

1. Types of the Messiah

Types draw a parallel between one thing and another, and a type covers more aspects of something than a symbol.

- The word “type” comes from the Greek for an impression or a blow.
- The item which represents something is called the type, and the item which is represented is called the “antitype.”

In the Old Testament we see many types and shadows of Christ. Joseph is a type of Christ: his life parallels many things in Jesus’ life.

- Joseph was favored to be the leader of his brothers.
- The brothers of Joseph harbored jealousy against Joseph.
- Joseph was rejected by his brothers.
- Joseph was then falsely accused and sentenced because of it.
- Joseph was received among the Gentiles and became their leader.
- Joseph was exalted by the king.
- He was called “the savior of the world.”
- He was viewed as their Savior, even though his natural family was not aware of his greatness.
- Some parts of the story even apply to the future. Joseph was eventually reunited with his brothers even though they did not recognize him at first.

The Passover is also a type of Christ. A lamb was brought in at the beginning of Passover week, on the 10th of the month. That was the day that Jesus entered Jerusalem. We call it Palm Sunday!

- The lamb must also be inspected to see if he has any blemish.
- He must be killed on the evening of the Passover.
- None of his bones must be broken and He must be completely consumed.
- His blood must be applied to the doorposts.
- Those who eat the Passover meal must then eat unleavened bread. Leaven often symbolizes sin in the Bible.

The tabernacle or the temple and all the instruments and ceremonies of worship and the ceremonies of worship were all designed to point to Jesus.

The prophet Jonah can be viewed as a type of Christ, and so also can David.

2. The Times of Messiah’s Coming: The Scepter

A. The Scepter departs from Judah.

According to the Scriptures, the Messiah could only have come at a certain time in history. One of these prophecies has to do with the Jewish people losing the right of carrying out capital punishment. In Genesis 49:10, Jacob said, “The scepter shall not depart from Judah... until Shiloh comes...”

Around 6 A.D. the Romans took away from the Jewish people the right to execute criminals. (“It is not lawful for us to put any man to death.”) People saw those events as meaning that Jacob’s prophecy had failed.

- In 6-7 A.D., the Romans dethroned and banished Herod Archelaus, because of his unpopularity. He was replaced by a Roman procurator. The legal power of the Sanhedrin was immediately restricted.
- Writings of rabbinic sources are evidence of the belief that the *Shiloh* in Genesis 49 is a reference to Messiah:
 - In the Targum Onkelos it states: "The transmission of domain shall not cease from the house of Judah, nor the scribe from his children's children, forever, until Messiah comes."
 - In the Targum Pseudo-Jonathan it states: "King and rulers shall not cease from the house of Judah...until King Messiah comes"
 - The Targum Yerushalmi states: "Kings shall not cease from the house of Judah...until the time of the coming of the King Messiah...to whom all the dominions of the earth shall become subservient"
 - In the Babylonian Talmud, Sanhedrin 98b, Rabbi Johanan said: "The world was created for the sake of the Messiah, what is this Messiah's name? The school of Rabbi Shila said 'his name is Shiloh, for it is written; until Shiloh come.'"
- Shiloh or Messiah would have had to come by the year 6 A.D.

3. Daniel’s Prophecy of the 70 Weeks (Daniel 9:1-3, 17-27)

1 In the first year of Darius the son of Ahasuerus, of the lineage of the Medes, who was made king over the realm of the Chaldeans— 2 in the first year of his reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem. 3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes.

17 Now therefore, our God, hear the prayer of Your servant, and his supplications, and for the Lord's sake cause Your face to shine on Your sanctuary, which is desolate. 18 O my God, incline Your ear and hear; open Your eyes and see our desolations, and the city which is called by Your name; for we do not present our supplications before You because of our righteous deeds, but because of Your great mercies. 19 O Lord, hear! O Lord, forgive! O Lord, listen and act! Do not delay for Your own sake, my God, for Your city and Your people are called by Your name."

20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God, 21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering. 22 And he informed me, and talked with me, and said, "O Daniel, I have now come forth to give you skill to understand. 23 At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:

24 "Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

25 "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times.

26 “And after the sixty-two weeks Messiah shall be cut off, but not for Himself; 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.

27 “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. 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.”

- Understand that these 70 weeks equal 490 years.
- The term “week” here is the word for “seven,” so what he’s saying in Hebrew is 70 sevens. In context, what he means is 70 sets of 7 years each.
- In Hebrew thinking the word seven was also used as the word for a week; it's a very elastic concept.
- The Jews not only have a seven of days (every week), but they have a seven of weeks which we see in Pentecost, which occurs 49 and 50 days after Passover.
- There's also the important seventh month, as well as a seven of years, which is called the year of release.
- There is also a seven of seven years. The 49th and 50th years are very important in the Hebrew calendar. The 50th year is the Year of Jubilee.

The context tells us that Gabriel is speaking about 490 years rather than some other time frame.

- The Jews had been sent away to Babylon for a period of 70 years.
- God had commanded them to let the land lie fallow every seven years.
- In that seventh year, there was supposed to be a release.

- When Jerusalem was about to be destroyed by the Babylonians, God gave the people a final chance at the very last moment before they went into captivity to release their slaves.
- The people reneged on their promise to release their servants, so God said He would release them to judgment!
- The land had never had its sabbath rests as God commanded, going back to the time of Joshua. Now God said the land was going to enjoy the 70 sabbaths that was due to it.
- There had therefore been a total of 490 years in which the land did not get its sabbaths, every seventh year. They owed the land 70 sabbaths, so God sent them out of the Land of Israel for 70 years.

Then they burned the house of God, broke down the wall of Jerusalem, burned all its palaces with fire, and destroyed all its precious possessions. And those who escaped from the sword he carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, to fulfill the word of the LORD by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years. (2 Chron. 36:19-21)

490 Years Are Given

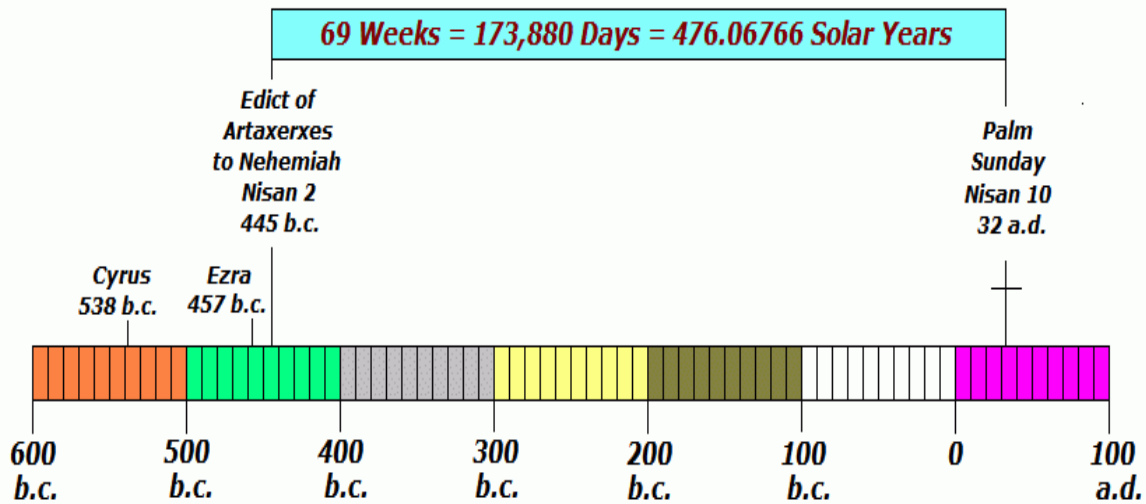
The angel Gabriel tells Daniel that 490 years were determined upon the city to do certain things: *“Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.”* (Dan. 9:24)

This may explain the mystery of the number 490 or “seventy times seven,” mentioned by Jesus in the Gospel. The Gospels connect this number with the idea of forgiveness. Just as Israel failed in its first 490 years, so it was given another chance, another 490 years in which to obey – helped by the grace of God!

When do the 490 years start?

- These years begin at a very specific point: from the command to restore and build Jerusalem.
- Only the decree from King Artaxerxes to Nehemiah matches this command. This took place in 445 B.C.
- Gabriel also said that Messiah the Prince would be cut off (or killed) after 69 of those 70 weeks had expired (that is, 483 years).

The Edict of Artaxerxes Longinus given to Nehemiah in 445 b.c. is the only edict that takes the 69 weeks or 'sevens' of Biblical (360 day) years, (173,880 days) to find 'Messiah the Prince'. The 69 weeks terminate precisely on Palm Sunday, 32 A.D.

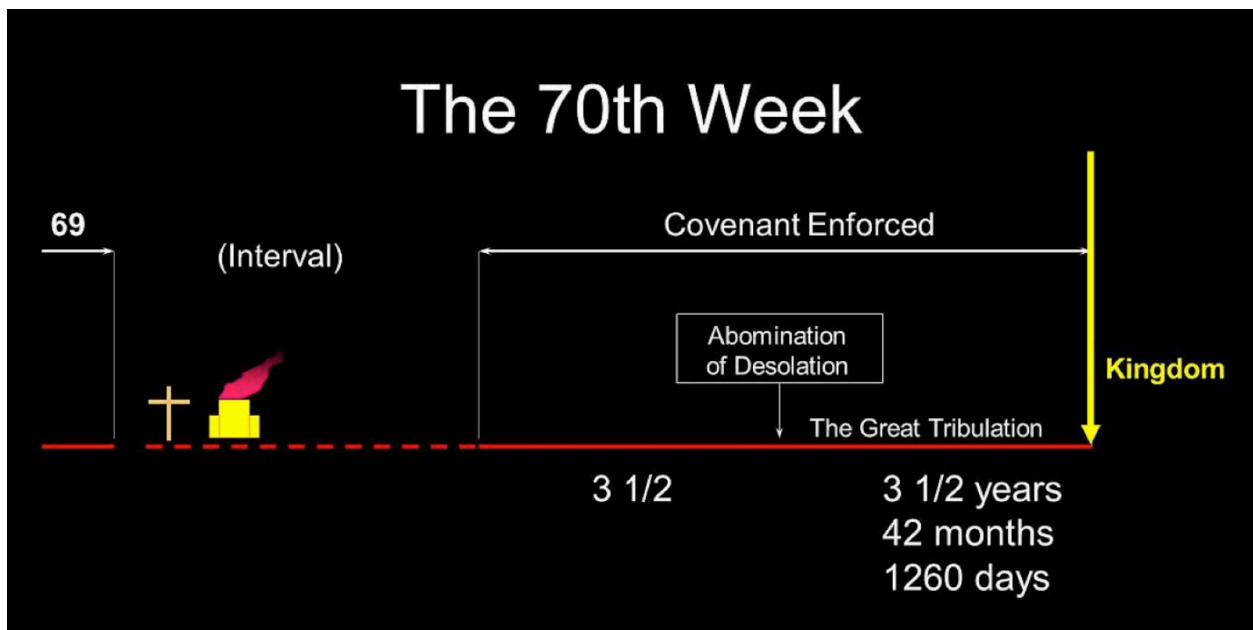


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When do the 69 weeks end? And what about the remaining week, or seven?

- Scholars have calculated that the 69 weeks end on April 6, 32 A.D. Jesus let Himself be praised as King that day. He lamented how the people did not recognize what He called “this, your day!”
- Since Christ was rejected by the nation as a whole, we have been waiting for the start of the final seven years which still remain. Those seven years begin when Israel confirms a covenant with another prince, the Antichrist.
- Those seven years are divided into two halves. The second half of the seven years is the time during which the Antichrist is given authority.
- In the middle of the seven years, the Antichrist defiles the Temple of God. Jesus said that this event begins what He called the *Great Tribulation*.
- The amazing prophecy of Daniel chapter 9 is precise and was fulfilled to the very day. It will be fulfilled perfectly with respect to the 70th Week also.



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