

הַיּוֹם בַּאֲשֶׁר קוֹמֵם יֵשׁוּעַ
הַמָּשִׁיחַ מִן־הַמָּתִים



**The Resurrection Day
Of Messiah Yeshua**

When It Happened

According To The Original
Texts

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Preview is on next two Pages
(laid out in book order)

unparsimonious interpretation.

Additionally, one may note that the person in Daniel 9:27 is responsible for abominations, and that he is destroyed in the end. This is the same person that puts an end to the sacrifices and offerings in the Temple. This is more in character with an Islamic Mahdi or Antiochus Epiphanes, who caused unclean animals to be sacrificed on the altar in Jerusalem. To say the least, interpreting Daniel 9:27 in reference to Messiah is devilish mockery of the Torah and Prophets, and perfectly anti-Semitic.

Finally, I note that Daniel 9:24 specifies that “everlasting righteousness” be brought in for Jerusalem and Israel by the end of the seventieth seven, and by no means did this happen in A.D. 34, the supposed end of the seventieth week. The Rabbis make the same mistake when they end Daniel’s prophecy in A.D. 70 (or incorrectly A.D. 69). Yet, the prophecy does specify that “seventy sevens are decreed ...to bring in everlasting righteousness.” If they are completed already, then why is there no “everlasting righteousness” for the “holy city.” And this is only the start of things that are supposed to be completed in “seventy sevens.”

What about “finishing the transgression”? Of course, Christians are going to “spiritualize” the interpretation, and not take it literally for Daniel’s “people” and “holy city.” They are going to say that all these things were fulfilled by Messiah already. They will say that “everlasting righteousness” refers only to Messiah. They will piously say that he is “everlasting righteousness.” He is indeed, but not yet for Israel, and not yet for Jerusalem. The prophecy says that it must be “for your people” (עַל-עַמֶּךָ) and “your holy city” (עַל-עִיר קְדֻשָּׁךָ), and that is how Daniel, who was looking for the kingdom of the Almighty, understood it.

Daniel 9:27 really speaks of the anti-Messiah. How is it that many have confused the Messiah with the anti-Messiah? The answer is that Satan is a master deceiver and seeks to create groups of people claiming to be “biblical,” but who believe the exact opposite of the truth at the most critical points. Yeshua clearly told us that the world will acclaim the anti-Messiah to be the Messiah, and indeed Satan is waiting to become a new Antiochus, the Islamic Mahdi when his time

comes.

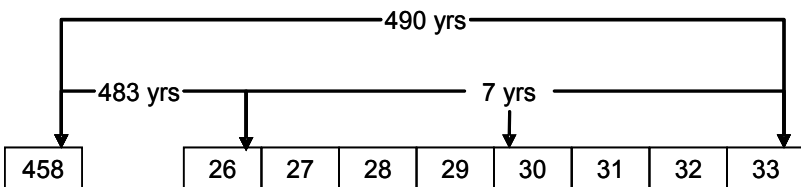
Also, if 490 years end in A.D. 34, then they must begin in 457 B.C., and this requires Ezra's reform to come before Nehemiah 8 (445 B.C.) This rearrangement contradicts the high priestly succession in Ezra, among other details, and most importantly it leaves the "seven sevens" of Daniel 9:25 without the obvious explanation. See the chart on page 331. Ezra came to Jerusalem and completed his reforms exactly 49 years (containing "seven sevens") after Nehemiah rebuilt the walls. It is no surprise that many have fallen into this trap of mixing up the order of Nehemiah and Ezra. This trap is a pit to fall into. It is a pit for those who do not want to seek and open their eyes to take Yahweh's word literally, and as plainly and parsimoniously as possible. The mix up is a test for those who will not be completely loyal to the Torah and Prophets or Messiah Yeshua.

The next section will further establish that the 458 or 457 B.C. date does not qualify in any sense as the beginning point of Daniel's "seventy sevens."

HOW DANIEL 9 FAILS A.D. 30

Essentially the same starting and ending dates are used as for A.D. 31. Only this time the starting year is 458 B.C. and the ending date is A.D. 33, with A.D. 30 right in the middle:

Figure 74: "Catholic" Daniel 9:24-27



There are many fatal problems with this construction that are covered in preceding sections. At this point I am going to focus on whether 458 B.C. (or 457)³³⁵ is a valid date at all. As briefly

³³⁵ I will not continue to say 457 B.C. , but it must be understood the arguments apply to that year also when I state 458 B.C. 458 B.C. is, in fact, the correct year for the 7th year of Artaxerxes I, using the proper Judean Tishri offset according to Xerxes death in Av 465 B.C., and considering that Nisan 1

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