

A New Look at the Books of Revelation & Daniel End-Time Prophecies

Part 2: The 70 Weeks Prophecy of Daniel – The New Covenant Is the Covenant of Daniel 9:27

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A NEW LOOK AT THE BOOKS OF REVELATION & DANIEL END-TIME PROPHECIES

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PART 2

THE 70 WEEKS PROPHECY OF DANIEL – THE NEW COVENANT IS THE COVENANT OF DANIEL 9:27

The angel Gabriel revealed the 70 Weeks Prophecy to Daniel, dealing with the return of the Jews from the Babylonian exile to Jerusalem and the First Coming of the Messiah (Daniel 9:21-27). From the prophecies of Jeremiah, Daniel understood that the Jews would be in exile in Babylon for 70 years for their disobedience to God (Daniel 9:2; Jeremiah 25:11-12; 29:10; 34:12-22). The 70 years represent 70 Sabbatical years of 70 seven-year Sabbatical cycles, or a period of 490 years (Leviticus 25:1-7). The 70 “weeks” of Daniel’s prophecy represent 70 Sabbatical cycles, or 490 years, each “week” representing a period of 7 years.

MESSIAH YESHUA ATONED FOR SIN, THE HOLY SPIRIT INDWELLS BELIEVERS (DANIEL 9:24)

“Seventy weeks have been decreed for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy place” (Daniel 9:24).

The focus of the 70 Weeks Prophecy of Daniel is Yeshua’s First Coming and the redemption that He would bring by His once-for-all-time sacrifice for the atonement of humanity’s sins, making it possible for the Holy Spirit to indwell believers, who make up the Temple of God.

Let’s examine each part of the prophecy in Daniel 9:24 –

1. “Seventy weeks have been decreed for your people and your holy city” –

Seventy weeks is a period of 490 years, based upon the seven-year Sabbatical cycle, each week representing a period of seven years.

The people (“your people”) refer to the Jewish people, from whom the Messiah would come.

The holy city is Jerusalem, focal point of God’s plan of redemption for humanity.

2. “to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness” –

Transgression is the breaking of God’s law. Sin is rebellion against God. Iniquity is wickedness or unrighteousness.

Atonement refers to reconciliation between God and man. Righteousness is conformity to God’s standards of holiness.

By His sacrifice – all-sufficient, complete, and perfect – Messiah Yeshua¹ made atonement for all humanity’s sins, thereby finishing transgression, making an end of sin, making atonement for iniquity, and bringing in everlasting righteousness.

3. “to seal up vision and prophecy” –

In ancient times, a seal was used to authenticate the author of a document and to protect its contents from being altered. Regarding this vision and prophecy, God is its author and He will guard its contents and see that the prophecy is fulfilled exactly as given to Daniel.

4. “to anoint the most holy place” –

The “most holy place” was the Holy of Holies, first in the Tabernacle (portable sanctuary) and later in the First (Solomon’s) Temple, where the Spirit of God (*Ruach HaKodesh* – Spirit of the Holy One) dwelled. After Yeshua paid the price for sin, believers became the Temple of God:

Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own? (1 Corinthians 6:19).

Therefore, “to anoint the most holy place” refers to the indwelling of the Holy Spirit in believers that began on Pentecost following Yeshua’s resurrection (Acts 2:1-4).

THE 70 WEEKS PROPHETIC TIMETABLE STARTS 458/457 B.C. (DANIEL 9:25)

“So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-

¹ The Hebrew name *Yeshua*, the shortened form of *Yehoshua* (Joshua), means “YHVH is salvation”. YHVH (*Yehovah*) is the name of God. Messiah (Hebrew: *Mashiach*) means “anointed” (Greek: *Christos*, or Christ). *Yeshua HaMashiach* means “Yeshua the Messiah”.

two weeks; it will be built again, with plaza and moat, even in times of distress”
(Daniel 9:25).

1. “from the issuing of a decree to restore and rebuild Jerusalem” –

The start of Daniel’s 70 Weeks Prophetic Timetable is associated with the issuing of a decree authorizing the Jewish exiles to return from Babylon to Jerusalem and to rebuild the city. There were four different decrees issued by Persian kings in this regard –

- King Cyrus issued the first decree in 538 B.C., allowing the return of the first group of Jewish exiles (Ezra 1:1-4). About 50,000 Jews returned under the leadership of Zerubbabel and Jeshua/Joshua (Ezra 2:64-65).
- King Darius I issued the second decree about 520 B.C.,² confirming the first decree of Cyrus and forbidding Israel’s enemies from interfering with the rebuilding of the Temple and fortifications (Ezra 4, 5, and 6).
- King Artaxerxes I issued the third decree in 458 B.C., authorizing Ezra and his group of Jewish exiles to return to Jerusalem.³ Ezra carried a copy of this decree (Ezra 7:11-13).
- King Artaxerxes I issued the fourth decree in 445 B.C., giving Nehemiah authority to act as governor and rebuild Jerusalem’s walls and fortifications (Nehemiah 1:1; 2).

The decree issued by Artaxerxes I in 458 B.C., authorizing Ezra’s return to Jerusalem, is the decree associated with the start the 70 Weeks Prophetic Timetable.

Now this is the copy of the decree which King Artaxerxes gave to Ezra the priest,
the scribe, learned in the words of the commandments of the LORD and His

² *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. 2, pp. 27-28.

³ According to *The Zondervan Pictorial Encyclopedia of the Bible* (Vol. 1, p. 340) and the *Ryrie Study Bible* (p. 722), Ezra returned in 458 B.C. Finegan gives Ezra’s departure date as April 8 and arrival date as August 4, 458 B.C. (*Handbook of Biblical Chronology*, p. 268).

statutes to Israel: “Artaxerxes, king of kings, to Ezra the priest, the scribe of the law of the God of heaven, perfect peace. And now I have issued a decree that any of the people of Israel and their priests and the Levites in my kingdom who are willing to go to Jerusalem, may go with you (Ezra 7:11-13).

Ezra took a copy of the decree with him and returned to Jerusalem in the seventh year of the reign of Artaxerxes I, starting out from Babylon in the first Biblical month (Abib/Nisan: March/April) and arriving in the 5th Biblical month (Av: July/August) (Ezra 7:7-9).

Ezra was a scribe and also a priest of the high priestly line of Zadok (Ezra 7:1-10), dedicated to restoring observance of the Mosaic covenant:

For Ezra had set his heart to study the law [Mosaic covenant] of the LORD, and to practice it, and to teach His statutes and ordinances in Israel (Ezra 7:10).

As religious and civil leader, Ezra led the priesthood and people in restoring observance of the Mosaic covenant. Although the Temple had been completed and dedicated on Passover in 516/515 B.C. – almost sixty years prior to Ezra’s return – true spiritual restoration could only occur when the people were brought back to observe God’s commandments.

The process of restoring observance of the Mosaic covenant began with the divorcing of foreign (pagan) wives (Ezra 10).⁴ (God forbade His people from marrying pagans because it led to them worshipping their gods – Deuteronomy 7:3-4). The Biblical year was Rosh HaShanah 458 to Rosh HaShanah 457 B.C. and is the first year of Daniel’s 70 Weeks Prophetic Timetable.⁵

⁴ “Ezra had been in Jerusalem about 4 ½ months (8:31; 10:9) when the officials brought the problem of mixed marriages to his attention. ... The sin had plagued Israel before (Judg. 3:5-6) and would again later, in the time of Nehemiah and Malachi (Neh. 13:23-28; Mal. 2:11). Ezra inflicted signs of mourning and indignation on himself (cf. Lev. 10:6; Isa. 50:6; Neh. 13:25), fully realizing the gravity of the situation” (*Ryrie Study Bible*, commentary on Ezra 9:1-4).

⁵ See Part 3 “Daniel’s 70 Weeks Prophetic Timetable”.

After completion of Jerusalem's walls in 445 B.C., Ezra publically read the Torah, the five books of Moses containing God's commandments of the Mosaic covenant (Nehemiah 8).⁶ This event took place on the first day of the seventh month (Nehemiah 8:2), the Feast of Trumpets (Rosh HaShanah), one of the Appointed Times of the Lord (Leviticus 23). The timing of this event is prophetically significant because the Appointed Times of the Lord (the true Biblical Holy Days) reveal God's prophetic timetable and pattern. (See below: "The Biblical Calendar & the Biblical Holy Days"). On the Feast of Trumpets, Ezra read the Torah, the Word of God, and on the Feast of Trumpets, THE WORD OF GOD, Messiah Yeshua, was born (John 1:1-4, 14).⁷

2. "until Messiah the Prince there will be seven weeks and sixty-two weeks" –

The 70 Weeks Prophetic Timetable, a period of 490 years in which each week represents 7 years, began with a period of 7 weeks (49 years), followed by a period of 62 weeks (434 years) – a total of 69 weeks (483 years) – and culminated in the 70th Week, a period of 7 years. Messiah Yeshua began His public ministry during the 70th Week and was crucified in the middle of the 70th Week, at which time He established the New Covenant.

A period of 7 weeks or 49 years is prophetically significant because it shows that the prophetic timetable of the 70 Weeks Prophecy is based upon the seven-year Sabbatical cycle (Leviticus 25:8-12). According to God's commandment, every 7th year was a Sabbatical year, when the land rested; after 7 Sabbatical cycles (49 years), the 50th year (coinciding with the 1st year of the following seven-year Sabbatical cycle) was a Jubilee year, when the land rested, property was returned to original owners, debts were cancelled, and bond-servants freed (Leviticus 25).

3. "it will be built again, with plaza and moat, even in times of distress" –

"It" refers to Jerusalem, which was indeed rebuilt in times of distress, as the Jews met with great opposition from external enemies (especially in Samaria), as well as internal problems

⁶ *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. 4, p. 406. Finegan, p. 268.

⁷ The astronomical configuration described in Revelation 12:1-2 occurs on the 1st of Tishri, Feast of Trumpets/Rosh HaShanah, revealing the birth date of Messiah Yeshua. See *The Star That Astonished the World* by Ernest Martin (<http://www.askelm.com/star/>).

among the Jewish people themselves that hindered the rebuilding efforts. For a time, the Persian king even ordered rebuilding stopped, based upon false accusations that the Jewish people were planning a rebellion (Ezra 4). Eventually, the Temple was completed and dedicated on Passover in 516/515 B.C. However, the city walls were not completed until 445 B.C., under governor Nehemiah's supervision.

The "plaza" refers to a public square where people gathered for public events, such as the reading of the Torah by Ezra:

And all the people gathered as one man at THE SQUARE which was in front of the Water Gate, and they asked Ezra the scribe to bring the book of the law of Moses which the LORD had given to Israel (Nehemiah 8:1, emphasis added).

The construction of a "moat" is confirmed by the archeological discovery of a fosse, a ditch or dry moat specifically used in fortifications:

The importance of this *fosse* – apparently the same as that described by the Greek historian and geographer Strabo (*Geography* 16.40), who gives its measurements as 60 feet deep and 250 feet broad – was immediately obvious. Natural valleys protected the Temple Mount on its western, southern and eastern sides, but this was not the case on the north where it was connected by a narrow saddle to the hill on which later the Antonia [fortress] was built. By cutting away this saddle, the approach to the Temple Mount from the north was thus effectively cut off. This artificially cut *fosse* therefore completed the natural boundary of the pre-Herodian Temple Mount...⁸

⁸ Leen Ritmeyer, *The Quest: Revealing the Temple Mount in Jerusalem*, pp. 168-169.

MESSIAH YESHUA CRUCIFIED, ROMANS DESTROYED JERUSALEM (DANIEL 9:26)

“Then after the sixty-two weeks the Messiah will be cut off [killed] and have nothing, and the [Roman] people of the prince [Titus] who is to come will destroy the city [Jerusalem] and the sanctuary [Temple]. And its [Jerusalem’s] end will come with a flood [of Roman soldiers]; even to the end there will be war; desolations are determined” (Daniel 9:26).

Daniel 9:26 prophesies the death of Messiah Yeshua and the destruction of Jerusalem by the Roman armies under general Titus in A.D. 70.

1. “Then after the sixty-two weeks the Messiah will be cut off [die]” –

The 62 weeks (434 years) follows the 7 weeks (49 years) for a total of 69 weeks (483 years), with 7 years of the 70th Week remaining.

According to Daniel 9:26, Messiah Yeshua was to be cut off, referring to His death by crucifixion, AFTER the 69 Weeks. This means the crucifixion would take place DURING the 70th Week.

The prophet Isaiah prophesied that the Suffering Servant, Messiah Yeshua, would suffer and die for the sins of humanity (Isaiah 53). Isaiah refers to the Messiah being “pierced through for our transgressions” and “cut off out of the land of the living”, referring to His death by crucifixion:

But HE WAS PIERCED THROUGH FOR OUR TRANSGRESSIONS, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before

its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered That He was CUT OFF OUT OF THE LAND OF THE LIVING, For the transgression of my people to whom the stroke was due? (Isaiah 53:5-8, emphasis added).

2. “the [Roman] people of the prince [Titus] who is to come will destroy the city [Jerusalem] and the sanctuary [Temple]” –

The “people” refers to the Roman people and “prince” refers to Titus, the son of Roman Emperor Vespasian, who was appointed general of the Roman legions sent to put down the Jewish rebellion. The city of Jerusalem and its Temple were completely destroyed in A.D. 70.

3. “its [Jerusalem’s] end will come with a flood [of Roman soldiers]” –

The word “flood” is used in a figurative way to describe the manner in which the Roman soldiers poured into and overran the city of Jerusalem at the time of its destruction.

4. “even to the end there will be war; desolations are determined” –

In addition to the First Jewish Revolt (A.D. 66-70), there was another Jewish revolt against Rome, called the Bar Kochba rebellion (A.D. 132-135). Again the Jews were smashed by Rome and Jerusalem became a pagan Roman city, Aelia Capitolina.

Since the destruction of Jerusalem by the Romans, there have been a succession of foreign armies conquering Jerusalem and the Land of Israel: Christian Byzantines; Muslim Arabs; Roman Catholic Crusaders; Muslim Mamelukes; and Muslim Ottoman Turks. With the fall of the Ottoman Empire, the British governed until the nation of Israel was reborn in 1948.

MESSIAH YESHUA ESTABLISHED THE NEW COVENANT, PUTTING AN END TO SACRIFICE (DANIEL 9:27)

“And he [Messiah Yeshua] will make a firm covenant [the New Covenant] with the many ~~for~~ one week [70th Week], but in the middle of the week he [Yeshua] will put a stop to sacrifice and grain offering [by His once-for-all-time sin-atonement sacrifice]; and on the wing of abominations will come one [Rome] who makes desolate [destroys Jerusalem], even until a complete destruction, one that is decreed, is poured out on the one [Rome] who makes [Jerusalem] desolate” (Daniel 9:27).

Daniel 9:27 prophesies the fulfillment of redemption in Messiah Yeshua being brought to completion during the 70th Week. Messiah Yeshua confirmed the New Covenant by His own blood in the middle of the seven-year period. (The 70th Week is not a future seven-year tribulation period, as we will continue to prove over the course of this study.)

1. “And he [Messiah Yeshua] will make a firm covenant [the New Covenant]” –

The “he” refers back to “the Messiah” in the previous verse: “Then after the sixty-two weeks the Messiah will be cut off [killed]” (Daniel 9:26). Messiah Yeshua established the New Covenant and sealed it with His own blood by sacrificing Himself for the sins of humanity.

Daniel 9:26-27 shows a parallel construction: the first portion of each verse deals with Messiah Yeshua, the New Covenant, and the crucifixion; the second portion of each verse deals with the destruction of Jerusalem by the Romans in A.D. 70.

2. “with the many” –

Messiah Yeshua made the New Covenant “with the many”:

“ ... for this is My blood of the covenant, which is poured out FOR MANY for forgiveness of sins” (Matthew 26:28, emphasis added).

And He said to them, “This is My blood of the covenant, which is poured out FOR MANY” (Mark 14:24, emphasis added).

“ ... just as the Son of Man did not come to be served, but to serve, and to give His life a ransom FOR MANY” (Matthew 20:28, emphasis added).

“For even the Son of Man did not come to be served, but to serve, and to give His life a ransom FOR MANY” (Mark 10:45, emphasis added).

How many receive eternal life through Yeshua’s sacrifice?

But AS MANY AS RECEIVED HIM, to them He gave the right to become children of God, even to those who believe in His name (John 1:12).

3. “~~for~~ one week [70th Week]” –

There is no Hebrew word “for” in the original text.⁹ This word has been added based upon the erroneous interpretation that the covenant is made for a limited seven-year period. Correct translation omits “for” and refers to “one week”, specifically referring to the 70th Week that follows the 69 Weeks previously detailed in the prophecy. During the 70th Week, Messiah Yeshua completed His redemptive work and the message of salvation in Messiah Yeshua began to be proclaimed to the world.

The 70th Week includes the most important events relating to God’s promised redemption through the Messiah, which is the focus of the 70 Weeks Prophecy – Yeshua’s public ministry; His death, resurrection, and ascension into Heaven; and the birth of Messiah Yeshua’s Church.

⁹ Indicated by the word being in parentheses, Jay P. Green, Sr., *The Interlinear Bible*, p. 690.

4. “in the middle of the week he [Yeshua] will put a stop to sacrifice and grain offering [by His once-for-all-time sin-atonement sacrifice]” –

Messiah Yeshua put an end to sacrifices and offerings by His once-for-all-time sin-atonement sacrifice for humanity:

And every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, waiting from that time onward UNTIL HIS ENEMIES BE MADE A FOOTSTOOL FOR HIS FEET. For by one offering He has perfected for all time those who are sanctified. And the Holy Spirit also bears witness to us; for after saying, “THIS IS THE COVENANT THAT I WILL MAKE WITH THEM AFTER THOSE DAYS, SAYS THE LORD: I WILL PUT MY LAWS UPON THEIR HEART, AND UPON THEIR MIND I WILL WRITE THEM,” He then says, “AND THEIR SINS AND THEIR LAWLESS DEEDS I WILL REMEMBER NO MORE.” **Now where there is forgiveness of these things, there is no longer any offering for sin** (Hebrews 10:11-18, bold emphasis added).

As this study continues, we will show that Yeshua’s sacrifice took place in the middle of the 70th Week.

Messiah Yeshua established the New Covenant that was prophesied by Jeremiah:

“Behold, days are coming,” declares the LORD, “when I WILL MAKE A NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. “But this is the covenant which I will make with the house of Israel after those days,” declares the LORD, “I will put My law within them, and on their heart I will write it; and I

will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they shall all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more” (Jeremiah 31:31-34, emphasis added).

5. “on the wing of abominations” –

The word “abominations” refers to things that are detestable to God, especially in association with pagan idolatry. We explain this in more detail in Part 4: “The Abomination of Desolation & the Roman Destruction of Jerusalem”.

6. “will come one [Rome] who makes desolate [lays waste to Jerusalem, leaving it in a ruinous condition] even until a complete destruction, one that is decreed, is poured out on the one [Rome] who makes [Jerusalem] desolate” –

This is a prophecy about the destruction of Jerusalem and its Temple, as Messiah Yeshua also prophesied to His disciples (Matthew 24:2; Mark 13:2). Yeshua made this prophecy from the Mount of Olives, as He and his disciples looked across the Kidron Valley to the Temple Mount, with all its grand and splendid constructions by King Herod the Great.

This prophecy was fulfilled in A.D. 70, when the Romans totally destroyed the city and Temple, causing complete desolation of Jerusalem. This prophecy also foretold the total destruction of the destroyer of Jerusalem, fulfilled by the fall of the Roman Empire in A.D. 476.

DANIEL’S 70 WEEKS PROPHETIC TIMETABLE BASED ON THE SABBATICAL CYCLE

The 70 Weeks Prophetic Timetable is based upon the seven-year Sabbatical cycle, which God established in Leviticus 25. The Sabbatical cycle is a period of 7 years, with the 7th being a year of rest for the land (Leviticus 25:1-7).

The LORD then spoke to Moses at Mount Sinai, saying, “Speak to the sons of Israel, and say to them, ‘When you come into the land which I shall give you, then the land shall have a sabbath to the LORD. Six years you shall sow your field, and six years you shall prune your vineyard and gather in its crop, but during THE SEVENTH YEAR THE LAND SHALL HAVE A SABBATH REST, a sabbath to the LORD; you shall not sow your field nor prune your vineyard’ ” (Leviticus 25:1-4, emphasis added).

After 7 Sabbatical cycles (7 x 7 years = 49 years), the 50th year (coinciding with the 1st year of the following Sabbatical-year cycle) was proclaimed as a year of Jubilee on the Day of Atonement (Yom Kippur), during which time the land lay fallow, debts were cancelled, land was returned to its original owners, and bond-servants were released (Leviticus 25:8-55).

‘You are also to count off seven sabbaths of years for yourself, seven times seven years, so that you have the time of the seven sabbaths of years, namely, forty-nine years. You shall then sound a ram’s horn abroad on the tenth day of the seventh month [Day of Atonement]; on the day of atonement you shall sound a horn all through your land. You shall thus CONSECRATE THE FIFTIETH YEAR AND PROCLAIM A RELEASE THROUGH THE LAND TO ALL ITS INHABITANTS. It shall be A JUBILEE for you, and each of you shall return to his own property, and each of you shall return to his family’ (Leviticus 25:8-10, emphasis added).

The 70-year exile of the Jews from Jerusalem represented 70 Sabbatical years, during which time they failed to observe the commandments of the Lord, including the Sabbatical year commandments. This represents a period of 490 years, or 70 x 7 years. Thus, the Lord enforced a 70-year rest for the Land of Israel.

‘And this whole land shall be a desolation and a horror, and these nations shall serve the king of Babylon seventy years. Then it will be when seventy years are

completed I will punish the king of Babylon and that nation,' declares the LORD, 'for their iniquity, and the land of the Chaldeans; and I will make it an everlasting desolation' (Jeremiah 25:11-12).

However, the Lord also promised to restore His people back to Jerusalem after these 70 years were fulfilled. Daniel understood this from Jeremiah's prophecy:

“For thus says the LORD, ‘When seventy years have been completed for Babylon, I will visit you and fulfill My good word to you, to bring you back to this place’” (Jeremiah 29:10).

... in the first year of his reign I, Daniel, observed in the books the number of the years which was revealed as the word of the LORD to Jeremiah the prophet for the completion of the desolations of Jerusalem, namely, seventy years (Daniel 9:2).

In answer to Daniel's prayer for the return of the Jewish people and the restoration of Jerusalem, God sent the angel Gabriel to deliver the 70 Weeks Prophecy. The timetable of this prophecy is based upon the seven-year Sabbatical cycle of 70 Sabbatical cycles x 7 years for a total of 490 years. As we can see, God's judgment and restoration are based upon the same prophetic cycle of time.

YESHUA PROCLAIMED JUBILEE YEAR & BEGAN MINISTRY A.D. 28

According to the Word of God, Messiah Yeshua proclaimed the year of Jubilee when He began His public ministry:

And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, “THE SPIRIT OF THE LORD IS UPON

ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE DOWNTRODDEN, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. And He began to say to them, “Today this Scripture has been fulfilled in your hearing” (Luke 4:16-21).

Yeshua was quoting the first two verses of Isaiah 61:

The Spirit of the Lord GOD is upon me, Because the LORD has anointed me To bring good news to the afflicted; He has sent me to bind up the brokenhearted, To proclaim liberty to captives, And freedom to prisoners; TO PROCLAIM THE FAVORABLE YEAR OF THE LORD... (Isaiah 61:1-2, emphasis added).

The “favorable year of the Lord” refers to the year of Jubilee that was proclaimed on the Day of Atonement (Yom Kippur), the 10th day of the seventh month, Tishri (Leviticus 25:9-10).

Yeshua began His public ministry in A.D. 28.¹⁰ Luke’s account tells us that day was a weekly Sabbath (Saturday). The date on the Biblical calendar can be known because the year of Jubilee was proclaimed on the Day of Atonement, which falls on the 10th of the seventh month (Tishri).

This is confirmed by The Shepherd’s Page (<http://www.abdicate.net/cal.aspx>): the 10th of Tishri (Tishrei) according to the Jewish calendar year 3789 fell on Saturday, the 18th of September, in the year A.D. 28 according to the Roman Julian calendar in use at the time. Verification of the date was made at TorahCalendar.com to confirm the date for the 1st of Tishri, when the first crescent of the New Moon, marking the first day of the month, was actually visible in

¹⁰ See “Timeline of Yeshua’s Birth, Ministry, and Crucifixion: Feast of Trumpets 3 BC – Day of Atonement AD 28 – Passover AD 31” (Chapter 8 in our book, *The Rod of an Almond Tree in God’s Master Plan*, free at www.messengers-of-messiah.org).

Jerusalem.¹¹ The date exactly matches what the Word of God tells us about the day (Saturday) and the date (10th of Tishri), the Day of Atonement, when the year of Jubilee was proclaimed.

The revised table of the Second Temple period Sabbatical years¹² from 519/518 B.C. to A.D. 440/441 published in 1973 by the late Jewish scholar, Ben Zion Wacholder, fits Luke's account and the correct start date of Yeshua's ministry.¹³ According to Wacholder, Rosh HaShanah A.D. 28 to Rosh HaShanah A.D. 29 was the first year of the Sabbatical cycle. (Note: The Biblical year is counted from Rosh Hashanah to Rosh HaShanah.)

The Jubilee year was the 50th year following 7 Sabbatical cycles x 7 years/cycle for a total of 49 years. The 50th year, the year of Jubilee, coincided with the 1st year of the next Sabbatical cycle. Therefore, Wacholder's revised table of Sabbatical years is correct because it shows that the year Yeshua began His ministry was the 1st year of a seven-year Sabbatical cycle.

Messiah Yeshua's proclamation of the year of Jubilee has great prophetic significance because He came to pay the price for humanity's sins, liberating human beings from the bondage and penalty of sin.

For the wages of sin is death, but the free gift of God is eternal life in Christ
[Messiah] Jesus [Yeshua] our Lord (Romans 6:23).

¹¹ The fixed (calculated) Jewish calendar used by The Shepherd's Page is sometimes off by one or two days with regard to the first day of the month. This is because during Temple times, the first day of the month was determined by the actual sighting of the first crescent of the New Moon after sunset in Jerusalem. In this case, the date for the 1st of Tishri, and therefore for the 10th of Tishri, is correct, based upon astronomical data that confirms the actual visibility of the first New Moon crescent coinciding with the fixed Jewish calendar date for the 1st of Tishri. This can be confirmed at TorahCalendar.com by going to the section "Determining the Hebrew Month"; select "New Moon Day"; enter 7 for the seventh month (Tishri); enter 28 for the year (note: dates prior to 1582 are Julian calendar dates); and click on "View" for the illustration and information showing the Julian calendar date and day of the week when the first crescent of the New Moon, marking the 1st of Tishri, was actually visible in Jerusalem after sunset. Once the correct date for the 1st of Tishri is known, the correct date and day of the week for the 10th of Tishri can be determined.

¹² The Sabbatical cycle of the Second Temple period does not coincide with the Sabbatical cycle of Daniel's 70 Weeks. See Part 3 "Daniel's 70 Weeks Prophetic Timetable."

¹³ Jack Finegan, *Handbook of Biblical Chronology*, p. 118.

For we know that the Law is spiritual; but I am of flesh, sold into bondage to sin
(Romans 7:14).

YESHUA BEGAN PUBLIC MINISTRY A.D. 28

As previously explained, Yeshua started His public ministry on the Day of Atonement in the year A.D. 28, proclaiming the year of Jubilee. Based upon the historical, astronomical, and Biblical facts, we have been able to confirm A.D. 31 as the year of Yeshua's crucifixion.¹⁴ From the start of Yeshua's ministry to the crucifixion is a period of approximately two and a half years.

This is in agreement with Eusebius, who became Bishop of Caesarea about A.D. 314, and is known as the "Father of Church History"¹⁵:

In the *Chronicle* of Eusebius as translated by Jerome, the preaching of John the Baptist is placed in the fifteenth year of Tiberius (= A.D. 28) and the death of Jesus in the eighteenth year (= A.D. 31), and thus the ministry appears to cover two years and a portion of a third ...¹⁶

The Synoptic accounts of Matthew, Mark, and Luke record the final Passover in Yeshua's ministry, and seem to indicate a period of approximately a year and a half:

The final Passover in the Synoptic record came, of course, in the springtime. But another Synoptic passage (Mark 2:23; Matt 12:1; Luke 6:1) appears plainly to refer to a springtime prior to that final one, for it tells how the disciples plucked ears of grain, and thus it implies the spring harvest time, perhaps Apr/May. ...

¹⁴ See section "Yeshua's Crucifixion on Wednesday in AD 31", in Chapter 8 "Timeline of Yeshua's Birth, Ministry, and Crucifixion: Feast of Trumpets 3 BC – Day of Atonement AD 28 – Passover AD 31" in our book, *The Rod of an Almond Tree in God's Master Plan* (free at www.messengers-of-messiah.org).

¹⁵ <http://en.wikipedia.org/wiki/Eusebius>

¹⁶ Finegan, p. 352, Section 602.

Since the baptism (Mark 1:9) was obviously prior to that, perhaps in the preceding fall, the total ministry was at least somewhat over one year in length.¹⁷

The Synoptic record does not necessarily, however, require as brief of a ministry as that just indicated. A springtime is indicated (Mark 2:23, etc.) without mention of a corresponding Passover. Other Passovers could have gone unmentioned. Or the Synoptic record could cover only a part—perhaps the part deemed most important—of a longer ministry. Along this line Ethelbert Stauffer remarks that it is not possible to fit the chronological structure of the Gospel according to John within the narrow span of the Synoptic account, but **it is possible to fit the Synoptic framework into John’s structure**, and he judges this to be important evidence for the correctness of the Johannine chronology (emphasis added).¹⁸

Therefore, we need to see how John’s account fits a ministry length of about two and a half years, from the Day of Atonement A.D. 28 to Passover A.D. 31. The first consideration is recognizing that the Passover in John 2:13, which includes an account of Yeshua cleansing the Temple, is out of place and is actually the last Passover. According to Robertson: “Many scholars consider this the same incident as that in the Synoptic Gospels”.¹⁹

In the Synoptic Gospels the cleansing of the temple occurs on the final visit of Jesus to Jerusalem and near the time of the final Passover (Mark 11:15ff., etc.). It is possible that John transposed this event to a place near the beginning of the ministry for some symbolic reason.²⁰

Why might this section, describing the cleansing of the Temple that occurred just before the last Passover in Yeshua’s ministry, have been moved to the beginning of John’s account? It may have had to do with emphasizing the signs Yeshua performed, from the first miracle at Cana to

¹⁷ Finegan, p. 350, Section 598.

¹⁸ Finegan, p. 351, Section 599.

¹⁹ A. T. Robertson, *A Harmony of the Gospels*, p. 25, footnote.

²⁰ Finegan, p. 351, Section 600.

Yeshua's resurrection. John makes the point that the sign at the Cana wedding was the "beginning of signs" performed by Yeshua (John 2:11). John then skips to Yeshua cleansing the Temple, and being asked by the Jews for a sign, to which He replies: "Destroy this temple, and in three days I will raise it up", referring to His body (John 2:19, 21).

So the emphasis in this context seems to be on the signs Yeshua performed, from the beginning of His ministry in Cana to His resurrection. John says that the disciples remembered Yeshua's words after He had risen from the dead (John 2:22). So it appears that John was emphasizing the first to the greatest sign showing that Yeshua is the Messiah.

After Yeshua returned to Cana (John 4:46), He healed the son of a man from Capernaum. John records that this was the "second sign" Yeshua did "when He had come out of Judea into Galilee" (John 4:54). The first sign was the Cana wedding miracle (John 2:11). This indicates that John 2 about raising the temple, Yeshua's body, in answer to the Jews' question for a sign, is out of place and belongs at the end of Yeshua's ministry, not at the beginning.

According to Luke's account, Yeshua was about thirty years old when He immersed in the Jordan River (Luke 3:23). After forty days in the wilderness, Yeshua began His public ministry on the Day of Atonement in A.D. 28 (Luke 4:1-2; 16-21). According to John's account, Yeshua went to Jerusalem for "the feast", referring to the Feast of Tabernacles (Sukkot) in A.D. 28 (John 4:45).

The next year (A.D. 29), Yeshua went to Jerusalem for "a feast of the Jews" (John 5:1), referring to one of the three pilgrimage festivals: Passover (Pesach), Pentecost (Shavuot), and Tabernacles (Sukkot). Counting from the first Feast of Tabernacles in A.D. 28 to the second Feast of Tabernacles in A.D. 29 marks one year since the start of Yeshua's public ministry.

The following year (A.D. 30), John refers to "the Passover, the feast of the Jews" (John 6:4), which Yeshua would have attended. Later in the same year, John refers to "the feast of the Jews, the Feast of Booths" (John 7:2), the Feast of Tabernacles. Counting from the first Feast of Tabernacles in A.D. 28 to the third Feast of Tabernacles in A.D. 30 marks two years since the

start of Yeshua's public ministry. Later in the same year, John shows Yeshua at the Temple during "the feast of Dedication", referring to the Hanukkah, the Festival of Lights (John 10:22).

The next year (A.D. 31), John refers to the last Passover, when Yeshua was crucified (John 11:55). This marks two and a half years since Yeshua began His public ministry in A.D. 28.

For our complete study of the chronology of Yeshua's ministry, see section "Chronology of Yeshua's Ministry" in Chapter 8 "Timeline of Yeshua's Birth, Ministry, and Crucifixion: Feast of Trumpets 3 BC – Day of Atonement AD 28 – Passover AD 31" in our book, *The Rod of an Almond Tree in God's Master Plan* (free at www.messengers-of-messiah.org).

YESHUA CRUCIFIED ON WEDNESDAY A.D. 31

Prior to June 2014, we identified A.D. 30 as the year of the crucifixion, based upon the fixed (calculated) Jewish calendar that showed Passover (14th of Nisan), the date of the crucifixion, falling on Wednesday, and the resurrection three days and three nights later (in fulfillment of the Sign of Jonah) falling on Saturday, the weekly Sabbath day (17th of Nisan). There was no other year according to the fixed Jewish calendar that could fit the timeline of Yeshua's birth and public ministry start date.

In June 2014, information became available to us that showed the fixed Jewish calendar is off by two days for the month of Nisan in A.D. 30. This means that Passover (14th of Nisan) actually fell on Friday rather than Wednesday. This shows A.D. 30 cannot be the year of the crucifixion. However, with this new information, we were able to confirm that in A.D. 31, Passover did fall on Wednesday, and this is the only year that fits all the astronomical, historical, and Biblical facts.

The difference between the fixed Jewish calendar dates and the actual Biblical (Jewish) calendar dates is a complex subject that is detailed in the section "Yeshua's Crucifixion on Wednesday in AD 31", in Chapter 8 "Timeline of Yeshua's Birth, Ministry, and Crucifixion:

Feast of Trumpets 3 BC – Day of Atonement AD 28 – Passover AD 31” in our book, *The Rod of an Almond Tree in God’s Master Plan* (free at www.messengers-of-messiah.org).

YESHUA BORN ON FEAST OF TRUMPETS 3 B.C.

In order to see how perfectly the 70th Weeks Prophecy was fulfilled, we need Yeshua’s correct birth date (3 B.C.) in addition to the correct dates for the start of the prophetic timetable (458/457 B.C.), the start of Yeshua’s ministry (A.D. 28), and the crucifixion (A.D. 31).

Ancient authorities agree that Yeshua was born in 3/2 B.C. According to Finegan:

there is a remarkable consensus of the nine most important authorities for the year 3/2 B.C. So, from this evidence, the date of the nativity of Jesus is sought within the period 3/2 B.C.²¹

These nine authorities are: Irenaeus, Clement of Alexandria, Tertullian, Africanus, Hippolytus of Rome, “Hippolytus of Thebes”, Origen, Eusebius, and Epiphanius.²² In addition, Cassiodorus Senator gives the year 3 B.C.²³

During the period 3/2 B.C., a series of remarkable astronomical events occurred that pointed to the birth of Yeshua (Matthew 2:2). One of these signs was the August 12, 3 B.C. conjunction of Jupiter and Venus in the constellation Leo (the Lion), the sign of the Tribe of Judah. This was followed by a triple conjunction of Jupiter with Regulus, the king star in the constellation Leo, occurring on September 14, 3 B.C., February 17, 2 B.C., and May 8, 2 B.C. On June 17, 2 B.C., the planets Jupiter and Venus came into such close conjunction that this would have appeared as a single star.²⁴

²¹ Jack Finegan, *Handbook of Biblical Chronology*, p. 291, section 500.

²² Finegan, p. 291, Table 139 “Dates of the Birth of Christ in Early Christian Sources”.

²³ Finegan, p. 291, Table 139.

²⁴ Finegan, p. 319, Section 550. Finegan credits the information in the above paragraph from calculations and publications at the Griffith Observatory, Los Angeles. See also *The Christmas Star* by John Moseley (Griffith Observatory, 1987).

In regard to astronomical events, a key marker for the year of Yeshua's birth is the total lunar eclipse of 1 B.C. that preceded Herod's death:

Josephus (*Ant.* 17.167) mentions an eclipse of the moon shortly before the death of Herod. There is also mention shortly afterward of "the Feast of Unleavened Bread, which the Jews call Passover" (*War* 2.10; *Ant.* 17.213).²⁵

During the period 7 B.C. to 1 B.C., there were four lunar eclipses.²⁶

1. Total eclipse March 23, 5 B.C. – twenty-nine days between eclipse and Passover
2. Total eclipse September 15, 5 B.C. – seven months between eclipse and Passover
3. Partial eclipse March 13, 4 B.C. – twenty-nine days between eclipse and Passover
4. Total eclipse January 10, 1 B.C. – twelve and a half weeks between eclipse and Passover

Out of these four eclipses, only one fits the historical facts:

In the last period of Herod's life, between the eclipse shortly before he died and the Passover soon after his death, Josephus (*Ant.* 17.156-191) narrates many events. ... [Finegan lists several events.] It is plain that it would have been difficult for all this to transpire within the twenty-nine days between the [partial] eclipse of Mar 12/13 and the Passover of Apr 11 in the year 4 B.C. The seven months in 5 B.C. would of course be more than sufficient, but that date is not otherwise strongly supported. **In 1 B.C. the time would be adequate and not excessive, and this fact is an additional reason for preferring the 1 B.C. date for the death of Herod the Great** (emphasis added).²⁷

²⁵ Finegan, p. 294, Section 504.

²⁶ Finegan, p. 295, Table 142 "Lunar Eclipses from 7 B.C. to 1 B.C."

²⁷ Finegan, p. 300, Section 515.

The date of 3/2 B.C. for Yeshua's birth can be further narrowed down by understanding that the census referred to in Luke 2:2 refers to the empire-wide registration that took place "sometime in 3 B.C. or at the least before Feb. 5, 2 B.C."²⁸

Once the year of Yeshua's birth is known, Revelation 12:1-2 describes the specific astronomical configuration that pinpoints the exact day of Yeshua's birth on the Feast of Trumpets, also called Rosh Hashanah.

And a great sign appeared in heaven: a woman [Israel] clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. ... And she gave birth to a son [Yeshua], a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne (Revelation 12:1-2, 5).

The Woman represents Israel and the Child represents Messiah Yeshua. The sign shows the positions of the Sun and Moon in relation to the constellation Virgo. The Sun is located in the central area of Virgo, indicating the time of year (August/September). The Moon is located under Virgo's feet, indicating the time of the New Moon, the beginning of the Biblical month. There is only one Appointed Time of the Lord that fits this astronomical configuration—Feast of Trumpets (Yom Teruah), also known as Rosh HaShanah, the 1st of the seventh month, Tishri. In the year 3 B.C., the 1st of the 7th month fell on September 11th according to the Julian calendar in use at that time.²⁹

For our complete study on this subject, see section "Yeshua's Birth on Feast of Trumpets in 3 BC", in Chapter 8 "Timeline of Yeshua's Birth, Ministry, and Crucifixion: Feast of Trumpets 3 BC – Day of Atonement AD 28 – Passover AD 31" in our book, *The Rod of an Almond Tree in God's Master Plan* (free at www.messengers-of-messiah.org).

²⁸ Finegan, p. 306, Section 525.

²⁹ <http://www.askelm.com/star/star006.htm> - Chapter 5, *The Star that Astonished the World* by Ernest Martin; free online book (<http://www.askelm.com/star/>).

NEW COVENANT CONFIRMED IN THE MIDDLE OF THE 70TH WEEK

“And he [Messiah Yeshua] will make a firm covenant [the New Covenant] with the many one week [70th Week], but in the middle of the week he will put a stop to sacrifice and grain offering [by His once-for-all-time sin-atonement sacrifice]” (Daniel 9:27a).

With all the correct dates in place, we will now be able to prove that Messiah established the New Covenant in the middle of the 70th Week.³⁰ Note that the Biblical prophetic year is counted from Rosh HaShanah to Rosh HaShanah, based upon the start of the new year on Rosh Hashanah according to the Sabbatical cycle.

1. Start year of 70 Weeks 490-year timetable: Rosh Hashanah 458 to Rosh HaShanah 457 B.C.
2. First year of 70th Week: Rosh HaShanah A.D. 26 to Rosh HaShanah A.D. 27.
3. Middle of 70th Week: Passover A.D. 31
4. Last year of 70th Week: Rosh HaShanah A.D. 32 to Rosh HaShanah A.D. 33

Messiah Yeshua established the New Covenant and was crucified on Passover A.D. 31, in the middle of the 70th Week, four and a half years after it began Rosh HaShanah A.D. 26.

After His resurrection, Yeshua appeared for forty days to His disciples, and then ascended into Heaven. On Pentecost (Shavuot), the disciples of Yeshua were indwelt by the Holy Spirit and took the message of salvation in Messiah Yeshua to the world. This was the birth of the True Church of Messiah Yeshua, made up of all who put their trust in Messiah Yeshua for salvation and are indwelt by God’s Holy Spirit.

³⁰ See Part 3 of this study, “Daniel’s 70 Weeks Prophetic Timetable”, for the entire detailed timetable showing the 70 Sabbatical cycles year by year, and how key dates in Israel’s history and key dates relating to Yeshua’s conception, birth, ministry, crucifixion and resurrection link to Daniel’s 70 Weeks Prophetic Timetable.

The central focus of the 70 Weeks Prophecy is the First Coming of Messiah Yeshua, His establishment of the New Covenant and the birth of His Church. This was the fulfillment of God's promise of redemption not only for the Jewish people but also for all humanity.

THE BIBLICAL CALENDAR AND THE BIBLICAL HOLY DAYS

THE BIBLICAL HEBREW (JEWISH) CALENDAR

The Biblical Hebrew (Jewish) calendar is a lunisolar calendar. The twelve lunar months of twenty-nine or thirty days are based on the lunar cycle. To synchronize the lunar cycle with the slightly longer solar year, a thirteenth (intercalary) lunar month (Adar 2) is added seven times every nineteen years (once every two to three years), keeping the Appointed Times of the Lord in their proper seasons.

... until the Tannaitic period (approximately 10–220 CE) the months were set by observation of a new crescent moon, with an additional month added every two or three years to correct for the difference between twelve lunar months and the solar year, and therefore, to keep Passover in the spring. The addition of the extra month was also based on observation of natural events, namely the ripening of the barley crop, the age of the kids, lambs and doves, the ripeness of the fruit trees, and the relation to the Tekufah (seasons).^[2] Through the Amoraic period (200 to 500 CE) and into the Geonic period, this system was displaced by mathematical rules. The principles and rules appear to have been settled by the time Maimonides compiled the Mishneh Torah in the 12th century.

Because of the roughly eleven-day difference between twelve lunar months and one solar year, the length of the Hebrew calendar year varies in the repeating 19-year Metonic cycle of 235 lunar months, with the intercalary month added according to defined rules every two or three years, for a total of 7 times per 19 years. Seasonal references in the Hebrew calendar reflect its development in the

region east of the Mediterranean and the times and climate of the Northern Hemisphere.³¹

The first month of the Biblical calendar begins in the Spring (Abib/Nisan – March/April). This is the cycle for the Biblical religious festivals, the Appointed Times of the Lord. In contrast, the civil Jewish calendar begins with the 7th Biblical month (Tishri).³²

MONTHS OF THE BIBLICAL HEBREW/JEWISH CALENDAR

1	Nisan	(Mar/Apr)
2	Iyar	(Apr/May)
3	Sivan	(May/Jun)
4	Tammuz	(Jun/Jul)
5	Av	(Jul/Aug)
6	Elul	(Aug/Sep)
7	Tishri	(Sep/Oct)
8	Cheshvan	(Oct/Nov)
9	Kislev	(Nov/Dec)
10	Tevet	(Dec/Jan)
11	Shevat	(Jan/Feb)
12	Adar	(Feb/Mar)
13	Adar 2	

THE BIBLICAL HOLY DAYS – GOD’S PROPHETIC PATTERN AND TIMETABLE

On the 4th Day of Creation, God created the sun and the moon:

Then God said, “Let there be lights in the expanse of the heavens to separate the day from the night, and let them be for signs, and for SEASONS [*moadim*], and

³¹ http://en.wikipedia.org/wiki/Hebrew_calendar

³² Rosh HaShanah (1st of Tishri) literally means “head of the year” (Rosh = head; Ha = the; Shanah = year).

for days and years; and let them be for lights in the expanse of the heavens to give light on the earth”; and it was so (Genesis 1:14-15, emphasis added).

The Hebrew word *moadim*, the plural form of *moad* (Strong’s #4150), is translated “seasons” but actually means “appointed times” or “religious feasts”. ArtScroll Tanach Series, *Genesis*, provides a more accurate translation from the Hebrew into the English:

God said, ‘Let there be luminaries in the firmament of the heaven to separate between the day and the night; and they shall serve as signs, and for FESTIVALS [*moadim*], and for days and years; and they shall serve as luminaries in the firmament of the heaven to shine upon the earth’ (Genesis 1:14-15, emphasis added).³³

The Psalmist makes note of God creating the moon for the *moadim*:

He made the moon for the SEASONS [*moadim*]; The sun knows the place of its setting (Psalm 104:19).

Again in this context, the actual meaning of *moadim* is “religious festivals” or “appointed times”, as translated by ArtScroll Tanach Series, *Psalms*:

He made the moon for FESTIVALS [*moadim*], the sun knows its destination (Psalm 104:19, emphasis added).³⁴

The Appointed Times of the Lord are the true Biblical Holy Days:

1. The Biblical Sabbath Day – Friday evening to Saturday evening (Leviticus 23:3).³⁵
2. Passover (Pesah) – 14th day of the first month, Abib/Nisan (Leviticus 23:5).

³³ ArtScroll Tanach Series, *Genesis*, Vol. 1(a), pp. 55, 57.

³⁴ ArtScroll Tanach Series, *Psalms*, Vol. 2, p. 1261.

³⁵ According to the Biblical calendar, the day begins at sunset (Genesis 1:5).

3. Feast of Unleavened Bread – 7 days: 15th to 21st of Abib/Nisan (Leviticus 23:6-8).
4. Pentecost (Shavuot) – 50th day after Passover (Leviticus 23:15-21)
5. Feast of Trumpets (Rosh HaShanah) – 1st day of 7th month, Tishri (Leviticus 23:24-25).
6. Day of Atonement (Yom Kippur) – 10th day of 7th month, Tishri (Leviticus 23:27-28).
7. Feast of Booths/Tabernacles (Sukkot) – 7 days: 15th to 21st of 7th month, Tishri + 8th day (Leviticus 23:34-36).

The purpose of the Biblical Holy Days is to reveal God’s plan of redemption and confirm the identity of the Messiah:

Therefore let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day — things which are a mere shadow of what is to come; but the substance belongs to Christ [Messiah] (Colossians 2:16-17, emphasis added).³⁶

YESHUA’S PROPHETIC FULFILLMENT OF THE BIBLICAL HOLY DAYS

The Appointed Times of the Lord are the true Biblical Holy Days (Leviticus 23). They are the prophetic foundation and framework of God’s plan of redemption. Every detail of their prophetic pattern as well as the precise prophetic timetable points to Messiah Yeshua.

PASSOVER (PESAH): 14th of Nisan

The first Passover was observed during the Exodus, when the Israelites were freed from bondage in Egypt (Exodus 12). Yeshua, the Lamb of God, was crucified on the same date the Passover lambs were sacrificed (John 1:29; Isaiah 53). By the shedding of His blood, those who trust in Yeshua’s sacrifice for sin atonement are freed from the bondage of sin, the law of sin and death, and have eternal life with God (John 3:16; Romans 7:14; 8:2).

³⁶ Believers are not to be judged with regard to whether or not they observe the Biblical Sabbath or the annual Biblical Holy Days. However, what Paul said is not to be taken as approval of or justification for replacing God’s Holy Days with pagan holidays (for example, Christmas and Easter). Paul was clearly referring to the Biblical Sabbath and Appointed Times of the Lord (“festival”, “new moon”, and “Sabbath day”), not to pagan holidays.

The prophetic pattern of the Passover lambs was fulfilled by Messiah Yeshua: unblemished male lamb – Yeshua, Son of God, without sin; lamb selected on the 10th of the 1st month (Abib/Nisan) and carefully examined for blemishes – in the four days leading up to His crucifixion, Yeshua was publicly examined by the religious leaders and the multitudes who had gathered in Jerusalem for Passover; killed on the 14th of Nisan “at twilight”, literally “between the evenings” at 3 P.M. (Numbers 9:3)³⁷ – Yeshua was crucified on the 14th of Nisan (Wednesday³⁸), and died at 3 P.M.; blood applied to lintels and doorposts was the sign of protection against death – the blood of Messiah Yeshua saves us from spiritual death; bones not to be broken – Yeshua’s bones not broken (Psalm 34:20; John 19:36).

FEAST OF UNLEAVENED BREAD (HAG HAMATZAH):

15th of Nisan through 21st of Nisan – 1st and 7th days are annual Sabbath days

The Passover lamb was eaten with unleavened bread after sunset on the 15th of Nisan. The Feast of Unleavened Bread commemorates the hasty departure of the Israelites from Egypt, the bread being made without leaven (Exodus 12:15-20, 34, 39). Forty years later, the Israelites entered the Promised Land during the Feast of Unleavened Bread (Joshua 5:6, 11).

Matzah (unleavened bread) is symbolic of Yeshua’s sinlessness (leaven symbolizes sin). The removal of leaven during this feast represents the removal of sin from the believer’s life. Yeshua is the Bread of Life from Heaven (John 6:32, 35, 48). Yeshua resurrected on the Sabbath (Saturday), the 17th of Nisan, the third day of the Feast of Unleavened Bread.³⁹

³⁷ Numbers 9:3 “at twilight” (NASB, NKJV, NIV) or “in the evening” (Amplified Bible) literally means “between the two evenings” (*The Hebrew-Greek Key Study Bible*, p. 194). According to Hebraic thought, evening referred to the sun going down in the sky. The first evening or going down of the sun began just after noon, the second at sunset. Therefore, “between the two evenings” of the sun is the midpoint, 3 P.M.

³⁸ See “The Biblical Sabbath Day Is the Day of the Resurrection” ([http://www.messengers-of-messiah.org/GodsMasterPlan/Ch12\(1_27_11Final\)SabbathResurrection.pdf](http://www.messengers-of-messiah.org/GodsMasterPlan/Ch12(1_27_11Final)SabbathResurrection.pdf)).

³⁹ See “The Biblical Sabbath Day Is the Day of the Resurrection” ([http://www.messengers-of-messiah.org/GodsMasterPlan/Ch12\(1_27_11Final\)SabbathResurrection.pdf](http://www.messengers-of-messiah.org/GodsMasterPlan/Ch12(1_27_11Final)SabbathResurrection.pdf)).

PENTECOST/FEAST OF WEEKS (SHAVUOT): 50th day counted from the 16th of Nisan

Beginning the day after Passover/1st Day of Feast of Unleavened Bread, on the 16th of Nisan, fifty days were counted to Pentecost. Firstfruits was first celebrated on the 16th and culminated on the day of Pentecost. It represents Yeshua's resurrection in an immortal body, followed by the resurrection of believers with immortal bodies (1 Corinthians 15:20-23, 50-54).

On the first Pentecost during the Exodus, the Ten Commandments were written "by the finger of God" on tablets of stone (Exodus 31:18). God promised that He would make a New Covenant, writing His law in the heart/spirit of His people (Jeremiah 31:31-33).

On the Pentecost following Yeshua's Passover sacrifice, God fulfilled Jeremiah's prophecy regarding the New Covenant and the writing of God's law in the heart/spirit of those who trusted in Messiah Yeshua (Acts 2). On that day, 3000 souls by God's grace received the gift of salvation and the indwelling of the Holy Spirit (Acts 2:41). This is in contrast to 3000 souls who were judged and killed because they worshipped the Golden Calf at the time Moses came down from Mount Sinai with the Ten Commandments (Exodus 32).

FEAST OF TRUMPETS (ROSH HASHANAH): 1st of Tishri

The Feast of Trumpets is linked to Coronation Day, the day of the king's coronation, and to the Day of Judgment that comes to completion on the Day of Atonement (10th of Tishri). The ten days from Feast of Trumpets through Day of Atonement are called the Days of Awe or the Days of Repentance and are marked by intense self-examination and repentance (*teshuvah* - turning to God), getting right with God and others.

During the Feast of Trumpets, the *shofar* (ram's horn) is blown, signifying God as King and calling people to repentance. Yeshua is King and Messiah. At His First Coming on the Feast of Trumpets, Yeshua came not to judge but to save. At His Second Coming, Yeshua will come on or near the time of Rosh HaShanah, when the 7th Trumpet sounds, and believers including the Two Witnesses, are caught up to Heaven with Him for the Marriage Supper of the Lamb (1 Thessalonians 4:15-17; Revelation 11:11-15; 19:17).

The Feast of Trumpets is the only Appointed Time of the Lord that takes place during the New Moon (first visible crescent) that begins the Biblical month. In Biblical times, the precise hour and day was unknown until actually observed by two witnesses (Matthew 24:36; 25:13; Mark 13:32). This prophetic picture fits the timing of the Rapture (Catching Up), when believers on earth are caught up into Heaven and receive their new spiritual bodies, along with those who are already with the Lord in Heaven (1 Thessalonians 4:15-17; 1 Corinthians 15:51-53).

DAY OF ATONEMENT (YOM KIPPUR): 10th of Tishri

Beginning the 1st of Elul, the forty-day period leading up through the Day of Atonement (Yom Kippur on the 10th of Tishri) is a time of repentance (*teshuvah* - turning to God). The ten days from Rosh HaShanah through Yom Kippur is referred to as the Days of Awe or Days of Repentance.⁴⁰

The Jews understand that God has “books” in which the names of those who shall live or die are written. The Book of Revelation tells us about the Book of Life that contains the names of those who have salvation in Messiah Yeshua (Revelation 20:12). The Jews hope to be written in the Book of Life, with the understanding that the books are sealed on Yom Kippur. This understanding fits the prophetic pattern and timetable that God’s judgment will fall on the world during this period of time (Revelation 16).

After His baptism, Yeshua fasted in the wilderness for forty days (Luke 4:1-13). The forty days would have begun sometime before the 1st of Elul and continued the rest of the month (about 30 days), with sufficient time for Yeshua to return to Nazareth by the Day of Atonement. This fits the prophetic pattern and timetable of the days of repentance.

Yeshua began His public ministry on a Biblical Sabbath day, on the Day of Atonement, proclaiming the year of Jubilee (Luke 4:16-21). At His First Coming, Yeshua did not come to judge but to save. He came as Redeemer and Savior to pay the price for sin, fulfilling the Day of Atonement sin-atonement sacrifices as the Eternal High Priest in the Order of Melchizedek

⁴⁰ <http://www.jewishvirtuallibrary.org/jsource/Judaism/holiday3.html>

(Psalm 110:4; Hebrews 5, 6, 7). He made all-sufficient complete atonement for humanity's sins by His once-for-all-time sacrifice.

At His Second Coming, Yeshua will come from Heaven with His Heavenly armies on the Day of Atonement to destroy the Islamic armies invading Israel. This is the culmination of the War of Gog-Magog (Ezekiel 38) at Armageddon ("Har Magedon" Revelation 16:16). God's judgment will pour out on the world, including the Apostate Roman Church (Revelation 16, 18, 19:11-21).

FEAST OF BOOTHS OR TABERNACLES (SUKKOT)

15th through 21st of Tishri – 1st and 7th days are annual Sabbath days

At His First Coming, Messiah Yeshua entered Creation to dwell (tabernacle) among His people. As a newborn infant, born on Rosh HaShanah, He lay in a covered manger (a type of *sukkah* or booth) during the Feast of Tabernacles (Sukkot – Booths).

During His ministry, Yeshua attended the Feast of Booths and taught at the Temple in Jerusalem (John 7:2, 14). On the last day of the feast, the day the Water Ceremony was performed, Yeshua proclaimed: "If any man is thirsty, let him come to Me and drink" (John 7:37), and that Living Water, representing the Spirit of God, would flow in those who trusted in Him for salvation (John 7:37-39).

At His Second Coming, the Feast of Booths marks Messiah Yeshua's establishment of God's Kingdom on earth and His dwelling (tabernacling) among His people, ruling from Jerusalem during the Millennial Kingdom (Messianic Age). The peoples of the nations will go up to Jerusalem every year for the Feast of Booths to worship Lord Yeshua (Zechariah 14:16).

FEAST OF DEDICATION (HANUKKAH) OR FESTIVAL OF LIGHTS

The Feast of Dedication (Hanukkah), also called the Festival of Lights, commemorates the rededication of the Jerusalem Temple three years to the day after its desecration by Antiochus

IV Epiphanes.⁴¹ God performed a miracle by having a one-day supply of oil lighting the Temple menorah (seven-branched candlestick) burn for eight days, until more of the sacred oil could be made.⁴²

The Feast of Dedication is a traditional Jewish holiday, not one of the Appointed Times of the Lord. However, we can see how prophetically important it is because Yeshua was conceived during this eight-day festival (begins on the 25th of Kislev). John records that Yeshua attended the Feast of Dedication at the Temple and called Himself the Light of the World (John 10:22; 8:12; 9:5).

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⁴¹ *The Zondervan Pictorial Encyclopedia of the Bible*, Vol. 1, p. 193 (1 Maccabees 4:47-59; 2 Maccabees 10:1-8; Josephus, *Antiquities of the Jews*, Book 12, Chapter 7, Section 6-7. Miracle described in the Talmud).

⁴² <http://en.wikipedia.org/wiki/Hanukkah>

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