

Messiah and Daniel's 70-Weeks Timeline

0:20

[Applause] [Music]

0:30

this video offers central interpretations of biblical Messianic prophecy and patterns despite the

0:37

implied confidence in the following presentation these interpretations are in no way definitive and could be

0:43

subject to Alternative explanations this presentation proceeds with the assumption that the viewer has recently

0:49

watched Messiah 2030 the prophetic Messianic timeline part 1 and part two

0:54

and that the related key interpretive timing principles and resulting conclusions are already adequately

1:01

understood in part 1 and part two of Messiah 2030 the prophetic Messianic

1:06

timeline we revealed 52 prophecies and patterns that constructed a beautiful and perfect 7day or 7,000 year Messianic

1:15

plan like pieces to a Master Plan Divine puzzle these 7,000 years or 7even days

1:22

then proceed into the Eighth Day or biblical year 7,000 and represents

1:27

eternity in this macrom Messianic timeline we revealed that the Messiah was scheduled to arrive near the end of

1:33

the fourth day which was in 26 CE more importantly we see that the Messiah was

1:39

also scheduled to be our Passover sacrifice at the very beginning of the fifth day which was also the precise

1:45

year of the 80th Jubilee and biblical year 4,000 as demanded by biblical

1:51

prophecy once again we saw that the Messiah did exactly that and right on

1:56

time on the very day and year of Passover in 30 CE then in part two we

2:02

offered a short presentation that revealed that both Messiah and Paul taught us that we will in fact know the

2:09

day and hour of his coming contrary to popular Western eschatology that suggests that we will not know the day

2:15

in advance lastly we demonstrated that these same prophecies and patterns that accurately predicted the precise timing

2:22

of the messiah's first coming in 26 CE and death and Resurrection in 30 CE also

2:29

appear to predict the first resurrection and messiah's second coming to be

on the 3D and 7th day which is also the 120th

2:37

Jubilee and biblical year 6000 as demanded by biblical prophecy more

2:43

specifically through the 777 of the lamic prophecy and other prophetic thematic connections we determin that

2:50

the first resurrection and messiah's second coming is scheduled to be on the day of trumpets or yum turua in biblical

2:58

year 6000 this day and year on the biblical calendar directly translates to

3:04

the Gregorian date of the evening of September 27th to the evening of

3:09

September 28th 2030 which is 2,000 years 40 jubilees or two prophetic days after

3:17

the messiah's first coming as also demanded by biblical

3:23

prophecy it is time to awaken in scripture we are commanded to

3:28

stay awake Mark 13:37 and what I say to you I say to all

3:36

stay awake it is now time to wake up we are either in the process of resisting

3:43

God's truth or in the process of being shaped and molded by his truth according

3:48

to the 10 virgins Parable up to nearly the moment of our messiah's return all of us have been sleeping all of us

3:56

whether wise or foolish Matthew 25: 5 as

4:02

the bridegroom was delayed they all became drowsy and slept in the very next

4:09

chapter in The Garden of Gethsemane the Messiah issued us the same warning generously coupled with the Messianic

4:15

timeline pattern that should now be much more obvious we are told to remain and

4:21

watch Matthew 26: 38 then he said to

4:26

them my soul is very sorrowful even to death remain here and watch with me the

4:34

Messiah ascended and we remained during this time we are instructed to watch and

4:40

now the familiar prophetic Messianic timeline pattern Matthew 26 verse 40 and

4:48

he came to the disciples and found them sleeping and he said to Peter so could

4:53

you not watch with me one hour watch number one equates to day number one and

5:00

we are sleeping Matthew 26:

5:05

42-43 again for the second time he went away and prayed my father if this cannot

5:12

pass unless I drink it your will be done and again he came and found them

5:18

sleeping for their eyes were heavy watch number two equates to day number two and

5:25

we are all sleeping we know that when the Messiah returns that he will fulfill the Sabbath day prophecy and we will

5:32

rest on the 3D and seventh day thus after watch one and watch two we are

5:37

then told that we can rest Matthew 26: 45a lsv then he comes to his disciples

5:46

and says to them sleep on from now on and rest and the rest we are promised to

5:52

enter is coupled with the first resurrection in which those in the faith will rise from the graves first and then

5:59

those who are alive will be changed and caught up to the Messiah Matthew 26:

6:06

46a Rise let us be going watch one watch

6:12

two rise and take our rest the parable of the 10 virgins in Matthew CH 25
teach

6:19

us that not all will wake up in time half will be wise and half will be

6:24

foolish thus now that we are perhaps exiting Day 2 and entering day three it

6:29

is imperative that we all wake up Luke

6:35

12:38 if he comes in the second watch or in the third and finds them awake

6:40

blessed are those servants let's wake up and wake up others consider
sharing

6:46

these presentations with others as often as you can and wherever you can
as time

6:52

may be short Sound the Alarm Joel 2:1 blow a trumpet in Zion sound an

7:00

alarm on my Holy Mountain let all the inhabitants of the land tremble for the

7:05

day of the Lord is coming it is near the alarm is intended to wake us up
before

7:11

the day of the Lord however how many also know that waking up with an
alarm

7:16

is not always the most enjoyable experience those that currently subscribe to the common understanding of

7:23

Daniel chapter 9 found in Western eschatology may experience some cognitive dissonance because of this

7:30

presentation cognitive dissonance is the perception of contradictory information and the mental toll of it cognitive

7:37

dissonance can often cause resistance to new information should that occur and

7:42

instead of allowing that to be an obstacle take this presentation slow pray about it watch it multiple times

7:50

and test everything that we present to the word Focus not on what others say

7:55

and teach but what we show you the Bible teaches in the following presentation of

8:01

Messiah 2030 the prophetic Messianic timeline part three we will now reveal

8:06

in detail the prophetic micro timeline of the messiah's first coming that spanned from Fall of 26 CE to Spring of

8:16

30C we will review multiple ancient witnesses that not only all impressively

8:21

confirm this timeline but also demonstrate how the first 3 and 1/2 years of Daniel's 70th week was

8:28
fulfilled in the messiah's first coming and how the final 3 and 1/2 years of Daniel's 70th week connects to his

8:35
second coming what this means is that the midpoint of the 70th week paused

8:40
when the Messiah was cut off creating a 2-day 40 Jubilee or 2,000-year Messianic

8:47
timeline Gap and it will resume at the coming abomination of desolation kickstarting a 3 and 1/2 year timeline

8:54
culminating and ending at the first resurrection and messiah's return the concept accept that the Antichrist

9:01
begins a 7-year timeline after making a peace treaty is consequently rendered

9:08
invalid the birth of the Messiah there are countless conflicting

9:13
opinions in determining the precise timing of the messiah's birth the start of his ministry and the year of his

9:20
death and Resurrection in his first coming we would suggest that the ability to accurately determine all the critical

9:26
timestamps for the timeline of the messiah's first coming can only be understood if all of the best available

9:33
calendrical evidence harmonize in powerful agreement not only are we going to attempt to accomplish such in this

9:40
presentation but we will also find that the micro timeline of the messiah's first coming directly impacts the micro

9:47
timeline of end times they are intrinsically linked when King Herod learned of the

9:54
birth of the Messiah Herod immediately considered the Messianic kingship prophecies a threat to his leadership

10:01
consequently and disturbingly King Herod ordered all male children in Bethlehem

10:06
Age Two and under to be killed in an attempt to impede the Prophecies of the messiah's kingship according to the

10:13
Torah the Messiah was to be a prophet like unto Moses it should then come as no surprise that there are dozens of

10:20
Messianic patterns and parallels in The Exodus account of Moses one interesting

10:25
connection that appears to be relevant to the timing of the birth of the Messiah is that the Pharaoh also ordered

10:31
all Hebrew male children to be killed Moses escaped this Fate by being safely

10:36

placed in the Nile River at the age of 3 months and consequently his identity was

10:42

then hidden in Egypt thus preserving his life likewise consistent with the

10:47

prophetic foreshadowing King Herod ordered all male children under the age of two to be killed in the town of

10:53

Bethlehem in a failed attempt to Target the messiah's life as a result like

10:58

Moses the messiah's life was hidden in Egypt thus preserving his life according

11:03

to the detail provided to us in these events and if we are to expect consistency and Precision in this

11:10

prophetic pattern we then would likewise expect that the Messiah may also have been exactly 3 months old when he was

11:17

safely hidden in Egypt this also fits with the mentality of King Herod King

11:22

Herod had a reputation of being rather paranoid he knew that if the child was

11:28

only 3 months old then EX ecuting every child under two would certainly include the Messiah however if the Messiah was

11:35

greater than a year old and perhaps up to 2 years old King Herod would have found it more reasonable to kill every

11:41

male child up to 3 or 4 years old to ensure that the death of the Messiah would have been included he would have

11:48

left no chance for error because of this and because of the pattern of Moses we

11:53

have a reasonable expectation that Messiah was most likely 3 months old and certainly no older than a year year at

12:00

the time he was brought to Egypt we know that the Messiah could not have been born after the death of Herod obviously

12:07

King Herod must have been alive in order to try to kill the Messiah so when did

12:13

King Herod die we know that King Herod died shortly after this decree and there

12:18

are only two years proposed for his death either 4 BCE or 1 BCE there are a

12:25

couple of solid reasons why the 4 BCE date has prevailed over 1 BCE

12:30

first Josephus informs us that Herod died just before a Passover we are also

12:35

told there was a lunar eclipse shortly before Herod died there is only one lunar eclipse that fits the possible

12:42

timing of herod's death and it also occurred just before a Passover that lunar

eclipse occurred on March 13th 4

12:50

BCE and thus places King herod's death in March of 4 BCE second Josephus writes

12:56

that Herod reigned for 37 years from the time of his appointment by the Roman senate in 40 bcee and 34 years from his

13:04

conquest of Jerusalem in 37 BCE using so-called inclusive counting this too

13:11

places herod's death in 4 BCE via the witness of both timelines and certainly

13:17

eliminates 1 BCE as a viable option while there was also a lunar eclipse in

13:22

December of 1 BCE it occurred nowhere near a Passover and is not consistent

13:27

with the length of King herod's reign according to Josephus both of these inconsistencies are unreconcilable and

13:34

thus Force us to discard 1 BCE as a year of the messiah's birth the Messiah had

13:40

to be born at least 3 months and no more than one year prior to the death of King

13:45

Herod in late March of 4 bcee thus the Messiah would have been born sometime

13:51

between March of 5 bcee and December of 5 BCE we may be able to further narrow

13:57

down the window of the messiah's birth in 5 BCE macrobius one of the last Pagan

14:03

writers in Rome in his book saturnalia wrote when it was heard that as a part

14:08

of the slaughter of boys up to 2 years old Herod King of the Jews had ordered

14:14

his own son to be killed he the Emperor Augustus remarked it is better to be

14:20

herod's Pig than his son Mobius may have given us a rather useful chronological

14:26

key if he was referring to the death of antipater in 4 BCE the killing of

14:31

children in Bethlehem may have been the last if not the last brutal killings of Herod before he died thus we are to

14:39

understand that antipater was pronounced guilty and sentenced to death around the same time Herod attempted to kill the

14:46

Messiah and if we can determine when antipater was sentenced then we would know the approximate month in which

14:52

Messiah would have been brought to Egypt in 5 BCE antipater was brought before

14:58

puus quinctilius ver V then Roman governor of Syria charged with the intended murder of his father Herod

15:05

Antipater was found guilty by Varys however due to Antipater's high rank it was necessary for Caesar Augustus to approve

15:12

of the recommended sentence of death after the guilty verdict Antipater's position as exclusive successor was

15:19

removed and granted to Herod Antipater once the sentence had approval from Augustus in 4 BCE Antipater was then

15:27

executed this provides us an interesting timeline Antipater's trial was in late 5

15:33

BCE he was found guilty and then ordered to be killed in 4 BCE Antipater was

15:39

killed 5 days before the death of King Herod in March of 4 BCE it is then

15:45

reasonable to conclude that Antipater's trial with puus quinctilius Varys may have been late December of 5 BCE since

15:53

the approval from Augustus for the Antipater's death sentence occurred soon after in 4 BCE and was then carried out

16:00

in March of 4 BCE since we know that Antipater was pronounced guilty and

16:05

sentenced to death around the same time Herod attempted to kill the

Messiah and now we know about when antipater was

16:12

sentenced and we know that the Messiah was likely 3 months old now we know the

16:17

approximate month in which Messiah would have been brought to Egypt 3 months

16:23

earlier from late December of 5 BCE would be late September or early October

16:29

which which would be exactly when we would expect the Feast of Tabernacles would occur and that is contextually

16:36

significant many scholars believe the Messiah was born during the Feast of Tabernacles Matthew Henry states it is

16:43

supposed by many that our blessed savior was born much about the time of this holiday then he left his Mansions of

16:49

Light Above to Tabernacle Among Us and he dwelt in booths and the worship of

16:55

God under the New Testament is prophesized of under the notion of keeping the Feast of Tabernacles the

17:01

Bible does not specifically say the day or month of the messiah's birth while sheep may still graze in the fields in

17:08

the winter in Israel during the day the Sheep are less likely to be in the field

during the night in Winter thus the

17:15

messiah's birth was unlikely during the winter months because the Sheep were still in the pasture at night a study of

17:21

the time of the conception of John the Baptist reveals he was conceived in the third biblical month when Zechariah was

17:28

ministering in the Temple during the eighth course of ABIA which is believed to be the early course he received an

17:34

announcement from God of a coming son the eighth course of ABIA when Zechariah was ministering was the ninth and 10th

17:42

week of the year adding 40 weeks for a normal pregnancy reveals that John the Baptist was born on or about the Feast

17:49

of unleavened bread the 15th day of the first month we know 6 months after

17:55

John's conception the Messiah was conceived adding 40 weeks weeks for a normal pregnancy reveals that the

18:01

Messiah may have been born on the first day of Tabernacles the 15th day of the 7eventh month it is not likely a

18:08

coincidence that John the Baptist and the Messiah were born exactly 6 months apart and the only prophetic feast days

18:15

that are also exactly 6 months apart are the Feast of unleavened bread and the

18:20

Feast of Tabernacles the Messiah would have been conceived 9 months earlier in the ninth biblical month the 25th day of

18:28

the N9 biblical month is Hanukkah it is not unreasonable to consider that the Messiah as the light of the world was

18:36

conceived on the Festival of Lights in fact the scriptures note the season of Hanukkah in John

18:43

10:22 and just before that in John 9:5 is when our Messiah refers to himself as

18:49

the light of the world perhaps that is not just a coincidence Hanukkah which

18:55

means dedication in Hebrew is also known as the Feast of dedication and lasts

19:00

for 8 days it is a celebration of victory over God's enemies and the dedication of the temple likewise in the

19:07

end we see that Messiah is Victorious over God's enemies and is also called the Temple of the New Jerusalem on the

19:15

eighth day thus Hanukkah is a prophetic Messianic celebration of what the

19:21

Messiah still must do starting at Hanukah which begins on the 25th day of

19:26

the 9th month and continues for 8 days and Counting through the 9 months

of Mary's pregnancy one arrives at the

19:33

approximate time of Messiah yeshua's birth at the festival of Tabernacles thus sukot is a prophetic celebration of

19:41

the birth of the Messiah this should not be too surprising as all of God's holidays in Leviticus 23 relate back to

19:48

the work of the Messiah in some way or another these days help us to focus and remember what the Messiah accomplished

19:55

and what he must still do during the Feast of Tabernacle all males are instructed to journey to

20:01

Jerusalem with so many coming to Jerusalem for the festivals the crowds would spill over to the surrounding

20:07

towns Bethlehem as one of those nearby towns is only about 5 miles from

20:13

Jerusalem it's possible that Joseph and Mary were unable to find a room at the Inn because of the influx of so many

20:20

arriving to Jerusalem for the feast they may have been given shelter in auka

20:26

which is built during a 7-Day period each year accompanying the celebration of the Feast of Tabernacles due to the

20:32

difficulties during travel it was common for the officials to declare tax time during a temple Feast the fields would

20:39

have been dotted with sukko during this Harvest Time to temporarily shelter animals the Hebrew word stable or manger

20:47

is called auka and the plural form is called sukko or sukot Genesis 33:1 16 but Jacob

20:57

journeyed to SEO and built him himself a house and made booths for his livestock

21:02

therefore the name of the place is called sukov Luke CH 2: 7 and she gave

21:10

birth to her firstborn son and wrapped him in swaddling cloths and laid him in

21:15

a Manger Suka because there was no place for them in the Inn therefore if the

21:20

Messiah was born on the first day of the Feast of Tabernacles Not only would Messiah have been circumcised on the eth

21:26

day after he was born but he would have also been circumcised precisely on the eighth day of the Feast of sukot or

21:33

Tabernacles which also sinks with the prophetic an themematic purpose of the eth day for both Tabernacles and

21:41

circumcision as we covered in part one of this series Luke

21:46

1:59 and on the e8th day they came to circumcise the child in summary

because

21:52

of Josephus we know that King Herod died on March 4 BCE and that the Messiah had

21:59

to be born no earlier and no later than 5 BCE using the documentation from

22:04

macrobius the timeline of the Priestly courses connecting back to Luke 1:5 and

22:10

the conception of John the Baptist the events and unique circumstances surrounding the messiah's birth the

22:16

reference to the eth day and the prophetic and Messianic connections to Hanukkah and Tabernacles it is also

22:23

reasonable to conclude that Messiah was born on the first day of the Feast of Tabernacles in 5 bcee which would place

22:31

the birth of John the Baptist near or on the Feast of unleavened bread just 6

22:37

months earlier now we can simply continue building the micro timeline of the messiah's first coming and test

22:44

whether it agrees with available ancient historical evidence the ministry of Messiah Luke 3:

22:53

23 Joseph was 30 years old when he entered into service and had the gift of

22:59

prophecy Genesis 41:46 Joseph was 30 years old when he

23:06

entered the service of pharaoh king of Egypt David was 30 years old when he

23:11

began to reign as King 2 Samuel 5:4 David was 30 years old when he began

23:19

to Reign and he reigned 40 Years also note how David reigned for 40 years this

23:27

is consistent with how we already know that it will be 40 jubilees or 2,000

23:32

years after the messiah's death and Resurrection until he reigns on Earth as

23:38

king a priest began his duty in service of the Tabernacle or Temple at 30 years

23:44

old numbers 4: 30 from 30 years old up

23:50

to 50 years old you shall list them everyone who can come on duty to do the

23:55

service of the tent of meeting Jewish tradition historically demands 30 years

24:01

of age for rabinal leadership often citing this reference P vote 5:

24:09

26 at age 30 one receives strength all of these prophetically point to the four

24:16

roles of the Messiah Prophet King high priest and Rabbi the Messiah began the

24:23

process of fulfilling these four roles at the end of day four using the day as a thousand years principle the Messiah

24:29

fulfilled three of the four roles note the prophetic three and four pattern by

24:34

the way that we covered earlier in the series The Messiah being crowned King has not yet occurred that must still

24:42

happen that particular timing is given to us as well each of these four roles

24:47

are connected to 30 and $4 * 30$ equals 120 the Messiah will be crowned King on

24:54

the 120th Jubilee year which is biblical year 6000 or Gregorian year 2030 each of

25:02

these roles are connected to being 30 years of age because each of these roles are connected to being 30 years old it's

25:09

highly reasonable to suggest that the Messiah was also going to be 30 years old at the start of his ministry to

25:15

highlight all of his imminent prophetic connections to all of these Messianic roles in fact Luke documents that this

25:22

was indeed the case Luke 3: 23 Jesus

25:28

when he began his ministry was about 30 years of age however it must be noted

25:34

that Luke was careful to note that Messiah was about 30 years of age why

25:40

why would Luke have felt it necessary to emphasize that the Messiah was about 30 years of age which would imply that he

25:46

had not yet arrived to his 30th birthday Luke chose his words here rather carefully and intentionally Luke was

25:54

likely aware of the four prophetic connections to Messiah being 30 years of age at the start of his ministry we can

26:00

only conclude that Luke's point was that while the Messiah was not yet exactly 30 years old at the start of his ministry

26:07

he was so close to 30 years old that it should not be perceived as a problem we can reasonably surmise that if the

26:14

Messiah was 30 years old or greater then Luke would have said he was exactly 30 or greater than 30 years old not about

26:21

30 in order to emphasize the prophetic connections demanding the Messiah to be 30 years of age at the start of his

26:27

ministry if Messiah was 31 or older then Luke would have had no problem giving

26:33

his exact age because he would have definitively qualified to be a rabbi by tradition however if Messiah was 31 or

26:40

older than that is distancing the messiah's age a tad too far from the prophetic connections of 30 years of age

26:47

so that leaves us with just one conclusion we are then to understand that the Messiah was not yet 30 but he

26:54

was so close to 30 years of age that it satisfies both the prophecies and Jewish tradition but can we know how

27:02

close the Messiah was to 30 years old at the start of his ministry maybe we can

27:08

just before the Messiah is baptized by John the Baptist we find that John is saying repent for the Kingdom of Heaven

27:15

is at hand Matthew 3:2 what's interesting to note is that there is a

27:21

very specific time of repentance in Jewish tradition called the season of Tashua meaning repentance or turning

27:29

back to the Torah and it lasts for exactly 40 days it begins on the first

27:34

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

27:41

of atonement and is connected to fasting was there a notable 40-day period that

27:47

began at the time John the Baptist began his push for repentance there certainly

27:52

was and perhaps not coincidentally it is also connected to fasting it is at this

27:58

moment that we see the Messiah baptized and he then enters into the Wilderness and fasts for 40 days and 40 nights

28:05

where he is tested by the adversary during the season of Tashua obviously

28:10

being sinless the Messiah has no need for Tashua thus in recognition of this

28:16

the adversary attempts to encourage the Messiah to break the Torah or law of God

28:21

just like the 40 days of the season of tshua it should also be noted that there are exactly 40 jubilees between the

28:28

messiah's death and resurrection and his return this is the world's season of

28:34

Tashua or calling to repentance the last opportunity for the world to repent will

28:39

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

28:46

mentioned at least 10 times in the Book of Revelation after the 40 days and 40

28:52

nights in the wilderness we see the Messiah active in Ministry from that day forward which would have begun on the

28:58

Messiah's prophetic day of Yom Kippur the day of atonement if the

29:03

ministry began on the day of atonement in 26 CE and he was born on the first

29:08

day of Tabernacles or Sukkot in 5 BCE that would mean that the Messiah was not

29:14

yet 30 years of age but 29 years of age is that a problem not at all the

29:20

Messiah's 30th birthday on the first day of Tabernacles would have been just 5 days after he started his ministry on

29:27

the day of atonement thus he would only be 5 days from being exactly 30 years of

29:32

age which completely justifies Luke emphasizing that the Messiah was about 30 years of age at the start of his

29:39

ministry meaning not exactly 30 years of age it is also perhaps interesting to

29:45

note that the Messiah was 5 days shy of his 30th birthday at the beginning of his ministry and that he also died and

29:52

resurrected on prophetic day five at the end of his ministry thus the Messiah was

29:58

as close to about 30 years of age as one can be while still not being at least 30

30:03

years of age Luke 3 verse 23 Jesus when

30:09

he began his ministry was about 30 years of age the ministry of Messiah Luke 3: 1

30:20

Luke provides us an additional and highly useful chronological detail Luke declared that our Messiah was baptized

30:26

in the 15th year of the reign of Tiberius Caesar Luke

30:31

3:1 so when was the 15th year of the reign of Tiberius Caesar tiberias takes

30:37

full Reign after Augustus dies in 14 CE this would place the start of messiah's

30:43

ministry in 28 CE and he would have been 32 years old which is not really about

30:49

30 years old 28 CE conflicts with all the evidence we have reviewed so far

30:54

regarding the messiah's ministry starting in 26 CE fortunately this difference of 2 years is easily

31:01

explainable and is supported by archaeological evidence after taking full rain in 14ce tyberius began to Mint

31:09

his first coins and refer to that year 14ce as his second year of his Reign not

31:15

his Ascension year once tiberius acquired power it was conventional during that time to date a longer Reign

31:22

than from 14 CE because this is what tiberias himself promulgated this means

31:27

that Luke would have adopted the same timeline as declared by tiberias the alternative is that Luke would have

31:33

directly opposed tiberias in his Regal Reckoning Luke would have had no motive to contradict tiberias and in fact it

31:40

would have been dangerous to do so so why did tiberias appeared to inflate his Reign by exactly 2 years as evidenced by

31:48

the minting of these coins Augustus Caesar became Gravely ill and immediately began prepping tiberias to

31:54

take reign in 12ce tiberias was appointed as co- Regent with Augustus

32:00

Augustus died in August of 14ce and tiberias immediately appoints gratus as

32:06

prefect of Judea to replace Rufus who had been augustus's appointee and in the

32:11
same year gratus is already minting coins with tiberious Caesar's image that have the lb inscription meaning the

32:18
second year of tiberious Caesar's Reign the main point is this tiberias wanted

32:24
his Reign to be reckoned from 12ce beginning with his co- Regen with Augustus not 14 CE after Augustus died

32:32
even though much later not everyone reckoned according to tiberious Cesar's wishes especially not every later

32:39
historian when interpreting regnal years we must do so as a subject inside of the

32:44
Empire rather like Luke rather than as a historian looking from outside the Empire Luke was living in the midst of

32:51
this marketing scheme of regnal years for tiberias and would not have had any reason to contradict Tiberius thus

32:58
according to Luke and tiberious Caesar himself the start of the 15th year of the reign of tiberious Caesar would have

33:06
been in 26 CE and thus agrees with and supports all evidence we have reviewed

33:11
so far regarding the start of the messiah's ministry the ministry of Messiah

33:18

tertullian tertullian born in 145 CE is known in history as the father of Latin

33:24

theology as he was the first leader in the faith to write his Works in Latin most of his writing was in defense of

33:31

Christianity against external persecution or heresy from within he had

33:36

an enormous influence and much of that influence can still be seen today tertullian stated the Lord has been

33:43

revealed since the 12th year of tiberious Caesar this is contrasted

33:48

against Luke who said in the 15th year of the reign of tiberious Caesar clearly

33:53

Luke and tertullian are calculating the start of tiberious Caesar's Reign differently the careful historian would

34:00

note that this apparent discrepancy of exactly 2 years when using the Ascension

34:05

calendar year method is exactly the same length of tiberias Caesar's co-Regency

34:10

with Augustus Caesar is that just a coincidence not likely we understand

34:15

that Luke calculated the 15th year of the reign of tiberious Caesar in the same way that Tiberius Caesar

34:21

promulgated his Reign which would have placed the 15th year in 26 CE it's well

34:27

understood that there's not a prescribed method for the dating of Emperors a variety of methods were used for

34:33

Reckoning leaders Reigns in Antiquity historical documents seldom explicitly

34:38

state which method they're using and it has to be pieced together from contextual Clues it appears that

34:44

tertullian is using the Ascension calendar year method since monarchs seldom die on the last day of the

34:51

calendar year the new monarch would be confirmed but year one of the new Monarch's Reign would not be counted

34:57

until the new calendar year whenever that was for a given culture the advantage of this system is that a given

35:04

calendar year will always be identified with one and only one Monarch

35:09

specifically who was reigning on the first calendar day of that year Augustus died in 14ce so according to tertullian

35:18

the part year of 14ce would have been considered Tiberius is Ascension year

35:23

and the last year of Augustus and 15ce would have been year 1 and so on thus

35:29

according to tulan and in agreement with Luke the messiah's ministry would have also begun in 26 CE tertullian's

35:38

difference with Luke's regnal Reckoning should be an expected possibility Luke lived in the time of tiberious Caesar

35:44

and tertullian did not if tertullian was basing tiberious Caesar's Ascension year

35:49

based on the now 100 plus yearold death records of Augustus Caesar and was not

35:55

aware of tiberious Caesar's marketing campaign to incl include his co-Regency years as evidenced by the coins minted

36:02

then it would be expected that tertullian would use 15 CE and not 12ce

36:07

as the start of tiberious Caesar's reign in this way both Luke and tertullian

36:13

agree that the messiah's ministry began in 26

36:18

CE the ministry of Messiah the rebuilding of the temple according to Josephus Herod the

36:26

Great began to build Jerusalem temple in the 18th year of his Reign Herod the Great's Reign according to Josephus

36:33

began in 37 BCE when Jerusalem was captured as evidenced in his writings

36:39

there are several ways to figure this and for those who are interested the following references will be helpful 27

36:46

years from Pompei to Herod 107 years before the temple fell and the seventh

36:52

year of Herod thus the 18th year of herod's Reign was in the year 20 BCE

36:58

using Ascension Reckoning according to the testimony of the Jews as recorded in John 2:20 when the Messiah attended the

37:06

first Passover of his public Ministry we are told that the temple had been in the process of being built for 46 years 46

37:14

years after 20 BCE is 27 CE thus 27 CE

37:20

would be the year of the messiah's first Passover following the start of his ministry therefore the beginning of the

37:26

messiah's ministry was would have been in Fall of 26 CE thus so far we have Luke tertullian

37:34

and Josephus all in agreement that the messiah's ministry began in 26 Ce do we

37:41

have any evidence as to when the Messiah died the ministry of Messiah 40 Years of

37:49

strange Temple activity in the ancient Jewish writings we can find several

37:54

witnesses all agreeing to the exact year the Messiah died 40 years before the destruction of the

38:00

temple the Western light went out the Crimson thread remained crimson and the lot for the Lord always came up in the

38:07

left hand they would close the gates of the temple by night and get up in the morning and find them wide open the

38:15

Babylonian tablet States our rabbis taught during the last 40 years before

38:20

the destruction of the temple the lot did not come up in the right hand nor did the Crimson colored strap become

38:26

white nor did the westernmost light shine and the doors of the Heikhal would

38:31

open by themselves so what exactly does this mean this is referencing a practice

38:37

on the day of atonement in which the high priest was to present Two Goats before the Lord he would then cast lots

38:44

over the goats to determine which would be offered to the Lord and which would be led into the Wilderness as the

38:50

scapegoat the goat on which the Lord's lot fell was offered as a sin offering

38:55

there was an equal chance for the lot of the Lord to appear in the right hand however beginning in 30 CE according to

39:03

traditional Jewish writings for 40 years prior to the destruction of the temple the lot for the Lord only appeared in

39:09

his left hand the odds of this happening are just over one in one trillion as you

39:16

can expect statistically this is basically impossible this of course

39:22

absolutely dumbfounded the priesthood and was the subject of much discussion this was such a deal that it was

39:28

documented in multiple ways the only thing that they knew was that something was seriously different in the day of

39:35

atonement sacrifice something very spiritually profound happened in 30 CE

39:41

specifically related to sacrifices and the temple and the Jews spiritual State

39:46

before God in the book of Hebrews which focuses on the day of atonement sacrifice we learn that it's what the

39:52

Messiah accomplished on the cross that was causing all of these strange events to occur it was the destruction of the

39:59

temple in 70 CE that caused these events to stop given that these events lasted

40:04

40 years we then know that these events started in 30 CE thus as you can likely

40:11

guess already it was in 30 CE that the Messiah died on the cross but there's

40:17

more as two to three Witnesses establish a matter we want to bring several

40:22

witnesses to the table as it relates to 30 CE the next Miracle which the ancient

40:27

Jewish authorities acknowledged was that the temple doors swung open every night of their own accord for 40 years this

40:35

was the case beginning in 30 CE the leading Jewish authority of that time johanen Ben Sakai declared that this was

40:42

a sign of impending doom and that the temple itself would be destroyed the

40:47

Jerusalem talet States said raban johanen bakai to the temple oh Temple

40:53

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

41:01

fire may devour your Cedars johanen Ben zakai was the leader of the Jewish Community during the time following the

41:08

destruction of the temple in 70 CE when the Jewish government was transferred to Jamia some 30 Mi west of Jerusalem the

41:16

next miracle was that the most important lamp of the seven Candlestick manora in the temple went out and would not shine

41:24

every night for over 40 years over 12,500 kns in a row the main lamp of the

41:31

temple lampstand the manur went out of its own accord no matter what attempts

41:36

and precautions the priests took to safeguard against this event Ernest Martin States in fact we are told in the

41:43

talet that at dusk the lamps that were unlit in the daytime the middle four lamps remained unlit while the two

41:50

Eastern lamps normally stayed lit during the day were to be relit from the Flames of the western lamp which was a lamp

41:57

That was supposed to stay lit all the time it was like the eternal flame that we see today in some national monuments

42:04

this Western lamp was to be kept lit at all times for that reason the priests kept extra reservoirs of olive oil and

42:11

other implements in ready supply to make sure that the Western lamp under all

42:16

circumstances would stay lit but what happened in the 40 years from the very year Messiah said the physical Temple

42:23

would be destroyed every night for 40 years the Western lamp went out and this in spite

42:30

of the priests each evening preparing in a special way the Western lamp so that it would remain constantly burning all

42:37

night again the odds against the lamp continually going out are astronomical

42:43

something out of the ordinary was going on the light of the manora representing contact with God his spirit and his

42:51

presence was now removed this special demonstration occurred starting with the crucifixion of the Messiah

42:58

and now for the most interesting documented event written in Jewish history noted to be from 30 CE messiah's

43:06

death to 70 CE the destruction of the temple and it has further been taught

43:11

for 40 years before the destruction of the temple the thread of scarlet never turned white but it remained red this

43:19

miracle concerns the Crimson strip or cloth tied to the Azazel goat a portion

43:25

of this red cloth was also removed from the goat and tied to the temple door each year the red cloth on the temple

43:31

door turned white as if to signify the atonement of another day of atonement

43:36

was acceptable to the Lord this annual event happened until 30 CE when the

43:42

cloth then remained Crimson each year to the time of the Temple's destruction

43:47

this undoubtedly caused much stir and dismay among the Jews this traditional

43:52

practice is linked to Israel confessing its sins and ceremonially placing this nation's sin upon the Azazel goat the

44:00

sin was then removed by this goat's death sin was represented by the red color of the cloth the color of blood

44:08

but the cloth remained Crimson that is Israel's sins were not being pardoned

44:13

and made white as God told Israel through Isaiah the prophet Isaiah 1: 18

44:21

come now let us reason together says the Lord though your sins are like Scarlet

44:27

they shall be as white as snow though they are red like Crimson they shall become like wool the clear indication is

44:34

that the whole Jewish Community had lost the Lord's attention in relation to something that occurred in 30 CE the

44:41

only thing that makes any sense whatsoever is the year of the messiah's death and the Jewish leadership's

44:48

rejection of the Messiah concerning the Crimson strip on the day of atonement though not mentioned in the scriptures

44:55

and long before 30 CE during the 40 years Simon the righteous was high priest a crimson thread which was

45:02

associated with his person always turned white when he entered the Temple's innermost holy of holies the people

45:09

noticed this also they noted that the lot of the Lord the white lot came up

45:14

for 40 straight years during Simon's priesthood they noticed that the lot picked by the priests after Simon would

45:22

sometimes be in the left hand and sometimes in the right hand that the Crimson thread would sometimes turn

45:27

white and sometimes not the Jews came to believe that if the Crimson thread turned white that God approved of the

45:34

day of atonement rituals and that Israel could be assured that God forgave their sins but after 30 CE according to

45:41

multiple Witnesses and accounts the Crimson thread never turned white again

45:46

for 40 years eventually leading to the destruction of the temple and the cessation of all Temple rituals thus on

45:54

Wednesday April 5th 30 CE the 14th of the first hebraic month the day of the

46:01

Passover sacrifice the leadership of the Jews rejected Messiah Yeshua he then

46:06

offered himself as a sacrifice consequently substituting his death for

46:11

our death and death then passes over us through this according to the author of

46:17

the book of Hebrews the Messiah also points to himself as the day of atonement sacrifice while the murder

46:23

barabus acted as the prophesized scapegoat that was to be LED free but

46:28

unlike Temple sacrifices or the day of atonement events as already detailed where sin is only covered over for a

46:35

Time the Messianic sacrifice is covered for all time there were exactly 40 day

46:41

of atonement sacrifices between the messiah's death and Resurrection in 30 CE till the Temple's destruction in 70

46:48

CE these 40 Years of course are also connected to the traditional 40 days of

46:53

repentance or Tashua that end on the day of atonement this also prophetically

46:59

signifies that God was demanding repentance or Tashua from the Jews during these 40 years that began with

47:05

their rejection of the Messiah of course we know that their repentance did not occur and consequently the temple was

47:12

destroyed further solidifying God's rejection of sacrifices and offerings

47:17

from the house of Judah because of their punishment status as revealed in the years of punishment prophecy in Messiah

47:24

2030 the prophetic Messianic timeline part 2 the house of Judah or Jews were

47:30

not receiving atonement because of their rejection of Messiah Yeshua in 30 CE

47:35

thus beginning their years of punishment as prophesied by Ezekiel 4 this

47:41

punishment period for the house of Judah is scheduled to expire in 2030 and the

47:46

punishment period for the house of Israel as an independent timeline is also scheduled to expire in 2030 both of

47:54

these expiration dates are also 2 days for 40 jubilees or 2,000 years from the

48:00

death and resurrection of the Messiah and his return which is consistent with the prophesized two-day Gap mentioned

48:07

numerous times in biblical prophecy this of course is further evidence that the Messiah died in 30 CE as 2030 minus 2

48:16

days or 2,000 years is in fact 30 CE thus not only do we have Luke tulan and

48:23

Josephus all in agreement that the messiah's ministry began in 201 6 CE but

48:28

we now also have incredibly powerful multiple ancient Jewish testimonies that

48:33

the messiah's death and Resurrection occurred in 30 CE this ancient Jewish testimony from

48:41

multiple Witnesses unintentionally revealed the year the death of our Messiah occurred perhaps more

48:47

importantly their continued rejection of the Messiah makes their testimony conveniently unbiased thus more

48:54

trustworthy and despite all Jewish intent to reject the Messiah actually proves that he was indeed the

49:01

prophesized Messiah from day of atonement 26 CE to Passover 30 CE is 3

49:09

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

49:16
sacrifices and offerings will also be more important later as we review the
70E prophecy of Daniel chapter 9 later

49:25
in this presentation the ministry of Messiah

49:31
Eusebius of Caesaria is known as the father of church history he was the

49:37
first to write a comprehensive history of the early church Eusebius stated that

49:42
Messiah suffered in the 19th year of the reign of Tiberias it appears that

49:48
Eusebius was conveniently calculating the start of Tiberius Caesar's reign in
the exact same way as Luke this would

49:55
place the year of the messiah's death according to us to be in 30 CE in
summary here is the available

50:02
timeline evidence Josephus states that Herod died 37 years after he was

50:08
appointed as king of the Jews by the Roman senate and 34 years after
Herod captures Jerusalem and begins his Reign

50:15
placing Herod's death in 4 BCE Josephus informs us that Herod died just
before a

50:22
Passover we are also told there was a lunar eclipse shortly before Herod
died

50:27

this places herod's death in March of 4 BCE the death of Herod in 4 BCE and the

50:33

prophetic parallel of Moses suggests that the Messiah was born in Fall 5 BCE

50:40

the descriptive language prophetic connections and circumstances surrounding the birth of the Messiah

50:45

suggests that he was born on the first day of the Messianic prophetic day of Tabernacles Luke 3:1 places the start of

50:54

the messiah's ministry in 26 CE 15 years from the start of tiberious Caesar's co-

51:01

Regency with Augustus Caesar Augustus Caesar dies in 14 CE making that

51:07

tiberious Caesar's Ascension year tertullian also places the start of the messiah's ministry in 26 CE being 12

51:15

years starting from tiberious Caesar's first full year using the Ascension calendar method for Regal counting

51:22

Josephus and John 2: 20 places the messiah's first Passover in 27 CE 46

51:30

years after Herod begins Temple construction which would also make the start of the messiah's ministry in 26 CE

51:38

this would make the Messiah either 29 or 30 at the start of his ministry depending on what month he was born and

51:44

what month his ministry began in 26 CE Luke 3:23 states that Messiah was about

51:51

30 years of age at the start of his ministry since the traditional requirement was that a rabbi should be

51:57

30 years old and the multiple instances of prophetic foreshadowing also suggest that the Messiah should be 30 years old

52:04

it appears that Luke was emphasizing that Messiah was very close to 30 but not yet 30 we discovered that the

52:11

Messiah fasted for 40 days and 40 nights in the wilderness this appears that it could have been during the same 40 days

52:18

of the period of Tashua which ends on yam Kapur the day of atonement Tesa

52:23

means repentance which might explain why John was preaching teaching repentance right before Messiah fasted for 40 days

52:31

and 40 nights in the wilderness John

52:36

3:3 and he went into all the region around the Jordan proclaiming a baptism

52:41

of repentance for the Forgiveness of sins if Messiah was born on the first

52:46

day of Tabernacles then that means that Messiah was just 5 days shy of

being 30

52:51

years old at the start of the messiah's ministry on the day of atonement which explains why Luke could not say that

52:58

Messiah was 30 but he could certainly say and should say that he was about 30

53:04

Josephus stated that the messiah's death was in the 19th year of Tiberius Caesar

53:09

which was in 30 CE the 40 Years of the Temple Miracles that ended at the

53:14

Temple's destruction in 70 CE also confirms that the messiah's death was in

53:19

30 CE thus the Messiah was clearly born in the year of 5 bce and likely born on

53:26

the first day of the Feast of Tabernacles with the overwhelming agreement of multiple converging points

53:32

of evidence we can only conclude that the start of the messiah's ministry was from the day of atonement in 26 CE till

53:40

his death on Passover in 30 CE and was 3 and 1/2 years in length this brings us

53:46

to Luke 4 the start of the messiah's ministry and this is where things really

53:53

begin to get interesting the ministry of Messiah Luke

54:00

4 in a jubilee year two events are supposed to occur in the viticus

54:06

25:13 we find the first Jubilee requirement that is the land is restored

54:11

to each of the 12 tribes Leviticus

54:16

25:13 in this Year of Jubilee each of you shall return to his property this is

54:22

also Messianic prophecy when the Messiah returns he will bring us all into the

54:27

land including grafted in Gentiles Ezekiel 47:

54:34

21-23 so you shall divide this land among you according to the tribes of Israel you shall allot it as an

54:41

inheritance for yourselves and for the sojourners who reside among you and have had children among you they shall be to you

54:48

as native born children of Israel with you they shall be allotted an inheritance among the tribes of Israel

54:55

in whatever tribe the Sojourner resides there you shall assign him his inheritance declares the Lord God when

55:03

the Messiah Returns the land will also be returned to us and all will settle in their respective tribe and the tribes

55:09

allotted division of land for those of us who do not have a tribe I.E grafted in Gentiles whatever segment of land we

55:17

settle into becomes our tribe and we shall be as the native born this

55:22

particular Messianic prophetic requirement has not yet been fulfilled by the Messiah as revealed by The Exodus

55:29

prophecy in part one of this series this will be fulfilled on the 120th Jubilee

55:34

which is biblical year 6000 this of course was to be prophetically understood by the fact that we are told

55:40

that Moses was 120 years old when he died and then Joshua or Yeshua in Hebrew

55:47

took God's people into the land in Leviticus chap 25:40 we find the second requirement of

55:54

a jubilee year that is the servants are to be set free on the Jubilee year this

55:59

is also Messianic prophecy Leviticus 25:40 he shall be with you as a hired

56:07

worker and as a sojer He Shall Serve with you until the year of the Jubilee

56:13

according to the forementioned Exodus prophecy the Messiah was to fulfill this Jubilee requirement by freeing us from

56:19

Eternal death on Passover in the 80th Jubilee year which was also biblical year 4,000 this of course was to be

56:27

prophetically understood by the fact that we are told that Moses was 80 years old at the time that God's people were

56:33

saved from Death through the Passover and consequently set free from slavery in Egypt the Messiah has fulfilled this

56:41

Messianic prophetic requirement and right on time Romans 8: 2 for the law of

56:49

the spirit of life has set you free in Christ Jesus from the law of sin and

56:55

death Galatians 5:1 for Freedom Christ has set us free

57:02

stand firm therefore and do not submit again to a yoke of slavery how and when

57:08

did the Messiah fulfill the Liberty requirement of the prophetic Jubilee at the very start of the messiah's ministry

57:15

which we determined to be the day of atonement in 26 CE he actually told us

57:21

that he was going to fulfill the Liberty requirement of the prophetic Jubilee and exactly how long it was going to take

57:28

him to do it the day of atonement is the day in which the next Jubilee year is

57:33

announced Leviticus 25: 9-10 then you shall sound the loud trumpet on the 10th

57:41

day of the 7th month on the day of atonement you shall sound the trumpet throughout all your land and you shall

57:48

consecrate the 50th year and Proclaim Liberty throughout the land to all its inhabitants it shall be a jubilee for

57:55

you when each of you shall return to his property and each of you shall return to

58:00

his clan at the start of the messiah's ministry which we showed was likely on

58:05

the day of atonement the Messiah likewise announces the next Jubilee and its Messianic prophetic significance for

58:12

his first coming Luke 4: 16- 21 and he

58:18

came to Nazareth where he had been brought up and as was his custom he went to the synagogue on the Sabbath day and

58:25

he stood up to read and the scroll of the prophet Isaiah was given to him he

58:30

unrolled the scroll and found the place where it was written the spirit of the Lord is upon me because he has anointed

58:38

me to Proclaim good news to the poor he has sent me to Proclaim Liberty to

the

58:43

captives and recovering of sight to the blind to set at Liberty those who are

58:48

oppressed to proclaim the year of the Lord's favor and he rolled up the scroll

58:54

and gave it back to the attendant and sat down and the eyes of all in the synagogue

58:59

were fixed on him and he began to say to them today this scripture has been

59:05

fulfilled in your hearing it should be noted that this is the first time that the Messiah mentions that he has been

59:12

anointed that is what Messiah or mashiach in Hebrew means mashiach means

59:18

an anointed one this means that it is precisely at this time and for the first

59:24

time that the Messiah is presenting himself self as the Messiah as the prophesied anointed one that was to come

59:31

at the start of the 69th week of years which is 483 years Daniel 9:

59:40

25b until Messiah the prince there shall be 7 weeks and 62 weeks the 3 and 1/2

59:47

year timeline of the Messiah begins here at the exact completion of the 69th week

59:52

and the beginning of the 70th week that will be critically important important as we review the 70 we prophecy of

59:59

Daniel chapter 9 later in this presentation for now it must be understood that here in Luke chter 4

60:06

that the Messiah is proclaiming that Liberty will be his first prophetic fulfillment of the Year of Jubilee the

60:12

Messiah is going to now Proclaim in Hidden form the exact year that this

60:18

Liberty is going to occur we'll reveal how he does just that in a moment as an

60:23

interesting side note the Messiah was reading from Isaiah chapter 61 he actually stopped in mids sentence

60:30

regarding this prophecy dividing this prophecy in half if he would have continued he would have also read and

60:37

the day of Vengeance of our God to comfort all who mourn according to the

60:43

Exodus prophecy the Jubilee prophetic requirement of Liberty is to be fulfilled at the 80th Jubilee which is

60:50

biblical year 4000 the Messiah stopped reading mids sentence and did not

60:55

continue the prophecy about the day of Vengeance why why would the

prophecy

61:00

timeline be interrupted in mids sentence what does this signify as revealed in

61:06

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

61:13

biblical year 4000 but he instead in the 120th Jubilee year which is biblical

61:19

year 6000 even though these two prophecies are found in the same sentence the Messiah purposefully

61:25

interrupted himself self reading the prophecy why because the future day of

61:31

Vengeance was not to be prophetically fulfilled the same year as the year of Liberty and the Messiah knew that there

61:37

was going to be a prophetic Gap in the Messianic timeline a 2,000 year Gap to

61:42

be precise we'll even see this 2,000-year Gap present itself in the 70 weeks of Daniel chapter 9 regardless

61:50

through the messiah's reading of Isaiah 61 we are to understand that the prophecy of Liberty was to be fulfilled

61:56

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

62:03

many evidences that demonstrate that prophecy even if it's found in the same sentence can be fulfilled thousands of

62:10

years apart as obviously the day of Vengeance of the Lord has not yet occurred nor is it supposed to our focus

62:16

of Isaiah 61 and more importantly the messiah's focus of Isaiah 61 is how the

62:23

year of the messiah's sacrifice relates to the year of Liberty that fulfills one

62:28

of the two prophetic requirements of the Jubilee Luke 4:

62:35

18-9 he has sent me to Proclaim Liberty to the captives and recovering of sight

62:40

to the blind to set at Liberty those who are oppressed to proclaim the year of

62:45

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

62:52

synagogue were fixed on him and he began to say to them today this scripture has

62:58

been fulfilled in your hearing was 26 CE the Jubilee year some suggest that it

63:04

was based on the messiah's words here since he quotes Isaiah at the start of his ministry the Messiah even goes on to

63:11

say today this scripture has been fulfilled in your hearing but when were we given Liberty that is the context

63:19

here and gives us the chronological key for the referenced Jubilee year were we given Liberty at the start of the

63:25

messiah's ministry or at the end of the messiah's ministry how we answer that

63:30

question determines the answer to the timing of the reference Jubilee year we were not set free from the bondage of

63:36

sin and death until the messiah's death and Resurrection in 30 CE 3 and 1/2

63:43

years later thus Luke 4 cannot be the Jubilee fulfillment of Liberty on the

63:49

80th Jubilee but simply the proclamation of the upcoming fulfillment while the

63:54

Messiah stated that today this scripture has been fulfilled in your hearing what he fulfilled was the Proclamation of the

64:01

Liberty that we would receive through his death and Resurrection the proclamation is a declaration of what is

64:08

to come not what has come the Messiah proclaimed the year that we would

64:13

receive the prophetic Jubilee fulfillment of Liberty so when was it to

64:18

come when was this jubile year of Liberty the year of 30 CE 3 and 1/2

64:24

years later was the year of the messiah's death death and resurrection and the year that we were freed from the

64:29

law of sin and death the author of Hebrews States the same conclusion as the Messiah speaking of the messiah's

64:36

sacrifice Hebrews 9: 22 indeed under the

64:42

law almost everything is purified with blood and without the shedding of blood there is no forgiveness of sins Jubilee

64:51

the Greek word aasis is the word translated as forgiveness of sins in ESV

64:57

Ephesus is the same word used for Jubilee in the ancient Greek version of the Old Testament the Septuagint there

65:04

is no Greek word for sins present in this text it could literally read as follows Hebrews

65:12

9:22 indeed under the law almost everything is purified with blood and without the shedding of blood there is

65:19

no Jubilee it was the messiah's sacrifice that afforded us freedom from sin and

65:25

death Romans 8:2 freedom from sin and death is the first prophetic

fulfillment

65:31

of the Jubilee prophecy the Messiah died and resurrected in a jubilee year the 80th Jubilee to fulfill the first

65:39

prophetic elements of the Jubilee prophecy this occurred at the end of the messiah's ministry at his death not at

65:46

the beginning of his ministry it was the whole point of the Cross so how did

65:51

Messiah proclaim the year of the Lord's favor in Luke 4 when did did the Messiah

65:56

tell us when he was going to give us Liberty you just need to keep reading

66:02

Luke 4: 25- 27 but in truth I tell you

66:07

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

66:15

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

66:22

who was a widow and there were many lepers in Israel in the time time of the Prophet Elisha and none of them was

66:29

cleansed but only nam in the Syrian after the Messiah proclaims the prophetic fulfillment of Liberty in an

66:36

upcoming Jubilee year question then becomes when will this occur here

66:42

Messiah makes a cryptic reference to Elijah intentionally and specifically calls attention to 3 and 1/2 years and

66:49

connects the 3 and 1/2 years to the Widow in zarapa why what does this have to do

66:55

with anything what does this have to do with the death and resurrection of the Messiah on a

67:00

jubilee year that gives us Liberty from sin and death the messiah's blatant and

67:05

obvious message in his words is that God's people have a history of being stubborn and refusing to believe when

67:12

those in the synagogue heard the messiah's words the message was clearly received and they reacted with anger

67:19

even attempting to kill him in essence their anger proved his point Luke 4:

67:27

28-30 when they heard these things all in the synagogue were filled with wrath

67:33

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

67:39

so that they could throw him down the cliff but passing through their midst

he went away in their passionate anger they

67:46

missed an important thematic chronological Connection in the messiah's words unless we are to believe

67:52

that the messiah's words were simply a contextual coincidence in his hidden message the Messiah brilliantly connects

67:58

his earlier proclamation of the upcoming Jubilee with the precise timing of when God's people would be set free from the

68:06

bondage of sin and death in other words right here the Messiah told us exactly

68:12

when his death and Resurrection would be and thus proclaiming the precise timing of when he would fulfill the aspect of

68:19

Liberty for the prophetic Jubilee in the reference to the Widow of zarap the Messiah was actually stating how how and

68:26

when he would set us free through his death and Resurrection on the third day which was delivered in the context of

68:32

the 3 and 1/2 years of Elijah to find the story the Messiah is referencing we

68:37

need to go back to First Kings First Kings 17: 17-

68:45

24 after this the son of the woman the Mistress of the house became ill and his

68:50

illness was so severe that there was no breath left in him and she said to Elijah what have you against me oh man

68:58

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

69:05

me your son and he took him from her arms and carried him up into the upper chamber where he loded and laid him on

69:13

his own bed and he cried to the Lord oh Lord my God have you brought Calamity

69:20

even upon the Widow with whom I sojourn by killing her son then he stretched him self upon the

69:26

child three times and cried to the Lord oh Lord my God let this child's life

69:32

come into him again and the Lord listened to the voice of Elijah and the

69:38

life of the child came into him again and he revived and Elijah took the child

69:43

and brought him down from the upper chamber into the house and delivered him to his mother and Elijah said see your

69:51

son lives and the woman said to Elijah now I know that you are a man of God and

69:58

that the word of the Lord in your mouth is truth Elijah resurrected the son and

70:04

is connected to the number three and our sin that should sound familiar
Luke

70:11

24:46 and said to them thus it is written that the Christ should suffer

70:17

and on the third day rise from the dead have you ever wondered where it's
propheesied in Scripture that the Son of

70:24

God should rise on the third day there is no explicit prophecy that directly
says what Luke is claiming however

70:31

according to Luke it is written in the scriptures but where is it written it is
written to only those with eyes to see

70:39

and ears to hear it is hidden in prophetic patterns such as this this is

70:44

how most prophecy works in the Bible just as we showed in the 52 other
prophecies detailing macrom Messianic

70:51

timeline the first and second coming in part one and part two most
prophecy in

70:57

the Bible is not explicitly said but hidden in ways such as this to the dismay
and confusion of many this is

71:04

intentional so that only the wise will know when they are supposed to know
and the wicked will be surprised by what is

71:11

coming for example the Messiah knew that Jonah being three days and three nights

71:16

in the great fish was a Messianic prophecy for him being in the grave for 3 days and three nights how did he know

71:23

that he knew that because biblical patterns are biblical prophecy and most

71:28

biblical prophecy are biblical patterns until that is understood and applied any

71:34

student of biblical eschatology is at a severe and embarrassing disadvantage do

71:40

you see it in Luke 4 and the related verses in First Kings 17 on the day of

71:46

atonement we are told that it will take 3 and A2 years for the Messiah to stretch himself on the cross and die for

71:54

the remembrance of sin and on the third day he will be resurrected back unto

71:59

life on the first day of his ministry he told us how long his ministry was going

72:04

to be and exactly how it was going to end is that not amazing another

72:10

interesting connection is that the Messiah said this on the day of atonement which is in fact the day that

72:15

is the remembrance of sins according to the Torah the law of God the Messiah said all of this on the day of atonement

72:22

in 26 CE just 3 and 1/2 years later as accurately predicted as the son he died

72:29

and was resurrected on the third day that is the timing of the Fulfillment of

72:35

the first part of the Jubilee Liberty but the Messiah does not stop there he

72:41

gives us so much more he also gives us the timing of the Fulfillment of the second part of the Jubilee us being

72:48

returned to the land how does he do this he also connects the contextual 3 and

72:53

1/2 years to non what exactly happened with non the messiah's reference of non

72:59

brings us back to Second Kings 2 Kings chapter

73:04

5:14 so he went down and dipped himself seven times in the Jordan according to

73:10

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

73:18

mean non was healed on a seven in the Jordan the Messiah is declaring that

73:25

there is going going to be another 3 and 1/2 year period and we will be

resurrected and cross the Jordan to

73:31

enter the land we already know this as so many other prophecies in this series

73:36

have revealed this this is why end times is 3 and 1/2 years in length seen

73:41

specifically in the Book of Daniel and Revelation and concludes with the return of the Messiah the first resurrection

73:48

and US entering the land thus in Luke 4 the Messiah gives us two separate microm

73:54

Messianic timelines by proclaiming a three and a half year period that would consist of his ministry leading to his

74:00

death and Resurrection granting us Liberty fulfilling the first prophetic element of the Jubilee the Messiah said

74:07

this in Fall of 26 CE and 3 and 1/2 years later was Passover in 30 CE in

74:15

which this was fulfilled just as he revealed in Hidden form what was proven true for the first 3 and 1/2 years in

74:21

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

74:29

Messiah also declared a second 3 and 1/2 year period that will end on the Seventh

74:34

Day biblical year 6000 and we will cross the Jordan into the promised land after

74:40

the resurrection fulfilling the second and final prophetic element of the

74:45

Jubilee this is expected to begin in Spring 2027 and 3 and 1/2 years later is

74:51

the day of trumpets in 2030 where did the Messiah find these two divided

74:57

periods of 3 and 1/2 years of the Messianic timeline in the prophets it can be found in multiple places however

75:04

the most obvious prophecy is found in Daniel 9 also known as the 70 weeks of

75:13

Daniel the ministry of Messiah Daniel's 70th

75:19

week Daniel chapter 9 contains one of the most profound Messianic prophecies

75:24

in all of scripture and is prefaced by one of the most remarkable prayers that man may have

75:29

ever prayed unfortunately the 70E prophecy is also one of the most

75:34

misunderstood prophecies despite being one of the most studied chapters in The Bible Daniel chapter 9 was written in

75:42

about 539 BCE well before the messiah's first coming Daniel chapter 9 not only

75:48

predicted the exact year that Messiah would be anointed but we also have fragments of Daniel chapter 9 that are

75:55

also dated well before the messiah's first coming thus providing us with

76:00

absolute prophetic proof of the divine nature of this biblical Messianic

76:05

prophecy for example there's a fragment referencing Daniel 9:25 from cave 11 of kumran the scroll

76:13

is called the mzc document 11 Q13 with a date of about 100 BCE well before the

76:20

arrival of the Messiah Daniel 9:25 gives us the exact year that the Messiah was

76:27

expected to arrive and he was right on time if you have ever had any doubts on

76:32

the validity of the messiah's first coming Daniel chapter 9 should serve well to eliminate such doubt before we

76:39

can begin discussing the 70E prophecy we need to discuss Daniel's prayer as it is

76:44

contextually connected to the 70E prophecy Daniel chapter 9 verses 1-2 New

76:52

King James Version in the first year of Darius the son of azerus of the lineage

76:57

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

77:06

books the number of the years specified by the word of the Lord through Jeremiah the prophet that he would accomplish 70

77:13

years in the desolations of Jerusalem here Daniel mentions that he's reflecting on the 70 years of Exile

77:20

prescribed to the house of Judah Daniel knows that the 70 years of Exile is

77:25

ending Daniel has an expectation that when the 70 years of Exile ends that the

77:30

desolation of Jerusalem also ends why likely because of Jeremiah 29:

77:40

10-14 for thus says the Lord when 70 years are completed for Babylon I will

77:46

visit you and I will fulfill to you my promise and bring you back to this place

77:51

for I know the plans I have for you declares the Lord PL PL for welfare and

77:56

not for evil to give you a future and a hope then you will call upon me and come

78:02

and pray to me and I will hear you you will seek me and find me when you seek

78:07

me with all your heart I will be found by you declares the Lord and I will

78:13

restore your fortunes and gather you from all the nations and all the places where I have driven you declares the

78:19

Lord and I will bring you back to the place from which I sent you into exile

78:25

while God does promise to bring his people back into the land the desolations are not yet over Daniel does

78:32

not yet know that but he's about to that brings us to Daniel's prayer in the

78:37

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

78:43

critical contextual connections for example Daniel's prayer specifically mentions the Covenant the city of

78:49

Jerusalem Israel's sin and iniquity God's righteousness the transgression

78:55

and the sanctuary all of these are mentioned once again as part of the six objectives of the 70 weeks answering

79:01

Daniel's prayer and connecting the Covenant mentioned in Daniel 9:4 with

79:07

the Covenant that is strengthened for a period of 7 years in Daniel 9: 27

79:13

Daniel's prayer is interrupted by the visit of the angel Gabriel it's interesting to note that the angel

79:19

Gabriel is also the one who announces the coming conception of the Messiah and the conception of John the Baptist

79:26

John the Baptist is critically connected to the arrival of the Messiah as the anointed one as he happened to be the

79:32

person to anoint the Messiah and announce his coming in a fascinating connection back to the conception of

79:38

Messiah on Hanukkah we see that Luke is careful to note some important timing as

79:44

it relates to Gabriel's visit we see that Gabriel arrived in the sixth month and that Mary remained with Elizabeth

79:50

for about 3 months before returning home that would mean that she arrived home in the 9th month which happens to be the

79:57

same month we determined earlier in the presentation that the Messiah was conceived during the time of Hanukkah

80:03

perhaps it's simply a coincidence but surely there's a reason that Luke felt compelled to document the timing of Mary

80:10

arriving home in the 9th month which happens to be just after Luke also mentioned Gabriel's visit that announced

80:17

the coming conception of the Messiah when was the last time we saw the angel Gabriel in the scriptures perhaps not so

80:24

coincidental finally the last time we saw the angel Gabriel was in Daniel 9:

80:29

21 who just happened to be the giver of the 70E prophecy that announced exactly

80:35

when we should have expected the coming Messiah thus Gabriel is thematically connected to the prophecy that declared

80:42

the timing of the first coming of the Messiah that lasted 3 and 1/2 years and the conception of the Messiah further

80:49

validating that Daniel 9 is intended to be a Messianic prophecy for messiah

80:55

mesiah Yeshua lastly the only other place we see Gabriel in the scriptures is not related to Messianic prophecy but

81:02

instead related to a type of foreshadowing of the final Antichrist specifically the prophecy of Antiochus

81:09

epiphanies in Daniel chter 8 we also know that the second coming of the Messiah is also prefaced by another 3

81:16

and 1/2 year period that begins with the abomination of desolation by the final Antichrist Gabriel is then not only

81:23

associated with the prophecy the 3 and 1/2 years of the first coming of the Messiah but also the prophetic final 3

81:30

and 1/2 years leading to the second coming of the Messiah that appears to be Gabriel's Angelic role and perhaps it's

81:37

not unreasonable to consider that we may see Gabriel again as we near the second coming just as he was seen just prior to

81:44

the messiah's first coming it appears that Gabriel's sole scriptural role is as a messenger for the two comings of

81:51

the Messiah this is perhaps highly fitting for another reason we are going to now present a

81:57

fascinating connection of the angel Gabriel to Daniel 9: 27 this will be

82:03

rather compelling for those who are already familiar with this verse and believe it to refer to the Antichrist

82:09

for those that are not intimately familiar with the debates of verse 27 what we briefly reveal here will be

82:15

covered in much more depth later in the presentation it's not necessary to

82:21

understand any of this just yet but you will later the the Hebrew name Gabriel

82:26

comes from the Hebrew verb gabar which is the most important and most misunderstood word found in verse 27 as

82:33

it relates to the respective Covenant gabbar simply means to strengthen thus

82:39

it should be better understood that the Covenant of Daniel 9:27 refers to a

82:44

covenant that is to be strengthened for a period of 7 years since gabar means to

82:50

strengthen and L is the Hebrew word translated as God the HEB Hebrew name

82:55

Gabriel is understood to mean God is my strength or God strengthens note how

83:02

Gabriel is intentionally named God strengthens and not coincidentally is the chosen Angel to deliver the message

83:09

about a covenant being strengthened for 7 years understand the importance of

83:14

this do you see the intended connection what is this connection telling us this

83:20

is Gabriel answering the debate before the debate even started who strengthens the Covenant in Daniel

83:28

9:27 God or an antichrist the angel's name of Gabriel teaches us that verse 27

83:35

is about God strengthening the Covenant unless we are to assume that Gabriel's name given to us in Daniel chapter 9 is

83:43

simply an unrelated and confusing coincidence Daniel in Daniel 9:4 was

83:49

praying for a fulfillment of the Covenant in verse 27 we are told that this this same Covenant will be

83:56

strengthened for 7 years and this prophecy is given by an Angel whose name literally means god strengthens Gabriel

84:05

only appears once again to announce the coming conception of the Messiah highlighting Gabriel's Messianic role

84:12

and the start of the strengthening of the Covenant Gabriel was perfectly named for this role as he was the one who gave

84:19

the Daniel 9:27 prophecy regarding the strengthening of the Covenant for 7

84:24

years years by God through Messiah Yeshua as revealed earlier Gabriel's

84:29

role is thematically and prophetically connected to the two 3 and 1/2 year Messianic periods that equate to a

84:37

strengthening of the Covenant for a total of 7 years therefore it is God who

84:43

strengthens the covenant not an antichrist this was just an early introduction to the debate of Daniel 9:

84:50

27 there is so much more remember all of this as we present the Messianic

84:56

connection to verse 27 as it relates to the Covenant in much greater depth later

85:02

in this presentation and now the 70 weeks prophecy of Daniel chapter 9 Daniel

85:10

9 verse 24a 70 weeks are determined for your people and for your Holy City to finish

85:17

the transgression to make an end of sins to make reconciliation for iniquity to

85:22

bring in Everlasting righteousness to seal up vision and prophecy and to

85:28

anoint the most holy we are told that there will be 70 weeks to complete this

85:33

prophecy this prophecy arrives on the heels of Daniel recognizing that the 70 years of Exile have nearly expired the

85:40

70 weeks of years is a response to Daniel's prayer about the 70 years of Exile they're related it's undebated

85:48

that the 70 years of Exile were a literal 70 years on the biblical calendar the 70 weeks as a $7 * 7$ in

85:56

similar context would also have been understood by Daniel as literal years

86:01

the 70 weeks or $70 * 7$ equates to 490

86:06

years the 490 years resulting from a multiplication of 7 times the 70 years

86:12

of Exile as punishment will be important later a Biblical year can range from

86:17

about 3503 days to about 385 days depending on the correct

86:22

application of the cyclical patterns of the Sun as days Moon as months and stars

86:29

as years thus a Biblical year is not a preset number of days that is a common

86:34

and understandable misunderstanding of those who have not studied the Torah and not studying the Torah places a person

86:41

at a severe and almost impossible disadvantage to properly understanding biblical prophecy and how many know that

86:49

the best way to study something is to do it there's a lesson in there somewhere a

86:54

biblical year is what the sun moon and stars declare as the Heavenly witness coupled with the sinking of aiv as the

87:01

Earthly witness in Biblical history the sun moon and stars produced 360-day

87:07

years regularly as evidenced in the time of Noah but that changed After the flood

87:13

and or during Hezekiah the biblical calendar always syncs up with the annual solar cycle it must or the fall Feast

87:21

will eventually be in the spring and the spring Feast will be in the fall which are agricultural and prophetic

87:27

calendric markers obviously Passover cannot occur in Winter we must State

87:32

this because some like to make each year of the 70 weeks of Daniel chapter 9 to equal 360 days or so-called prophetic

87:41

years based on a clear misunderstanding of how to calculate God's calendar over a period of 70 years the Biblical years

87:48

would average to just over 365 days per year as every few years there are 13

87:54

months to make sure the biblical feasts stay in their respective Seasons By the way this change from a 360-day solar

88:01

cycle to a 365 day solar cycle was likely prophesied by the 365 years of

88:08

Enoch just before Noah's flood this is how we can know for certain that the 70

88:13

weeks of Daniel cannot use 360-day years because the contextually related 70

88:19

years of Exile in Babylon were also based on real Biblical years based on

88:24

the observance of the sun moon and stars we cannot have an inconsistency of the

88:29

70 years of Exile using Biblical years and the 70 weeks prophecy using 360-day

88:35

years in the same chapter as another side note it's interesting to see that when the tribes of Israel are listed in

88:42

scripture sometimes it's 12 or 13 this frequency or ratio of occurrence in the

88:48

scriptures is about $\frac{2}{3}$ for 12 and about a thir for 13 which is the exact same

88:54

ratio one would see for 12 or 13 months per biblical year over a stretch of

88:59

years it should also be noted that there were 12 disciples and then later a 13th

89:04

was added to replace Judas these are all prophetic indications that for at least a stretch of time there would be 12 or

89:12

13 months in a Biblical year in the end we believe the sun moon and stars will

89:18

once again produce a perfect 12month 360-day calendar we'll cover more

89:25

problems with the applying of a 360-day year to Daniel 70 weeks later in the

89:30

presentation Daniel chapter 9 verse 24a 70 weeks are determined for your

89:37

people and for your Holy City to finish the transgression to make an end of sins

89:42

to make reconciliation for iniquity to bring in Everlasting righteousness to

89:47

seal up vision and prophecy and to anoint the most holy this prophecy

89:53

contains six OB objectives that directly connect back to Daniel also mentioning the city God's people transgressions

90:01

sins iniquity righteousness prophecy and the sanctuary in his prayers earlier in

90:07

the same chapter the future fulfillment of these six objectives appears related to the coming Messiah which is the

90:13

subject matter of the next verse verse 25 and contains an important Messianic

90:19

chronological detail unfortunately Daniel 9:25 is is rather ambiguous in

90:25

the Hebrew and has resulted in two common translations each translation is

90:30

trying to deal with the fact that there is a mention of 7 weeks or 49 years and

90:36

62 weeks or 434 years one way to translated is like the ESV it states

90:42

that in verse 25 the Messiah will arrive at 7 weeks or 49 years and that it will

90:48

take another 62 weeks or 434 years to rebuild Jerusalem Daniel

90:56

9:25 know therefore and understand that from the going out of the word to

91:01

restore and build Jerusalem to the coming of an anointed one a prince there shall be seven weeks then for 62 weeks

91:09

it shall be built again with squares and moat but in a troubled time one of the

91:14

problems with this verse is that it states that it will take another 62 weeks of years or 434 years to rebuild

91:22

Jerusalem either after the decree or the initial 7 weeks of years or 49 years it

91:28

most certainly did not take 434 years to rebuild Jerusalem after the word went

91:34

forth to restore and build Jerusalem which immediately should disqualify this translation another problem with this is

91:41

that verse 26 says that the Messiah will be cut off after the 62 weeks of years

91:47

or 434 years after arriving at 49 years so either the Messiah is expected to

91:54

live for 385 years or there are two Messiahs well it's a possible

92:00

interpretation that Daniel chapter 9 is referring to two different Messiahs that interpretation is unlikely for at least

92:07

two reasons one it would be highly odd to mention a messiah arriving in verse

92:13

25 and that is all the Messiah does simply arrive and does nothing of any

92:18

notable prophetic importance and then in the very next verse we would have another unrelated messiah that comes out

92:25

of nowhere and simply dies The Logical flow of the two Messiah narrative is

92:30

rather awkward to say the least two later in this presentation we'll reveal how verse 25 actually predicted the

92:38

exact year of the anointing of Messiah Yeshua in the exact year that he would

92:43

die unless that is simply an absurd coincidence then it makes the most sense

92:48

to consider that the Messiah mentioned in verse 25 and verse 26 are one and the

92:53

same which also makes sense from a logical flow perspective thus the other

way to translate Daniel 9:25 is similar

93:02

to the new King James version this way to translate Daniel 9:25 states that

93:07

there will be 7even weeks and also 62 weeks and then the Messiah will arrive

93:12

this would amount to 69 weeks or 483 years until the arrival of the

93:18

Messiah Daniel 9:25 know therefore and understand that

93:24

from the going forth of the command to restore and build Jerusalem until Messiah the prince there shall be 7

93:31

weeks and 62 weeks the street shall be built again and the wall even in

93:36

Troublesome times in this way to translate Daniel chter 9:25 we discover

93:42

that an anointed one or Messiah will appear at the 69th week or 400 and 83rd

93:49

year later we'll show how this did in fact happen exactly as prophecy demanded

93:55

the septu agent which is Greek translation of the Hebrew Old Testament translates this verse in a similar way

94:03

this translation predates the arrival of the Messiah in the first century thus there cannot be any argument of

94:09

Christian bias in this translation of Daniel 9:25 when studying this verse and this

94:16

particular translation the question has always been why are the seven weeks and

94:21

the 62 weeks separated in the prophecy what sense does that make the mention of

94:28

to restore and build Jerusalem appears to relate to the initial 7 weeks or 49

94:33

years it is also indicated that the rebuilding process is inclusive of rebuilding the street and wall we'll

94:40

reveal what that means in the Hebrew and how it was indeed completed in exactly 49 years later in this presentation as

94:48

Daniel's prayer mentions the city of Jerusalem and Sanctuary are currently desolate the 70E prophecy states that a

94:56

word will go forth to restore and rebuild Jerusalem when this decree goes forth the prophetic clock of 69 weeks

95:03

start bringing us to the coming of the Messiah there are four possible decrees

95:09

the decree of Cyrus the decree of Darius the first decree of Artaxerxes and the

95:14

second decree of Artaxerxes we are told that there will be 7 weeks and 62 weeks for a total of 69 weeks or 483

95:23

years till an anointed one or Messiah appears thus exactly at the end of the

95:29

483rd year the anointing must occur we know that the Messiah was not anointed

95:35

until he was baptized and the Holy Spirit descended upon him the Messiah said this in his own words Luke 4: 18a

95:45

the spirit of the Lord is upon me because he has anointed me the disciples

95:50

also agree that the messiah's first coming began at his baptism ISM acts 1:

95:57

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

96:04

beginning from the baptism of John until the day when he was taken up from us one

96:09

of these men must become with us a witness to his Resurrection based on the plethora of

96:16

witnesses we already covered we already know that Messiah Yeshua was anointed in Fall of 26 CE in addition consistent

96:24

with the requirement of Daniel 9:25 we also know that it was the fall

96:30

of 26 CE in which the Messiah appeared as the anointed one if we were to

96:35

subtract 483 years from Fall of 26 CE we

96:40

arrived to the fall of 458 BCE we can now cross check that date

96:46

with four available decrees for the decree to be valid it not only needs to be a chronological match of 458 BCE but

96:55

the decree needs to include the restoration and rebuilding of Jerusalem the decree of Cyrus in 538 to 537 B.C.E

97:06

Cyrus issued a decree in which he announced Ezra 1: 2 thus says Cyrus King

97:13

of Persia the Lord the god of Heaven has given me all the kingdoms of the earth

97:19

and he has charged me to build him a house at Jerusalem this decree allowed

97:24

the Jews to return to Judea and rebuild the Temple by implication it also

97:29

allowed them to rebuild Jerusalem but we don't see any evidence in Scripture that

97:34

this decree restored Jerusalem back to the Jews thus it does not appear to allow the Jews to govern themselves

97:41

under the Torah they were still ruled directly by only Persian laws because of

97:46

this as expected the math does not agree with the prophecy 538 BCE plus 483 years

97:54

equates to 55 BCE which is incompatible with the 70E prophecy of Daniel 9 the

98:01

decree of Darius in response to Cyrus's edict the Jews slowly began to return but they did

98:08

not rebuild the Temple when zerubabel and Joshua began to rebuild the Temple 17 years after Cyrus's decree they

98:16

experienced resistance from the Samaritans who complained to the Persian authorities this also confirms that the

98:22

city was still under persan jurisdiction and has not yet been restored to the Jews in response Darius affirmed Cyrus's

98:30

decree by means of an additional edict around 520 BCE darius's decree mentions

98:37

only the restoration of the temple and simply confirmed and expedited Cyrus's order once again we do not see any

98:44

evidence in Scripture that this decree restored Jerusalem back to the Jews thus

98:49

it does not appear to allow the Jews to govern themselves under the Torah

therefore it still did not restore

98:56

Jerusalem because of this as expected the math does not agree with the prophecy 520 BCE plus 483 years equates

99:05

to 37 BCE which is incompatible with the 70 week prophecy of Daniel chapter 9 the

99:12

first decree of Artaxerxes the first decree of Artaxerxes can be found in Ezra 7: 12- 26 this was in the seventh

99:21

year of his Reign specifically in the fall of 458 BCE to fall of

99:28

457 BCE Artaxerxes first decree for the first time restored the city to the Jews

99:35

for the first time in scripture we witness the establishment of the Torah as part of Persian law and granted

99:42

authority to the Jews to govern themselves based on the law of God thus finally restoring Jerusalem back to

99:49

God's people just as the 70 weeks of Daniel chapter 9 demands while the Jews

99:54

were still under Persian law as that is what the Persians did this is the first time that the Jews are permitted to rule

100:01

themselves under the Torah and consequences are also assigned to not following the law of God Ezra 7 verse 26

100:11

whoever will not observe the law of your God and the law of the king let judgment

100:17

be executed speedily on him whether it be death or banishment or confiscation

100:22

of goods or imprisonment Ezra received this decree and noting its special significance then

100:29

later departed for Jerusalem on the first day of the first month which would equate to early spring of 457 BCE on the

100:37

Gregorian calendar he arrived in Jerusalem exactly 2 months later given

100:42

the amount of time Ezra would have needed to prepare for this long journey and all that was involved with such

100:48

travel it is expected that the decree was issued early in the 7th year of arzer

100:54

in the fall or winter of 458 BCE because

100:59

of this as expected the math does agree with the prophecy fall 458 bcee plus 483

101:08

years equates to fall 26 CE which agrees with the 70E prophecy of Daniel chapter

101:14

9 and all historical Witnesses we have reviewed so far it directly lands on

101:20

exactly when the Messiah was anointed and when he began his ministry just as Daniel 9:25 predicted some suggest that

101:28

the first decree of Artaxerxes in 458 BC was not the right decree because it did

101:34

not specifically authorize the rebuilding of Jerusalem it is claimed that Artaxerxes' second decree was the first to

101:42

authorize the rebuilding of Jerusalem however we know that cannot be true the

101:48

previous decrees by Cyrus Darius and Artaxerxes by allowing the Jews to return to

101:53

Judah to rebuild the Temple and to govern themselves implicitly allowed the Jews to rebuild their cities however

102:01

Nehemiah is most certainly the point person responsible for the rebuilding of Jerusalem after the first decree of

102:07

Artaxerxes Artaxerxes' first decree fits the description in Daniel 9:25

102:13

better than his second because it one chronologically agrees with ancient

102:18

testimony as to the year the Messiah appeared and was anointed two restor

102:23

Jerusalem as judicial Capital to the Jews by making the law of God part of the government and three implicitly

102:30

authorize the Jews to rebuild the city and archaeological evidence confirms rebuilding

102:37

occurred the second decree of Artaxerxes in 444 BCE Nehemiah cup Bearer

102:44

to Artaxerxes I received a report that the wall of Jerusalem is broken down and

102:49

its gates are destroyed by fire he then requested and obtained permission from Artaxerxes to go to Jerusalem and

102:57

rebuild The City the second decree of Artaxerxes is disqualified in several

103:02

ways Artaxerxes second decree did not restore the city because one his first

103:07

decree already did that two the decree said nothing about the right of Jews to

103:12

rule themselves and three it only dealt with the physical construction of the walls of the city thus there's no sound

103:20

reason to consider the second decree to be the start of the 70 weeks of Daniel chapter 9 because of this as expected

103:27

the math does not agree with the prophecy 444 BCE plus 483 years equates

103:34

to 40 CE and overshoots the ministry and death of Messiah by at least 5 years by

103:40

almost any standard considering this as we mentioned earlier some have chosen to

103:45

interpret the 483 years as what has been called prophetic years this creative

103:50

method takes each of the 483 years and multiplies it by 360 days to arrive to

103:59

173,880 days arriving to approximately 33 CE it is understood that this is too

104:07

late to be the year the Messiah was anointed and also the year that the Messiah appeared so in an attempt to

104:13

ignore that prophetic requirement of the timing of the messiah's anointing it's usually said that this lands on the

104:20

messiah's triumphant entry just before he died the value of this is that it allows for

104:26

a reasonable year for the messiah's death however beyond the fact that this decree is not consistent with Daniel

104:33

9:2 this counting method is loaded with a number of insurmountable problems one

104:39

Messiah would have been 32 or 33 years of age at the start of his ministry

that is not necessarily incompatible with

104:46

Luke 3 verse 23 but it is certainly a less appealing fit as he would have been

104:52

well beyond about 30 years of age two this is 3 years off from the date

104:57

Josephus gives us for the first year of the messiah's Passover in 27 CE which

105:03

places the start of the messiah's ministry in 26 CE there is no way to reconcile this and makes Josephus's

105:10

testimony to be false three this is 3 years off from the date that Luke 3:1

105:17

provides us for the start of the messiah's ministry in 26 CE there is no

105:22

way to reconcile this and makes Luke's chronology out to be false four this is

105:28

3 years off from the date that Tolan provides us for the start of the messiah's ministry in 26 CE there is no

105:35

way to reconcile this and makes Tertullian's chronology out to be false five this is 3 years off from the date

105:42

that Eusebius provides us for the death of the Messiah in 30 CE there is no way

105:47

to reconcile this and makes you Eusebius out to be false six this makes all of

105:53

the Jewish testimony surrounding the 40 Years of strange Temple activity that ended in 70 CE and thus points to the

106:01

messiah's death in 30 CE to be false there is no way to reconcile this seven

106:08

the prophecy of Daniel chapter 9 states that an anointed one will appear at the conclusion of 69 weeks or

106:15

483 years by the time we arrived to 33 CE the Messiah was anointed and appeared

106:22

years earlier regardless of chronological perspective what that means is this interpreting the 483 years

106:30

as prophetic years brings us close to the messiah's triumphal entry into Jerusalem but that was only a few days

106:37

before his death in other words that was the end of his ministry in contrast the

106:43

implication of Daniel 9:25 is that the messiah's ministry will begin at the end of the first 483 years

106:52

when he became an anointed one by the messiah's own words messiah's Ministry began about 3 years earlier when he was

107:00

anointed we already revealed how the Messiah declared in Luke 4 that he arrived at his anointing following his

107:07

baptism the disciples also agree the Messiah did not arrive at the triumphal

107:12

entry but instead arrived at the time of his baptism acts chap 1:

107:19

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

107:27

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

107:34

witness to his resurrection eight lastly and as already covered earlier in the presentation the

107:41

70 years of Exile in Babylon mentioned in Daniel chapter 9 were clearly understood by Daniel to be literal

107:48

Biblical years which is thematically connected to the 70 weeks of years also mentioned in in Daniel chapter 9 it

107:55

would make no sense for the 70 years to be literal Biblical years while the related 70 weeks are suddenly so-called

108:02

360-day prophetic years one would expect consistency in the counting method for

108:07

both prophecies especially since that would have been Daniel's expectation as well now that we've established the

108:14

starting point of the 70 weeks of Daniel as 458 BCE and validated with all

108:20

available ancient witnesses that the Messiah did indeed arrive on time in 26

108:25

CE we can reveal the prophetic importance of the first 7 weeks or 49

108:31

years of the 70 we prophecy Daniel 9: 25

108:37

know therefore and understand that from the going forth of the command to restore and build Jerusalem until

108:44

Messiah the prince there shall be 7 weeks and 62 weeks the street shall be

108:50

built again and the wall even in in Troublesome times why are the 49 weeks

108:56

and the 62 weeks separated in the prophecy The Mention Of to restore and

109:02

build Jerusalem appears to relate to the initial 7 weeks or 49 years it's also

109:07

indicated that the rebuilding process is inclusive of rebuilding the street and wall it was brought to nehemiah's

109:14

attention that the wall needed to be repaired Nehemiah

109:20

1:3 and they said to me the remnant there there in the province who had survived the Exile is in great trouble

109:26

and shame the wall of Jerusalem is broken down and its gates are destroyed

109:32

by fire before he asked the king's permission to rebuild Jerusalem's walls
Nehemiah prayed and God granted his

109:39

request as he was leaving Babylon he met some Arab men who mocked him
for what he

109:45

was about to do nehemiah's response proved that at this moment Nehemiah
was

109:50

taking responsibility for the continuation of the rebuilding of Jerusalem
Nehemiah 2: 20 then I replied

110:00

to them the god of heaven will make us prosper and we his servants will
arise

110:05

and build but you have no portion or right or claim in Jerusalem Nehemiah
and

110:12

his workers faced many similar challenges consistent with the prophecy that
said that the street and wall would

110:18

be rebuilt even in Troublesome times and indeed it was despite the
challenges the

110:25

wall was rebuilt in astonishing time Nehemiah 6: 15 so the wall was finished

110:33

on the 25th day of the month of ilol in 52 days the wall was finished around
444

110:41

BCE the fact that Daniel 9:25 focuses on a wall being rebuilt as a critical part

110:47

of rebuilding Jerusalem and also the fact that Nehemiah took ownership of this process during during documented

110:54

Troublesome times appears to indicate that it would become nehemiah's role to finish out this 49-year rebuilding

111:01

period after the first decree of arz Xerxes obviously the rebuilding of Jerusalem is more than just walls and OT

111:09

but who is to say when it's finished how do we know when the 49-year rebuilding

111:15

process is complete if it was nehemiah's responsibility to complete the rebuilding then it is certainly finished

111:22

when Nehemiah dies wouldn't it be amazing if we discover that Nehemiah dies exactly 49 years after the decree

111:31

nothing is known as to when or where Nehemiah died it is certain however that he was no longer governor in 47 BCE for

111:40

at that time according to the Aramaic letter written from elephanttine to the priests of Jerusalem bohai was occupying

111:47

the position of Governor over Judea instead of Nehemiah one of the last acts

111:52

of nehemiah's government was the chasing away of one of the sons of joeda the son

111:58

of Eliashib because he had become the son-in-law to Sbalot the governor of

112:03

Samaria as this Joeda was the father of Johanan Nehemiah chapter

112:09

12:22 who according to the Aramaic Papyrus was high priest in 407 BCE and

112:17

according to Josephus was high priest while Bohai was General of Ares's army

112:23

it is certain that Nehemiah was at this time no longer in power reasonably

112:28

suggesting that Nehemiah had died by this time since the decree to rebuild and restore Jerusalem went forth in 458

112:37

bce 49 years later would be 409 bce

112:42

the completion of Nehemiah's rebuilding work in Jerusalem is likely the significant development that occurred in

112:49

409 BCE the forementioned Elephant Papyrus mentions the man who replaced Nehemiah

112:56

as governor of Judah in 407 BCE indicating that approximately 409 BCE

113:04

may have reasonably been the conclusion of Nehemiah's rebuilding work in Jerusalem thus precisely fulfilling the

113:10

initial 7 weeks or 49-year requirement of Daniel's 70 weeks we can now proceed

113:16

to verse 26 in which we are told that this coming Messiah would be cut off

113:22

Daniel 9: 26 New King James Version and after

113:27

the 62 weeks Messiah shall be cut off but not for himself hebraic being cut

113:34

off was a very serious matter it meant being without protection without interaction without provision and

113:41

without God it often meant death and it most certainly did in this case Matthew

113:48

20: 28 even as the son of man came not to be served but to serve and to give

113:55

his life as a ransom for many but when was the Messiah to be cut off when in

114:02

the 70th week was the Messiah supposed to die consistent with the prophecy of

114:07

Daniel 9 verse 25 the Messiah appeared and was anointed at the conclusion of

114:13

the 69th week or 483 years which occurred in 26 CE Daniel 9: 26 states

114:23

that the Messiah will be cut off after the 62 weeks and this is exactly what

114:28

occurred we are told that the Messiah is cut off after the 62nd week the 62nd

114:34

week occurs after the initial 7 weeks thus the Messiah is cut off after the

114:40

69th week as $7 + 62 = 69$ after the 69th

114:45

week is the 70th week as obviously the 70th week comes after the 69th week

114:51

therefore the Messiah is cut off or dies during the 70th week why is this

114:57

important what does the messiah's death have to do with the 70 weeks prophecy

115:02

what we will discover and it really shouldn't be much of a surprise is that the messiah's death and Resurrection is

115:09

quite literally the centerpiece of the 70th week at the moment of the appearing

115:14

and anointing of the Messiah in 2ce 69 weeks have expired beginning in

115:20

26 CE that leaves us with a exactly 1 week or 7 years remaining to complete

115:26

all 70 weeks or 490 years that is the common understanding of Daniel chapter 9

115:33

that we still have one week or 7 years to go but do we really why does the 70

115:40

weeks prophecy of Daniel chapter 9 mention the death of the Messiah if the death of the Messiah has nothing to do

115:47

with the 70 weeks count would that make any sense somehow the Messiah death must

115:53

relate to the 70 weeks but how perhaps more importantly what does that mean for

116:00

the 70th week what we will soon find is it is the death and resurrection of the

116:05

Messiah that enables the six objectives to be completed and we will also discover that the messiah's death

116:11

occurred precisely in the middle of the 70th week that answer may now already be

116:17

obvious but let's walk through the rest of the prophecy recall the six Messianic objectives that are to be completed

116:23

during the prophesied 70 weeks Daniel 9:

116:29

24 70 weeks are determined for your people and for your Holy City to finish

116:34

the transgression to make an end of sins to make reconciliation for iniquity

to

116:40

bring in Everlasting righteousness to seal up vision and prophecy and to

116:45

anoint the most holy from the time that the Messiah appeared in 26 CE to the

116:50

time that he died and Resurrected did in 30 CE did the Messiah accomplish any of

116:56

these objectives let's find out did the Messiah finish the transgression by

117:02

being cut off Hebrews 9:15 therefore he is the mediator of a

117:09

New Covenant so that those who are called may receive the promised Eternal inheritance since a death has occurred

117:16

that redeems them from the transgressions committed under the first Covenant Isaiah 53:5 but he was

117:25

pierced for our transgressions we are told that his death on the cross is what finished the transgression John 19:19

117:35

it is finished and he bowed his head and gave up his spirit so yes the Messiah

117:42

did indeed finish the transgression the Messiah finished the transgression by being cut off which connects this

117:49

objective directly back to the timeline of Daniel chapter 9 did the Messiah make an end of sin by

117:55

being cut off Hebrews 9: 26 but as it is

118:01

he has appeared once for all at the end of the ages to put away sin by the

118:06

sacrifice of himself so yes the Messiah did indeed put a away or make an end of

118:12

sin the Messiah made an end of sin by being cut off which connects this

118:17

objective directly back to the timeline of Daniel chapter 9 John the Baptist announced him as the Lamb of God who

118:25

takes away the sin of the world Messiah died for our sins and he appeared in

118:30

order to take away sins this end of sins was accomplished at the cross all of

118:36

this does not mean of course that right at this point men quit sinning the point

118:42

is that for those in the faith our sin has been removed and forgotten thus

118:47

making an end of sin did the Messiah make reconciliation for iniquity by

118:52

being cut off Romans 5:1 more than that we also rejoice in

118:59

God through our Lord Jesus Christ through whom we have now received reconciliation so yes the Messiah did

119:06

indeed make reconciliation for us the idea of reconciliation for iniquity is

119:11

related to the day of atonement it's the day that the high priest entered the holy of holies to atone for the iniquity

119:18

of the people this in fact is the subject matter of Hebrews chapter

119:23

9-10 Hebrews 9:6 these preparations having thus been

119:28

made the priests go regularly into the first section performing their ritual duties but into the second only the high

119:36

priest goes and he but once a year and not without taking blood which he offers

119:42

for himself and for the unintentional sins of the people this of course refers

119:47

to the day of atonement or yam Kapur Hebrews 9:

119:53

11-4 but when Christ appeared as a high priest of the good things that have come

119:58

then through the greater and more perfect tent not made with hands that is not of this creation he entered once for

120:06

all into the holy places not by means of the blood of goats and calves but by

120:11

means of his own blood thus securing an eternal Redemption for if the blood of

120:17

goats and Bulls and the sprinkling of defiled persons with the ashes of a hepher sanctify for the purification of

120:24

the flesh how much more will the blood of Christ who through the eternal spirit offered himself without blemish to God

120:32

purify our conscience from dead Works to serve the Living God 3 and A2 years

120:37

after the 69th week or in the middle of the week the Messiah put an end to the offering of sin as it relates back to

120:44

the day of atonement sacrifice and offering Hebrews 10:

120:50

8-10 when he said above you have neither desired nor taken pleasure in sacrifices

120:56

and offerings and burnt offerings and sin offerings these are offered according to the law then he added

121:03

behold I have come to do your will he does away with the first in order to

121:08

establish the second and by that will we have been Sanctified through the offering of the body of Jesus Christ

121:16

once and for all but for those who have repented because of messiah's sacrifice

121:21

our sins are Recon reconciled our sins are no longer remembered Hebrews 10:

121:29

17-8 then he adds I will remember their sins and their Lawless Deeds no more

121:35

where there is forgiveness of these there is no longer any offering for sin

121:40

this will all be important when we cover Daniel 9: 27 Daniel chter 9:

121:48

27b and for half of the week he shall put an end to sacrifice and offering in

121:55

this translation it sounds like the sacrifice and offerings only cease for 3 and A2 years and then they resume

122:02

however that is likely an output of translator bias conflating this verse with the fact that the future final

122:08

Antichrist will set up the abomination of desolation however when we look at the Hebrew from a more literal

122:15

translation in an effort to remove translator bias we find that the sacrifice and offerings cease in in the

122:22

middle of the 7 years meaning 3 and 1/2 years into the 70th week Daniel 9:

122:30

27b and in the midst of the period of seven he causes sacrifice and present to

122:37

cease and that is exactly what the Messiah did 3 and 1/2 years into the 70th week or in the midst of a period of

122:44

seven in 30 CE there was no longer any offering for sin Hebrews 10: 7

122:53

17-8 then he adds I will remember their sins and their Lawless Deeds no more

122:58

where there is forgiveness of these there is no longer any offering for sin

123:03

the argument is straightforward God takes no pleasure in sacrifices for sin despite that the sacrifices for sin are

123:10

demanding through his law instead his Delight is in perfect obedience and in

123:15

this case The Obedience of Messiah unto death therefore God does away with the

123:21

first the sacrifices and offerings related to sin to establish the second

123:26

perfect obedience to the father through the Messiah messiah's sacrifice is so

123:32

effective in the complete forgiveness that it provides that it actually causes us to cease sinning it puts away sin

123:39

meaning that our sins are not only forgiven but also and ultimately that our sinning is promised to cease this

123:47

has been the promise of restoration since the beginning but it was made possible by the messiah's work on on the

123:52

cross in 30 CE because of the messiah's Resurrection we can now also be

123:58

resurrected at the coming Resurrection we will be given new bodies with a spiritual nature instead of a sinful

124:04

nature this is the promise of the New Covenant this is how it will be possible for the law the Torah to be written on

124:11

our hearts and Minds it's just another way of saying we will have a spiritual nature instead of a sinful nature at the

124:18

resurrection just before we are brought into the land we will will be given a heart that wants to keep the law of God

124:25

this is all part of biblical prophecy about the New Covenant Ezekiel CH

124:31

36: 24-28 I will take you from the Nations and gather you from all the countries

124:38

and bring you into your own land I will sprinkle clean water on you and you shall be clean from all your

124:44

uncleannesses and from all your Idols I will cleanse you and I will give you a new heart and a new spirit I will put

124:51

with in you and I will remove the Heart of Stone from your flesh and give you a heart of Flesh and I will put my spirit

124:59

within you and cause you to walk in my statutes and be careful to obey my rules

125:05

you shall dwell in the land that I gave to your fathers and you shall be my people and I will be your

125:12

God so this final and complete forgiveness that Hebrews 10:8 is talking

125:18

about comes at the moment when our bodies are made new at the resurrection

125:23

from then on we will no longer be conscious of sin because we will not sin

125:30

and again this process began at the messiah's sacrifice in 30 CE and

125:35

connects directly back to Daniel 9:27 we will cover the connection to

125:40

Daniel 9:27 more soon but for now after reviewing the scriptural evidence the

125:47

point is established that the Messiah in his first coming has certainly completed three three of the six objectives for

125:53

the 70 weeks one to finish the transgression two to make an end of sins

125:59

three to make reconciliation for iniquity this still leaves three objectives for the Messiah that are

126:06

reserved for the second coming and will be covered in part four of this series

126:11

four to bring in Everlasting righteousness five to seal up vision and

126:17

prophecy six and to anoint the most holy as already mentioned it's an all too

126:23

common belief that there are still 7 years remaining for the 70th week of Daniel but now we know that cannot be

126:30

true there can only be 3 and 1/2 years left of the 70th week to fulfill but why

126:37

why must that be true based on the Messianic fulfillment of Daniel 9: 24-

126:43

26 we now know the following we know that there are 70 weeks established to

126:49

complete six Messianic objectives we know that the Messiah was scheduled to arrive at the completion of the 69th

126:55

week or 483rd year we know that the Messiah has completed none of the six

127:01

Messianic objectives by the time of his appearance this leaves the Messiah just 7 years after the 69th week beginning in

127:09

26 CE to complete all six of the Messianic objectives we know that in

127:14

Daniel 9 verse 26 that the Messiah will be cut off after the 69th week and

127:20

therefore we are to understand that the Messiah being cut off is somehow related to the Messianic objectives of the 70

127:27

weeks we know that the Messiah arrived in Fall 26 CE and was cut off in Spring

127:34

30 CE which equates to a 3 and 1/2 year timeline of the first coming we know

127:39

that the death of the Messiah 3 and A2 years into the 70th week fulfilled three

127:45

of the six objectives one to finish the transgression two to make an end of sins

127:52

three to make reconciliation for iniquity thus the answer is simple we

127:58

can clearly see that the Messiah used exactly 3 and A2 years or half of the

128:03

70th week from 26 CE to 30 CE to accomplish exactly half of the Messianic

128:10

objectives that are determined for the 70th week 7 years minus 3 and 1/2 years

128:15

equates to 3 and 1/2 years remaining there are only 3 and 1/2 years remaining

128:20

of the 70 weeks of Daniel by Spring of 30 CE when the Messiah was cut off and

128:27

resurrected the 70th week then pauses here precisely at his death and Resurrection note where this pause in

128:34

the 70th week is occurring on the Messianic timeline this pause is exactly where we would expect it to be based on

128:41

all other Messianic timeline prophecies we have already reviewed in this series in this light Daniel chapter 9 does not

128:48

stand alone nor does it create a new and odd Gap in the message Messianic timeline but it's in complete agreement

128:55

as another witness in a long list of witnesses of the Messianic timeline Gap that we should already expect the

129:01

Messianic timeline Gap starts when the Messiah was cut off and resurrected in 30 CE for those that have a difficult

129:09

time accepting a gap in the 70th week because some do consider the fact that we exhaustively covered 52 prophecies

129:17

that reveal a blatant 2,000-year gap between the death and resurrection of the Messiah and his return in Messiah

129:24

2030 the prophetic Messianic timeline part 1 and part two Daniel 70th week

129:30

details the Messianic timeline and thus not only should we find a gap agreeable but it is mandated by all other

129:37

Messianic timeline prophecies in the Bible Daniel chapter 9 should not be any different and it's not Daniel chapter 9

129:45

is then the answer to how the Messiah knew in Luke 4 that there would be a 3 and 1/2 year period for his first coming

129:52

and a 3 and 1/2 year period leading to his second coming as we continue through Daniel the reality of this remaining 3

129:59

and 1 half years for the time of the end will be even more Apparent at the conclusion of this presentation we'll

130:05

show how Daniel chapter 9 using Leviticus 26 in the same way used for

130:10

the years of punishment prophecy in part two amazingly connects the 70 years of Exile to the 70 weeks of Daniel chapter

130:18

9 and then the 70 weeks of Daniel extend directly to 2030 as one seamless

130:25

prophetic chronological thread now we'll continue with Daniel 9:

130:32

26 Daniel 9: 26 and after the 62 weeks an anointed

130:39

one shall be cut off and shall have nothing and the people of the prince who

is to come shall destroy the city and

130:46

the sanctuary its end shall come with the flood and to the end there shall be

130:51

War desolations are decreed who are the people of the prince

130:57

who is to come to answer that we need to be able to answer who is the prince

131:02

Daniel 9: 25 New King James Version know therefore and understand that from the

131:09

going forth of the command to restore and build Jerusalem until Messiah the

131:14

prince there shall be 7 weeks and 62 weeks the prophecy gives us the answer

131:20

the prince to come is Messiah the prince that is declared to appear at the completion of the 69th week who then are

131:28

the people of the Messiah that destroy the city and the sanctuary Daniel 9: 24

131:36

70 weeks are determined for your people and for your Holy City to finish the transgression to make an end of sins to

131:43

make reconciliation for iniquity to bring in Everlasting righteousness to seal up vision and prophecy and to

131:51

anoint the most holy this 70E timeline for the Messiah is given to a particular

131:57

people who are the Jews which also includes Daniel a Jew thus in context

132:04

the people of the Messiah are the Jews the prophecy once again gives us the

132:09

answer what does this then mean and the people of the prince who is to come

132:14

shall destroy the city and the sanctuary Jerusalem and the temple were destroyed

132:20

in 70 CE 40 years after the death and resurrection of the Messiah did the Jews

132:26

destroy the city and Sanctuary yes they did according to the messiah's own words

132:32

Matthew 23: 37-39 oh Jerusalem Jerusalem the city

132:39

that kills the prophets and Stones those who are sent to it how often would I have gathered your children together as

132:46

a hen gathers her brood under her wings and you were not willing see you're

132:51

house is Left To You desolate for I tell you you will not see me again until you

132:58

say blessed is he who comes in the name of the Lord the destruction of the

133:03

temple was a punishment not a blessing those who were being punished through the destruction of the temple was the

133:10

house of Judah the Jews this is the only reasonable conclusion the temple was

133:16

destroyed because of the Jews rejection of Messiah thus it is the Jews who are responsible for the destruction

133:22

of the temple the Romans were not responsible for the destruction of the temple they were simply the tool that

133:29

God used the Jews brought the punishment upon themselves and thus they were

133:34

punished accordingly through the Romans in fact in a rather interesting dose of

133:39

irony the leadership of the Jews attempted to state that the Messiah was not their King contradictory to Daniel

133:47

9:26 yet the Jews were not permitted to make that claim John 19:

133:55

19-22 pilate also wrote an inscription and put it on the cross it read Jesus of

134:02

Nazareth the king of the Jews many of the Jews read this inscription for the

134:07

place where Jesus was crucified was near the city and it was written in

Aramaic

134:12

in Latin and in Greek so the chief Priests of the Jews said to pilate do

134:18

not write the king of the Jews but rather this man said I am King of the

134:24

Jews pilate answered what I have written I have written that was not an accident

134:31

but is a fulfillment of Prophecy the Jews were the people of the prince the

134:37

Jews rejected and thus killed the Messiah as the prophet like unto Moses

134:42

to whom they were commanded to listen to in the Torah thus breaking Deuteronomy

134:49

18:15 as we learned in the year years of punishment prophecy in part two of Messiah 2030 the prophetic Messianic

134:56

timeline this rejection of the Messiah began the punishment period prophesied in Ezekiel 4 because the house of Judah

135:04

failed to repent in those 40 years the destruction of the temple in 7 dce

135:09

solidified their punishment and their punishment period and the punishment period of the House of Israel are both

135:15

Now set to expire in 2030 thus as declared by the Messiah in

135:21

Matthew 23 Jerusalem was made desolate by the house of Judah as was also

135:27

decreed in advance long ago in Daniel chapter 9 Daniel 9:

135:34

26b its end shall come with a flood and to the end there shall be War

135:40

desolations are decreed this is how the Messiah knew as revealed in Matthew 24:

135:47

1-2 that the temple was going to be destroyed after his death notice how the

135:52

70 weeks prophecy is all about the Messiah it is a Messianic prophecy after

135:57

all with that being said let's continue with Daniel 9:

136:03

27 Daniel 9: 27 and he shall make a

136:08

strong Covenant with many for one week and for half of the week he shall put an end to sacrifice and offering and on the

136:15

wing of Abominations shall come one who makes desolate until the decreed end is

136:21

is poured out on the desolator who is the he that makes a covenant for many

136:27

for one week just as we have observed several times already the prophecy

gives

136:32

us the answer as many rightfully say context is everything Daniel 9:27 refers

136:40

back to Daniel 9:26 in the context of the prior verse

136:45

we only find the reference of the Messiah and the people of the Messiah Daniel chapter 9: 26 and after the 62

136:55

weeks an anointed one shall be cut off and shall have nothing and the people of the prince who is to come shall destroy

137:02

the city and the sanctuary its end shall come with the flood and to the end there

137:07

shall be War desolations are decreed the Messiah who is established as the prince

137:13

to come in verse 25 is singular and the people of the prince are plural thus the

137:20

he being referred to must be the Messiah did the Messiah make a covenant for many for one week no he

137:28

did not but that is not what is said in the Hebrew no one makes a covenant for

137:34

one week according to the Hebrew of Daniel 9:27 the Hebrew word often translated as

137:41

make in Daniel 9:27 is gabar it literally means to Prevail it means to

137:48

strengthen or confirm something that already exists some translations get this nearly right

137:53

such as the nasb NIV KJV and translate gabbar as confirm translations that

138:01

emphasize a literal reading of the Hebrew as much as possible to avoid translator bias translate this verse

138:08

perfectly for example consider the literal Standard Version Daniel 9:

138:15

27A and he has strengthened a covenant with many for one period of seven

138:22

a covenant is strengthened for a complete period of 7 years to make a

138:28

covenant literally means to cut a covenant if a covenant was made in Daniel 9: 27 we would perhaps see the

138:36

Hebrew phrase karath bth meaning to cut a covenant however the Hebrew phrase

138:42

karath bth is not found in Daniel chter 9: 27 or we would see the Hebrew words

138:48

Kum meaning to establish a covenant we would see the Hebrew word Natan meaning

138:54

to give a covenant a covenant is not made established or given in Daniel 9:

139:00

27 according to the actual Hebrew a covenant is

139:05

strengthened the specific language of cutting a covenant originates from ancient near east customs and is

139:11

related to The Cutting of an animal in half and walking through it the idea being communicated with such language

139:18

and action is that should either party violate the Covenant then what happened to the animal is what is to happen to

139:24

the Violator of the Covenant The Violator is to be cut off that is why

139:30

serious transgressors of God's covenant are instructed to be cut off this is

139:35

also why the Messiah was to be cut off when he took our transgressions that were against the Covenant upon himself

139:41

this will be more important later but we even see this exemplified in the abrahamic Covenant in Genesis 15 and if you read

139:49

it you will see that only God walked through the animals that were cut in half making it an unconditional Covenant

139:56

on our part but what we certainly do not see in Daniel 9: 27 is a covenant being

140:02

cut made established or given again gabar in Hebrew means to Prevail and in

140:08

this context it means to strengthen or confirm a covenant that already exists

140:14

and this strengthening or confirming occurs for exactly one week or 7 years

140:19

it is God who strengthens the Covenant through Messiah Yeshua as already

140:24

mentioned in this presentation that is why it is the Angel Gabriel who is the one who delivers this prophecy to Daniel

140:31

the name Gabriel literally means god strengthens and is contextually relevant

140:37

this is important to understand because some eschatological doctrines suggest that the he of Daniel

140:44

9:27 is the future Antichrist in such an understanding this Antichrist supposedly

140:50

makes a a covenant which already exposes a critical misunderstanding of the Hebrew word gabar perhaps more

140:57

importantly it's taught that this future Antichrist breaks the Covenant in the middle of the seven years instead of

141:04

what the prophecy requires which is a confirming or strengthening of the Covenant for a 7-year period the

141:10

breaking of a 7-year Covenant happens to be the exact opposite of strengthening or confirming a covenant for a 7-year

141:18

period even if we were to ignore all the cont text we have already established the Hebrew word gabar alone disqualifies

141:25

the future Antichrist from being the he of Daniel chapter 9: 27 the central theme of the Prophecies

141:33

of Daniel is God's covenant with his people not a covenant with an antichrist

141:38

the Lord is the great and awesome God who keeps his Covenant the Lord confirmed the words of the Covenant in

141:44

bringing the curses on Judah and Jerusalem the high priest was the prince

141:50

of the Covenant the willful king would turn his heart against the Holy Covenant

141:55

he would be enraged and take action against the Holy Covenant he would seduce with flattery those who violate

142:01

the Covenant but those that were wise would stand firm the Messiah would confirm or strengthen the Covenant for

142:08

seven years the whole central theme of the end times Prophecies of Daniel is

142:13

God's covenant for now we simply need to understand that gabar means to

Prevail

142:18

it means to strengthen or confirm a covenant that already exists as you cannot strengthen or confirm something

142:25

that does not yet exist in this case the existing Covenant needs to be strengthened for exactly 7 years is

142:33

there a covenant that the Messiah strengthened or confirmed with many Matthew 26: 28 for this is my blood of

142:43

the New Covenant which is shed for many for the remission of sins as part of the 3 and A2 years of

142:50

the Messiah first coming it is through the New Covenant with many that the already existing abrahamic Covenant was

142:57

strengthened Galatians 3: 29 and if you

143:02

are christ's then you are Abraham's offspring heirs according to

143:07

promise what we will find is that because of what the Messiah did as a part of the New Covenant the abrahamic

143:14

Covenant was strengthened for 3 and 1/2 years in the messiah's first coming and will be strengthened for the final 3 and

143:20

1/2 years leading up to his second coming what does this mean exactly how was the abrahamic Covenant strengthened

143:28

the abrahamic Covenant comprises of two parts one the Nations as the many would

143:35

begin entering into Covenant with God and thus many nations would be blessed

143:41

that began in the messiah's first coming and it took the Messiah the first 3 and 1/2 years of Daniel's 70th week to

143:47

accomplish it and two God God's people will enter the land that will be

143:53

fulfilled at the second coming immediately following the final 3 and 1/2 years of Daniel's 70th week remember

144:01

Daniel's prayer earlier in chapter 9 is Seeking a conclusion for 70 years of Exile in Babylon Daniel wanted his

144:08

people to go into the land which is the promise of the abrahamic Covenant and exactly why Daniel mentions the Covenant

144:15

in verse 4 this is the context Daniel wanted God to answer the Covenant and

144:22

bring them back to the land Daniel 9:4 I prayed to the Lord my God and made

144:29

confession saying oh Lord the great and awesome God who keeps Covenant and

144:35

steadfast love with those who love him and keep his Commandments thus

the Covenant of many as the abrahamic

144:42

Covenant of which fulfillment is made possible through the New Covenant is strengthened for 3 and 1/2 years in the

144:48

first coming plus another three and a years leading up to the second coming 3 and 1/2 years plus 3 and 1/2 years

144:56

equates to 7 years at the seventh year Daniel's prayer regarding the Covenant is answered and we go into the land

145:04

Daniel 9: 27A lsv literal Standard Version and he has strengthened a

145:11

covenant with many for one period of seven and in the midst of the period of seven he causes sacrifice and present to

145:19

cease we already showed how the author of Hebrews understood and taught how the Messiah fulfilled putting an end to

145:26

sacrifice and offering in the middle of the 70th week Hebrews 10: 8-10 when he

145:33

said above you have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin

145:40

offerings these are offered according to the law then he added behold I have come

145:46

to do your will he does a away with the first in order to establish the second

145:52

and by that will we have been Sanctified through the offering of the body of Jesus Christ once and for all which

146:00

leads into Hebrews 10: 17-8 then he adds I will remember their

146:07

sins and their Lawless Deeds no more where there is forgiveness of these there is no longer any offering for

146:15

sin Daniel 9 chronology unlocked and now we're ready to reveal

146:22

the full chronology of the 70 weeks of Daniel in part two of Messiah 2030 the

146:27

prophetic Messianic timeline we revealed two independent timelines in the years of punishment prophecy these two

146:34

timelines connected to Ezekiel 4 and have two different starting points one

146:40

is for the house of Israel and one is for the house of Judah both of the

146:45

termination points for both of the timelines both expire in 2030 or biblical year 6000 which is when the

146:52

Messiah is expected to return and the house of Israel and the house of Judah are finally reunited as one in the land

147:00

according to Ezekiel 37 in the years of punishment prophecy it might be

147:05

questioned why the 40 Years of punishment according to Ezekiel 4 does not begin till 30 CE for the house of

147:12

Judah that is a good question and the answer is astounding the answer connects

147:19

all the way back to the 70 of Exile the 490 years of Daniel and leads once again

147:25

to biblical year 6000 which is Gregorian year 2030 how does it work here's how

147:32

when Daniel saw that the 70 years of Exile were nearing expiration he was hopeful that the punishment period was

147:38

over and that they would return to the land as promised following the 70 years of Babylonian exile there appears to be

147:45

about an 80-year Gap till the first decree of arz Xerxes whether or not it's

147:50

of any significance this reminds us of the 80-year period from the time that Jerusalem was declared the capital of

147:57

Israel in 1950 and the return of the Messiah and US entering the land again

148:03

in 2030 as covered in part two of this series following the Babylonian exile

148:08

the house of Judah did indeed return to the land however there was a problem the

148:14

prophets stated that the house of Judah would not and did not return with her whole heart Jeremiah

148:21

3 yet for all this her treacherous sister Judah did not return to me with

148:26

her whole heart but in pretense declares the Lord so the house of Judah was

148:32

permitted to enter the land and if they were fully repentant there should have been constant peace and self-rule

148:38

according to the rules of punishment according to Leviticus 26 Leviticus 26:

148:46

5-6 and you shall eat your bread to the full and dwell in your land securely I

148:52

will give peace in the land and you shall lie down and none shall make you

148:57

afraid but that did not happen because the house of Judah the Jews did not

149:03

return with her whole heart thus while they were permitted to enter the land once again they did not Escape some of

149:10

the due punishments according to Leviticus 26 Leviticus 26 verse 17 I

149:18

will set my face against you and you shall be struck down before your enemies those who hate you shall rule over you

149:26

and you shall flee when none pursues you the Jews were still ruled over by

the

149:31

Persians they had horrendous issues with the Greeks then they were ruled over by

149:36

the Romans this all happened during the 70 weeks of Daniel despite them being allowed into the land the heart of the

149:43

Jews returned to God only in part in an interesting twist while God returned the

149:48

Jews to the land he help held back all the other blessings that should have also come with it and according to

149:55

Leviticus 26 that period was to be a multiple of seven Leviticus 26: 18 and

150:04

if in spite of this you will not listen to me then I will discipline you again Sevenfold for your

150:10

sins so instead of being disciplined in exile for 70 years the Jews are now

150:16

being disciplined in the land that is why Daniel's 70 weeks is 490 years it's

150:23

a seven-fold punishment in the land 70 years * 7 equals 490 years it's also why

150:31

the Jews had so many problems during this period the 70 weeks of Daniel are a punishment period while in the land this

150:38

period is also often called the 400 years of Silence because of the lack of prophetic activity and is likely related

150:45

to this particular punishment period the 70 weeks of Daniel detailed the first

150:50

coming of the Messiah to perhaps the surprise of many the 70 weeks of Daniel also detail exactly when the second

150:58

coming will be and we'll get to that shortly as the prophecy of Daniel chapter 9 demands the Messiah arrived at

151:05

the 483rd year leaving 7 years or one week left of Daniel's 70th week then the

151:12

messiah's ministry was for 3 and a half years after the 69th week leaving just three and a half years left of Daniel's

151:19

70th week it was at this time that the Jews rejected the Messiah and caused the

151:25

40-year punishment period of Ezekiel 4 to begin for the house of Judah Daniel

151:31

chapter 9 mentions the same scope of 40 Years of Ezekiel 4 as a sequence of

151:36

events with the scope being the year of the messiah's death till the destruction of Jerusalem and the temple Daniel

151:44

chapter 9: 26 and after the 62 weeks an anointed one shall be cut off and

shall

151:51

have nothing this of course occurred in 30 CE and the people of the prince who

151:56

is to come shall destroy the city and the sanctuary its end shall come with the flood and to the end there shall be

152:04

War desolations are decreed this occurred in 70 CE 70 minus 30 is 40

152:11

years thus Daniel 9:26 in Hidden form if you know what you're looking for refers

152:18

to the same 40-year period mentioned in Ezekiel 4 and begins a new punishment

152:24

period interrupting the punishment period of Daniel 9 from when the Messiah was cut off the Ezekiel chapter 4 years

152:32

of punishment period for the house of Judah continues to cycle from 70 CE

152:37

until its conclusion in 2030 CE thus the punishment period ends for the house of

152:42

Judah in 2030 see the years of punishment prophecy in Messiah 2030 the

152:48

prophetic Messianic timeline part two two for reference we still have 3 and 1/2 years of the punishment period left

152:55

for Daniel chapter 9 and that must then also expire in 2030 just like the

153:00

Ezekiel 4 punishment period just as the first 3 and 1/2 year period of the 70th

153:06

week told us when the messiah's first coming would be the final 3 and 1/2 year period of the 70th week will tell us

153:13

when the messiah's second coming will be the 70 weeks are paused when the Messiah

153:18

is cut off and the Ezekiel 4 punishment period begins just as Daniel 9:26 gave us the

153:27

chronological scope of 40 years from the messiah's death to the destruction of Jerusalem and the temple Daniel chapter

153:34

9 gives us one final chronological scope leading to the messiah's second coming

153:40

Daniel 9: 26b and the people of the prince who is to come shall destroy the city and the

153:47

sanctuary its end shall come with a flood and to the end there shall be War

153:53

desolations are decreed this occurred in 70 CE Daniel 9:

154:00

27b and on the wing of Abominations shall come one who makes desolate until

154:06

the decreed end is poured out on the desolator but when does this occur we

154:13

know that the one who causes the final abomination of desolation is the final future Antichrist Daniel

154:21

12:1 also states that this is a 3 and 1/2 year period which also conveniently

154:26

agrees with our understanding of Daniel chapter 9 we also find that the decreed end is poured out on the desolator what

154:34

is the decreed end of the Antichrist the Messiah comes and kills

154:40

the Antichrist at his second coming that is the decreed end of the Antichrist
2

154:47

Thessalonians 2:8 and then the Lawless one will be revealed whom the Lord Jesus will kill

154:54

with the breath of his mouth and bring to nothing by the appearance of his coming this is how Daniel chapter 9

155:01

brings into context the messiah's second coming which we know is related to the final 3 and 1/2 years of the 70th week

155:09

the Antichrist is killed at the end of this 3 and 1/2 year period but how are we to understand the chronology of this

155:16

Prophecy of the final three and a half years of the 70th week as mentioned earlier the 490 years of the 70 weeks is

155:24

a seven-fold punishment extension stemming from the 70 years of Babylonian

155:29

exile Leviticus 26: 18 and if in spite

155:34

of this you will not listen to me then I will discipline you again Sevenfold for

155:39

your sins this is said exactly four times in Leviticus 26 four times this seven-fold

155:47

punishment is mentioned also note the new numerical connection to the repeating four and seven pattern

155:53

revealed earlier in this series the reason that the seven-fold punishment period is mentioned four times in

155:59

Leviticus 26 May then relate back to the 70 weeks or 490 years 490 years *
4

156:09

equal 1,960 years the time stamp we're looking

156:14

for is the time from when Jerusalem and the temple is destroyed in Daniel 9:
ver

156:20

26b and the destruction of the Antichrist in Daniel 9:

156:26

27b Daniel 9 verse 26b and the people of the prince who is

156:31

to come shall destroy the city and the sanctuary its end shall come with a flood and to the end there shall be War

156:39

desolations are decreed this occurred in 70 CE Daniel 9: 27b and on the wing of

156:47

Abominations shall come one who makes desolate until the decreed end is poured

156:52

out on the desolator thus we simply take 70 CE of Daniel 9: 26b and add the

157:01

1,960 years and we arrive to Gregorian year 2030 for when the Antichrist will

157:07

be destroyed thus the timeline of Ezekiel 4 for the house of Judah is in

157:13

complete sync with the timeline of Daniel chapter 9 for the house of Judah it's a

157:18

perfect match How likely is this to be a coincidence and now we know when the

157:23

final 3 and a half years of the 70th week will end in 2030 and thus the final

157:29

3 and 1/2 years of Daniel's 70th week must begin 3 and 1/2 years earlier just

157:34

as Leviticus chap 26 revealed the conclusions of the years of punishment prophecy of Ezekiel 4 for both the house

157:41

of Israel and the house of Judah to end in 2030 we also Now find that Leviticus

157:47

26 also unlocks d iel 9 and reveals that the punishment period of the 70 weeks

157:54

also expires in 2030 all end times prophetic clocks point to biblical year

157:59

6000 or Gregorian year 2030 and now knowing that we have just 3 and a half

158:05

years left for the 70th week we're ready for the final sentence in Daniel chapter

158:11

9 Daniel chapter 9 verse 27b and on the wing of Abominations

158:18

shall come one who makes death it until the decreed end is poured out on the

158:23

desolator at this point in time this is all Daniel is told about the final 3 and A2 years of the 70th week instead of

158:31

Daniel being told that God's people will be brought into the land after the Babylonian exile and fulfill the

158:37

abrahamic Covenant he's told that all will be made desolate one final time by

158:42

a particular individual which must have been absolutely devastating especially after such a profound and heartfelt

158:49

prayer the 70 weeks prophecy leaves Daniel with some obvious unanswered questions he knows that the Messiah is

158:56

cut off after the 3 and 1/2 years in the middle of the 70th week but how is he to

159:01

know what occurs in the final 3 and 1/2 years and how will it finally fulfill his prayer about God keeping the

159:08

abrahamic Covenant that allows all of Israel to finally enter the land and who

159:13

is this person that causes another desolation and how is it related to this final three and a half years Daniel

159:20

still needs to know what is going to occur in the latter days Daniel chapters

159:26

10-2 becomes the answers to these questions Daniels

159:32

10-2 Daniel is told that he would receive some understanding of the latter days Daniel 10:

159:40

13-14 the prince of the kingdom of Persia with stood me 21 days but Michael

159:46

one of the chief princes came to help me for I was left there with the kings of Persia and came to make you understand

159:54

what is to happen to your people in the latter days for the vision is for days yet to come Daniel chap 11 goes on to

160:02

accurately predict the events leading up to and through the Maan period with astounding detail it's so historically

160:09

accurate that some Scholars simply cannot believe that this was written before that time it's also reasonable to

160:16

believe there are aspects of Daniel 11 that are cyclically relevant to the time

160:21

just before the messiah's second coming Daniel chapter 9 not only leaves us with

160:26

3 and 1/2 years remaining the last sentence of the 70 weeks prophecy states that it begins with another final

160:33

desolation of Jerusalem and that it ends when the desolator is destroyed Daniel

160:39

still needs an answer to this and clarification regarding the timeline thus it is of no coincidence that Daniel

160:46

12 as the last chapter in The Book of Daniel focuses on the remaining 3 and 1/2 years of the 70th week and even

160:53

confirms that it is just 3 and 1/2 years left that remain as inferred from Daniel

160:59

chapter 9 this time of 3 and A2 years is a time of Great Tribulation and then the

161:05

resurrections follow Daniel 12: 1-2 at that time shall arise Michael the

161:12

great prince who has charge of your people and there shall be a time of trouble such as never has been since

161:19

there was a nation till that time but at that time your people shall be delivered

161:24

everyone whose name shall be found written in the book and many of those who sleep in the dust of the Earth shall

161:31

awake some to everlasting life and some to shame and everlasting

161:37

contempt according to Daniel chapter 9 once the Desolation occurs there are 3

161:43

and A2 years remaining Daniel 12 agrees Daniel 12: 7 and I heard the man clothed

161:51

in linen who was above the Waters of the stream he raised his right hand and his left hand toward heaven and swore by him

161:59

who lives forever that it would be for a time one times two and half a time one

162:05

half and that when the shattering of the power of the Holy people comes to an end all these things would be

162:12

finished more specifically the 3 and 1/2 years from the time of the abomination of desolation until the resurrection

162:19

mentioned in Daniel 12:2 there are to be 1,290 days Daniel 12: 11 and from the

162:30

time that the regular burnt offering is taken away and the Abomination that makes desolate is set up there shall be

162:39

1,290 days in this we learn that once again the sacrifices will cease which

162:45

must mean that someday before spring 2027 they would have to resume the

162:51

Messiah also agrees that when the final abomination of desolation occurs it will

162:56

begin the 3 and 1/2 year Great Tribulation Matthew 24: 15 and 21

163:04

therefore when you see the abomination of desolation which was spoken of through Daniel the Prophet standing in

163:10

the Holy place let the reader understand for then there will be a Great Tribulation such as has not occurred

163:17

since the beginning of the world until till now nor ever will in Daniel chapter

163:23

7 we see that Daniel is given a vision of the Beast kingdoms of the world unto the coming of the Messiah the final

163:30

kingdom is that of the fourth or non-descript beast having 10 horns out

163:35

of these 10 horns comes a fourth and a little horn this little horn makes war

163:41

with the Saints and overcomes them the period of persecution is a time times

163:47

and half of a time that is 3 and 1/2 years note how 3 and 1/2 years of Daniel

163:55

7 is not 7 years or 1 week it's significant that this period of 3 and

164:00

1/2 years of tribulation on the Saints is given to Daniel before he was given

164:05

the 70 weeks prophecy since the 70th week also leaves us with 3 and 1/2 years

164:11

remaining beginning with a final desolation lastly this remaining 3 and

164:16

1/2 years mentioned in Daniel 7 and Daniel chap 9 is the centerpiece of

164:21

Daniel's final prophecy in Daniel 12 covering the time of the

164:27

end there is no 7-year tribulation mentioned anywhere in the scriptures

164:32

lastly we are told that there is a mysterious 1,335 days in which we are told that is

164:40

a day in which we are blessed Daniel chapter 12 verse 12 blessed is he who

164:47

Waits and arrives at the one 1,335 days and that is what Daniel is

164:54

waiting for as it connects back and answers his prayer in Daniel chapter 9 regarding the abrahamic Covenant this is

165:01

the day that the abrahamic Covenant is completely fulfilled as Daniel 12:12

165:07

states it is the day that all are blessed Genesis 12:

165:13

2-3 I will make you into a great nation and I will bless you I will make your

165:18

name great and you will be a blessing I will bless those who bless you and whoever curses

165:25

you I will curse and all the peoples on Earth will be blessed through

165:30

you returning to the land is then not only related to Daniel's prayer in chapter 9 while he was in the 70-year

165:38

Babylonian exile Jeremiah 25: 8-14 but we also see this clear

165:45

connection and massive emphasis of all being blessed and of course being

165:50

blessed is the only thematic connection that the 1,335 day timeline gives us or is

165:57

it how old was Abraham when he received the abrahamic Covenant
Abraham was 75

166:04

years old as we discover in the very next verse Genesis

166:09

12:4 so Abram went as the Lord had told him and Lot went with him Abram was 75

166:17

years old when he departed from Haran why is that important well not only is

166:22

the theme of the abrahamic Covenant about all being blessed and the end of the

166:28

1,335 day timeline is also about being blessed but if you take the

166:33

1,335 days and subtract the time of the 1,260 days of the two witnesses

166:40

Revelation 11:3 and the 1,260 days that the woman is protected

166:46

in the wilderness we arrive to exactly 75 the

166:52

1,290 days will also end on the day of atonement or Yam Kipur 2030 which is the

166:59

day of judgment over God's enemies 75 days after Yam Kipur is the time of

167:05

Hanukkah which is perhaps not so coincidentally the prophetic template in which we celebrate overcoming God's

167:12

enemies and the dedication of the temple the end of the

167:18

1,335 days is the last timeline mentioned in the Book of Daniel answers

167:23

Daniel's prayer and when the abrahamic Covenant will be fulfilled but these connections and more

167:30

will be covered in much more detail in Messiah 2030 the prophetic Messianic timeline part four in which we present

167:37

the micro timeline of the messiah's second coming and the last half of Daniel's 70th week in part four we'll

167:45

sync up all end times timelines and show how Messiah Yeshua will will fulfill the

167:50

final three Messianic objectives as still demanded by Daniel's 70 we prophecy one to bring in Everlasting

167:57

righteousness two to seal up vision and prophecy three and to anoint the most

168:04

holy this concludes the presentation of the micro timeline of the messiah's first coming the purpose of biblical end

168:12

times is a call to repentance and not much time may be left if you are knowingly not walking right with God

168:18

then there is no time like the present to learn how to walk in the whole word of God and walk as our Messiah walked

168:25

and to do it we have all sinned by breaking the law of God 1 John 3:4 and

168:32

thus deserve Eternal Death By God's perfect standards if you have not yet accepted God's promise of eternal life

168:39

through his grace then we encourage you to begin to know Messiah Yeshua and learn how and why he died for you and

168:46

what his resurrection means for us in the faith if you believe this video should be

168:51

urgently shared with all in the faith then we encourage you to share it relentlessly as time may be short and

168:57

perhaps it's been noticed that things are moving quickly to join the community discussion about Messiah 2030 please

169:04

visit our website form at

169:18

messiah2048 people please see our website for more information or contact us at contact

169:30

[Music] [Applause] [Music]

169:48

messiah3