

This video offers central interpretations of biblical Messianic prophecy and patterns despite the implied confidence in the following presentation these interpretations are in no way definitive and could be subject to Alternative explanations.

This presentation proceeds with the assumption that the viewer has recently watched Messiah 2030 the prophetic Messianic timeline part 1 and part two and that the related key interpretive timing principles and resulting conclusions are already adequately understood in part 1 and part two of Messiah 2030 the prophetic Messianic timeline we revealed 52 prophecies and patterns that constructed a beautiful and perfect 7day or 7,000 year Messianic plan like pieces to a Master Plan Divine puzzle these 7,000 years or seven days then proceed into the Eighth Day or biblical year 7,000 and represents eternity in this macrom Messianic timeline we revealed that the Messiah was scheduled to arrive near the end of the fourth day which was in 26 CE more importantly we see that the Messiah was also scheduled to be our Passover sacrifice at the very beginning of the fifth day which was also the precise year of the 80th Jubilee and biblical year 4,000 as demanded by biblical prophecy

Once again we saw that the Messiah did exactly that, and right on time on the very day and year of Passover in 30 CE. Then in part two we offered a short presentation that revealed that both Messiah and Paul taught us that we will in fact know the day and hour of his coming, contrary to popular Western eschatology that suggests that we will not know the day in advance.

Lastly we demonstrated that these same prophecies and patterns that accurately predicted the precise timing of the messiah's first coming in 26 CE and death and Resurrection in 30 CE also appear to predict the first resurrection and messiah's second coming to be on the 3D and 7th day which is also the 120th Jubilee and biblical year 6000 as demanded by biblical prophecy more specifically through the 777 of the Lamech prophecy and other prophetic thematic connections.

We determined that the first resurrection and messiah's second coming is scheduled to be on the day of trumpets or yom turua in biblical year 6000. This day and year on the biblical calendar directly translates to the Gregorian date of the evening of September 27th to the evening of September 28th 2030 which is 2,000 years 40 jubilees or two prophetic days after the messiah's first coming as also demanded by biblical prophecy.

It is time to awaken! In scripture we are commanded to stay awake Mark 13:37 and what I say to you I say to all stay awake it is now time to wake up we are either in the process of resisting God's truth or in the process of being shaped and moulded by his truth. According to the 10 virgins Parable up to nearly the moment of our messiah's return all of us have been sleeping - all of us - whether wise or foolish Matthew 25: 5 - as the bridegroom was delayed they all became drowsy and slept - in the very next chapter in The Garden of

Gethsemane the Messiah issued us the same warning - generously coupled with the Messianic timeline pattern that should now be much more obvious we are told to remain and watch Matthew 26: 38 - "then he said to them my soul is very sorrowful even to death remain here and watch with me"- the Messiah ascended and we remained during this time we are instructed to watch and now the familiar prophetic Messianic timeline pattern Matthew 26 verse 40 - "and he came to the disciples and found them sleeping and he said to Peter so could you not watch with me one hour" - watch number one equates to day number one and we are sleeping

Matthew 26: 42-43 again for the second time he went away and prayed my father if this cannot pass unless I drink it your will be done and again he came and found them sleeping for their eyes were heavy watch number two equates to day number two and we are all sleeping

We know that when the Messiah returns that he will fulfill the Sabbath day prophecy and we will rest on the 3rd and seventh day, thus after watch one and watch two we are then told that we can rest.... Matthew 26: 45a lsv then he comes to his disciples and says to them sleep on... from now on and rest and the rest we are promised to enter is coupled with the first resurrection in which those in the faith will rise from the graves first and then those who are alive will be changed and caught up to the Messiah Matthew 26: 46a Rise let us be going.

Watch one, watch two, rise and take our rest.

The parable of the 10 virgins in Matthew CH 25 teach us that not all will wake up in time half will be wise and half will be foolish thus now that we are perhaps exiting Day 2 and entering day three it is imperative that we all wake up - Luke 12:38 if he comes in the second watch or in the third and finds them awake blessed are those servants

Let's wake up and wake up others consider sharing these presentations with others as often as you can and wherever you can as time may be short - Sound the Alarm Joel 2:1 blow a trumpet in Zion sound an alarm on my Holy Mountain let all the inhabitants of the land tremble for the day of the Lord is coming it is near the alarm is intended to wake us up before the day of the Lord however how many also know that waking up with an alarm is not always the most enjoyable experience.

3.5 Years.

Those that currently subscribe to the common understanding of Daniel chapter 9 found in Western eschatology may experience some cognitive dissonance because of this presentation cognitive dissonance is the perception of contradictory information and the mental toll of it cognitive dissonance can often cause resistance to new information should that occur and instead of allowing that to be an obstacle take this presentation slow pray about it watch it multiple times and test everything that we present to the word Focus not on what others say and teach but what we show you the Bible teaches in the following presentation of Messiah 2030 the prophetic Messianic

timeline part three we will now reveal in detail the prophetic micro timeline of the messiah's first coming that spanned from Fall of 26 CE to Spring of 30C we will review multiple ancient witnesses that not only all impressively confirm this timeline but also demonstrate how the first 3 and 1/2 years of Daniel's 70th week was fulfilled in the messiah's first coming and how the final 3 and 1/2 years of Daniel's 70th week connects to his second coming what this means is that the midpoint of the 70th week paused when the Messiah was cut off creating a 2-day 40 Jubilee or 2,000-year Messianic timeline Gap and it will resume at the coming abomination of desolation kickstarting a 3 and 1/2 year timeline culminating and ending at the first resurrection and messiah's return the concept accept that the Antichrist begins a 7-year timeline after making a peace treaty is consequently rendered invalid the birth of the Messiah there are countless conflicting opinions in determining the precise timing of the messiah's birth the start of his ministry and the year of his death and Resurrection in his first coming we would suggest that the ability to accurately determine all the critical timestamps for the timeline of the messiah's first coming can only be understood if all of the best available calendrical evidence harmonize in powerful agreement not only are we going to attempt to accomplish such in this presentation but we will also find that the micro timeline of the messiah's first coming directly impacts the micro timeline of end times they are intrinsically linked when King Herod learned of the birth of the Messiah Herod immediately considered the Messianic kingship prophecies a threat to his leadership consequently and disturbingly King Herod ordered all male children in Bethlehem Age Two and under to be killed in an attempt to impede the Prophecies of the messiah's kingship according to the Torah the Messiah was to be a prophet like unto Moses it should then come as no surprise that there are dozens of Messianic patterns and parallels in The Exodus account of Moses one interesting connection that appears to be relevant to the timing of the birth of the Messiah is that the Pharaoh also ordered all Hebrew male children to be killed Moses escaped this Fate by being safely placed in the Nile River at the age of 3 months and consequently his identity was then hidden in Egypt thus preserving his life likewise consistent with the prophetic foreshadowing King Herod ordered all male children under the age of two to be killed in the town of Bethlehem in a failed attempt to Target the messiah's life as a result like Moses the messiah's identity was hidden in Egypt thus preserving his life according to the detail provided to us in these events and if we are to expect consistency and Precision in this prophetic pattern we then would likewise expect that the Messiah may also have been exactly 3 months old when he was safely hidden in Egypt this also fits with the mentality of King Herod King Herod had a reputation of being rather paranoid he knew that if the child was only 3 months old then EXECUTING every child under two would certainly include the Messiah however if the Messiah was greater than a year old and perhaps up to 2 years old King Herod would have found it more reasonable to kill every male child up to 3 or 4 years old to ensure that the death of the Messiah would have been included he would have left no chance for error because of this and because of the pattern of Moses we have a reasonable expectation that Messiah was most likely 3 months old and certainly no older than a year year at the time he was brought to Egypt we know that the Messiah could not have been born after the death of Herod obviously King Herod must have been alive in order to try

to kill the Messiah so when did King Herod die we know that King Herod died shortly after this decree and there are only two years proposed for his death either 4 BCE or 1 BCE there are a couple of solid reasons why the 4 BCE date has prevailed over 1 BCE first Josephus informs us that Herod died just before a Passover we are also told there was a lunar eclipse shortly before Herod died there is only one lunar eclipse that fits the possible timing of herod's death and it also occurred just before a Passover that lunar eclipse occurred on March 13th 4 BCE and thus places King herod's death in March of 4 BCE second Josephus writes that Herod reigned for 37 years from the time of his appointment by the Roman senate in 40 bcee and 34 years from his conquest of Jerusalem in 37 BCE using so-called inclusive counting this too places herod's death in 4 BCE via the witness of both timelines and certainly eliminates 1 BCE as a viable option while there was also a lunar eclipse in December of 1 BCE it occurred nowhere near a Passover and is not consistent with the length of King herod's reign according to Josephus both of these inconsistencies are unreconcilable and thus Force us to discard 1 BCE as a year of the messiah's birth the Messiah had to be born at least 3 months and no more than one year prior to the death of King Herod in late March of 4 bcee thus the Messiah would have been born sometime between March of 5 bcee and December of 5 BCE we may be able to further narrow down the window of the messiah's birth in 5 BCE Macrobius one of the last Pagan writers in Rome in his book *Saturnalia* wrote when it was heard that as a part of the slaughter of boys up to 2 years old Herod King of the Jews had ordered his own son to be killed he the Emperor Augustus remarked it is better to be herod's Pig than his son Mobius may have given us a rather useful chronological key if he was referring to the death of Antipater in 4 BCE the killing of children in Bethlehem may have been the last if not the last brutal killings of Herod before he died thus we are to understand that Antipater was pronounced guilty and sentenced to death around the same time Herod attempted to kill the Messiah and if we can determine when Antipater was sentenced then we would know the approximate month in which Messiah would have been brought to Egypt in 5 BCE Antipater was brought before Publius Quinctilius Varus then Roman governor of Syria charged with the intended murder of his father Herod Antipater was found guilty by Varus however due to Antipater's high rank it was necessary for Caesar Augustus to approve of the recommended sentence of death after the guilty verdict Antipater's position as exclusive successor was removed and granted to Herod Antipater once the sentence had approval from Augustus in 4 BCE Antipater was then executed this provides us an interesting timeline Antipater's trial was in late 5 BCE he was found guilty and then ordered to be killed in 4 BCE Antipater was killed 5 days before the death of King Herod in March of 4 bcee it is then reasonable to conclude that Antipater's trial with Publius Quinctilius Varus may have been late December of 5 bcee since the approval from Augustus for the Antipater's death sentence occurred soon after in 4 BCE and was then carried out in March of 4 BCE since we know that Antipater was pronounced guilty and sentenced to death around the same time Herod attempted to kill the Messiah and now we know about when Antipater was sentenced and we know that the Messiah was likely 3 months old now we know the approximate month in which Messiah would have been brought to Egypt 3 months earlier from late December of 5 BCE would be late September or early October

which which would be exactly when we would expect the Feast of Tabernacles would occur and that is contextually significant many scholars believe the Messiah was born during the Feast of Tabernacles Matthew Henry states it is supposed by many that our blessed savior was born much about the time of this holiday then he left his Mansions of Light Above to Tabernacle Among Us and he dwelt in booths and the worship of God under the New Testament is prophesized of under the notion of keeping the Feast of Tabernacles the Bible does not specifically say the day or month of the messiah's birth while sheep may still graze in the fields in the winter in Israel during the day the Sheep are less likely to be in the field during the night in Winter thus the messiah's birth was unlikely during the winter months because the Sheep were still in the pasture at night a study of the time of the conception of John the Baptist reveals he was conceived in the third biblical month when Zechariah was ministering in the Temple during the eighth course of ABIA which is believed to be the early course he received an announcement from God of a coming son the eighth course of ABIA when Zechariah was ministering was the ninth and 10th week of the year adding 40 weeks for a normal pregnancy reveals that John the Baptist was born on or about the Feast of unleavened bread the 15th day of the first month we know 6 months after John's conception the Messiah was conceived adding 40 weeks weeks for a normal pregnancy reveals that the Messiah may have been born on the first day of Tabernacles the 15th day of the 7eventh month it is not likely a coincidence that John the Baptist and the Messiah were born exactly 6 months apart and the only prophetic feast days that are also exactly 6 months apart are the Feast of unleavened bread and the Feast of Tabernacles the Messiah would have been conceived 9 months earlier in the ninth biblical month the 25th day of the N9 biblical month is Hanukkah it is not unreasonable to consider that the Messiah as the light of the world was conceived on the Festival of Lights in fact the scriptures note the season of Hanukkah in John 10:22 and just before that in John 9:5 is when our Messiah refers to himself as the light of the world perhaps that is not just a coincidence Hanukkah which means dedication in Hebrew is also known as the Feast of dedic ation and lasts for 8 days it is a celebration of victory over God's enemies and the dedication of the temple likewise in the end we see that Messiah is Victorious over God's enemies and is also called the Temple of the New Jerusalem on the eighth day thus Hanukkah is a prophetic Messianic celebration of what the Messiah still must do starting at Hanukah which begins on the 25th day of the 9th month and continues for 8 days and Counting through the 9 months of Mary's pregnancy one arrives at the approximate time of Messiah yeshua's birth at the festival of Tabernacles thus sukot is a prophetic celebration of the birth of the Messiah this should not be too surprising as all of God's holidays in Leviticus 23 relate back to the work of the Messiah in some way or another these days help us to focus and remember what the Messiah accomplished and what he must still do during the Feast of Tabernacle all males are instructed to journey to Jerusalem with so many coming to Jerusalem for the festivals the crowds would spill over to the surrounding towns Bethlehem as one of those nearby towns is only about 5 miles from Jerusalem it's possible that Joseph and Mary were unable to find a room at the Inn because of the influx of so many arriving to Jerusalem for the feast they may have been given shelter in auka which is built during a 7-

Day period each year accompanying the celebration of the Feast of Tabernacles due to the difficulties during travel it was common for the officials to declare tax time during a temple Feast the fields would have been dotted with sukko during this Harvest Time to temporarily shelter animals the Hebrew word stable or manger is called auka and the plural form is called sukko or sukot Genesis 33:16 but Jacob journeyed to Seir and built him himself a house and made booths for his livestock therefore the name of the place is called sukot Luke CH 2: 7 and she gave birth to her firstborn son and wrapped him in swaddling cloths and laid him in a Manger Suka because there was no place for them in the Inn therefore if the Messiah was born on the first day of the Feast of Tabernacles Not only would Messiah have been circumcised on the eighth day after he was born but he would have also been circumcised precisely on the eighth day of the Feast of sukot or Tabernacles which also links with the prophetic and thematic purpose of the eighth day for both Tabernacles and circumcision as we covered in part one of this series Luke 1:59 and on the eighth day they came to circumcise the child in summary because of Josephus we know that King Herod died on March 4 BCE and that the Messiah had to be born no earlier and no later than 5 BCE using the documentation from Macrobius the timeline of the Priestly courses connecting back to Luke 1:5 and the conception of John the Baptist the events and unique circumstances surrounding the messiah's birth the reference to the eighth day and the prophetic and Messianic connections to Hanukkah and Tabernacles it is also reasonable to conclude that Messiah was born on the first day of the Feast of Tabernacles in 5 BCE which would place the birth of John the Baptist near or on the Feast of unleavened bread just 6 months earlier now we can simply continue building the micro timeline of the messiah's first coming and test whether it agrees with available ancient historical evidence the ministry of Messiah Luke 3: 23 Joseph was 30 years old when he entered into service and had the gift of prophecy Genesis 41:46 Joseph was 30 years old when he entered the service of pharaoh king of Egypt David was 30 years old when he began to reign as King 2 Samuel 5:4 David was 30 years old when he began to reign and he reigned 40 years also note how David reigned for 40 years this is consistent with how we already know that it will be 40 jubilees or 2,000 years after the messiah's death and Resurrection until he reigns on Earth as king a priest began his duty in service of the Tabernacle or Temple at 30 years old Numbers 4: 30 from 30 years old up to 50 years old you shall list them everyone who can come on duty to do the service of the tent of meeting Jewish tradition historically demands 30 years of age for rabbinical leadership often citing this reference P verse 5: 26 at age 30 one receives strength all of these prophetically point to the four roles of the Messiah Prophet King high priest and Rabbi the Messiah began the process of fulfilling these four roles at the end of day four using the day as a thousand years principle the Messiah fulfilled three of the four roles note the prophetic three and four pattern by the way that we covered earlier in the series The Messiah being crowned King has not yet occurred that must still happen that particular timing is given to us as well each of these four roles are connected to 30 and $4 * 30$ equals 120 the Messiah will be crowned King on the 120th Jubilee year which is biblical year 6000 or Gregorian year 2030 each of these roles are connected to being 30 years of age because each of these roles are connected to being 30 years old

it's highly reasonable to suggest that the Messiah was also going to be 30 years old at the start of his ministry to highlight all of his imminent prophetic connections to all of these Messianic roles in fact Luke documents that this was indeed the case Luke 3: 23 Jesus when he began his ministry was about 30 years of age however it must be noted that Luke was careful to note that Messiah was about 30 years of age why would Luke have felt it necessary to emphasize that the Messiah was about 30 years of age which would imply that he had not yet arrived to his 30th birthday Luke chose his words here rather carefully and intentionally Luke was likely aware of the four prophetic connections to Messiah being 30 years of age at the start of his ministry we can only conclude that Luke's point was that while the Messiah was not yet exactly 30 years old at the start of his ministry he was so close to 30 years old that it should not be perceived as a problem we can reasonably surmise that if the Messiah was 30 years old or greater then Luke would have said he was exactly 30 or greater than 30 years old not about 30 in order to emphasize the prophetic connections demanding the Messiah to be 30 years of age at the start of his ministry if Messiah was 31 or older then Luke would have had no problem giving his exact age because he would have definitively qualified to be a rabbi by tradition however if Messiah was 31 or older then that is distancing the messiah's age a tad too far from the prophetic connections of 30 years of age so that leaves us with just one conclusion we are then to understand that the Messiah was not yet 30 but he was so close to 30 years of age that it satisfies both the prophecies and Jewish tradition but can we know how close the Messiah was to 30 years old at the start of his ministry maybe we can just before the Messiah is baptized by John the Baptist we find that John is saying repent for the Kingdom of Heaven is at hand Matthew 3:2 what's interesting to note is that there is a very specific time of repentance in Jewish tradition called the season of Tashua meaning repentance or turning back to the Torah and it lasts for exactly 40 days it begins on the first day of the sixth month on the biblical calendar and ends on the 10th day of the seventh month which is yam Kapur the day of atonement and is connected to fasting was there a notable 40-day period that began at the time John the Baptist began his push for repentance there certainly was and perhaps not coincidentally it is also connected to fasting it is at this moment that we see the Messiah baptized and he then enters into the Wilderness and fasts for 40 days and 40 nights where he is tested by the adversary during the season of Tashua obviously being sinless the Messiah has no need for Tashua thus in recognition of this the adversary attempts to encourage the Messiah to break the Torah or law of God just like the 40 days of the season of tshua it should also be noted that there are exactly 40 jubilees between the messiah's death and resurrection and his return this is the world's season of Tashua or calling to repentance the last opportunity for the world to repent will be during the 3 and 1/2 year tribulation which will also end on the day of atonement this is why the word repent is mentioned at least 10 times in the Book of Revelation after the 40 days and 40 nights in the wilderness we see the Messiah active in Ministry from that day forward which would have begun on the Messianic prophetic day of yam Kapur the day of atonement if the messiah's ministry began on the day of atonement in 26 CE and he was born on the first day of Tabernacles or sukot in 5 BCE that would mean that the Messiah was not yet 30 years of age but 29 years of age is that

a problem not at all the messiah's 30th birthday on the first day of Tabernacles would have been just 5 days after he started his ministry on the day of atonement thus he would only be 5 days from being exactly 30 years of age which completely justifies Luke emphasizing that the Messiah was about 30 years of age at the start of his ministry meaning not exactly 30 years of age it is also perhaps interesting to note that the Messiah was 5 days shy of his 30th birthday at the beginning of his ministry and that he also died and resurrected on prophetic day five at the end of his ministry thus the Messiah was as close to about 30 years of age as one can be while still not being at least 30 years of age Luke 3 verse 23 Jesus when he began his ministry was about 30 years of age the ministry of Messiah Luke 3: 1 Luke provides us an additional and highly useful chronological detail Luke declared that our Messiah was baptized in the 15th year of the reign of Tiberius Caesar Luke 3:1 so when was the 15th year of the reign of Tiberius Caesar tiberias takes full Reign after Augustus dies in 14 CE this would place the start of messiah's ministry in 28 CE and he would have been 32 years old which is not really about 30 years old 28 CE conflicts with all the evidence we have reviewed so far regarding the messiah's ministry starting in 26 CE fortunately this difference of 2 years is easily explainable and is supported by archaeological evidence after taking full reign in 14ce tyberius began to Mint his first coins and refer to that year 14ce as his second year of his Reign not his Ascension year once tiberious acquired power it was conventional during that time to date a longer Reign than from 14 CE because this is what tiberias himself promulgated this means that Luke would have adopted the same timeline as declared by tiberias the alternative is that Luke would have directly opposed tiberias in his Regal Reckoning Luke would have had no motive to contradict tiberias and in fact it would have been dangerous to do so so why did tiberias appeared to inflate his Reign by exactly 2 years as evidenced by the minting of these coins Augustus Caesar became Gravely ill and immediately began prepping tiberias to take reign in 12ce tiberias was appointed as co- Regent with Augustus Augustus died in August of 14ce and tiberias immediately appoints gratus as prefect of Judea to replace Rufus who had been augustus's appointee and in the same year gratus is already minting coins with tiberious Caesar's image that have the lb inscription meaning the second year of tiberious Caesar's Reign the main point is this tiberias wanted his Reign to be reckoned from 12ce beginning with his co- Regen with Augustus not 14 CE after Augustus died even though much later not everyone reckoned according to tiberious Cesar's wishes especially not every later historian when interpreting regnal years we must do so as a subject inside of the Empire rather like Luke rather than as a historian looking from outside the Empire Luke was living in the midst of this marketing scheme of regnal years for tiberias and would not have had any reason to contradict Tiberius thus according to Luke and tiberious Caesar himself the start of the 15th year of the reign of tiberious Caesar would have been in 26 CE and thus agrees with and supports all evidence we have reviewed so far regarding the start of the messiah's ministry the ministry of Messiah tertullian tertullian born in 145 CE is known in history as the father of Latin theology as he was the first leader in the faith to write his Works in Latin most of his writing was in defense of Christianity against external persecution or heresy from within he had an enormous influence and much of that influence can still be seen today

tertullian stated the Lord has been revealed since the 12th year of tiberious Caesar this is contrasted against Luke who said in the 15th year of the reign of tiberious Caesar clearly Luke and tertullian are calculating the start of tiberious Caesar's Reign differently the careful historian would note that this apparent discrepancy of exactly 2 years when using the Ascension calendar year method is exactly the same length of tiberias Caesar's co- Regency with Augustus Caesar is that just a coincidence not likely we understand that Luke calculated the 15th year of the reign of tiberious Caesar in the same way that Tiberius Caesar promulgated his Reign which would have placed the 15th year in 26 CE it's well understood that there's not a prescribed method for the dating of Emperors a variety of methods were used for Reckoning leaders Reigns in Antiquity historical documents seldom explicitly state which method they're using and it has to be pieced together from contextual Clues it appears that tertullian is using the Ascension calendar year method since monarchs seldom die on the last day of the calendar year the new monarch would be confirmed but year one of the new Monarch's Reign would not be counted until the new calendar year whenever that was for a given culture the advantage of this system is that a given calendar year will always be identified with one and only one Monarch specifically who was reigning on the first calendar day of that year Augustus died in 14ce so according to tertullian the part year of 14ce would have been considered Tiberius is Ascension year and the last year of Augustus and 15ce would have been year 1 and so on thus according to tulan and in agreement with Luke the messiah's ministry would have also begun in 26 CE tertullian's difference with Luke's regnal Reckoning should be an expected possibility Luke lived in the time of tiberious Caesar and tertullian did not if tertullian was basing tiberious Caesar's Ascension year based on the now 100 plus yearold death records of Augustus Caesar and was not aware of tiberious Caesar's marketing campaign to incl include his co- Regency years as evidenced by the coins minted then it would be expected that tertullian would use 15 CE and not 12ce as the start of tiberious Caesar's reign in this way both Luke and tertullian agree that the messiah's ministry began in 26 CE the ministry of Messiah the rebuilding of the temple according to Josephus Herod the Great began to build Jerusalem temple in the 18th year of his Reign Herod the Great's Reign according to Josephus began in 37 BCE when Jerusalem was captured as evidenced in his writings there are several ways to figure this and for those who are interested the following references will be helpful 27 years from Pompei to Herod 107 years before the temple fell and the seventh year of Herod thus the 18th year of herod's Reign was in the year 20 BCE using Ascension Reckoning according to the testimony of the Jews as recorded in John 2:20 when the Messiah attended the first Passover of his public Ministry we are told that the temple had been in the process of being built for 46 years 46 years after 20 BCE is 27 CE thus 27 CE would be the year of the messiah's first Passover following the start of his ministry therefore the beginning of the messiah's ministry was would have been in Fall of 26 CE thus so far we have Luke tertullian and Josephus all in agreement that the messiah's ministry began in 26 Ce do we have any evidence as to when the Messiah died the ministry of Messiah 40 Years of strange Temple activity in the ancient Jewish writings we can find several witnesses all agreeing to the exact year the Messiah died 40 years before the destruction of the temple the Western light went out the Crimson

thread remained crimson and the lot for the Lord always came up in the left hand they would close the gates of the temple by night and get up in the morning and find them wide open the Babylonian Talmud states our rabbis taught during the last 40 years before the destruction of the temple the lot did not come up in the right hand nor did the crimson colored strap become white nor did the westernmost light shine and the doors of the Temple would open by themselves so what exactly does this mean this is referencing a practice on the day of atonement in which the high priest was to present two goats before the Lord he would then cast lots over the goats to determine which would be offered to the Lord and which would be led into the wilderness as the scapegoat the goat on which the Lord's lot fell was offered as a sin offering there was an equal chance for the lot of the Lord to appear in the right hand however beginning in 30 CE according to traditional Jewish writings for 40 years prior to the destruction of the temple the lot for the Lord only appeared in his left hand the odds of this happening are just over one in one trillion as you can expect statistically this is basically impossible this of course absolutely dumbfounded the priesthood and was the subject of much discussion this was such a deal that it was documented in multiple ways the only thing that they knew was that something was seriously different in the day of atonement sacrifice something very spiritually profound happened in 30 CE specifically related to sacrifices and the temple and the Jews spiritual State before God in the book of Hebrews which focuses on the day of atonement sacrifice we learn that it's what the Messiah accomplished on the cross that was causing all of these strange events to occur it was the destruction of the temple in 70 CE that caused these events to stop given that these events lasted 40 years we then know that these events started in 30 CE thus as you can likely guess already it was in 30 CE that the Messiah died on the cross but there's more as two to three witnesses establish a matter we want to bring several witnesses to the table as it relates to 30 CE the next miracle which the ancient Jewish authorities acknowledged was that the temple doors swung open every night of their own accord for 40 years this was the case beginning in 30 CE the leading Jewish authority of that time Johanan Ben Zakai declared that this was a sign of impending doom and that the temple itself would be destroyed the Jerusalem Talmud states said Rabban Johanan ben Zakai to the temple oh Temple why do you frighten us we know that you will end up destroyed for it has been said open your doors o Lebanon that the fire may devour your Cedars Johanan Ben Zakai was the leader of the Jewish Community during the time following the destruction of the temple in 70 CE when the Jewish government was transferred to Jamnia some 30 miles west of Jerusalem the next miracle was that the most important lamp of the seven Candelstick menorah in the temple went out and would not shine every night for over 40 years over 12,500 nights in a row the main lamp of the temple lampstand the menorah went out of its own accord no matter what attempts and precautions the priests took to safeguard against this event Ernest Martin states in fact we are told in the Talmud that at dusk the lamps that were unlit in the daytime the middle four lamps remained unlit while the two Eastern lamps normally stayed lit during the day were to be relit from the flames of the western lamp which was a lamp that was supposed to stay lit all the time it was like the eternal flame that we see today in some national monuments this Western lamp was to be kept lit at all times for that reason the priests kept

extra reservoirs of olive oil and other implements in ready supply to make sure that the Western lamp under all circumstances would stay lit but what happened in the 40 years from the very year Messiah said the physical Temple would be destroyed every night for 40 years the Western lamp went out and this in spite of the priests each evening preparing in a special way the Western lamp so that it would remain constantly burning all night again the odds against the lamp continually going out are astronomical something out of the ordinary was going on the light of the menorah representing contact with God his spirit and his presence was now removed this special demonstration occurred starting with the crucifixion of the Messiah and now for the most interesting documented event written in Jewish history noted to be from 30 CE messiah's death to 70 CE the destruction of the temple and it has further been taught for 40 years before the destruction of the temple the thread of scarlet never turned white but it remained red this miracle concerns the Crimson strip or cloth tied to the Azazel goat a portion of this red cloth was also removed from the goat and tied to the temple door each year the red cloth on the temple door turned white as if to signify the atonement of another day of atonement was acceptable to the Lord this annual event happened until 30 CE when the cloth then remained Crimson each year to the time of the Temple's destruction this undoubtedly caused much stir and dismay among the Jews this traditional practice is linked to Israel confessing its sins and ceremonially placing this nation's sin upon the Azazel goat the sin was then removed by this goat's death sin was represented by the red color of the cloth the color of blood but the cloth remained Crimson that is Israel's sins were not being pardoned and made white as God told Israel through Isaiah the prophet Isaiah 1: 18 come now let us reason together says the Lord though your sins are like Scarlet they shall be as white as snow though they are red like Crimson they shall become like wool the clear indication is that the whole Jewish Community had lost the Lord's attention in relation to something that occurred in 30 CE the only thing that makes any sense whatsoever is the year of the messiah's death and the Jewish leadership's rejection of the Messiah concerning the Crimson strip on the day of atonement though not mentioned in the scriptures and long before 30 CE during the 40 years Simon the righteous was high priest a crimson thread which was associated with his person always turned white when he entered the Temple's innermost holy of holies the people noticed this also they noted that the lot of the Lord the white lot came up for 40 straight years during Simon's priesthood they noticed that the lot picked by the priests after Simon would sometimes be in the left hand and sometimes in the right hand that the Crimson thread would sometimes turn white and sometimes not the Jews came to believe that if the Crimson thread turned white that God approved of the day of atonement rituals and that Israel could be assured that God forgave their sins but after 30 CE according to multiple Witnesses and accounts the Crimson thread never turned white again for 40 years eventually leading to the destruction of the temple and the cessation of all Temple rituals thus on Wednesday April 5th 30 CE the 14th of the first hebraic month the day of the Passover sacrifice the leadership of the Jews rejected Messiah Yeshua he then offered himself as a sacrifice consequently substituting his death for our death and death then passes over us through this according to the author of the book of Hebrews the Messiah also points to himself as the day of atonement sacrifice while the

murder barabus acted as the prophesized scapegoat that was to be LED free but unlike Temple sacrifices or the day of atonement events as already detailed where sin is only covered over for a Time the Messianic sacrifice is covered for all time there were exactly 40 day of atonement sacrifices between the messiah's death and Resurrection in 30 CE till the Temple's destruction in 70 CE these 40 Years of course are also connected to the traditional 40 days of repentance or Tashua that end on the day of atonement this also prophetically signifies that God was demanding repentance or Tashua from the Jews during these 40 years that began with their rejection of the Messiah of course we know that their repentance did not occur and consequently the temple was destroyed further solidifying God's rejection of sacrifices and offerings from the house of Judah because of their punishment status as revealed in the years of punishment prophecy in Messiah 2030 the prophetic Messianic timeline part 2 the house of Judah or Jews were not receiving atonement because of their rejection of Messiah Yeshua in 30 CE thus beginning their years of punishment as prophesied by Ezekiel 4 this punishment period for the house of Judah is scheduled to expire in 2030 and the punishment period for the house of Israel as an independent timeline is also scheduled to expire in 2030 both of these expiration dates are also 2 days for 40 jubilees or 2,000 years from the death and resurrection of the Messiah and his return which is consistent with the prophesized two-day Gap mentioned numerous times in biblical prophecy this of course is further evidence that the Messiah died in 30 CE as 2030 minus 2 days or 2,000 years is in fact 30 CE thus not only do we have Luke tulan and Josephus all in agreement that the messiah's ministry began in 201 6 CE but we now also have incredibly powerful multiple ancient Jewish testimonies that the messiah's death and Resurrection occurred in 30 CE this ancient Jewish testimony from multiple Witnesses unintentionally revealed the year the death of our Messiah occurred perhaps more importantly their continued rejection of the Messiah makes their testimony conveniently unbiased thus more trustworthy and despite all Jewish intent to reject the Messiah actually proves that he was indeed the prophesized Messiah from day of atonement 26 CE to Passover 30 CE is 3 and 1/2 years this 3 and 1/2 year timeline of the messiah's first coming until he was cut off and its impact on sacrifices and offerings will also be more important later as we review the 70E prophecy of Daniel chapter 9 later in this presentation the ministry of Messiah eus eus of cesaria is known as the father of church history he was the first to write a comprehensive history of the early church eus stated that Messias suffered in the 19th year of the reign of tiberias it appears that eusebius was conveniently calculating the start of tiberious Caesar's reign in the exact same way as Luke this would place the year of the messiah's death according to uus to be in 30 CE in summary here is the available timeline evidence Josephus states that Herod died 37 years after he was appointed as king of the Jews by the Roman senate and 34 years after Herod captures Jerusalem and begins his Reign placing herod's death in 4 bcee Josephus informs us that Herod died just before a Passover we are also told there was a lunar eclipse shortly before Herod died this places herod's death in March of 4 BCE the death of Herod in 4 BCE and the prophetic parallel of Moses suggests that the Messiah was born in Fall 5 BCE the descriptive language prophetic connections and circumstances surrounding the birth of the Messiah suggests

that he was born on the first day of the Messianic prophetic day of Tabernacles Luke 3:1 places the start of the messiah's ministry in 26 CE 15 years from the start of tiberious Caesar's co- Regency with Augustus Caesar Augustus Caesar dies in 14 CE making that tiberious Caesar's Ascension year tertullian also places the start of the messiah's ministry in 26 CE being 12 years starting from tiberious Caesar's first full year using the Ascension calendar method for Regal counting Josephus and John 2: 20 places the messiah's first Passover in 27 CE 46 years after Herod begins Temple construction which would also make the start of the messiah's ministry in 26 CE this would make the Messiah either 29 or 30 at the start of his ministry depending on what month he was born and what month his ministry began in 26 CE Luke 3:23 states that Messiah was about 30 years of age at the start of his ministry since the traditional requirement was that a rabbi should be 30 years old and the multiple instances of prophetic foreshadowing also suggest that the Messiah should be 30 years old it appears that Luke was emphasizing that Messiah was very close to 30 but not yet 30 we discovered that the Messiah fasted for 40 days and 40 nights in the wilderness this appears that it could have been during the same 40 days of the period of Tashua which ends on yam Kapur the day of atonement Tesa means repentance which might explain why John was preaching teaching repentance right before Messiah fasted for 40 days and 40 nights in the wilderness John 3:3 and he went into all the region around the Jordan proclaiming a baptism of repentance for the Forgiveness of sins if Messiah was born on the first day of Tabernacles then that means that Messiah was just 5 days shy of being 30 years old at the start of the messiah's ministry on the day of atonement which explains why Luke could not say that Messiah was 30 but he could certainly say and should say that he was about 30 uus stated that the messiah's death was in the 19th year of tiberious Caesar which was in 30 CE the 40 Years of the four Temple Miracles that ended at the Temple's destruction in 70 CE also confirms that the messiah's death was in 30 CE thus the Messiah was clearly born in the year of 5 bcee and likely born on the first day day of the Feast of Tabernacles with the overwhelming agreement of multiple converging points of evidence we can only conclude that the start of the messiah's ministry was from the day of atonement in 26 CE till his death on Passover in 30 CE and was 3 and 1/2 years in length this brings us to Luke 4 the start of the messiah's ministry and this is where things really begin to get interesting the ministry of Messiah Luke 4 in a jubilee year two events are supposed to occur in the viticus 25:13 we find the first Jubilee requirement that is the land is restored to each of the 12 tribes Leviticus 25:13 in this Year of Jubilee each of you shall return to his property this is also Messianic prophecy when the Messiah returns he will bring us all into the land including grafted in Gentiles Ezekiel 47: 21-23 so you shall divide this land among you according to the tribes of Israel you shall allot it as an inheritance for yourselves and for the soers who reside among you and have had children among you they shall be to you as native born children of Israel with you they shall be allotted an inheritance among the tribes of Israel in whatever tribe the Sojourner resides there you shall assign him his inheritance declares the Lord God when the Messiah Returns the land will also be returned to us and all will settle in their respective tribe and the tribes allotted division of land for those of us who do not have a tribe I.E grafted in Gentiles whatever segment of land we settle

into becomes our tribe and we shall be as the native born this particular Messianic prophetic requirement has not yet been fulfilled by the Messiah as revealed by The Exodus prophecy in part one of this series this will be fulfilled on the 120th Jubilee which is biblical year 6000 this of course was to be prophetically understood by the fact that we are told that Moses was 120 years old when he died and then Joshua or Yeshua in Hebrew took God's people into the land in Leviticus chap 25:40 we find the second requirement of a jubilee year that is the servants are to be set free on the Jubilee year this is also Messianic prophecy Leviticus 25:40 he shall be with you as a hired worker and as a sojourner He Shall Serve with you until the year of the Jubilee according to the forementioned Exodus prophecy the Messiah was to fulfill this Jubilee requirement by freeing us from Eternal death on Passover in the 80th Jubilee year which was also biblical year 4,000 this of course was to be prophetically understood by the fact that we are told that Moses was 80 years old at the time that God's people were saved from Death through the Passover and consequently set free from slavery in Egypt the Messiah has fulfilled this Messianic prophetic requirement and right on time Romans 8: 2 for the law of the spirit of life has set you free in Christ Jesus from the law of sin and death Gal 5:1 for Freedom Christ has set us free stand firm therefore and do not submit again to a yoke of slavery how and when did the Messiah fulfill the Liberty requirement of the prophetic Jubilee at the very start of the messiah's ministry which we determined to be the day of atonement in 26 CE he actually told us that he was going to fulfill the Liberty requirement of the prophetic Jubilee and exactly how long it was going to take him to do it the day of atonement is the day in which the next Jubilee year is announced Leviticus 25: 9-10 then you shall sound the loud trumpet on the 10th day of the 7th month on the day of atonement you shall sound the trumpet throughout all your land and you shall consecrate the 50th year and Proclaim Liberty throughout the land to all its inhabitants it shall be a jubilee for you when each of you shall return to his property and each of you shall return to his clan at the start of the messiah's ministry which we showed was likely on the day of atonement the Messiah likewise announces the next Jubilee and its Messianic prophetic significance for his first coming Luke 4: 16- 21 and he came to Nazareth where he had been brought up and as was his custom he went to the synagogue on the Sabbath day and he stood up to read and the scroll of the prophet Isaiah was given to him he unrolled the scroll and found the place where it was written the spirit of the Lord is upon me because he has anointed me to Proclaim good news to the poor he has sent me to Proclaim Liberty to the captives and recovering of sight to the blind to set at Liberty those who are oppressed to proclaim the year of the Lord's favor and he rolled up the scroll and gave it back to the attendant and sat down and the eyes of all in the synagogue were fixed on him and he began to say to them today this scripture has been fulfilled in your hearing it should be noted that this is the first time that the Messiah mentions that he has been anointed that is what Messiah or mashiach in Hebrew means mashiach means an anointed one this means that it is precisely at this time and for the first time that the Messiah is presenting himself self as the Messiah as the prophesied anointed one that was to come at the start of the 69th week of years which is 483 years Daniel 9: 25b until Messiah the prince there shall be 7 weeks and 62 weeks the 3 and 1/2 year timeline of the Messiah begins here at the exact

completion of the 69th week and the beginning of the 70th week that will be critically important as we review the 70 week prophecy of Daniel chapter 9 later in this presentation for now it must be understood that here in Luke chapter 4 that the Messiah is proclaiming that Liberty will be his first prophetic fulfillment of the Year of Jubilee the Messiah is going to now Proclaim in Hidden form the exact year that this Liberty is going to occur we'll reveal how he does just that in a moment as an interesting side note the Messiah was reading from Isaiah chapter 61 he actually stopped in mid sentence regarding this prophecy dividing this prophecy in half if he would have continued he would have also read and the day of Vengeance of our God to comfort all who mourn according to the Exodus prophecy the Jubilee prophetic requirement of Liberty is to be fulfilled at the 80th Jubilee which is biblical year 4000 the Messiah stopped reading mid sentence and did not continue the prophecy about the day of Vengeance why would the prophecy timeline be interrupted in mid sentence what does this signify as revealed in the lamech prophecy of part two of this series The Day of the Vengeance of our God is not in the 80th Jubilee year and biblical year 4000 but he instead in the 120th Jubilee year which is biblical year 6000 even though these two prophecies are found in the same sentence the Messiah purposefully interrupted himself reading the prophecy why because the future day of Vengeance was not to be prophetically fulfilled the same year as the year of Liberty and the Messiah knew that there was going to be a prophetic Gap in the Messianic timeline a 2,000 year Gap to be precise we'll even see this 2,000-year Gap present itself in the 70 weeks of Daniel chapter 9 regardless through the messiah's reading of Isaiah 61 we are to understand that the prophecy of Liberty was to be fulfilled in his first coming and the prophecy of the day of Vengeance was to be fulfilled in his second coming this is one of the many evidences that demonstrate that prophecy even if it's found in the same sentence can be fulfilled thousands of years apart as obviously the day of Vengeance of the Lord has not yet occurred nor is it supposed to our focus of Isaiah 61 and more importantly the messiah's focus of Isaiah 61 is how the year of the messiah's sacrifice relates to the year of Liberty that fulfills one of the two prophetic requirements of the Jubilee Luke 4: 18-9 he has sent me to Proclaim Liberty to the captives and recovering of sight to the blind to set at Liberty those who are oppressed to proclaim the year of the Lord's favor and he rolled up the scroll and gave it back to the attendant and sat down and the eyes of all in the synagogue were fixed on him and he began to say to them today this scripture has been fulfilled in your hearing was 26 CE the Jubilee year some suggest that it was based on the messiah's words here since he quotes Isaiah at the start of his ministry the Messiah even goes on to say today this scripture has been fulfilled in your hearing but when were we given Liberty that is the context here and gives us the chronological key for the referenced Jubilee year were we given Liberty at the start of the messiah's ministry or at the end of the messiah's ministry how we answer that question determines the answer to the timing of the reference Jubilee year we were not set free from the bondage of sin and death until the messiah's death and Resurrection in 30 CE 3 and 1/2 years later thus Luke 4 cannot be the Jubilee fulfillment of Liberty on the 80th Jubilee but simply the proclamation of the upcoming fulfillment while the Messiah stated that today this scripture has been fulfilled in your hearing what he fulfilled was the

Proclamation of the Liberty that we would receive through his death and Resurrection the proclamation is a declaration of what is to come not what has come the Messiah proclaimed the year that we would receive the prophetic Jubilee fulfillment of Liberty so when was it to come when was this jubile year of Liberty the year of 30 CE 3 and 1/2 years later was the year of the messiah's death death and resurrection and the year that we were freed from the law of sin and death the author of Hebrews States the same conclusion as the Messiah speaking of the messiah's sacrifice Hebrews 9: 22 indeed under the law almost everything is purified with blood and without the shedding of blood there is no forgiveness of sins Jubilee the Greek word *aisis* is the word translated as forgiveness of sins in ESV Ephesus is the same word used for Jubilee in the ancient Greek version of the Old Testament the Septuagint there is no Greek word for sins present in this text it could literally read as follows Hebrews 9:22 indeed under the law almost everything is purified with blood and without the shedding of blood there is no Jubilee it was the messiah's sacrifice that afforded us freedom from sin and death Romans 8:2 freedom from sin and death is the first prophetic fulfillment of the Jubilee prophecy the Messiah died and resurrected in a jubilee year the 80th Jubilee to fulfill the first prophetic elements of the Jubilee prophecy this occurred at the end of the messiah's ministry at his death not at the beginning of his ministry it was the whole point of the Cross so how did Messiah proclaim the year of the Lord's favor in Luke 4 when did the Messiah tell us when he was going to give us Liberty you just need to keep reading Luke 4: 25- 27 but in truth I tell you there were many widows in Israel in the Days of Elijah when the heavens were Shut Up 3 years and 6 months and a Great Famine came over all the land and Elijah was sent to none of them but only to zarap in the land of sidon to a woman who was a widow and there were many lepers in Israel in the time time of the Prophet Elisha and none of them was cleansed but only nam in the Syrian after the Messiah proclaims the prophetic fulfillment of Liberty in an upcoming Jubilee year question then becomes when when will this occur here Messiah makes a cryptic reference to Elijah intentionally and specifically calls attention to 3 and 1/2 years and connects the 3 and 1/2 years to the Widow in zarapa why what does this have to do with anything what does this have to do with the death and resurrection of the Messiah on a jubilee year that gives us Liberty from sin and death the messiah's blatant and obvious message in his words is that God's people have a history of being stubborn and refusing to believe when those in the synagogue heard the messiah's words the message was clearly received and they reacted with anger even attempting to kill him in essence their anger proved his point Luke 4: 28-30 when they heard these things all in the synagogue were filled with wrath and they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built so that they could throw him down the cliff but passing through their midst he went away in their passionate anger they missed an important thematic chronological Connection in the messiah's words unless we are to believe that the messiah's words were simply a contextual coincidence in his hidden message the Messiah brilliantly connects his earlier proclamation of the upcoming Jubilee with the precise timing of when God's people would be set free from the bondage of sin and death in other words right here the Messiah told us exactly when his death and Resurrection would be and thus

proclaiming the precise timing of when he would fulfill the aspect of Liberty for the prophetic Jubilee in the reference to the Widow of Zarephath the Messiah was actually stating how and when he would set us free through his death and Resurrection on the third day which was delivered in the context of the 3 and 1/2 years of Elijah to find the story the Messiah is referencing we need to go back to First Kings 17: 17- 24 after this the son of the woman the Mistress of the house became ill and his illness was so severe that there was no breath left in him and she said to Elijah what have you against me oh man of God you have come to me to bring my sin to remembrance and to cause the death of my son and he said to her give me your son and he took him from her arms and carried him up into the upper chamber where he lodged and laid him on his own bed and he cried to the Lord oh Lord my God have you brought Calamity even upon the Widow with whom I sojourn by killing her son then he stretched himself upon the child three times and cried to the Lord oh Lord my God let this child's life come into him again and the Lord listened to the voice of Elijah and the life of the child came into him again and he revived and Elijah took the child and brought him down from the upper chamber into the house and delivered him to his mother and Elijah said see your son lives and the woman said to Elijah now I know that you are a man of God and that the word of the Lord in your mouth is truth Elijah resurrected the son and is connected to the number three and our sin that should sound familiar Luke 24:46 and said to them thus it is written that the Christ should suffer and on the third day rise from the dead have you ever wondered where it's prophesied in Scripture that the Son of God should rise on the third day there is no explicit prophecy that directly says what Luke is claiming however according to Luke it is written in the scriptures but where is it written it is written to only those with eyes to see and ears to hear it is hidden in prophetic patterns such as this this is how most prophecy works in the Bible just as we showed in the 52 other prophecies detailing the Messianic timeline the first and second coming in part one and part two most prophecy in the Bible is not explicitly said but hidden in ways such as this to the dismay and confusion of many this is intentional so that only the wise will know when they are supposed to know and the wicked will be surprised by what is coming for example the Messiah knew that Jonah being three days and three nights in the great fish was a Messianic prophecy for him being in the grave for 3 days and three nights how did he know that he knew that because biblical patterns are biblical prophecy and most biblical prophecy are biblical patterns until that is understood and applied any student of biblical eschatology is at a severe and embarrassing disadvantage do you see it in Luke 4 and the related verses in First Kings 17 on the day of atonement we are told that it will take 3 and 1/2 years for the Messiah to stretch himself on the cross and die for the remembrance of sin and on the third day he will be resurrected back unto life on the first day of his ministry he told us how long his ministry was going to be and exactly how it was going to end is that not amazing another interesting connection is that the Messiah said this on the day of atonement which is in fact the day that is the remembrance of sins according to the Torah the law of God the Messiah said all of this on the day of atonement in 26 CE just 3 and 1/2 years later as accurately predicted as the son he died and was resurrected on the third day that is the timing of the Fulfillment of the first part of the Jubilee Liberty but the Messiah does not stop there he gives us so

much more he also gives us the timing of the Fulfillment of the second part of the Jubilee us being returned to the land how does he do this he also connects the contextual 3 and 1/2 years to non what exactly happened with non the messiah's reference of non brings us back to Second Kings 2 Kings chapter 5:14 so he went down and dipped himself seven times in the Jordan according to the word of the man of God and his flesh was restored like the Flesh of a little child and he was clean what does this mean non was healed on a seven in the Jordan the Messiah is declaring that there is going going to be another 3 and 1/2 year period and we will be resurrected and cross the Jordan to enter the land we already know this as so many other prophecies in this series have revealed this this is why end times is 3 and 1/2 years in length seen specifically in the Book of Daniel and Revelation and concludes with the return of the Messiah the first resurrection and US entering the land thus in Luke 4 the Messiah gives us two separate microm Messianic timelines by proclaiming a three and a half year period that would consist of his ministry leading to his death and Resurrection granting us Liberty fulfilling the first prophetic element of the Jubilee the Messiah said this in Fall of 26 CE and 3 and 1/2 years later was Passover in 30 CE in which this was fulfilled just as he revealed in Hidden form what was proven true for the first 3 and 1/2 years in Hidden form must then also be true for the connection to the second 3 and 1/2 years that is also in Hidden form the Messiah also declared a second 3 and 1/2 year period that will end on the Seventh Day biblical year 6000 and we will cross the Jordan into the promised land after the resurrection fulfilling the second and final prophetic element of the Jubilee this is expected to begin in Spring 2027 and 3 and 1/2 years later is the day of trumpets in 2030 where did the Messiah find these two divided periods of 3 and 1/2 years of the Messianic timeline in the prophets it can be found in multiple places however the most obvious prophecy is found in Daniel 9 also known as the 70 weeks of Daniel the ministry of Messiah Daniel's 70th week Daniel chapter 9 contains one of the most profound Messianic prophecies in all of scripture and is prefaced by one of the most remarkable prayers that man may have ever prayed unfortunately the 70E prophecy is also one of the most misunderstood prophecies despite being one of the most studied chapters in The Bible Daniel chapter 9 was written in about 539 BCE well before the messiah's first coming Daniel chapter 9 not only predicted the exact year that Messiah would be anointed but we also have fragments of Daniel chapter 9 that are also o dated well before the messiah's first coming thus providing us with absolute prophetic proof of the divine nature of this biblical Messianic prophecy for example there's a fragment referencing Daniel 9:25 from cave 11 of kumran the scroll is called the mzc document 11 Q13 with a date of about 100 BCE well before the arrival of the Messiah Daniel 9:25 gives us the exact year that the Messiah was expected to arrive and he was right on time if you have ever had any doubts on the validity of the messiah's first coming Daniel chapter 9 should serve well to eliminate such doubt before we can begin discussing the 70E prophecy we need to discuss Daniel's prayer as it is contextually connected to the 70E prophecy Daniel chapter 9 veres 1-2 New King James Version in the first year of Darius the son of azerus of the lineage of the mes who was made King over the realm of the calines in the first year of his Reign I Daniel understood by the books the number of the years specified by the word of the Lord through Jeremiah the prophet that he would accomplish 70

years in the desolations of Jerusalem here Daniel mentions that he's reflecting on the 70 years of Exile prescribed to the house of Judah Daniel knows that the 70 years of Exile is ending Daniel has an expectation that when the 70 years of Exile ends that the desolation of Jerusalem also ends why likely because of Jeremiah 29: 10-14 for thus says the Lord when 70 years are completed for Babylon I will visit you and I will fulfill to you my promise and bring you back to this place for I know the plans I have for you declares the Lord PL PL for welfare and not for evil to give you a future and a hope then you will call upon me and come and pray to me and I will hear you you will seek me and find me when you seek me with all your heart I will be found by you declares the Lord and I will restore your fortunes and gather you from all the nations and all the places where I have driven you declares the Lord and I will bring you back to the place from which I sent you into exile while God does promise to bring his people back into the land the desolations are not yet over Daniel does not yet know that but he's about to that brings us to Daniel's prayer in the interest of time we're not going to read the whole prayer but we will refer to it in the interest of pointing out some critical contextual connections for example Daniel's prayer specifically mentions the Covenant the city of Jerusalem Israel's sin and iniquity God's righteousness the transgression and the sanctuary all of these are mentioned once again as part of the six objectives of the 70 weeks answering Daniel's prayer and connecting the Covenant mentioned in Daniel 9:4 with the Covenant that is strengthened for a period of 7 years in Daniel 9: 27 Daniel's prayer is interrupted by the visit of the angel Gabriel it's interesting to note that the angel Gabriel is also the one who announces the coming conception of the Messiah and the conception of John the Baptist John the Baptist is critically connected to the arrival of the Messiah as the anointed one as he happened to be the person to anoint the Messiah and announce his coming in a fascinating connection back to the conception of Messiah on Hanukkah we see that Luke is careful to note some important timing as it relates to Gabriel's visit we see that Gabriel arrived in the sixth month and that Mary remained with Elizabeth for about 3 months before returning home that would mean that she arrived home in in the 9th month which happens to be the same month we determined earlier in the presentation that the Messiah was conceived during the time of Hanukkah perhaps it's simply a coincidence but surely there's a reason that Luke felt compelled to document the timing of Mary arriving home in the 9th month which happens to be just after Luke also mentioned Gabriel's visit that announced the coming conception of the Messiah when was the last time we saw the angel Gabriel in the scriptures perhaps not so coincidental finally the last time we saw the angel Gabriel was in Daniel 9: 21 who just happened to be the giver of the 70E prophecy that announced exactly when we should have expected the coming Messiah thus Gabriel is thematically connected to the prophecy that declared the timing of the first coming of the Messiah that lasted 3 and 1/2 years and the conception of the Messiah further validating that Daniel 9 is intended to be a Messianic prophecy for Messiah Yeshua lastly the only other place we see Gabriel in the scriptures is not related to Messianic prophecy but instead related to a type of foreshadowing of the final Antichrist specifically the prophecy of Antiochus Epiphanies in Daniel chapter 8 we also know that the second coming of the Messiah is also prefaced by another 3 and 1/2 year

period that begins with the abomination of desolation by the final Antichrist Gabriel is then not only associated with the prophecy the 3 and 1/2 years of the first coming of the Messiah but also the prophetic final 3 and 1/2 years leading to the second coming of the Messiah that appears to be Gabriel's Angelic role and perhaps it's not unreasonable to consider that we may see Gabriel again as we near the second coming just as he was seen just prior to the messiah's first coming it appears that Gabriel's sole scriptural role is as a messenger for the two comings of the Messiah this is perhaps highly fitting for another reason we are going to now present a fascinating connection of the angel Gabriel to Daniel 9: 27 this will be rather compelling for those who are already familiar with this verse and believe it to refer to the Antichrist for those that are not intimately familiar with the debates of verse 27 what we briefly reveal here will be covered in much more depth later in the presentation it's not necessary to understand any of this just yet but you will later the the Hebrew name Gabriel comes from the Hebrew verb gabar which is the most important and most misunderstood word found in verse 27 as it relates to the respective Covenant gabbar simply means to strengthen thus it should be better understood that the Covenant of Daniel 9:27 refers to a covenant that is to be strengthened for a period of 7 years since gabar means to strengthen and L is the Hebrew word translated as God the HEB Hebrew name Gabriel is understood to mean God is my strength or God strengthens note how Gabriel is intentionally named God strengthens and not coincidentally is the chosen Angel to deliver the message about a covenant being strengthened for 7 years understand the importance of this do you see the intended connection what is this connection telling us this is Gabriel answering the debate before the debate even started who strengthens the Covenant in Daniel 9:27 God or an antichrist the angel's name of Gabriel teaches us that verse 27 is about God strengthening the Covenant unless we are to assume that Gabriel's name given to us in Daniel chapter 9 is simply an unrelated and confusing coincidence Daniel in Daniel 9:4 was praying for a fulfillment of the Covenant in verse 27 we are told that this this same Covenant will be strengthened for 7 years and this prophecy is given by an Angel whose name literally means god strengthens Gabriel only appears once again to announce the coming conception of the Messiah highlighting Gabriel's Messianic role and the start of the strengthening of the Covenant Gabriel was perfectly named for this role as he was the one who gave the Daniel 9:27 prophecy regarding the strengthening of the Covenant for 7 years years by God through Messiah Yeshua as revealed earlier Gabriel's role is thematically and prophetically connected to the two 3 and 1/2 year Messianic periods that equate to a strengthening of the Covenant for a total of 7 years therefore it is God who strengthens the covenant not an antichrist this was just an early introduction to the debate of Daniel 9: 27 there is so much more remember all of this as we present the Messianic connection to verse 27 as it relates to the Covenant in much greater depth later in this presentation and now the 70 weeks prophecy of Daniel chter 9 Daniel 9 verse 24a 70 weeks are determined for your people and for your Holy City to finish the transgression to make an end of sins to make reconciliation for iniquity to bring in Everlasting righteousness to seal up vision and prophecy and to anoint the most holy we are told that there will be 70 weeks to complete this prophecy this prophecy arrives on the heels of Daniel recognizing that the 70 years of Exile have nearly expired the

70 weeks of years is a response to Daniel's prayer about the 70 years of Exile they're related it's undebated that the 70 years of Exile were a literal 70 years on the biblical calendar the 70 weeks as a $7 * 7$ in similar context would also have been understood by Daniel as literal years the 70 weeks or $70 * 7$ equates to 490 years the 490 years resulting from a multiplication of 7 times the 70 years of Exile as punishment will be important later a Biblical year can range from about 3503 days to about 385 days depending on the correct application of the cyclical patterns of the Sun as days Moon as months and stars as years thus a Biblical year is not a preset number of days that is a common and understandable misunderstanding of those who have not studied the Torah and not studying the Torah places a person at a severe and almost impossible disadvantage to properly understanding biblical prophecy and how many know that the best way to study something is to do it there's a lesson in there somewhere a biblical year is what the sun moon and stars declare as the Heavenly witness coupled with the sinking of aiv as the Earthly witness in Biblical history the sun moon and stars produced 360-day years regularly as evidenced in the time of Noah but that changed After the flood and or during Hezekiah the biblical calendar always syncs up with the annual solar cycle it must or the fall Feast will eventually be in the spring and the spring Feast will be in the fall which are agricultural and prophetic calendric markers obviously Passover cannot occur in Winter we must State this because some like to make each year of the 70 weeks of Daniel chapter 9 to equal 360 days or so-called prophetic years based on a clear misunderstanding of how to calculate God's calendar over a period of 70 years the Biblical years would average to just over 365 days per year as every few years there are 13 months to make sure the biblical feasts stay in their respective Seasons By the way this change from a 360-day solar cycle to a 365 day solar cycle was likely prophesied by the 365 years of Enoch just before Noah's flood this is how we can know for certain that the 70 weeks of Daniel cannot use 360-day years because the contextually related 70 years of Exile in Babylon were also based on real Biblical years based on the observance of the sun moon and stars we cannot have an inconsistency of the 70 years of Exile using Biblical years and the 70 weeks prophecy using 360-day years in the same chapter as another side note it's interesting to see that when the tribes of Israel are listed in scripture sometimes it's 12 or 13 this frequency or ratio of occurrence in the scriptures is about 2/3 for 12 and about a thir for 13 which is the exact same ratio one would see for 12 or 13 months per biblical year over a stretch of years it should also be noted that there were 12 disciples and then later a 13th was added to replace Judas these are all prophetic indications that for at least a stretch of time there would be 12 or 13 months in a Biblical year in the end we believe the sun moon and stars will once again produce a perfect 12month 360-day calendar we'll cover more problems with the applying of a 360-day year to Daniel 70 weeks later in the presentation Daniel chapter 9 verse 24a 70 weeks are determined for your people and for your Holy City to finish the transgression to make an end of sins to make reconciliation for iniquity to bring in Everlasting righteousness to seal up vision and prophecy and to anoint the most holy this prophecy contains six OB objectives that directly connect back to Daniel also mentioning the city God's people transgressions sins iniquity righteousness prophecy and the sanctuary in his prayers earlier in the same chapter the

future fulfillment of these six objectives appears related to the coming Messiah which is the subject matter of the next verse verse 25 and contains an important Messianic chronological detail unfortunately Daniel 9:25 is rather ambiguous in the Hebrew and has resulted in two common translations each translation is trying to deal with the fact that there is a mention of 7 weeks or 49 years and 62 weeks or 434 years one way to translated is like the ESV it states that in verse 25 the Messiah will arrive at 7 weeks or 49 years and that it will take another 62 weeks or 434 years to rebuild Jerusalem Daniel 9:25 know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one a prince there shall be seven weeks then for 62 weeks it shall be built again with squares and moat but in a troubled time one of the problems with this verse is that it states that it will take another 62 weeks of years or 434 years to rebuild Jerusalem either after the decree or the initial 7 weeks of years or 49 years it most certainly did not take 434 years to rebuild Jerusalem after the word went forth to restore and build Jerusalem which immediately should disqualify this translation another problem with this is that verse 26 says that the Messiah will be cut off after the 62 weeks of years or 434 years after arriving at 49 years so either the Messiah is expected to live for 385 years or there are two Messiahs well it's a possible interpretation that Daniel chapter 9 is referring to two different Messiahs that interpretation is unlikely for at least two reasons one it would be highly odd to mention a messiah arriving in verse 25 and that is all the Messiah does simply arrive and does nothing of any notable prophetic importance and then in the very next verse we would have another unrelated m mesah that comes out of nowhere and simply dies The Logical flow of the two Messiah narrative is rather awkward to say the least two later in this presentation we'll reveal how verse 25 actually predicted the exact year of the anointing of Messiah Yeshua in the exact year that he would die unless that is simply an absurd coincidence then it makes the most sense to consider that the Messiah mentioned in verse 25 and verse 26 are one and the same which also makes sense from a logical flow perspective thus the other way to translate Daniel 9:25 is similar to the new King James version this way to translate Daniel 9:25 states that there will be 7even weeks and also 62 weeks and then the Messiah will arrive this would amount to 69 weeks or 483 years until the arrival of the Messiah Daniel 9:25 know therefore and understand that from the going forth of the command to restore and build Jerusalem until Messiah the prince there shall be 7 weeks and 62 weeks the street shall be built again and the wall even in Troublesome times in this way to translate Daniel chter 9:25 we discover that an anointed one or Messiah will appear at the 69th week or 400 and 83rd year later we'll show how this did in fact happen exactly as prophecy demanded the septu agent which is Greek translation of the Hebrew Old Testament translates this verse in a similar way this translation predates the arrival of the Messiah in the first century thus there cannot be any argument of Christian bias in this translation of Daniel 9:25 when studying this verse and this particular translation the question has always been why are the seven weeks and the 62 weeks separated in the prophecy what sense does that make the mention of to restore and build Jerusalem appears to relate to the initial 7 weeks or 49 years it is also indicated that the rebuilding process is inclusive of rebuilding the street and wall we'll reveal what that means in the Hebrew and how it was indeed

completed in exactly 49 years later in this presentation as Daniel's prayer mentions the city of Jerusalem and Sanctuary are currently desolate the 70E prophecy states that a word will go forth to restore and rebuild Jerusalem when this decree Goes Forth the prophetic clock of 69 weeks start bringing us to the coming of the Messiah there are four possible decrees the decree of Cyrus the decree of Darius the first decree of Artaxerxes and the second decree of Artaxerxes we are told that there will be 7 weeks and 62 weeks for a total of 69 weeks or 483 years till an anointed one or Messiah appears thus exactly at the end of the 483rd year the anointing must occur we know that the Messiah was not anointed until he was baptized and the Holy Spirit descended upon him the Messiah said this in his own words Luke 4: 18a the spirit of the Lord is upon me because he has anointed me the disciples also agree that the messiah's first coming began at his baptism ISM acts 1: 21-22 so one of the men who have accompanied US during all the time that the Lord Jesus went in and out Among Us beginning from the baptism of John until the day when he was taken up from us one of these men must become with us a witness to his Resurrection based on the plethora of witnesses we already covered we already know that Messiah Yeshua was anointed in Fall of 26 CE in addition consistent with the requirement of Daniel 9:25 we also know that it was the fall of 26 CE in which the Messiah appeared as the anointed one if we were to subtract 483 years from Fall of 26 CE we arrived to the fall of 458 BCE we can now cross check that date with four available decrees for the decree to be valid it not only needs to be a chronological match of 458 BCE but the decree needs to include the restoration and rebuilding of Jerusalem the decree of Cyrus in 538 to 537 B.C.E Cyrus issued a decree in which he announced Ezra 1: 2 thus says Cyrus King of Persia the Lord the god of Heaven has given me all the kingdoms of the earth and he has charged me to build him a house at Jerusalem this decree allowed the Jews to return to Judea and rebuild the Temple by implication it also allowed them to rebuild Jerusalem but we don't see any evidence in Scripture that this decree restored Jerusalem back to the Jews thus it does not appear to allow the Jews to govern themselves under the Torah they were still ruled directly by only Persian laws because of this as expected the math does not agree with the prophecy 538 BCE plus 483 years equates to 55 BCE which is incompatible with the 70E prophecy of Daniel 9 the decree of Darius in response to Cyrus's edict the Jews slowly began to return but they did not rebuild the Temple when Zerubbabel and Joshua began to rebuild the Temple 17 years after Cyrus's decree they experienced resistance from the Samaritans who complained to the Persian authorities this also confirms that the city was still under Persian jurisdiction and has not yet been restored to the Jews in response Darius affirmed Cyrus's decree by means of an additional edict around 520 BCE Darius's decree mentions only the restoration of the temple and simply confirmed and expedited Cyrus's order once again we do not see any evidence in Scripture that this decree restored Jerusalem back to the Jews thus it does not appear to allow the Jews to govern themselves under the Torah therefore it still did not restore Jerusalem because of this as expected the math does not agree with the prophecy 520 BCE plus 483 years equates to 37 BCE which is incompatible with the 70E prophecy of Daniel chapter 9 the first decree of Artaxerxes the first decree of Artaxerxes can be found in Ezra 7: 12- 26 this was in the seventh year of his Reign specifically in

the fall of 458 BCE to fall of 457 BCE Artaxerxes first decree for the first time restored the city to the Jews for the first time in scripture we witness the establishment of the Torah as part of Persian law and granted authority to the Jews to govern themselves based on the law of God thus finally restoring Jerusalem back to God's people just as the 70 weeks of Daniel chapter 9 demands while the Jews were still under Persian law as that is what the Persians did this is the first time that the Jews are permitted to rule themselves under the Torah and consequences are also assigned to not following the law of God Ezra 7 verse 26 whoever will not observe the law of your God and the law of the king let judgment be executed speedily on him whether it be death or banishment or confiscation of goods or imprisonment Ezra received this decree and noting its special significance then later departed for Jerusalem on the first day of the first month which would equate to early spring of 457 BCE on the Gregorian calendar he arrived in Jerusalem exactly 2 months later given the amount of time Ezra would have needed to prepare for this long journey and all that was involved with such travel it is expected that the decree was issued early in the 7th year of Artaxerxes in the fall or winter of 458 BCE because of this as expected the math does agree with the prophecy fall 458 BCE plus 483 years equates to fall 26 CE which agrees with the 70E prophecy of Daniel chapter 9 and all historical Witnesses we have reviewed so far it directly lands on exactly when the Messiah was anointed and when he began his ministry just as Daniel 9:25 predicted some suggest that the first decree of Artaxerxes in 458 BC was not the right decree because it did not specifically authorize the rebuilding of Jerusalem it is claimed that Artaxerxes second decree was the first to authorize the rebuilding of Jerusalem however we know that cannot be true the previous decrees by Cyrus Darius and Artaxerxes by allowing the Jews to return to Judah to rebuild the Temple and to govern themselves implicitly allowed the Jews to rebuild their cities however Nehemiah is most certainly the point person responsible for the rebuilding of Jerusalem after the first decree of Artaxerxes Artaxerxes first decree fits the description in Daniel 9:25 better than his second because it one chronologically agrees with ancient testimony as to the year the Messiah appeared and was anointed two restore Jerusalem as judicial Capital to the Jews by making the law of God part of the government and three implicitly authorize the Jews to rebuild the city and archaeological evidence confirms rebuilding occurred the second decree of Artaxerxes in 444 BCE Nehemiah cup Bearer to Artaxerxes I received a report that the wall of Jerusalem is broken down and its gates are destroyed by fire he then requested and obtained permission from Artaxerxes to go to Jerusalem and rebuild The City the second decree of Artaxerxes is disqualified in several ways Artaxerxes second decree did not restore the city because one his first decree already did that two the decree said nothing about the right of Jews to rule themselves and three it only dealt with the physical construction of the walls of the city thus there's no sound reason to consider the second decree to be the start of the 70 weeks of Daniel chapter 9 because of this as expected the math does not agree with the prophecy 444 BCE plus 483 years equates to 40 CE and overshoots the ministry and death of Messiah by at least 5 years by almost any standard considering this as we mentioned earlier some have chosen to interpret the 483 years as what has been called prophetic years this creative method takes each of the 483 years and

multiplies it by 360 days to arrive to 173,880 days arriving to approximately 33 CE it is understood that this is too late to be the year the Messiah was anointed and also the year that the Messiah appeared so in an attempt to ignore that prophetic requirement of the timing of the messiah's anointing it's usually said that this lands on the messiah's triumphant entry just before he died the value of this is that it allows for a reasonable year for the messiah's death however beyond the fact that this decree is not consistent with Daniel 9:2 this counting method is loaded with a number of insurmountable problems one Messiah would have been 32 or 33 years of age at the start of his ministry that is not necessarily incompatible with Luke 3 verse 23 but it is certainly a less appealing fit as he would have been well beyond about 30 years of age two this is 3 years off from the date Josephus gives us for the first year of the messiah's Passover in 27 CE which places the start of the messiah's ministry in 26 CE there is no way to reconcile this and makes Josephus's testimony to be false three this is 3 years off from the date that Luke 3:1 provides us for the start of the messiah's ministry in 26 CE there is no way to reconcile this and makes Luke's chronology out to be false four this is 3 years off from the date that Tulan provides us for the start of the messiah's ministry in 26 CE there is no way to reconcile this and makes Tertullian's chronology out to be false five this is 3 years off from the date that Eusebius provides us for the death of the Messiah in 30 CE there is no way to reconcile this and makes Eusebius out to be false six this makes all of the Jewish testimony surrounding the 40 Years of strange Temple activity that ended in 70 CE and thus points to the messiah's death in 30 CE to be false there is no way to reconcile this seven the prophecy of Daniel chapter 9 states that an anointed one will appear at the conclusion of 69 weeks or 483 years by the time we arrived to 33 CE the Messiah was anointed and appeared years earlier regardless of chronological perspective what that means is this interpreting the 483 years as prophetic years brings us close to the messiah's triumphal entry into Jerusalem but that was only a few days before his death in other words that was the end of his ministry in contrast the implication of Daniel 9:25 is that the messiah's ministry will begin at the end of the first 483 years when he became an anointed one by the messiah's own words messiah's Ministry began about 3 years earlier when he was anointed we already revealed how the Messiah declared in Luke 4 that he arrived at his anointing following his baptism the disciples also agree the Messiah did not arrive at the triumphal entry but instead arrived at the time of his baptism Acts chap 1: 21-22 so one of the men who have accompanied us during all the time that the Lord Jesus went in and out among us beginning from the baptism of John until the day when he was taken up from us one of these men must become with us a witness to his resurrection eight lastly and as already covered earlier in the presentation the 70 years of Exile in Babylon mentioned in Daniel chapter 9 were clearly understood by Daniel to be literal Biblical years which is thematically connected to the 70 weeks of years also mentioned in Daniel chapter 9 it would make no sense for the 70 years to be literal Biblical years while the related 70 weeks are suddenly so-called 360-day prophetic years one would expect consistency in the counting method for both prophecies especially since that would have been Daniel's expectation as well now that we've established the starting point of the 70 weeks of Daniel as 458 BCE and validated with all available ancient witnesses that the

Messiah did indeed arrive on time in 26 CE we can reveal the prophetic importance of the first 7 weeks or 49 years of the 70 week prophecy Daniel 9: 25 know therefore and understand that from the going forth of the command to restore and build Jerusalem until Messiah the prince there shall be 7 weeks and 62 weeks the street shall be built again and the wall even in in Troublesome times why are the 49 weeks and the 62 weeks separated in the prophecy The Mention Of to restore and build Jerusalem appears to relate to the initial 7 weeks or 49 years it's also indicated that the rebuilding process is inclusive of rebuilding the street and wall it was brought to Nehemiah's attention that the wall needed to be repaired Nehemiah 1:3 and they said to me the remnant there there in the province who had survived the Exile is in great trouble and shame the wall of Jerusalem is broken down and its gates are destroyed by fire before he asked the king's permission to rebuild Jerusalem's walls Nehemiah prayed and God granted his request as he was leaving Babylon he met some Arab men who mocked him for what he was about to do Nehemiah's response proved that at this moment Nehemiah was taking responsibility for the continuation of the rebuilding of Jerusalem Nehemiah 2: 20 then I replied to them the god of heaven will make us prosper and we his servants will arise and build but you have no portion or right or claim in Jerusalem Nehemiah and his workers faced many similar challenges consistent with the prophecy that said that the street and wall would be rebuilt even in Troublesome times and indeed it was despite the challenges the wall was rebuilt in astonishing time Nehemiah 6: 15 so the wall was finished on the 25th day of the month of Iلول in 52 days the wall was finished around 444 BCE the fact that Daniel 9:25 focuses on a wall being rebuilt as a critical part of rebuilding Jerusalem and also the fact that Nehemiah took ownership of this process during documented Troublesome times appears to indicate that it would become Nehemiah's role to finish out this 49-year rebuilding period after the first decree of Artaxerxes obviously the rebuilding of Jerusalem is more than just walls and OT but who is to say when it's finished how do we know when the 49-year rebuilding process is complete if it was Nehemiah's responsibility to complete the rebuilding then it is certainly finished when Nehemiah dies wouldn't it be amazing if we discover that Nehemiah dies exactly 49 years after the decree nothing is known as to when or where Nehemiah died it is certain however that he was no longer governor in 47 BCE for at that time according to the Aramaic letter written from Elephantine to the priests of Jerusalem Bohai was occupying the position of Governor over Judea instead of Nehemiah one of the last acts of Nehemiah's government was the chasing away of one of the sons of Joada the son of Eliashib because he had become the son-in-law to Sabalot the governor of Samaria as this Joada was the father of Johanan Nehemiah chapter 12:22 who according to the Aramaic Papyrus was high priest in 407 BCE and according to Josephus was high priest while Bohai was General of Artaxerxes's army it is certain that Nehemiah was at this time no longer in power reasonably suggesting that Nehemiah had died by this time since the decree to rebuild and restore Jerusalem went forth in 458 BCE 49 years later would be 409 BCE the completion of Nehemiah's rebuilding work in Jerusalem is likely the significant development that occurred in 409 BCE the forementioned Elephantine papyrus mentions the man who replaced Nehemiah as governor of Judah in 407 BCE indicating that approximately 409 BCE may have reasonably been the conclusion of

nehemiah's rebuilding work in Jerusalem thus precisely fulfilling the initial 7 weeks or 49-year requirement of Daniel's 70 weeks we can now proceed to verse 26 in which we are told that this coming Messiah would be cut off Daniel 9: 26 New King James Version and after the 62 weeks Messiah shall be cut off but not for himself hebraic being cut off was a very serious matter it meant being without protection without interaction without provision and without God it often meant death and it most certainly did in this case Matthew 20: 28 even as the son of man came not to be served but to serve and to give his life as a ransom for many but when was the Messiah to be cut off when in the 70th week was the Messiah supposed to die consistent with the prophecy of Daniel 9 verse 25 the Messiah appeared and was anointed at the conclusion of the 69th week or 483 years which occurred in 26 CE Daniel 9: 26 states that the Messiah will be cut off after the 62 weeks and this is exactly what occurred we are told that the Messiah is cut off after the 62nd week the 62nd week occurs after the initial 7 weeks thus the Messiah is cut off after the 69th week as $7 + 62 = 69$ after the 69th week is the 70th week as obviously the 70th week comes after the 69th week therefore the Messiah is cut off or dies during the 70th week why is this important what does the messiah's death have to do with the 70 weeks prophecy what we will discover and it really shouldn't be much of a surprise is that the messiah's death and Resurrection is quite literally the centerpiece of the 70th week at the moment of the appearing and anointing of the Messiah in 2ce 69

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