

SALVATION IN SYMBOLS & SIGNS

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Corresponds to Programs 102

Unless otherwise noted, all Scripture quotations are from the NKJV and KJV.

Daniel 9 – Parts 4 STUDY GUIDE

DANIEL 3 - PART 4

Luke 2:1-4

Luke is the historian who is putting together dates and names for us so that we can authenticate the birth, life, and death of Jesus Christ. From Luke's historical gospel account, Jesus Christ is born under the reign of Augustus Caesar.

Luke 3:1-3

Here again, we see Luke, the historian of the four gospel writers, specifying historical data that is essential to understand when Jesus was baptized. This is key because the 70-week prophecy points to the Messiah or the anointed one. The anointing of Jesus as "Christ" or "Messiah" is an integral part of the fulfillment of the 70-week prophecy. Luke the historian knows this and therefore he is authenticating from history the date of Christ's anointing by the Holy Spirit after He was baptized in the Jordan.

Historical data tells us that the 15th year of the reign of Tiberius Caesar is A.D. 27. Now this date has some flexibility in historical references as most biblical dates do. But five historical references can be easily found on the Internet today to support the A.D. 27 date of the 15th year of Tiberius Caesar (see footnotes). This then is the date that Jesus was anointed with the Holy Spirit (for a more detailed study on this request a copy of the book, "Messiah" from 3ABN).

Luke 3:21-23

This confirms that in the 15th year of Tiberius Caesar when John the Baptist was baptizing, Jesus also was baptized. Luke

says that Holy Ghost came upon Him. He also says that God spoke those precious words to Him that encompass the entire world: "...You are My beloved Son; in You I am well pleased" (Luke 3:22).

Acts 10:36-38



"Seventy weeks are determined
For your people and for your holy
city...to anoint the Most Holy."

DANIEL 9:24

In the book of Acts, we find more verses from its author and historian, Luke, that wraps this all up. The words tell us that Jesus was anointed with the Holy Spirit at His baptism:

- "Christ" in the New Testament Greek means "anointed."
- "Messiah" in the Old Testament Hebrew means "anointed."

Jesus is the Messiah, the "anointed" of the Old Testament prophecies. Jesus is the Christ, the "anointed" in the New Testament fulfillment of prophecy. It's that simple.

When was Jesus anointed? The gospel of Luke records the reign of Augustus and Tiberius Caesar, giving us the exact year

of the baptism of Jesus, His anointing as Messiah, as A.D. 27. In Daniel 9:25, when it says after 69 weeks shall be "Messiah the Prince," it means the "anointing" of the Prince. This is talking about Christ being anointed by the Holy Spirit at His baptism in the Jordan River by John in A.D. 27 (the 15th year of Tiberius Caesar). Tracing the prophecy of Daniel back from this date 69 weeks, or 483 prophetic days/literal years ($7 \times 69 = 483$), takes us to 457 B.C. This is the beginning date of the 70-week prophecy (and thus the 2,300-day prophecy) pointing to Messiah the Prince, who would come to accomplish what no other human being could accomplish:

- 1) Finish the transgression
- 2) Make an end of sins

KEY SCRIPTURES

Luke 3:1 IN FIFTEENTH YEAR...OF TIBERIUS CAESAR **Daniel 9:24** SEVENTY WEEKS...TO ANOINT THE MOST HOLY

Acts 10:38 GOD ANOINTED JESUS OF NAZARETH **Daniel 9:25** UNTIL MESSIAH THE PRINCE

- 3) Make reconciliation for iniquity
- 4) Bring in everlasting righteousness
- 5) Seal up the vision
- 6) [Seal up] prophecy
- 7) Anoint the Most Holy

Daniel 9:24-27

The four verses of Daniel 9:24-27 offer a prophetic picture of a series of events that relate to the Messiah and the temple. Each verse predicts a historical event concerning first the Messiah and then the temple. The outline looks like this:

Verse 24:

Messiah— "...finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy."

Jerusalem Temple— "Seventy weeks are determined for your people and for your holy city..."

Verse 25:

Messiah— "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks..."

Jerusalem Temple— "...The street shall be built again, and the wall, even in troublesome times."

Verse 26:

Messiah— "...Messiah shall be cut off, but not for Himself..."

Jerusalem Temple— "...And the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined."

Verse 27:

Messiah— "Then He shall confirm a covenant with many for one week; but in the middle of the week He shall bring an end to sacrifice and offering..."

Jerusalem Temple— "...And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate."

IN SUMMARY

Messiah will take care of our sin, transgression, and iniquity, bring in righteousness, seal up the vision and prophecy, and anoint the Most Holy. This prophecy began when Jesus was baptized with the Spirit right on the dot of 69 prophetic weeks. Christ was then cut off/crucified in the middle of the 70th prophetic

week, bringing the ceremonial sacrifices for sin to an end. And finally, resurrected and taken up to sit at the right hand of God to begin His priestly ministry in the heavenly sanctuary for the remission of sins.

The Jerusalem temple would be rebuilt within 49 years, even in difficult times, then destroyed by the Romans bringing desolations and abominations. It was to lay desolate until the very end of time when the desolations decreed are poured out on the lost.

Parallels Between the disappointment of the disciples and the disappointment in 1844.

- Two men are walking sadly on the road to Emmaus, disappointed in Christ.
- The disciple's disappointment was based upon a misunderstanding of the first part of the 2,300-day prophecy.
- Two men, disappointed in 1844, are walking through the cornfield to avoid people.
- The 1844 Millerite disappointment was based on a misunderstanding of the second part of the 2,300-day prophecy.

Both groups had the prophetic timeline right, but misunderstood the event that was to mark its fulfillment (disciples thought Christ would set up His kingdom on Earth; Millerites thought Christ would come to cleanse the earth of sin and sinners).

God often works through the disappointment of His people to bring them a greater understanding of His purposes.

- 1) Abraham was disappointed when God told him that Ishmael was not the promised child.
- 2) Jacob was disappointed when he stole the birthright from his father and had to run for his life.
- 3) Moses was disappointed when he tried to deliver God's people by killing the Egyptian and burying him in the sand.
- 4) Jonah was disappointed when Nineveh was not destroyed because he feared it would jeopardize his reputation as a prophet.

And the list continues. All of these disappointments led to a firmer reliance on God and a fuller understanding of His purpose and plan of salvation in their lives. Disappointment often offers us a firmer grip on God and His Word so that we place less reliance on ourselves and "the arm of flesh."

Appeal

May our trials, like the Biblical trials in ages past, direct each one of us to firmer faith in Jesus and less trust in ourselves. In Jesus' name, amen. ★

Footnote:

“From A.D. 4 to 14 Tiberius was clearly Augustus’s successor. When he was adopted, he also received grants of proconsular power and tribunician power; and in A.D. 13 his proconsular power was made co-extensive with that of Augustus. In effect, Tiberius was now co-princeps with Augustus so that when the latter finally died on 19 August A.D. 14, Tiberius’s position was unassailable and the continuation of the Principate was a foregone conclusion. After 55 years living at the behest of his stepfather, Tiberius finally assumed the mantle of sole power” (Suet. Tib. 21.1; Vell. 2.121.1.: <http://www.luc.edu/roman-emperors/tiberius.htm>).

“In his later years, Augustus withdrew more and more from the public eye, although he continued to transact public business. He was getting older, and old age in ancient times must have been considerably more debilitating than it is today. In any case, Tiberius had been installed as his successor and, by AD 13, was virtually emperor already. In AD 4 he had received grants of both proconsular and tribunician power, which had been renewed as a matter of course whenever they needed to be; in AD 13, Tiberius’s imperium had been made co-extensive with that of Augustus” (<http://www.luc.edu/roman-emperors/auggie.htm>).

“Thus, when in AD 13, the powers held by Tiberius were made equal, rather than second, to Augustus’s own powers, he was a “co-princeps” with Augustus, and in the event of the latter’s passing, would simply continue to rule without an interregnum or possible upheaval” (Tiberius Caesar, From Wikipedia, the free encyclopedia: <http://en.wikipedia.org/wiki/Tiberius>; this reference has since been changed to AD 12, but the original date of AD 13 is in line with the majority of the historical statements).

“In that year, Tiberius was also granted the powers of a tribune and proconsul, emissaries from foreign kings had to pay their respects to him, and by [AD] 13 was awarded with his second triumph and equal level of imperium with that of Augustus” (Augustus Caesar, from Wikipedia, the free encyclopedia: <http://en.wikipedia.org/wiki/Augustus>).

“In AD 13 Tiberius’ constitutional powers were renewed on equal terms with those of Augustus, making his succession inevitable, as the elderly Augustus died in AD 14” (<http://www.roman-empire.net/emperors/tiberius.html>)

“The last year of his life, Augustus shared the rule with Tiberius and when he died, Tiberius was voted emperor by the senate.” (<http://ancienthistory.about.com/od/emperors/ig/12-Caesars/Tiberius-.htm>). Tiberius began his reign as “co-princeps” with Augustus Caesar in AD 13, the year before the death of Augustus in AD 14. This then was the first year of the rule of Tiberius Caesar.

