that 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 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?*”³

¹ *Tanakh* 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 wording in the King James Version of the Old Testament and the wording in older versions of the *Tanakh* in English are almost identical, since both were derived from the same Hebrew Masoretic manuscripts. The first complete English translation of the *Tanakh* for a Jewish audience, published by Isaac Leeser in Philadelphia in 1853, was heavily influenced by the KJV in its wording and style. Both can be used almost interchangeably.

² Genesis 12:3, 17:19

³ Luke 7:19-23; also, see Note #1 on page 71.

At the time of Jesus' first advent, the belief that he fulfilled all of the messianic requirements set forth by the prophets of Israel was an article of faith for his earliest followers, the Jews who saw and heard him. For Jewish leaders back then, though, the idea of a Servant Messiah was anathema, contrary to their expectations. That basic disagreement about the identity of the Messiah has been responsible for the tension between Christians and Jews 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.¹ 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 Gentiles² has made it virtually impossible for modern Jews to consider with an open mind that Jesus might have been the Anointed One 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 sacred text 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 judgment 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 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 ultimate sealed book prophesied by Isaiah was the subsequent Book of Daniel, as revealed in Daniel, chapter 12, verse 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.*"

¹ See Note #2 on page 71.

² See Note #3 on page 71.

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 was revealed to Daniel while he was in captivity in Babylon, *circa* 539 B.C. The prophet knew that before the Jews could return to the promised 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 expel them from the land. At the same time, Moses recorded 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

Daniel's prayer of confession for unfaithfulness and idolatry by the people of Israel is recorded in Daniel, chapter 9, verses 4-23 (*see pages 81-82*). His prayer was prayed in response to Moses' prophecy about the blessing and curse, and provides the context for the messianic 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 coming from the biases and traditions inherent in each's 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 a 490-year period whose eventual end is delayed until sometime around the second coming of Jesus. Both assumptions are incorrect.

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

A Messiah Was Promised

The text of the four verses that comprise the Messiah Prophecy is shown below in English as translated from the Hebrew Masoretic text in the two most widely used and respected translations of Daniel 9:24-27, namely, the 1917 Jewish Publication Society *Tanakh* and the 1987 King James Version:

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. 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.

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. 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 both agree that the phrase “*to bring in everlasting righteousness*,” as specified in verse 24, identifies the prophecy as being about the advent of the days of Messiah in 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 appearance, 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 will continue to be) the only Jewish person in history who could qualify to be the Messiah, as specified in the *Tanakh*. And, that claim will be established beyond reasonable doubt.

“Many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray.” – JESUS 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.*

THE EXACT TIME WAS FORETOLD

Modern 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 unsupported. 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 the chronology in modern rabbinical interpretations of the prophecy of the Seventy Weeks, all of which are based on discredited medieval calculations, 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 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.

¹ See Note #4 on page 71.

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: *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 capitalized word “Messiah” in the King James to the more generalized “one anointed,” as follows:

JPS 1917 VERSION: *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 describes three distinct action events that will take place during the prophecy: (1) the going forth of a commandment to restore and build Jerusalem, (2) the restoring of an anointed one-prince to Jerusalem, 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 in duration (the seventieth week is not mentioned in verse 25). The seven-week time period is framed by the commandment to restore and build Jerusalem to an anointed one-prince on one end and the restoration of that same anointed one-prince to Jerusalem on the other end, the start and end events separated by seven years as a later explanation in this book will show. The prophecy also reveals that the start of the seventy weeks in the prophecy is dependant on the street and wall having been rebuilt before the count of weeks 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 record of the exact 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, but incorrect, 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 his book *The Coming Prince*, published 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, as follows:

“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 [called Adar II or Adar Bet added after Adar, whereupon regular Adar is then called Adar I or Adar Aleph]. 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.

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 (now Cornerstone Theological 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:

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 72 for full discussion). 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). Using a 360-day year to interpret prophecy contradicts what the Bible specifies as the length of a year, namely, the time it takes the Earth to go around the Sun (~365.25 days).

“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 several 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

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 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 [in the year 44 B.C.], hath decreed, That the Jews shall possess Jerusalem, and may encompass that city with walls; and that

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

Hyrchanus, 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, 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 confirmed as high priest (anointed one) and ethnarch (a status akin to 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” שָׁבִיעַ (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

¹ The word “let” meaning, let rest or left fallow in a sabbath year; 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.).

“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, or, focusing only on the final day of that festival as shorthand, it means the fiftieth day, called 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.¹

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 Masoretic text 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 by its use in 2 Chronicles 32: 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” is the Hebrew word תרוץ (Strong’s OT: 2742 *charuwt*). It is better translated in the JPS 1917 version as “moat,” a reference to the trench dug in front of 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

¹ Daniel was commanded by God to seal the prophecies away from understanding. Using coded and symbolic language for time units was one method of encryption employed by the prophet.

to make a platform for his siege engines, after which 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 in 63 B.C. The wall's tower gates with associated street for assembling troops and the trench below the northern 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 Days of Pentecost) division specified in verse 25, a detail ignored in most expositions, or equally unsatisfying, left unexplained by combining it with the sixty-two weeks to make a bloc of sixty-nine weeks, specifies a deliberately separate group of seven weeks (Feast of Weeks/Pentecosts) that have a distinct chronological meaning in the prophecy. The seven Pentecosts align with the seven Pentecosts that occur in a seven-year Sabbath-year 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 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-year 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 year that spanned the month of Nisan (March/April) in 70 A.D. to Nisan in 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.

As a cross-check to that calculation, 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-year 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 589 B.C. in

seven-year increments, a sabbath year would begin in Nisan 70 A.D. and end in Adar 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 (*see page 76*).

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 and can thus be discounted.

Alignment in History

The decree by Julius Caesar to Hyrcanus II, which was issued shortly before Caesar's death on the Ides of March in 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 76. 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 (Feast of Weeks festival or in shorthand the final day called Pentecost) in the seven weeks in verse 25 began with the Pentecost in the year 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 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.¹

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 Hyrcanus II as ruler in Jerusalem. Hyrcanus returned to Jerusalem as the high priest and ethnarch (the

¹ Note that the passage of time in the prophecy of the Seventy Weeks is defined by the number of Feast of Weeks that have occurred. Thus, seventy "weeks" refers to the time span between the first Feast of Weeks and the seventieth Feast of Weeks, or in actual time it denotes a time span of sixty-nine to seventy years, during which seventy Feast of Weeks will have occurred.

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. Then, in 40 B.C., Antigonus, nephew of Hyrcanus, with the aid of the Parthians, led a rebellion, capturing Jerusalem and the Temple and setting himself up as high priest in place of Hyrcanus, whose ears were 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 Hyrcanus II (still under house arrest in Babylon) on the throne as a puppet ruler, Herod negotiated a truce that resulted in the release of Hyrcanus, who was invited to return to Jerusalem as part of Herod's court, and the invitation was accepted. The return of Hyrcanus, brought 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 (the increased knowledge promised at the time of the end), 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 returned the city of Jerusalem to the control of Hyrcanus II as high priest and ethnarch (the anointed one and prince) of the Jews. After that, there was a span of seven Pentecosts (seven Feast of Weeks aligned with the seven years in a seven-year Sabbath cycle) until Hyrcanus, 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. Prior to the start of the count of the seven Pentecosts, the tower gate on the northern wall and broad place for assembling troops behind it that had been destroyed by Pompey in 63 B.C., along with the its trench-moat in front of the wall 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 Exact Time Was Foretold

The Seventy Feasts of 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.				44 B.C. Caesar issued a decree to re-build defences of Jerusalem	43 B.C. a Sabbath Year, street and wall are rebuilt by Antipas	
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	
The 70th Week						
During the 70th week, which includes the year spanning between Pentecost in 27 A.D. and Pentecost in 28 A.D. During that year, John the Baptist began his ministry to introduce the New Covenant to the Jewish people and baptized Jesus in the Jordan River. After his baptism, Jesus was tempted for forty days and nights and began his public ministry. The prophecy of the 70 Weeks ended on Pentecost in 28 A.D.						

The phrase “*in troublous times*” in Daniel 9:25, often incorrectly assigned to the end times, is instead an allusion to Jeremiah’s “time of Jacob’s trouble” (*cf.* Jeremiah 30:7), since the ninth chapter of Daniel used 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., so we now know with absolute certainty the exact time period when the Jewish Messiah—the anointed one specified in Daniel 9:27 who would confirm a New Covenant with Israel—was required to make his appearance in history. It had to happen within the time span defined by 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.

THE SIX SIGNS WERE FULFILLED

Six prophesied events specified 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:

IPS 1917 VERSION: *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: *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 “increased knowledge” 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 God speaking through the prophet Jeremiah. Holding in mind the table 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, the most logical place to look for it being in the seven-week division.

As for the transgression referenced in verse 24, it is useful to examine the meaning of the two Hebrew words translated as “transgression” in Daniel, chapter 9. In verse 24, the transgression is usually assumed to be the same as the transgression of Israel's unfaithfulness to God mentioned in verse 11. However, the word “transgressed” in that verse is the Hebrew word עבר (Strong's OT: 5674 *'abar*), used in the context of breaking a commandment or law, which is not the Hebrew word used in verse 24. Instead, the word used for transgression in verse 24 is the Hebrew word פשע (Strong's OT: 6588 *pesha'*), 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, 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.

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When Salome herself died nine years later, she designated Hyrcanus to assume the kingship while continuing to serve as high priest. 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 Pharisean followers. The brothers met in battle near Jericho where many of Hyrcanus' soldiers defected to Sadducean-backed Aristobulus, giving the latter the victory. Hyrcanus fled to Jerusalem and took refuge in the Temple, but 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. In 63 B.C., all Judean political authority was 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, nephew of Hyrcanus and now head of the house of his deceased father Aristobulus, 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 put him on the throne. Hyrcanus accepted Herod's offer, was restored to Jerusalem in 36 B.C., and was received in Jerusalem with honors.

With the defeat of Antigonus and his Parthian allies, 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 as that found in the Book of Jeremiah, at the end of chapter 31, verses 31-34, which says:

“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 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 (*aka* the Messiah Prophecy).

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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 under the Sinai covenant. What Daniel's cryptic prophecy sealed away was the understanding that almost six-hundred years would pass before the New Covenant would be confirmed.

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.¹ 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-year 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 Covenant² was introduced to the people of Israel. The following account is from the Gospel of Matthew, chapter 3, verses 1-12:

“In those days came John the Baptist ... 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 to raise up children unto Abraham [John probably pointing to the stones placed in the bed of the Jordan River mentioned in Joshua 4 as the Israelites entered the land]. And now also the axe is laid unto the

¹ The record of the New Covenant being introduced to Israel is found documented by Jewish witnesses in the *B'rit Hadashah* (New Testament) as described in the Gospels of Matthew, Mark, Luke, and John, a copy of which is available for download in PDF and MSWord format at: <https://goodnewsforjews.org/pdf-files/>

² See Note #6 on page 73.

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root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire (cf. Dan. 4:14). 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 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 old (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

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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 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 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:

"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." [using that phrase as it is used in Psalm 50:23: ישע אלֹהִים *yesha` '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, including Judea, 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 observed in the latter 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 can be 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.

The calendar data used above are based on the calculation published in the *Handbook of Biblical Chronology*.¹

¹ Jack Finegan, *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 by your author 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 movement within Judaism that recognized Jesus as the Messiah described in the *Tanakh*. 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 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 the year 27 A.D., that date marking the end of the sixty-two week division of the Seventy Weeks, and before Pentecost in the year 28 A.D., which marked the end of the time span described in verse 24. 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 messianic 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 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

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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 New Testament texts, 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

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.

¹ *cf.* Psalm 50:6*a*, 97:6*a*; Isaiah 42:6, Jeremiah 23:6; also see Note #7 on page 73.

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 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 seventieth week. The table at the bottom of the previous page 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.

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 building 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 at the beginning of the ministry of Jesus, which was observed during Passover about fifty days after his baptism. That event can be cross-referenced to the chronology of the Temple construction recorded by Josephus. 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,

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

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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 the 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. 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.

How to Count the 46 Years of Temple Construction P = PASSOVER (followed by the passover number in the count)					
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.

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 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’s system of Temple sacrifices, was introduced

by John the Baptist in 27 A.D. The following spring, the baptism of Jesus by John, which was done to fulfill the prophecy by bringing in everlasting righteousness in the person of Jesus and introducing 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 preferred 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 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 pages 81-82*), 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:

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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, 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 redemption through the Messiah 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, cf. 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 Jesus’ ministry to iconfirm the New

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Covenant, recognition of him as Messiah was prevented by the 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:

“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 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

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 shall bear the sin of many, and make 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 קֹדֶשׁ (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, 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, see page 79) who would bear the iniquities of Israel and justify many. By the very act of having his body immersed 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, chapter 31, had 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:

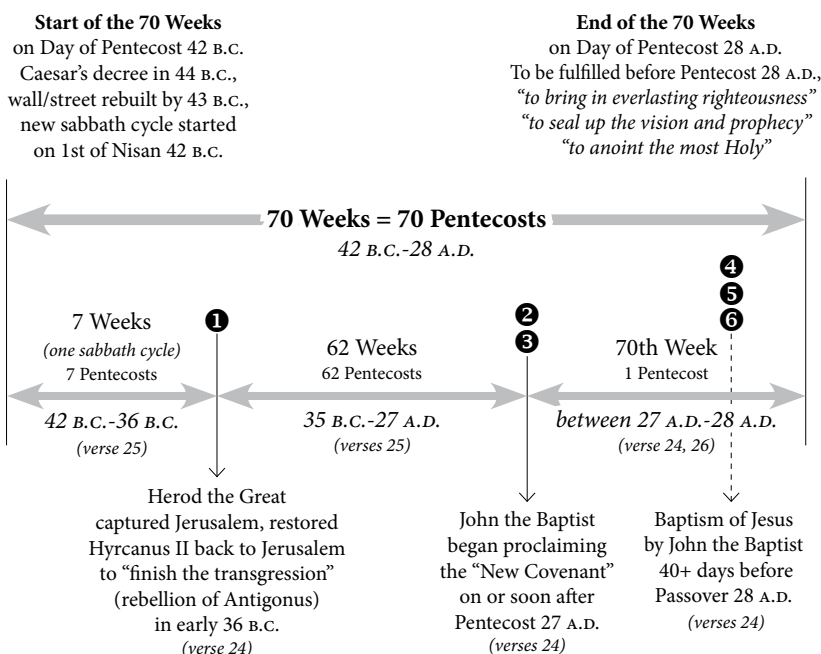
"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore 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 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 wilderness, where he was tempted by Satan for forty days and forty nights to renounce his mission of redemption. Shortly after, Jesus began his public ministry in Jerusalem by "cleansing" the Temple

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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 seventieth week 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 Feasts of Weeks (Pentecosts)



THE COVENANT WAS CONFIRMED

With the events of the Seventy Weeks specified in Daniel 9:24-25 having been aligned in history and expounded in the previous chapter, verses 26 and 27 move the prophecy forward by foretelling the events that will happen to Jerusalem and the Jewish people after the seventieth week has come to an end. Those verses read as follows:

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.*

IJS 1917 VERSION: *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.'*

Perhaps the greatest chronological error made by Christian expositors in their interpretation of the Book of Daniel is the one involving the covenant mentioned at the beginning of verse 27. The error is caused by assuming that the events described in verses 26 and 27 should be interpreted sequentially in time, not recognizing that those verses employ a Hebrew literary device called a chiasmus ("X-shaped" from the Greek letter "*chi*"). The use of a chiasmus requires that those verses be interpreted in this order: 26(a), 27(a), 26(b), and 27(b), instead of the normal linear-in-time order of 26 (a,b),27(a,b). When verses 26 and 27 are so re-arranged, it is easy to see how the events described in those verses foretold what has been verified in documented history, as follows:

The Covenant Was Confirmed

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.

26(a) And after threescore and two weeks shall Messiah be cut off, but not for himself:

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,

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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

¹ See Note #8 on page 73.

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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.”

During his twenty-five-month public ministry between his 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. 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

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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 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

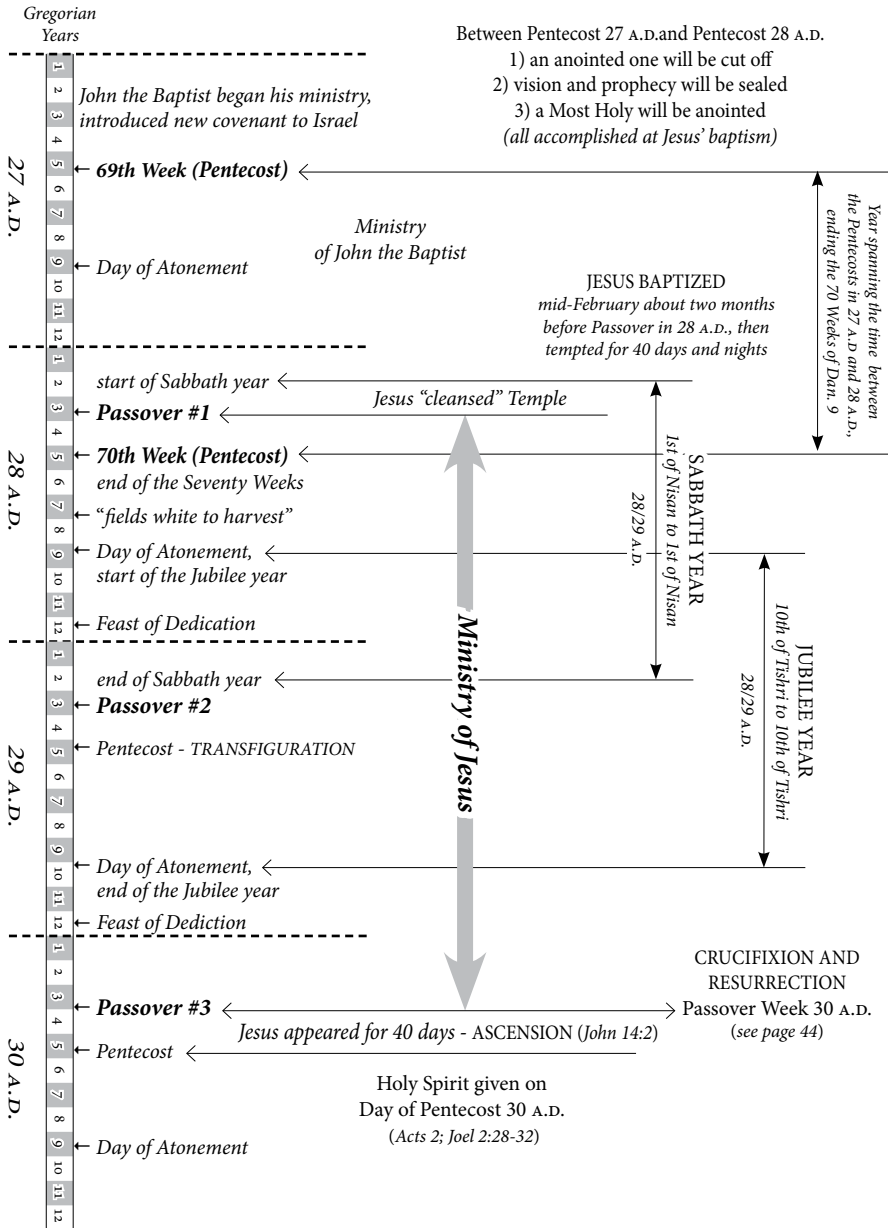
The events specified in verse 27(a), *“And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease,”* were fulfilled during that confirmation week in 30 A.D.¹ Jesus began the week by entering Jerusalem hailed as the Messiah King 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

¹ In this instance the word “week” means seven days, as used in Daniel 10:2.

The Covenant Was Confirmed

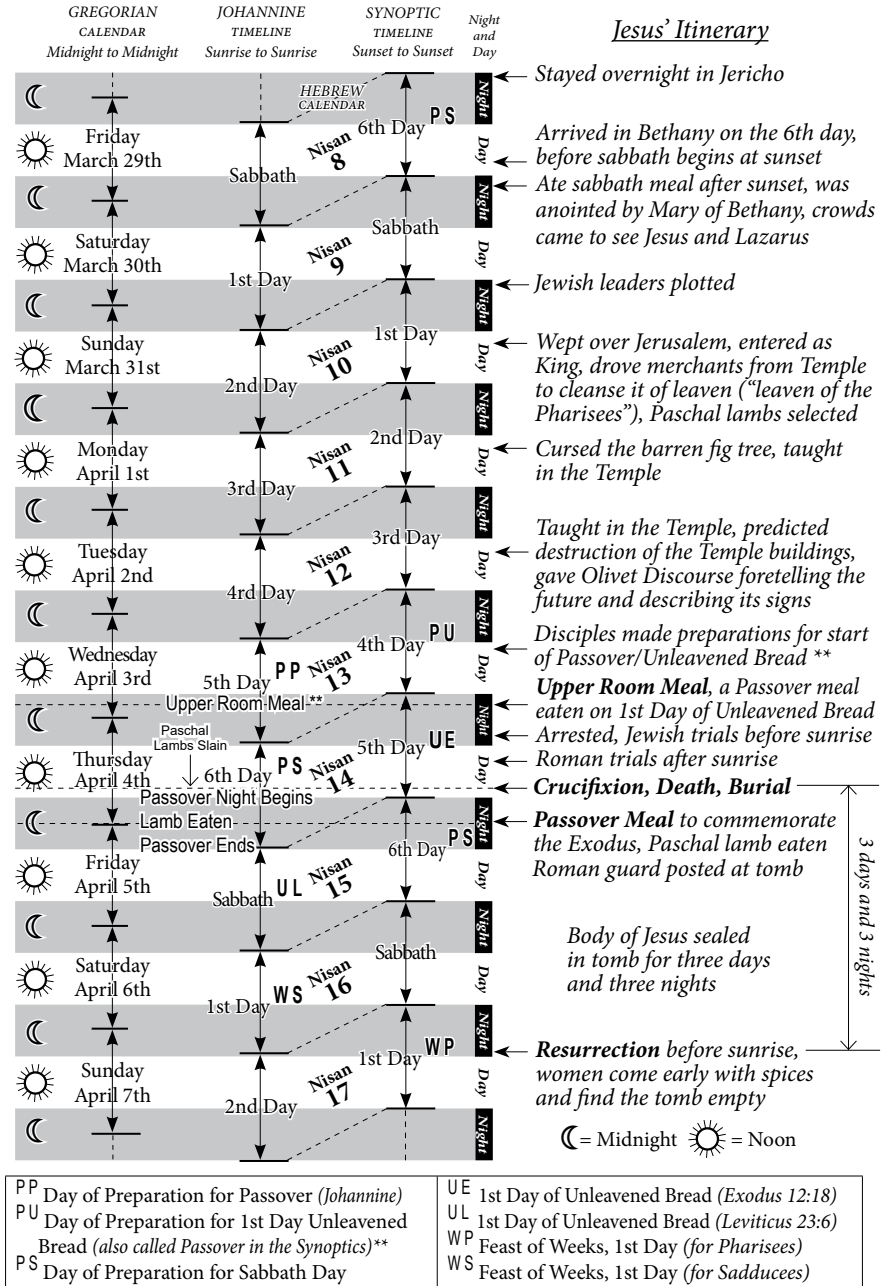
Timeline for the Ministry of Jesus



Some day in the future, JESUS RETURNS (Matthew 24:36)

The Confirmation Week (Passover Week 30 A.D.)

Showing relationship of Gregorian, Johannine (Sadducean), and Synoptic (Pharisean) Days



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

The Covenant Was Confirmed

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 the Jewish leaders (see Note 9 on page 74). 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:

“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 took place on the fourteenth of Nisan, on the eve before the memorial Passover meal was eaten and 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 foretold by Jeremiah, 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., the blood that certified the New Covenant], which is shed for many for the remission of sins.”

The Covenant Was Confirmed

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 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,

The Covenant Was Confirmed

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 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

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.

Messiah in verse 27(b), “*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 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

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 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 Aelia Capitolina being built on the ruins of Jerusalem, and the name Judea being changed to Syria Palestina.

The phrase translated as “overspreading of abominations” in verse 27(b) is an interpretation of the Hebrew phrase כִּנְף שִׁקוץ, pronounced *kaw-nawf’ shik-koots’*, meaning literally “a 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 that began in 628 A.D. Byzantine Christians for the ten years covered the Temple Mount with their garbage, feces, and soiled menstrual cloths in 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 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 JPS 1917 version as “*and that until the extermination wholly determined be poured out upon that which causeth appalment.*”). 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 modern nation of Israel. Today, Jerusalem continues to be a place of discord and the Temple Mount remains a spiritual battleground.

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

² Posephus, *Wars of the Jews* 6.6.1.

MESSIAH'S SOJOURN IN ISRAEL

The year Jesus began his public ministry is revealed by the prophecy of the Seventy Weeks in Daniel, chapter 9, which required that the “Most Holy” one who would confirm the New Covenant to Israel be anointed before the seventieth week ended on Pentecost in the year 28 A.D. That coincides with the time of Jesus’ baptism and “cleansing of the Temple” at the beginning of his ministry, the latter event occurring during Passover week in 28 A.D. (*see pages 19, 43*). Both the *Tanakh* and the *B’rit Hadashah* pinpoint 28 A.D. as the year when Jesus began his public ministry. Using the information given in the Gospels of Matthew, Mark, Luke, and John, the ministry of Jesus continued for about twenty-seven months after his baptism, a time period that includes three Passovers, as follows:

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, *|||||* = jubilee year only

28 A.D.				
Events	Matthew	Mark	Luke	John
Jesus baptized by John the Baptist.	3:13-17	1:9-11	3:21-28	---
Jesus tempted by Satan for 40 days.	4:1-11	1:12-13	4:1-13	---
Jesus returns to Jordan R., Andrew hears John proclaim Jesus as the Lamb of God, two disciples follow him to Nazareth.	---	---	---	1:19-51
Jesus attends wedding at Cana, turns water to wine, the disciples believe.	---	---	---	2:1-11
Jesus visits Capernaum with his mother, brothers, and his (two) disciples.	---	---	---	2:12
← Sabbath year begins PASSOVER WEEK #1 - March 28 to April 4, 28 A.D.				
Jesus goes to Jerusalem for the Passover, drives merchants and money changers out of Temple, challenged by Jewish leaders.	---	---	---	2:13-25
Nicodemus visits Jesus secretly at night and is told that he must be “born again.”	---	---	---	3:1-21
Jesus and disciples baptize in Judea, John the Baptist continues to baptize at Aenon near Salim as his ministry diminishes.	---	---	---	3:22-36
Day of Pentecost - May 17, 28 A.D. - end of the “Seventy Weeks”				
Jesus hears that John the Baptist has been imprisoned, Jesus and his disciples decide to leave Judea, depart for Galilee.	4:12	1:14	4:14	4:1-3

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, *|||||* = jubilee year only

28 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus passes through Samaria with his disciples, talks with woman at well, says the time to harvest (souls) is now.	---	---	---	4:4-42
Jesus leaves Samaria, arrives in Galilee, welcomed by Galileans.	---	---	---	4:43-45
Jesus moves to Capernaum, preaches in area synagogues, proclaims the kingdom.	4:13-17	1:15	4:15	---
Jesus, while he is visiting Cana, heals son of royal official back in Capernaum.	---	---	---	4:46-54
← Jubilee year begins Day of Atonement - September 16, 28 A.D.				
Jesus reads from scroll at the synagogue in Nazareth on the sabbath, proclaims start of the jubilee ("acceptable") year, people take him to cliff to throw him down, he passes through their midst unharmed.	---	---	4:16-30	---
Jesus attends Feast of Tabernacles.	<i>That visit to Jerusalem is not mentioned in the Gospels.</i>			
Jesus returns to Capernaum, teaches in synagogue with authority, heals demoniac man, fame spreads throughout area.	---	1:21-28	4:31-37	---
Jesus visits Simon's house, cures Simon's mother-in-law of fever, heals many people.	8:14-17	1:29-34	4:38-41	---
Jesus calls Simon, Andrew, James, John.	4:18-22	1:16-20	5:1-11	---
Jesus preaches the kingdom and heals the sick in the synagogues of Galilee.	4:23-24	1:35-39	4:42-44	---
Jesus cleanses leper, crowds and reputation grow, often withdraws to wilderness to pray.	4:25 8:1-4	1:40-45	5:12-16	---
Matthew, chapters 5, 6, and 7 - Jesus goes up a mountain, privately teaching his disciples about the kingdom and publicly preaching the kingdom to the multitudes coming to him to be healed, topics covered include: The Beatitudes, salt and light, fulfillment of the Law and prophets, anger and murder, adultery and divorce, swearing of oaths, "eye for eye" and love for enemies, giving in secret, praying in private, fasting with joy, laying up treasure in heaven, do not worry about tomorrow, do not judge, ask-seek-knock, the narrow gate, tree known by its fruit, not all will enter the kingdom, heed and do his words, house built on rock stands.				
Jesus forgives paralytic man let down through roof, then heals him to confirm his authority to forgive sins.	9:1-8	2:1-12	5:17-26	---
Jesus calls Matthew (aka Levi), dines with him, tells Pharisees that he is called to save sinners, God requires mercy not sacrifice, sick need physician, new wine put into new wineskins, he is bridegroom.	9:9-17	2:13-22	5:27-39	---

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, *|||||* = jubilee year only

28/29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus and his disciples walk through a field picking wheat on sabbath, he says that Son of Man is Lord of the sabbath. ¹	12:1-8	2:23-28	6:1-5	---
Jesus heals man with withered hand in a synagogue on sabbath, Pharisees plot with Herodians about how they can kill him.	12:9-14	3:1-6	6:6-11	---
<i>Feast of Dedication - November 29 to December 6, 28 A.D.</i>				
Jesus attends feast in Jerusalem, heals paralytic man at pool of Bethesda on the sabbath, Jewish leaders criticize the man for picking up his mat on the sabbath.	---	---	---	5:1-15
Jesus confirms his authority as the Son, says deeds and Moses testify about him, hostility of Jewish leaders increases.	---	---	---	5:16-47
Jesus leaves Jerusalem to avoid wrath of Jewish leaders and withdraws to the Sea of Galilee to preach and heal the people.	12:15-16	3:7-12	---	---
Jesus is presented by Matthew as the chosen servant who fulfills Isaiah 42:1-4, the one who will show judgment to the nations, and in whom they will trust.	12:17-21	---	---	---
Jesus ordains the Twelve Apostles to preach the kingdom and heal the sick.	---	3:13-19	6:12-16	---
Jesus delivers sermon (often called the Sermon on the Mount) on a coastal plain of Sea of Galilee at base of a mountain. ²	---	---	6:17-49	---
Jesus returns to Capernaum, heals centurion's servant, marvels at centurion's display of faith not seen so far in Israel.	8:5-13	---	7:1-10	---
Jesus raises widow's son at Nain, people declare Jesus a prophet, report circulates through Judea and surrounding country.	---	---	7:11-17	---
John the Baptist sends his disciples to question Jesus about his identity after hearing reports of Jesus' ministry, Jesus confirms John is the herald of Messiah, thus confirming his own mission, says woe to cities that have rejected it.	11:2-24	---	7:18-35	---

¹ The year 28 A.D. was a sabbath/jubilee year, so grain would still be unharvested in early winter (see planting and harvesting in Sabbath and Jubilee years on page 76).

² The topics and the order of presentation in that sermon are almost identical to those recorded in Matthew, chapters 5-7. Some speculate that the two accounts are about the same event, but it is more likely that Jesus preached the same message, in whole or in part, on many occasions.

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, ** = jubilee year only

29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus gives thanks to God for revealing him to the children, and for hiding him from the wise, gives invitation to weary.	11:25-30	---	---	---
Jesus dines with Pharisee, sinful woman anoints his feet with tears, wipes them with her hair, Jesus rebukes his host.	---	---	7:36-50	---
Jesus and his disciples go through towns and villages in the Galilee preaching and healing, women provide for them.	---	---	8:1-3	---
Jesus heals blind and mute man, crowd asks if Jesus is the Son of David, Jesus' family says that he is deranged, Pharisees say Jesus is possessed by Beelzebub, Jesus warns about blasphemy against the Holy Spirit.	12:22-37 12:46-50	3:20-35	8:19-21	---
Pharisees ask for a sign of authority, Jesus replies that the only sign they will get will be the "sign of the prophet Jonas," an allusion to his coming death on the cross, burial, and resurrection on the third day	12:38-45	---	---	---
Jesus teaches mysteries of the kingdom, speaks to crowd in parables, explains the mysteries to his disciples in private, including parable of the Sower, parable of the Tares, parable of the Mustard Seed, parable of the Yeast in Three Measures, parable of the Sickle and Harvest, parable of the Lamp on a Lampstand, parables of the Kingdom of Heaven.	13:1-9 13:18-33 13:36-52	4:1-9 4:13-32	8:4-18	---
Jesus reveals the reason for using parables to teach the crowds.	13:10-17 13:34-35	4:10-12 4:33-34	---	---
Jesus sails to the other side of the Sea of Galilee, calms storm, disciples awed.	8:18 8:23-27	4:35-41	8:22-25	---
Jesus heals demoniac man in region of the Gadarenes, sends demons into pigs, people urge Jesus to leave the region.	8:28-34	5:1-20	8:26-39	---
Jesus returns to Capernaum, heals daughter of a synagogue official named Jairus, woman with issue of blood cured by touching the hem of his garment.	9:18-26	5:21-43	8:40-56	---
Jesus gives sight to two blind men, gives voice to a mute man, Pharisees attribute his power to the "prince of demons."	9:27-34	---	---	---
Jesus teaches in synagogues in Galilee.	9:35-38	6:6b	---	---

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, *|||||* = jubilee year only

29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus teaches in synagogue at Nazareth, has his disciples with him, the people are offended, Jesus does no miracles there.	13:53-58	6:1-6a	---	---
Jesus sends the twelve out two by two to preach the kingdom and heal the sick, gives them authority over demons.	10:1-11:1	6:7-13	9:1-6	---
Herod Antipas mistakes Jesus for John the Baptist, who he had earlier beheaded.	14:1-12	6:14-29	9:7-9	---
The twelve report back to Jesus.	---	6:30	9:10a	---
Jesus goes off privately by boat with his disciples to Bethsaida for rest (and mourn after hearing that John the Baptist is dead), crowds run ahead and meet them.	14:13-14	6:31-34	9:10b-11	6:1-3
Jesus has compassion on the crowd and heals the sick, then feeds 5,000 people (just before the week of the Passover).	14:15-21	6:35-44	9:12-17	6:4-13
People want to make Jesus king because of miraculous signs, Jesus sends crowds away, disciples wait below while Jesus goes up a mountainside to pray alone.	14:22-23	6:45-46	---	6:14-15
Jesus approaches the disciple's boat by walking on the water of the Sea of Galilee, startles disciples, Peter sinks and prays.	14:24-33	6:47-52	---	6:16-21
Jesus heals many people at Gennesaret.	14:34-36	6:53-56	---	---
Jesus is found in Capernaum by crowds seeking more bread, Jesus reveals that he is the true bread from heaven and that anyone who eats his flesh and drinks his blood will have eternal life.	---	---	---	6:22-59
Many disciples cannot accept Jesus' new "flesh and blood" teaching and depart.	---	---	---	6:60-65
Simon Peter says that he and the eleven believe that he is the Holy One of Israel, Jesus reveals one of them will betray him.	---	---	---	6:66-71
← <i>Sabbath year ends</i> PASSOVER WEEK #2 - April 15-22, 29 A.D.				
Jesus disputes with Pharisees about their man-made tradition and the word of God, says defilement comes from the heart, not by what food is eaten, Jesus explains the parable of Defilement and afterwards he explains that all foods are clean.	15:1-20	7:1-23	---	---

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, ** = jubilee year only

29 A.D.

<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus decides to stay out of Judea to avoid being killed by Jewish leaders.	---	---	---	7:1
Jesus goes to Tyre, heals the demoniac daughter of a Syrophoenician woman.	15:21-28	7:24-30	---	---
Jesus travels through Sidon to the region of the Decapolis on the Sea of Galilee, opens the ears and loosens the tongue of a man who could not hear or talk easily, people are astounded by his works.	15:29-31	7:31-37	---	---
Jesus has compassion on a crowd that has been listening to him for three days, feeds the crowd numbering about 4,000 men, plus women and children.	15:32-38	8:1-9	---	---
Jesus and his disciples go by boat to Dalmanutha, Pharisees ask Jesus for a sign of his authority, none is given.	15:39-16:4	8:10-12	---	---
Jesus and his disciples go back by boat across the Sea of Galilee, he warns the disciples to beware the leaven of the Pharisees (their man-made teachings).	16:5-12	8:13-21	---	---
Jesus and his disciples arrive at Bethsaida, Jesus heals a blind man, demonstrates that healing by him is always total, not partial.	---	8:22-26	---	---
Jesus and his disciples go to Caesarea Philippi, Jesus asks the disciples who people think he is, Simon (who is named Peter by Jesus) answers that Jesus is the Messiah, the Son of God, and Jesus says that on "this rock" his church will be built and it will have the keys of the kingdom.	16:13-20	8:27-30	9:18-21	---
Jesus reveals that he must go to Jerusalem and suffer many things at the hands of the elders, chief priests, and experts in the law, be killed, and on the third day be raised, Peter objects, Jesus rebukes him. ¹	16:21-26	8:31-33	9:22-25	---
Jesus reveals that if anyone wants to save his life, he must lose it, predicts that some listening will not see death before they see the coming of the Son of Man in glory.	16:27-28	8:34-9:1	9:26-27	---

¹ That is the first time Jesus predicts that he will suffer condemnation for blasphemy and rejection as Messiah at the hands of Jewish authorities (the Sanhedrin) and be killed by Roman authorities (by order of Pontius Pilate) in Jerusalem. He repeats the prediction two more times, repeating the prophecy immediately prior to each subsequent Passover festival.

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, ** = jubilee year only

29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Day of Pentecost - June 4, 29 A.D.				
Jesus takes Peter, James, and John up a mountain where they witness his Transfiguration, see Moses and Elijah, hear the voice of God confirm Jesus as his Son. ¹	17:1-9	9:2-10	9:28-36	---
Jesus equates the ministry of John the Baptist with Elijah's coming, adding that the Son of Man will have to suffer at the hands of Jewish and Roman authorities.	17:10-13	9:11-13	---	---
Jesus heals a demoniac boy who the disciples could not heal, gives a discourse on faith, uses mustard seed as an example of the power of faith to move mountains.	17:14-21	9:14-29	9:37-43a	---
Jesus reveals for the second time that he will be betrayed, killed, and resurrected.	17:22-23	9:30-32	9:43b-45	---
Jesus and his disciples return to Capernaum, collectors of Temple tax come to Peter for payment, Jesus sends him to find a coin in the mouth of a fish.	17:24-27	---	---	---
Jesus' disciples ask who will be greatest in the kingdom of heaven, Jesus tells them to become as little children.	18:1-5	9:33-37	9:46-48	---
Jesus warns about causing others to stumble, says not to stop others using his name since they are not against him.	18:6-14	9:38-50	9:49-50	---
Jesus teaches about kingdom conduct in this life, how to solve disputes among believers, the power of two or more praying together, application of forgiveness, then compares faith to a grain of mustard seed.	18:15-35	---	---	---
Jesus is taunted by his unbelieving brothers about going to Jerusalem for the Feast of Tabernacles, he says he will remain in Galilee, they leave, afterward he goes to Jerusalem secretly.	---	---	---	7:2-10

¹ The Transfiguration is an event mirroring the events in Exodus 24, which describe Moses going up the mountain of God to receive the Mosaic covenant, with Aaron, Nadab, Abihu, and the seventy elders allowed to watch from a distance. After Moses comes down, the people confirm that they will keep the covenant and are sprinkled with the blood of the covenant. Moses, Aaron, Nadab, Abihu, and the seventy elders are then allowed to go back up the mountain to see God. Jesus takes his three disciples, Peter, James, and John, up the mountain to see his face shine (see Psalms 80: 19 in KJV) and to hear God address him as his Son, the one who confirms the New Covenant of salvation through repentance and faith.

The Messiah's Sojourn in Israel

Key to sidebar: *////* = sabbath year only, *◇◇◇* = overlapping sabbath and jubilee years, *|||||* = jubilee year only

29 A.D.

<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus sends seventy disciples to preach and heal ahead of him as goes through villages on his way to Jerusalem, many in a Samaritan village reject his message, he explains the cost of commitment to him.	---	---	9:51-62 10:1-16	---
The seventy disciples report back to Jesus that even the demons submit to his name, Jesus praises the Father for hiding things from the wise and making them known to the children, says disciples are blessed to see what prophets and kings longed to see.	---	---	10:17-24	---
← Jubilee year ends <i>Feast of Tabernacles - October 9-16, 29 A.D.</i>				
Jesus returns to Jerusalem for the Feast of Tabernacles, Jewish leaders are looking for him, on the third day of the feast Jesus publicly teaches in the Temple courts.	---	---	---	7:11 7:14
Midway through the feast (fourth day), Jesus again teaches in the Temple, woman caught in adultery is brought to him for judgment, he writes in dirt, says let he who is without sin cast the first stone. ¹	---	---	---	7:53-8:11
Reactions to Jesus are mixed, Jewish authorities are astounded at the depth of his knowledge, Jesus says that his teaching is from the one who sent him, accuses the people of not keeping Law of Moses and wanting to kill him, they say Jesus is possessed by a demon.	---	---	---	7:12-13 7:15-24
People in Jerusalem are puzzled about Jesus' identity, ask if Jewish leaders really know that he is the Messiah, many believe in him because of miracles, chief priests and Pharisees try to arrest him, Jesus says they cannot go where he is going.	---	---	---	7:25-36
On last day of feast, Jesus says that out of him will flow rivers of living water so that any who thirst can drink and be refreshed.	---	---	---	7:37-38

¹ That day was a sabbath day. Although not specified what Jesus wrote in the dirt, in the sacred text one possibility is that he wrote the Pharisaical rule against picking up a stone on the sabbath (writing in dirt was not a sabbath violation because it was not permanent writing). Under the Law of Moses, a woman caught in adultery and accused by two witnesses should be stoned. However, the crowd would not violate the Pharisaical law against picking up a stone in order to uphold the requirements of the Law of Moses. Jesus in that way was pointing out their hypocrisy. Since there were not enough witnesses, Jesus did not violate the Law of Moses by not stoning the woman himself.

29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Many people believe Jesus is the Prophet or the Messiah, others doubt his identity because he is from Galilee, Jewish leaders want to send Temple guards to arrest him, but Nicodemus reminds them that Jesus must be heard before the council.	---	---	---	7:39-52
An expert in the Law asks what he must do to inherit eternal life, Jesus questions him, approves the expert's response that he must love God and his neighbor, then tells the parable of The Good Samaritan.	8:19-22	---	10:25-37	---
Jesus visits in home of Martha and her sister Mary, rebukes Martha for worrying about details while he is still with them.	---	---	10:38-42	---
Jesus proclaims himself the Light of the World just prior to the Feast of Lights (Dedication), then reveals that he is not of this world, predicts that they will know him when they lift him up, many people believe in him as the Messiah.	---	---	---	8:12-30
Jesus promises that those who follow his teachings will not die, calls the Judeans children of the devil, they say he is possessed by a demon, Jesus equates himself with the Father by claiming he predates Abraham, the people pick up stones to stone him, Jesus leaves Temple.	---	---	---	8:31-59
Jesus teaches his disciples how to pray, assures them that if men know to give their children good gifts, the Father will give the Holy Spirit even more so.	---	---	11:1-13	---
Jesus cures a mute man, crowds are amazed, some say Jesus is using the power of the prince of darkness Beelzebub, Jesus teaches that a guarded house cannot be invaded, that an unclean spirit will leave and, if it returns to an empty house, will bring seven unclean spirits with it.	---	---	11:14-28	---
Jesus says that a wicked generation seeks after a sign, but will get no sign but that of Jonah, adds that his teachings and works are greater than the teachings and works of both Solomon and Jonah.	---	---	11:29-32	---

29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus teaches that no one who has a lamp puts it under a basket but on a lampstand, that the eye is the light of the body, and urges people to empty their body of its darkness so that it can reflect light.	---	---	11:33-36	---
Jesus dines with a Pharisee who criticizes him for not washing his hands, Jesus rebukes him for his hypocrisy, scribes and experts in the law takes offense, Jesus says woe to the experts as well, Jewish religious leaders try to trap Jesus into saying something that can used to condemn him.	---	---	11:37-54	---
On sabbath Jesus heals a man born blind, Jewish leaders skeptical, Jesus says that he has come into the world so that those who cannot see can see and those who claim to see can be seen to be blind.	---	---	---	9:1-39
Jesus points out the guilt of the Pharisees who say they are not spiritually blind.	---	---	---	9:40-41
Jesus is asked about salvation, stresses the need for repentance, tells the parable of the Fig Tree that was cultivated to see if it would bear fruit in the third year.	---	---	13:1-9	---
Jesus tells the story of the Good Shepherd, explains the parable to his disciples.	---	---	---	10:1-18
Jesus heals woman infirmed for eighteen years, synagogue official objects to Jesus healing on the sabbath, tells people that they should not seek sabbath healing.	---	---	13:10-17	---
Some say Jesus is possessed by a demon, others ask how he can cast out demons and heal the sick if that is so, opinion is divided about his words and deeds.	---	---	---	10:19-21
Jesus compares the kingdom of heaven to a mustard seed that grows into a tree, and to leaven in three measures of bread, says that the door to the kingdom is narrow, and that some who are last will be first.	---	---	13:18-30	---
Some Pharisees warn Jesus to leave Jerusalem because Herod wants to kill him, Jesus replies that a prophet cannot be killed outside of Jerusalem, then he laments over Jerusalem.	---	---	13:31-35	---

29 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
<i>Feast of Dedication - December 17-24, 29 A.D.</i>				
Jesus teaches crowd of thousands in Jerusalem during the Feast of Dedication, discussing various topics (see below).	---	---	12:1-59	10:22-23
Topics taught during the feast: Jesus gives a warning against the yeast of the Pharisees (the teachings of the Pharisees that Jesus equates with hypocrisy), says that there is nothing hidden that will not be revealed, says that all words spoken in darkness will eventually be revealed by the light, gives promise that those who acknowledge him before men in this life will one day be acknowledged before the angels of God, gives strict warning about speaking against the Holy Spirit, tells the parable of the Rich Landowner, gives exhortation not to worry about daily needs but to pursue the kingdom and all needed things will be provided by God, instructs believers to be ever ready for service when the master returns because the Son of Man will come when he is not expected, reveals that he will not bring peace but division, laments that the people cannot read the signs of the times, urges people to make peace with their accusers.				
Jesus dines with a Pharisee in Jerusalem on the sabbath, Pharisees are watching him intently, Jesus heals man with dropsy, asks the Pharisees present who would not save their son or an ox if either fell into a well, Pharisees refuse to answer him.	---	---	14:1-6	---
Jesus tells parable of the Honored Guest, which says to seek an humble seat and let the master of the house move one to a place of honor as he sees fit, that when you give a banquet, invite the poor, not those from whom you expect a return.	---	---	14:7-14	---
Jesus tells the parable of the Banquet, which says to accept the invitation and go to the banquet without excuses or delay since the host will eventually close the door to those who refuse the invitation.	---	---	14:15-24	---
Jesus warns those who want to follow him to count the cost of discipleship, that salt that has lost its flavor is of no value.	---	---	14:25-35	---
Jesus tells parables to show how the Father rejoices over all who return, that riches have no eternal value, that those who are faithful in little will be given much; parable of the Lost Sheep and Lost Coin, parable of the Prodigal Son and Forgiving Father, parable of the Clever Steward.	---	---	15:1-16:15	---
Jesus says that the Law was in effect until John the Baptist, that it will not pass away.	---	---	16:16-17	---

29/30 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus comments on divorce and adultery, clarifying what Moses decided.	---	---	16:18	---
Jesus tells parable of the Rich Man and Lazarus, says that if Israel will not believe Moses and the Prophets, they will not believe if one comes back from the dead.	---	---	16:19-31	---
Jesus warns against being a stumbling block, teaches on forgiveness.	---	---	17:1-6	---
Jesus teaches that a servant should not expect praise or reward from his master for doing what he is commanded to do.	---	---	17:7-10	---
Jesus heads to Jerusalem, passing through Samaria he heals ten lepers, one returns.	---	---	17:11-19	---
Jewish leaders try to get Jesus to say that he is the Messiah, he says that they have seen his deeds and that the deeds identify him, that his sheep hear his voice, reveals that the kingdom will not come with signs but is already in their midst, Jesus adds that he and the Father are one, Pharisees attempt to stone him for blasphemy.	---	---	17:20-21	10:24-39
Jesus reveals that the days are coming when they will desire to see the coming of the Son of Man but that first he must suffer many things.	---	---	17:22-37	---
Jesus tells two parables about prayer: parable of the Persistent Widow, parable of the Pharisee and Tax Collector.	---	---	18:1-14	---
Jesus teaches about divorce, changes the terms of divorce specified by Moses.	19:1-12	10:1-12	---	---
Jesus leaves Jerusalem and goes across the Jordan to the place where John the Baptist formerly baptized (Bethany in Perea).	---	---	---	10:40
Many people come to Jesus in Bethany, some bring their children to be blessed, the disciples try to stop them but Jesus says that of such is the kingdom of God.	19:13-15	10:13-16	18:15-17	10:41-42
Jesus tells young man to sell everything, give it to the poor, and follow him, then observes that it will be easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God.	19:16-26	10:17-27	18:18-27	---

The Ministry of Jesus

30 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
The disciples ask about their reward, Jesus says they will inherit eternal life and sit on twelve thrones judging the tribes of Israel.	19:27-30	10:28-31	18:28-30	---
Jesus tells the parable of the Owner of a Vineyard, a story about a man who hired workers throughout the day, then paid all the same amount no matter how long they worked, says that the last shall be first and the first shall be last in the kingdom.	20:1-16	---	---	---
On the journey back to Jerusalem, Jesus tells his disciples that he will be handed over to the Jewish and Roman authorities to be condemned, flogged, and killed, but will rise again on the third day.	20:17-19	10:32-34	18:31-34	---
The mother of James and John seek to gain favor for her sons, Jesus says that such positions are not his to give, that to be great one must be a servant.	20:20-28	10:35-45	---	---
Approaching Jericho on the way from Perea, Jesus heals blind Bartemaueus; leaving Jericho to go up to Jerusalem, Jesus heals two more blind men.	20:29-34	10:46-52	18:35-43	---
Passing through Jericho, Jesus dines with the tax collector Zacchaeus, who believes.	---	---	19:1-10	---
Nearing Jerusalem, the people following Jesus welcome him as king, expecting that the kingdom of God will appear immediately upon his arrival, Jesus tells the parable of the Nobleman Who Goes to a Far Country to receive a kingdom, entrusting money to his three servants to use while he is gone, then comes back to settle accounts.	---	---	19:11-28	---
Jesus returns to Bethany four days after Lazarus is buried, raises Lazarus from the dead, many believe, some tell Pharisees.	---	---	---	11:1-46
Passover near, Sanhedrin discuss Jesus, decide to have him killed, so Jesus and his disciples withdraw to Ephraim.	---	---	---	11:47-57
<i>Six days before Passover</i>				
Jesus comes back to Bethany before the start of the sabbath day at sunset.	---	---	---	12:1

The Messiah's Sojourn in Israel

30 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
<i>Sabbath Day</i>				
After sunset, Jesus eats a sabbath meal at the home of Martha, Mary, and Lazarus.	26:6	14:3a	---	12:2
Mary anoints Jesus' feet with oil of nard, Judas objects, Jesus says her deed will be remembered wherever gospel is heard.	26:7-13	14:3b-9	---	12:3-8
Crowds come from Jerusalem to see Jesus and Lazarus, Jewish leaders plot to kill both.	---	---	---	12:9-11
PASSOVER WEEK #3 - March 31-April 7, 30 A.D. <i>See page 44; Synoptic days reckoned sunset to sunset, Johannine days sunrise to sunrise.</i>				
<i>1st Day of the Confirmation Week - 10th of Nisan¹ - Saturday/Sunday</i>				
Jesus sends disciples from Bethphage to secure a donkey and foal.	21:1-6	11:1-11	19:29-44	12:12-19
Jesus enters Jerusalem as king seated on a donkey, ² with the people rejoicing and the Pharisees telling him to stop them.	21:7-11	---	---	---
Jesus drives money changers from Temple, ³ heals blind/lame, Jewish leaders indignant.	21:12-17	11:15-19	19:45-48	---
Greeks seek to talk with Jesus, who reveals that the Son of Man is about to be glorified, says that a grain of wheat must die to produce much grain, prays that the Father will glorify his own name, a voice answers that it will be so, Jesus tells crowd that he will be lifted up, they ask how it is that the Son of Man will die.	---	---	---	12:20-36
Many believe but are afraid to say so because of fear of the Pharisees, Jesus says those who believe will receive eternal life.	---	---	---	12:37-50
<i>2nd Day of the Confirmation Week- 11th of Nisan - Sunday/Monday</i>				
Jesus curses the barren fig tree as he and the disciples go into Jerusalem, disciples are amazed, Jesus teaches on faith.	21:18-22	11:12-14 11:20-26	---	---
Jesus' authority is challenged by Jewish leaders, in return he asks them by whose authority John the Baptist did his works, they say that they do not know.	21:23-27	11:27-33	20:1-8	---

¹ The 10th of Nisan was the traditional day for selecting the Paschal lamb.

² That was done in fulfillment of Zechariah 9:9, as noted in the Gospels of Matthew and John.

³ According to Deuteronomy 16:3-4, having leaven in the house during Passover was prohibited, so Jesus was cleaning his Father's house of leaven (man made "laws") before Passover.

The Messiah's Sojourn in Israel

30 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
Jesus focuses on Israel's failure to be a nation of priests, warns that kingdom will be taken from them and given to a people who will produce fruit; parable of the Two Sons, parable of the Wicked Tenants, Parable of the Marriage of the King's Son.	21:28-44 22:1-14	12:1-11	20:9-18	---
Chief priests and Pharisees want to arrest Jesus but delay doing so because they fear the crowds that think Jesus is a prophet.	21:45-46	12:12	20:19	---
Jewish authorities question Jesus about tribute to Caesar, resurrection, and which is the greatest commandment.	22:15-40	12:13-34	20:20-40	---
Jesus asks question about the Messiah, Jewish leaders cannot answer.	22:41-46	12:35-37	20:41-44	---
Jesus specifies the eight woes, indicating what will befall the scribes and Pharisees.	23:1-39	12:38-40	20:45-47	---
Jesus comments on the widow's mites.		12:41-44	21:1-4	---
3rd Day of the Confirmation Week- 12th of Nisan - Monday/Tuesday				
Jesus foretells destruction of the Temple.	24:1-2	13:1-2	21:5-6	---
Jesus gives the Olivet Discourse, tells his disciples about things to come; turmoil among nations, famines, earthquakes, persecution of disciples, great suffering, false messiahs, lightning from east and west, sun and moon darkened, all tribes mourn, Son of Man appears in clouds of heaven with power and glory, angels will be sent forth to gather elect; parable of Sprouting Fig Tree, parable of Faithful and Wise Servant, parable of the Ten Virgins, parable of the Talents.	24:3-25:30	13:3-37	21:7-38	---
Jesus explains the Last Judgment.	25:31-46	---	---	---
Jesus tells his disciples that he will be handed over to the chief priests, Jewish elders meet in Caiphus' house to plan how to have Jesus arrested, but do not want him killed during the Passover festival.	26:1-5	14:1-2	22:1-2	---
4th Day of the Confirmation Week - 13th of Nisan - Tuesday/Wednesday				
Judas goes to the chief priests and agrees to betray Jesus, begins looking for a way.	26:14-16	14:10-11	22:3-6	---
Disciples make preparations for Passover (and 1st Day of Feast of Unleavened Bread).	26:17-19	14:12-16	22:7-13	---

The Messiah's Sojourn in Israel

30 A.D.				
<i>Events (cont.)</i>	<i>Matthew</i>	<i>Mark</i>	<i>Luke</i>	<i>John</i>
PASSOVER #3 - 5th Day of the Confirmation Week - 14th of Nisan - Wednesday/Thursday				
Jesus and disciples eat meal in upper room after sunset (<i>same day Paschal lambs slain</i>).	26:20-35	14:17-31	22:14-38	13:1-17:26
Topics taught in the upper room: Jesus washes the disciples feet, names Judas as his betrayer, institutes the Lord's Supper (changing the focus of the Passover from deliverance out of Egypt to deliverance from death, says that his blood confirms the New Covenant), foretells the denials by Peter, says that he himself is the way, the truth, and the life, promises to send the Comforter (the Holy Spirit), tells the parable of the Vine and Branches, reveals his going and his return, prays for the disciples and then prays for all who will believe after his resurrection.				
Jesus prays in Gethsemane.	26:36-46	14:32-42	22:39-46	18:1
Jesus is betrayed by Judas and arrested.	26:47-56	14:43-52	22:47-53	18:2-12
Jesus tried before Annas and Sanhedrin, Peter denies Jesus at daybreak, Sanhedrin condemns Jesus for blasphemy, delivers him to Romans for execution.	26:57-75 27:1-2	14:53-72	22:54-71	18:13-27
Judas hangs himself.	27:3-10	---	---	---
Jesus is tried before Roman officials, first Pilate, then Herod Antipas, then back to Pilate who condemns him to be crucified.	27:11-31	15:1-20	23:1-25	18:28-19:16
Jesus crucified at noon, dies at 3pm while Paschal lambs are being slain until sunset.	27:32-56	15:21-41	23:26-49	19:17-37
Before sunset, Jesus' body is removed from the cross, placed in tomb by Joseph of Arimathea.	27:57-61	15:42-47	23:50-56	19:38-42
6th Day of the Confirmation Week - 15th of Nisan - Thursday/Friday 1st Day of the Feast of Weeks (First Fruits) for Pharisees (see page 41)				
After sunset, the Paschal lambs are eaten by Jews to commemorate the Exodus, and by the disciples in remembrance of Jesus.	<i>That event is not mentioned in the Gospels, but Passover was kept by all observant Jews, and the eleven disciples would have been no exception.</i>			
Jewish leaders go to Pilate and demand a Roman guard be placed on Jesus' tomb.	27:62-66	---	---	---
Seventh (Sabbath) Day of the Confirmation Week - 16th of Nisan - Friday/Saturday 1st Day of the Feast of Weeks (First Fruits) for Sadducees (see page 41)				
Jesus' dead body lays in tomb	---	---	---	---
17th of Nisan - Saturday/Sunday				
After sabbath ends at sunset, women purchase and prepare burial spices.	---	16:1	---	---
Jesus' physical body was resurrected to life after three days and three nights; during the next 40 days, Jesus appeared to many witnesses as proof of his resurrection.	28:1-20	16:2-20	24:1-53	20:1-21:24

ABRAHAM 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, would later be "cut off out of the land of the living" (*i.e.*, crucified) to confirm that 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 was calling 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 promise made to Abraham, that through his seed all mankind would be blessed, was seeing fulfillment through him.

The concept of the Redeemer Messiah originated with the "seed promise" given to Abraham, "*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). In its most basic 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 (*see Gen. 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,

¹ *Brit Hadashah*, Book of John, chapter 8, verse 56.

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

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, its mission to carry forth and protect the seed messianic line of Abraham being thereason for its chosenness. 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 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. 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 all nations through his seed by making a first installment on that promise in the person of Isaac, the son whose conception in a barren (akin to virgin) womb was brought about by God in order to begin the seed line. The way nations would be blessed was portrayed by the sacrifice of Isaac, when God asked Abraham to show his faith in him, the One who promised the seed of eternal blessing, by offering his son in 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 sacrifice of his Son, 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 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

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 the atonement achieved by his physical sacrifice on the cross (Luke 22:19).

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 27(b). 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, that he could not possibly have been the Messiah they were expecting. 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 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 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 of Moses. In the first few decades after the destruction of the Temple, when they were 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 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.

God's salvific 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 had provided a substitutionary sacrifice so that Isaac could live. That act of substitution was a picture of what God would one day do for mankind through the Servant Messiah. God's act of offering his Son as a substitute, a sin offering for the sins of mankind, was a picture understood by Abraham, who rejoiced. Its realization in history is clearly explained in the *B'rit Hadashah* so that everyone in this age can have the assurance of everlasting life in the age to come.

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: *"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)

And, Jesus, the promised Messiah, has himself promised to return to receive believers into the kingdom of everlasting life with God: *"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."* (John 14:2-3).

ישוע הרא ירועה

NOTES AND COMMENTS

End Notes

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 has been the reaction for all too many Jews over the years. Those who come to understand that Jesus was and is the Jewish Messiah and is the way to achieve atonement with God today receive that reaction 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, in traditional Orthodox circles, and in the *Seder Olam* dating from the second century A.D., the Persian-Jewish period is shortened to only 34 years in duration (52 years in French manuscripts of the *Sedar Olam*),

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 (what they consider to be 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 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, that is pure fiction. The ancient Jewish calendar 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 $29\frac{1}{2}$ 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* 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: 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” כרה (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 כרה 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 or

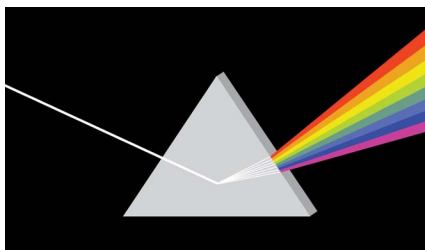
consecrated) to begin mediating a new covenant for mankind, both Jews and Gentiles. From sacred history, we know that the Servant Messiah did so by offering his life to pay for the sins of mankind, as reflected in Isaiah, chapter 53, verse 8, which says “*he was cut off*” (set apart to be a covenant) 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 justification whatsoever for anyone to hold in anti-Semitic, anti-Jewish, anti-Israel views or actions by anyone.

One God or Three?

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 agree that light can be perceived as the one unified 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 *Tanakh* is the prism through which God, when giving the Law to Israel, 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 nature of God, 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 say “God is light”.

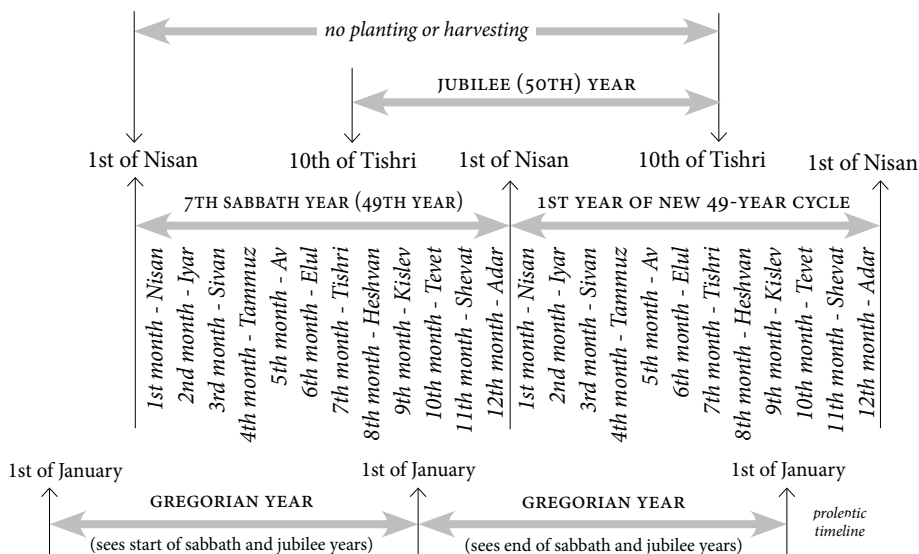
Nevertheless, I do think it gives a glimpse into the mystery of the Trinity that can be understood in everyday terms, showing that God can be perceived from a human viewpoint as a Tri-Unity without violating the Scripture that the eternal God of the Bible is One.

Appendix Four: Calendar of Sabbath and Jubilee Years

Table of Sabbath and Jubilee Years from 70/71 AD to 588/589 BC

JUBILEE	7th Sabbath	6th Sabbath	5th Sabbath	4th Sabbath	3rd Sabbath	2nd Sabbath	1st Sabbath
---	---	70/71 AD	63/64 AD	56/57 AD	49/50 AD	42/43 AD	35/36 AD
28/29 AD	28/29 AD	21/22 AD	14/15 AD	7/8 AD	AD 1/1 BC	7/8 BC	14/15 BC
21/22 BC	21/22 BC	28/29 BC	35/36 BC	42/43 BC	49/50 BC	56/57 BC	63/64 BC
70/71 BC	70/71 BC	77/78 BC	84/85 BC	91/92 BC	98/99 BC	105/106 BC	112/113 BC
119/120 BC	119/120 BC	126/127 BC	133/134 BC	140/141 BC	147/148 BC	154/155 BC	161/162 BC
168/169 BC	168/169 BC	175/176 BC	182/183 BC	189/190 BC	196/197 BC	203/204 BC	210/211 BC
217/218 BC	217/218 BC	224/225 BC	231/232 BC	238/239 BC	245/246 BC	252/253 BC	259/260 BC
266/267 BC	266/267 BC	273/274 BC	280/281 BC	287/288 BC	294/295 BC	301/302 BC	308/309 BC
315/316 BC	315/316 BC	322/323 BC	329/330 BC	336/337 BC	343/344 BC	350/351 BC	357/358 BC
364/365 BC	364/365 BC	371/372 BC	378/379 BC	385/386 BC	392/393 BC	399/400 BC	406/407 BC
413/414 BC	413/414 BC	420/421 BC	427/428 BC	434/435 BC	441/442 BC	448/449 BC	455/456 BC
462/463 BC	462/463 BC	469/470 BC	476/477 BC	483/484 BC	490/491 BC	497/498 BC	504/505 BC
511/512 BC	511/512 BC	518/519 BC	525/526 BC	532/533 BC	539/540 BC	546/547 BC	553/554 BC
560/561 BC	560/561 BC	567/568 BC	574/575 BC	581/582 BC	588/589 BC	---	---

The Seder Olam states that Herod's Temple was destroyed by the Romans in the year 70 AD, which was a documented Sabbath Year. From that year, all Sabbath and Jubilee Years can be identified by counting backward and forward from that year in seven-year increments. The Babylonian Talmud states that Solomon's Temple was destroyed by the Babylonians in the third year of the Sabbath Year cycle that began in Nisan 589 BC and ended in 588 BC, the third year being 586 BC when historians agree that the destruction took place. Note that there was no year "0" (zero) when going from years BC on this chart to years AD, since the year 1 BC was followed by the year 1 AD as time moves forward in history.



(exact relationship of a Gregorian year to the Jewish year varies a few days from year to year)

SCRIPTURE

MESSIANIC PROPHECIES

Isaiah 53

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Who would have believed our report? And to whom hath the arm of the LORD been revealed? For he shot up right forth as a sapling, And as a root out of a dry ground; He had no form nor comeliness, that we should look upon him, Nor beauty that we should delight in him. 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. Surely our diseases he did bear, and our pains he carried; Whereas we did esteem him stricken, Smitten of God, and afflicted. But he was wounded because of our transgressions, He was crushed because of our iniquities: The chastisement of our welfare was upon him, And with his stripes we were healed. All we like sheep did go astray, We turned every one to his own way; And the LORD hath made to light on him The iniquity of us all. 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. By oppression and judgment he was taken away, And with his generation who did reason? For he was cut off out of the land of the living, For the transgression of my people to whom the stroke was due. And they made his grave with the wicked, And with the rich his tomb; Although he had done no violence, Neither was any deceit in his mouth.' Yet it pleased the LORD to crush him by disease; To see if his soul would offer itself in restitution, That he might see his seed, prolong his days, And that the purpose of the LORD might prosper by his hand: Of the travail of his soul he shall see to the full, even My servant, Who by his knowledge did justify the Righteous One to the many, And their iniquities he did bear. Therefore will I divide him a portion among the great, And he shall divide the spoil with the mighty; Because he bared his soul unto death, And was numbered with the transgressors; Yet he bore the sin of many, And made intercession for the transgressors.

In traditional Jewish practice, the Torah is read in a yearly cycle, accompanied by readings from the Nevi'im (Prophets), known as Haftarah. The Haftarah readings are chosen to correspond thematically with the Torah portion. Isaiah 53 is not included in the Haftarah readings, which explains why most Jewish people have never read or heard it.

More Messianic Prophecies from the *Tanakh*

Quoting from the JPS 1917 Tanakh and King James Version

“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)

“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)

THE BOOK OF DANIEL

CHAPTER 9, VERSES 1-27: 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; 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. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. And I prayed unto the LORD my God, and made confession, and said: [Daniel's Prayer for Israel's Forgiveness] *'O Lord, the great and awful God, who keepest covenant and mercy with them that love Thee and keep Thy commandments, 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; 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. 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. O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against Thee. To the Lord our God belong compassions and forgivenesses; for we have rebelled against Him; 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. 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. 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. 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. 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. 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. 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. 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. 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. 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.' 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; 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. 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. 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. 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. [The Messiah Prophecy] ***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. 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. 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.'*** [verses 24-27 in bold italics]

LETTER TO THE HEBREWS

Hebrew Names Version

CHAPTER 1 - God, having in the past spoken to the fathers through the prophets at many times and in various ways, has at the end of these days spoken to us by his Son, whom he appointed heir of all things, through whom also he made the worlds. His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high; having become so much better than the angels, as he has inherited a more excellent name than they have. For to which of the angels did he say at any time, “You are my Son, Today have I become your father?” and again, “I will be to him a Father, And he will be to me a Son?” When he again brings in the firstborn into the world he says, “Let all the angels of God worship him.” Of the angels he says, “Who makes his angels winds, And his servants a flame of fire.” but of the Son he says, “Your throne, God, is forever and ever; The scepter of uprightness is the scepter of your kingdom. You have loved righteousness, and hated iniquity; Therefore God, your God, has anointed you With the oil of gladness above your fellows.” And, “You, Lord, in the beginning, laid the foundation of the eretz. The heavens are the works of your hands. They will perish, but you continue. They all will grow old like a garment does. As a mantle you will roll them up. And they will be changed. But you are the same. Your years will not fail.” But of which of the angels has he said at any time, “Sit at my right hand, Until I make your enemies the footstool of your feet?” Aren’t they all ministering spirits, sent forth to do service for the sake of those who will inherit salvation?

CHAPTER 2 - Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; how will we escape, if we neglect so great a salvation, which at the first having been spoken through the Lord, was confirmed to us by those who heard; God also bearing witness with them, both by signs and wonders, and by various works of power, and by gifts of the Ruach HaKodesh, according to his own will? For he didn’t subject the world to come, whereof we speak, to angels.

But one has somewhere testified, saying, “What is man, that you think of him? Or the son of man, that you care for him? You made him a little lower than the angels; You crowned him with glory and honor. You have put all things in subjection under his feet.” For in that he subjected all things to him, he left nothing that is not subject to him. But now we don’t see all things subjected to him, yet. But we see him who has been made a little lower than the angels, Yeshua, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for everyone. For it became him, for whom are all things, and through whom are all things, in bringing many sons to glory, to make the author of their salvation perfect through sufferings. For both he who sanctifies and those who are sanctified are all from one, for which cause he is not ashamed to call them brothers, saying, “I will declare your name to my brothers, In the midst of the congregation will I sing your praise.” Again, “I will put my trust in him.” Again, “Behold, here am I and the children whom God has given me.” Since then the children have shared in flesh and blood, he also himself in like manner partook of the same, that through death he might bring to nothing him who had the power of death, that is, the devil, and might deliver all of them who through fear of death were all their lifetime subject to bondage. For most assuredly, not to angels does he give help, but he gives help to the seed of Avraham. Therefore he was obligated in all things to be made like his brothers, that he might become a merciful and faithful Kohen Gadol in things pertaining to God, to make atonement for the sins of the people. For in that he himself has suffered being tempted, he is able to help those who are tempted.

CHAPTER 3 - Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and Kohen Gadol of our confession, Yeshua; who was faithful to him who appointed him, as also was Moshe in all his house. For he has been counted worthy of more glory than Moshe, by so much as he who built the house has more honor than the house. For every house is built by someone; but he who built all things is God. Moshe indeed was faithful in all his house as a servant, for a testimony of those things which were afterward to be spoken, but Messiah as a Son, over his house; whose house are we, if we hold fast our boldness and the glorying of our hope firm to the end. Therefore, even as the Ruach HaKodesh says, “Today if you will hear his voice, Don’t harden your hearts, as in the provocation, Like as in the day of the trial in the wilderness, where your fathers tested me by proving me, And saw my works for forty years.

Therefore I was displeased with that generation, And said, ‘They always err in their heart, But they didn’t know my ways;’ As I swore in my wrath, ‘They will not enter into my rest.’” Beware, brothers, lest perhaps there will be in any one of you an evil heart of unbelief, in falling away from the living God; but exhort one another day by day, so long as it is called “today;” lest any one of you be hardened by the deceitfulness of sin. For we have become partakers of Messiah, if we hold fast the beginning of our confidence firm to the end: while it is said, “Today if you will hear his voice, Don’t harden your hearts, as in the provocation.” For who, when they heard, did provoke? No, didn’t all those who came out of Mitzrayim by Moshe? With whom was he displeased forty years? Wasn’t it with those who sinned, whose bodies fell in the wilderness? To whom did he swear that they should not enter into his rest, but to those who were disobedient? We see that they were not able to enter in because of unbelief.

CHAPTER 4 - Let us fear therefore, lest perhaps a promise being left of entering into his rest, anyone of you should seem to have come short of it. For indeed we have had good news preached to us, even as also they, but the word of hearing did not profit them, because it was not mixed with faith by those who heard. For we who have believed do enter into that rest, even as he has said, “As I swore in my wrath, They will not enter into my rest;” although the works were finished from the foundation of the world. For he has said somewhere about the seventh day like this, “God rested on the seventh day from all his works;” and in this place again, “They will not enter into my rest.” Seeing therefore it remains that some should enter therein, and they to whom the good news were before preached failed to enter in because of disobedience, he again defines a certain day, today, saying through David so long a time afterward (just as has been said), “Today if you will hear his voice, Don’t harden your hearts.” For if Yehoshua had given them rest, he would not have spoken afterward of another day. There remains therefore a Shabbat rest for the people of God. For he who has entered into his rest has himself also rested from his works, as God did from his. Let us therefore give diligence to enter into that rest, that no man fall after the same example of disobedience. For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart. There is no creature that is hidden from his sight, but all things are naked and laid open before the eyes of him with whom

we have to do. Having then a great Kohen Gadol, who has passed through the heavens, Yeshua, the Son of God, let us hold tightly to our confession. For we don't have a Kohen Gadol who can't be touched with the feeling of our infirmities, but one who has been in all points tempted like we are, yet without sin. Let us therefore draw near with boldness to the throne of grace, that we may receive mercy, and may find grace for timely help.

CHAPTER 5 - For every Kohen Gadol, being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. The Kohen Gadol can deal gently with those who are ignorant and going astray, because he himself is also surrounded with weakness. Because of this, he must offer sacrifices for sins of the people, as well as for himself. No man takes this honor on himself, but he is called by God, just like Aharon was. So also Messiah didn't glorify himself to be made a Kohen Gadol, but he who said to him, "You are my Son. Today I have become your father." As he says also in another place, "You are a Kohen forever, After the order of Malki-Tzedek." Who in the days of his flesh, having offered up prayers and petitions with strong crying and tears to him who was able to save him from death, and having been heard for his godly fear, though he was a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became to all of those who obey him the author of eternal salvation, named by God a Kohen Gadol after the order of Malki-Tzedek. Of whom we have many words to say, and hard to interpret, seeing you have become dull of hearing. For when by reason of the time you ought to be teachers, you again need to have someone teach you the rudiments of the first principles of the oracles of God. You have come to need milk, and not solid food. For everyone who lives on milk is not experienced in the word of righteousness, for he is a baby. But solid food is for full grown men, those who by reason of use have their senses exercised to discern good and evil.

CHAPTER 6 - Therefore leaving the doctrine of the first principles of Messiah, let us press on to perfection -- not laying again a foundation of repentance from dead works, of faith toward God, of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. This will we do, if God permits. For concerning those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Ruach HaKodesh, and tasted of

the heavenly gift, and were made partakers of the Ruach HaKodesh, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again to repentance; seeing they crucify the Son of God for themselves again, and put him to open shame. For the land which has drunk the rain that comes often on it, and brings forth a crop suitable for them for whose sake it is also tilled, receives blessing from God; but if it bears thorns and thistles, it is rejected and near a curse, whose end is to be burned. But, beloved, we are persuaded of better things for you, and things that accompany salvation, though we speak like this, for God is not unrighteous, so as to forget your work and the labor of love which you shown toward his name, in that you served the holy ones, and still do serve them. We desire that each one of you may show the same diligence to the fullness of hope even to the end, that you won't be sluggish, but imitators of those who through faith and patience inherited the promises. For when God made a promise to Avraham, since he could swear by none greater, he swore by himself, saying, "Most surely I will bless you, and I will surely multiply you." Thus, having patiently endured, he obtained the promise. For men indeed swear by a greater one, and in every dispute of theirs the oath is final for confirmation. Wherein God, being determined to show more abundantly to the heirs of the promise the immutability of his counsel, interposed with an oath; that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us, which we have as an anchor of the soul, a hope both sure and steadfast and entering into that which is within the veil; where as a forerunner Yeshua entered for us, having become a Kohen Gadol forever after the order of Malki-Tzedek.

CHAPTER 7 - For this Malki-Tzedek, king of Shalem, Kohen of El `Elyon, who met Avraham returning from the slaughter of the kings and blessed him, to whom also Avraham divided a tenth part of all (being first, by interpretation, King of righteousness, and then also King of Shalem, which is King of shalom; without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God), remains a Kohen continually. Now consider how great this man was, to whom even Avraham, the patriarch, gave a tenth out of the best spoils. They indeed of the sons of Levi who receive the Kohen's office have a mitzvah to take tithes of the people according to the law, that is, of their brothers, though these have come out of the loins of Avraham,

but he whose genealogy is not counted from them has taken tithes of Avraham, and has blessed him who has the promises. But without any dispute the less is blessed of the better. Here men who die receive tithes, but there one, of whom it is testified that he lives. So to say, through Avraham even Levi, who receives tithes, has paid tithes, for he was yet in the loins of his father when Malki-Tzedek met him. Now if there was perfection through the Levitical priesthood (for under it have the people received the law), what further need was there for another Kohen to arise after the order of Malki-Tzedek, and not be called after the order of Aharon? For the priesthood being changed, there is of necessity a change made also of the law. For he of whom these things are said belongs to another tribe, from which no man has given attendance at the altar. For it is evident that our Lord has sprung out of Yehudah, as to which tribe Moshe spoke nothing concerning priesthood. This is yet more abundantly evident, if after the likeness of Malki-Tzedek there arises another Kohen, who has been made, not after the law of a fleshly mitzvah, but after the power of an endless life: for it is testified, “You are a Kohen forever, According to the order of Malki-Tzedek.” For there is an annulling of a foregoing mitzvah because of its weakness and uselessness (for the law made nothing perfect), and a bringing in thereupon of a better hope, through which we draw near to God. Inasmuch as it is not without the taking of an oath, for they indeed have been made Kohanim without an oath; but he with an oath by him that says of him, “The Lord swore and will not change his mind, ‘You are a Kohen forever, According to the order of Malki-Tzedek.’” By so much has Yeshua become the collateral of a better covenant. Many, indeed, have been made Kohanim, because they are hindered from continuing by death. But he, because he lives forever, has his priesthood unchangeable. Therefore he is also able to save to the uttermost those who draw near to God through him, seeing he ever lives to make intercession for them. For such a Kohen Gadol was fitting for us: holy, guiltless, undefiled, separated from sinners, and made higher than the heavens; who doesn’t need, like those Kohanim Gedolim, to daily offer up sacrifices, first for his own sins, and then for the sins of the people. For this he did once for all, when he offered up himself. For the law appoints men Kohanim Gedolim, having infirmity; but the word of the oath, which was after the law, appoints a Son, perfected forevermore.

CHAPTER 8 - Now in the things which we are saying, the main point is this. We have such a Kohen Gadol, who sat down on the right hand of the throne

of the Majesty in the heavens, a minister of the sanctuary, and of the true tent, which the Lord pitched, not man. For every Kohen Gadol is appointed to offer both gifts and sacrifices. Therefore it is necessary that this Kohen Gadol also have something to offer. For if he were on eretz, he would not be a Kohen at all, seeing there are Kohanim who offer the gifts according to the law; who serve a copy and shadow of the heavenly things, even as Moshe was warned by God when he was about to make the tent, for, "See," he said, "that you make all things according to the pattern that was shown you on the mountain." But now he has obtained a more excellent ministry, by so much as he is also the mediator of a better covenant, which has been enacted on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. For finding fault with them, he said, "Behold, the days come," says the Lord, "That I will make a new covenant with the house of Yisra'el and with the house of Yehudah; Not according to the covenant that I made with their fathers, In the day that I took them by the hand to lead them forth out of the land of Mitzrayim; For they didn't continue in my covenant, And I disregarded them," says the Lord. "For this is the covenant that I will make with the house of Yisra'el. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be to them a God, And they will be to me a people. They will not teach every man his fellow citizen, Every man his brother, saying, 'Know the Lord,' For all will know me, From the least of them to the greatest of them. For I will be merciful to the least of them to the greatest of them. For I will be merciful to their unrighteousness. I will remember their sins and lawless deeds no more." In that he says, "A new covenant," he has made the first old. But that which is becoming old and grows aged is near to vanishing away.

CHAPTER 9 - Now indeed even the first covenant had ordinances of divine service, and an earthly sanctuary. For there was a tent prepared, the first, in which were the menorah, the table, and the show bread; which is called the Holy Place. After the second veil, the tent which is called the Holy of Holies, having a golden altar of incense, and the ark of the covenant overlaid on all sides with gold, in which was a golden pot holding the manna, Aharon's rod that budded, and the tables of the covenant; and above it Keruvim of glory overshadowing the mercy seat, of which things we can't now speak in detail. Now these things having been thus prepared, the Kohanim go in continually into the first tent,

accomplishing the services, but into the second the Kohen Gadol alone, once in the year, not without blood, which he offers for himself, and for the errors of the people. The Ruach HaKodesh is signifying this, that the way into the Holy Place has not yet been revealed, while the first tent is yet standing; which is an illustration of the present age, where gifts and sacrifices are offered that are incapable, concerning the conscience, of making the worshipper perfect; being only (with meats and drinks and various washings) fleshly ordinances, imposed until a time of reformation. But Messiah having come as a Kohen Gadol of the coming good things, through the greater and more perfect tent, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the Holy Place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify to the cleanness of the flesh: how much more will the blood of Messiah, who through the eternal Spirit offered himself without blemish to God, cleanse your conscience from dead works to serve the living God? For this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, those who have been called may receive the promise of the eternal inheritance. For where a last will and testament is, there must of necessity be the death of him who made it. For a will is in force where there has been death, for it is never in force while he who made it lives. Therefore even the first covenant has not been dedicated without blood. For when every mitzvah had been spoken by Moshe to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which God commanded toward you." Moreover he sprinkled the tent and all the vessels of the ministry in like manner with the blood. According to the law, nearly everything is cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. For Messiah entered not into a holy place made with hands, similar in pattern to the true, but into heaven itself, now to appear before the face of God for us; nor yet that he should offer himself often, as the Kohen Gadol enters into the holy place year by year with blood not his own, or else he must have suffered often since the foundation of the world. But now

once at the end of the ages, he has been revealed to put away sin by the sacrifice of himself. Inasmuch as it is appointed for men to die once, and after this, judgment, so Messiah also, having been once offered to bear the sins of many, will appear a second time, without sin, to those who are eagerly waiting for him for salvation.

CHAPTER 10 - For the law, having a shadow of the good to come, not the very image of the things, can never with the same sacrifices year by year, which they offer continually, make perfect those who draw near. Or else wouldn't they have ceased to be offered, because the worshippers, having been once cleansed, would have had no more consciousness of sins? But in those sacrifices there is a memory made of sins year by year. For it is impossible that the blood of bulls and goats should take away sins. Therefore when he comes into the world, he says, "Sacrifice and offering you didn't desire, But a body did you prepare for me; In whole burnt offerings and sacrifices for sin you had no pleasure. Then I said, 'Behold, I have come (In the scroll of the book it is written of me) To do your will, God.'" Saying above, "Sacrifices and offerings and whole burnt offerings and sacrifices for sin you didn't desire, neither had pleasure in them" (those which are offered according to the law), then has he said, "Behold, I have come to do your will." He takes away the first, that he may establish the second, by which will we have been sanctified through the offering of the body of Yeshua the Messiah once for all. Every Kohen indeed stands day by day ministering and often offering the same sacrifices, which can never take away sins, but he, when he had offered one sacrifice for sins for ever, sat down on the right hand of God; henceforth expecting until his enemies to be made the footstool of his feet. For by one offering he has perfected forever those who are being sanctified. The Ruach HaKodesh also testifies to us, for after he has said, "This is the covenant that I will make with them: 'After those days,' says the Lord, 'I will put my laws on their heart, I will also write them on their mind;'" then, "I will remember their sins and their iniquities no more." Now where remission of these is, there is no more offering for sin. Having therefore, brothers, boldness to enter into the holy place by the blood of Yeshua, by the way which he dedicated for us, a new and living way, through the veil, that is to say, his flesh; and having a great Kohen over the house of God; let us draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water, let us hold fast

the confession of our hope unyieldingly. For he who promised is faithful. Let us consider how to provoke one another to love and good works, not forsaking our own assembling together, as the custom of some is, but exhorting one another; and so much the more, as you see the Day approaching. For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which will devour the adversaries. A man who has set at nothing Moshe' law dies without compassion on the word of two or three witnesses. How much worse punishment, do you think, will he be judged worthy of, who has trodden under foot the Son of God, and has counted the blood of the covenant with which he was sanctified an unholy thing, and has insulted the Spirit of grace? For we know him who said, "Vengeance belongs to me," says the Lord, "I will repay." Again, "The Lord will judge his people." It is a fearful thing to fall into the hands of the living God. But remember the former days, in which, after you were enlightened, you endured a great struggle with sufferings; partly, being exposed to both reproaches and oppressions; and partly, becoming partakers with those who were treated so. For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens. Therefore don't throw away your boldness, which has a great reward. For you need patience, so that, having done the will of God, you may receive the promise. "For yet a very little while, He who comes will come, and will not wait. But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him." But we are not of those who shrink back to destruction, but of those who have faith to the saving of the soul.

CHAPTER 11 - Now faith is assurance of things hoped for, proof of things not seen. For by this, the Zakenim obtained testimony. By faith, we understand that the universe has been framed by the word of God, so that what is seen has not been made out of things which are visible. By faith, Hevel offered to God a more excellent sacrifice than Kayin, through which he had testimony given to him that he was righteous, God bearing witness with respect to his gifts; and through it he, being dead, still speaks. By faith, Hanokh was translated, so that he should not see death, and he was not found, because God translated him. For he has had testimony given to him that before his translation he had been well pleasing to God. Without faith it is impossible to be well pleasing to him,

for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him. By faith, Noach, being warned about things not yet seen, moved with godly fear, prepared a teivah for the saving of his house, through which he condemned the world, and became heir of the righteousness which is according to faith. By faith, Avraham, when he was called, obeyed to go out to the place which he was to receive for an inheritance. He went out, not knowing where he went. By faith, he lived as an alien in the land of promise, as in a land not his own, dwelling in tents, with Yitzchak and Ya'akov, the heirs with him of the same promise. For he looked for the city which has the foundations, whose builder and maker is God. By faith, even Sarah herself received power to conceive, and she bore a child when she was past age, since she counted him faithful who had promised. Therefore they were fathered by one, and him as good as dead, as many as the stars of the sky in multitude, and as innumerable as the sand which is by the sea shore. These all died in faith, not having received the promises, but having seen them and embraced them from afar, and having confessed that they were strangers and pilgrims on the eretz. For those who say such things make it clear that they are seeking after a country of their own. If indeed they had been thinking of that country from which they went out, they would have had enough time to return. But now they desire a better country, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for he has prepared a city for them. By faith, Avraham, being tested, offered up Yitzchak. Yes, he who had gladly received the promises was offering up his one and only son; even he to whom it was said, "In Yitzchak will your seed be called;" accounting that God is able to raise up, even from the dead. Figuratively speaking, he also did receive him back from the dead. By faith, Yitzchak blessed Ya'akov and Esav, even concerning things to come. By faith, Ya'akov, when he was dying, blessed each of the sons of Yosef, and worshiped, leaning on the top of his staff. By faith, Yosef, when his end was near, made mention of the departure of the children of Yisra'el; and gave instructions concerning his bones. By faith, Moshe, when he was born, was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's mitzvah. By faith, Moshe, when he had grown up, refused to be called the son of Par'oh's daughter, choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a time; accounting the reproach of Messiah greater riches than the treasures of Mitzrayim; for he looked to the reward. By faith, he left Mitzrayim, not fearing

the wrath of the king; for he endured, as seeing him who is invisible. By faith, he kept the Pesach, and the sprinkling of the blood, that the destroyer of the firstborn should not touch them. By faith, they passed through the Red sea as by dry land. When the Mitzrim tried to do so, they were swallowed up. By faith, the walls of Yericho fell down, after they had been encircled for seven days. By faith, Rachav, the prostitute, didn't perish with those who were disobedient, having received the spies in shalom. What will I more say? For the time will fail me if I tell of Gid'on, Barak, Shimshon, Yiftach, David, Shemu'el, and the prophets; who, through faith, subdued kingdoms, worked out righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, grew mighty in war, and turned to flight armies of aliens. Women received their dead by resurrection. Others were tortured, not accepting their deliverance, that they might obtain a better resurrection. Others were tried by mocking and scourging, yes, moreover by bonds and imprisonment. They were stoned. They were sawn apart. They were tempted. They were slain with the sword. They went around in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the eretz. These all, having had testimony given to them through their faith, didn't receive the promise, God having provided some better thing concerning us, so that apart from us they should not be made perfect.

CHAPTER 12 - Therefore let us also, seeing we are surrounded by so great a cloud of witnesses, lay aside every weight and the sin which so easily entangles us, and let us run with patience the race that is set before us, looking to Yeshua, the author and perfecter of faith, who for the joy that was set before him endured the cross, despising shame, and has sat down at the right hand of the throne of God. For consider him who has endured such contradiction of sinners against himself, that you don't grow weary, fainting in your souls. You have not yet resisted to blood, striving against sin; and you have forgotten the exhortation which reasons with you as with sons, "My son, don't take lightly the chastening of the Lord, Nor faint when you are reproved by him; For whom the Lord loves, he chastens, And scourges every son whom he receives." It is for discipline that you endure. God deals with you as with sons, for what son is there whom his father doesn't discipline? But if you are without discipline, whereof all have been made partakers, then are you illegitimate, and not sons. Furthermore, we

had the fathers of our flesh to chasten us, and we paid them respect. Shall we not much rather be in subjection to the Father of spirits, and live? For they indeed, for a few days, punished us as seemed good to them; but he for our profit, that we may be partakers of his holiness. All chastening seems for the present to be not joyous but grievous; yet afterward it yields the peaceful fruit of righteousness to those who have been exercised thereby. Therefore, lift up the hands that hang down and the feeble knees, and make straight paths for your feet, that that which is lame may not be dislocated, but rather be healed. Follow after shalom with all men, and the sanctification without which no man will see the Lord, looking carefully lest there be any man who falls short of the grace of God; lest any root of bitterness springing up trouble you, and thereby the many be defiled; lest there be any sexually immoral person, or profane person, as Esav, who sold his birthright for one meal. For you know that even when he afterward desired to inherit the blessing, he was rejected, for he found no place for a change of mind though he sought it diligently with tears. For you have not come to a mountain that might be touched, and that burned with fire, and to blackness, darkness, tempest, the sound of a shofar, and the voice of words; which those who heard it begged that not one more word should be spoken to them, for they could not stand that which was enjoined, "If even an animal touches the mountain, it shall be stoned;" and so fearful was the appearance, that Moshe said, "I am terrified and trembling." But you have come to Mount Tziyon, and to the city of the living God, the heavenly Yerushalayim, and to innumerable hosts of angels, to the general assembly and assembly of the firstborn who are enrolled in heaven, to God, the Judge of all, to the spirits of just men made perfect, to Yeshua, the mediator of a new covenant, and to the blood of sprinkling that speaks better than that of Hevel. See that you don't refuse him who speaks. For if they didn't escape when they refused him who warned on the Eretz, how much more will we not escape who turn away from him who warns from heaven, whose voice shook the eretz, then, but now he has promised, saying, "Yet once more will I shake not only the eretz, but also the heavens." This phrase, "Yet once more," signifies the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Therefore, receiving a kingdom that can't be shaken, let us have grace, whereby we may offer service well pleasing to God, with reverence and awe, for our God is a consuming fire.

CHAPTER 13 - Let brotherly love continue. Don't forget to show hospitality to strangers, for in doing so, some have entertained angels without knowing it. Remember those who are in bonds, as bound with them; and those who are ill-treated, since you are also in the body. Let marriage be held in honor among all, and let the bed be undefiled: but God will judge the sexually immoral and adulterers. Be free from the love of money, content with such things as you have, for he has said, "I will in no way leave you, neither will I in any way forsake you." So that with good courage we say, "The Lord is my helper. I will not fear. What will man do to me?" Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith. Yeshua the Messiah is the same yesterday, today, and forever. Don't be carried away by various and strange teachings, for it is good that the heart be established by grace, not by food, through which those who were so occupied were not benefited. We have an altar from which those who serve the holy tent have no right to eat. For the bodies of those animals, whose blood is brought into the holy place by the Kohen Gadol as an offering for sin, are burned outside of the camp. Therefore Yeshua also, that he might sanctify the people through his own blood, suffered outside of the gate. Let us therefore go forth to him outside of the camp, bearing his reproach. For we don't have here an enduring city, but we seek that which is to come. Through him, then, let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name. But don't forget to be doing good and sharing, for with such sacrifices God is well pleased. Obey those who have the rule over you, and submit to them, for they watch on behalf of your souls, as those who will give account, that they may do this with joy, and not with groaning, for that would be unprofitable for you. Pray for us, for we are persuaded that we have a good conscience, desiring to live honorably in all things. I strongly urge you to do this, that I may be restored to you sooner. Now may the God of shalom, who brought again from the dead the great shepherd of the sheep with the blood of an eternal covenant, our Lord Yeshua, make you complete in every good work to do his will, working in you that which is well pleasing in his sight, through Yeshua the Messiah, to whom be the glory forever and ever. Amen.

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