

# DOWNLOAD PDF MESSIANIC REVELATION DURING THE EXILE, 2 : DANIEL

## Chapter 1 : Apocalyptic literature - Wikipedia

*Messianic revelation in the time of Adam --Messianic revelation in the time of Noah --Messianic revelation in the time of Abraham and Isaac --Messianic revelation in the time of Jacob --Part 3: The Messianic concept in the Pentateuch: Exodus, Leviticus, Numbers, and Deuteronomy.*

The words slip over the tongue with such ease. Next time we get involved in a Bible trivia quiz, we will be sure of at least one answer: Ezekiel and Daniel were prophets of the exile. How can you treat this fact in such a glib, nonchalant way? A hurricane means devastation, destruction, and death. Exile means the same things. Exile means devastation, destruction, demolishment, and death. So what was the all-controlling God doing? We have no trouble believing that he called Abraham out of his pagan life as an idol-worshiper. We believe that He sovereignly delivered Israel from the enslavements of Egypt and that He instituted the covenant bonds with Moses and David. But how does exile fit into the progress of redemption? Had God determined to follow a different course with His gracious promise? For rebellious apostates, it meant the hell of separation from God. They no longer could claim salvation from the Lord as their own personal expectation. The hand of the Lord rested heavily on disobedient, compromising believers who had not walked faithfully in the way of the Lord. But what about Ezekiel and Daniel? They were among the faithful few. Why must they also undergo the agonizing pain of being torn from their land flowing with milk and honey, from family and friend, from temple, priesthood, and sacrifice? They came to understand the plans and purposes of their sovereign God that went well beyond all previous revelations of His gracious intentions. But from that unlikely vantage-point, what does he see? He is not, like Solomon, standing on Mount Zion offering a majestic prayer of consecration before the just-completed temple. He is far, far away, eking out an existence under the whip of oppressive Babylonian overlords. So what does he see? What vision of the Lord of Glory enlightens his circumstance? He sees the Shekinah, the glory of God with all its splendid surroundings. He sees whirling, whirring wheels upholding the chariot-throne of the Almighty, the omnipotent, omnipresent, omniscient One. But how could this be? So what is the Shekinah, the glory of God, doing in Babylon of all places? Ah, these exilic prophets have something to teach us that we must never forget. God is not bound by the places and performances of men. He cannot be localized either in this particular building made with human hands, or in that specific organization of a political or religious sort, no matter how pure or upright that organization might be. He can and will display His glory just as easily in Babylon among a slave-people as He does in Jerusalem among a priestly people. As the Lord says through His prophet: Not until the coming of the incarnate Lord could the full weight of this prophetic insight be comprehended. The Lord Christ Himself brought out the implications of this distinctly exilic perspective: Today we can understand the message of the prophet better than he could have comprehended it himself. Simultaneously with the vision of the prophet Ezekiel come the inspired insights of Daniel the statesman. Daniel as a political statesman focuses on the kingdom of God in its relation to the national powers of his day as well as the days to come. Daniel first describes a colossus with four segments Dan. These four successive images anticipate so precisely the kingdoms of Babylon, Medo-Persia, Greece, and Rome that unbelieving critics argue that the book of Daniel must have been written after at least three of these four kingdoms had already appeared on the scene of history. But nothing can rob God of His prerogative to have a plan for this world, to work out His plan through human history, and to reveal this same plan to His servants the prophets. This glorious one who comes like a son of man receives authority, glory, and sovereign power over all the nations of the world. His dominion shall last forever Dan. In starkest contrast with the provincialism that might be associated with an exclusively Jewish gospel, the good news of these visions granted to Daniel in exile displays the kingdom of the Messiah as embracing and superseding all earthly empires. Instead, exile underscores some of the most significant truths of the Christian faith. The messianic kingdom is not limited to one geo-political community.

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### Chapter 2 : Messianic Revelation in the Old Testament - Gerard Van Groningen - Google Books

*Gabriel told Daniel that the purpose of his visit was (1) to correct Daniel's misunderstanding concerning when the messianic kingdom would be set up and (2) to present God's revelation, which contained a timetable for Messiah's coming.*

Maimonides explained the significance of the countdown as follows: In order to raise the importance of this day, we count the days that pass since the preceding festival, just as one who expects his most intimate friend on a certain day counts the days and even the hours. If you do not obey the LORD your God and do not carefully follow all his commands and decrees I am giving you – The LORD will drive you and the king you set over you to a nation unknown to you or your fathers – They will lay siege to all the cities throughout your land until the high fortified walls in which you trust fall down Deuteronomy Moses prophesied shortly before his death: I call heaven and earth to witness against you this day, that you shall soon utterly perish from the land to which you go over the Jordan to possess it; you shall not prolong your days upon it, but shall be utterly destroyed Deuteronomy 4: Afterwards the Lord appeared to Moses and said: Behold, you shall sleep with your fathers, and this people will rise up, and commit idolatry with the gods of the strangers of the land, where they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them, so that they will say in that day, Have not these evils come upon us, because our God is not among us? Seventy weeks are determined upon your people and upon your holy city to finish the transgression and to make full the measure of sins, to make atonement for iniquity, and bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the most holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem to prince messiah shall be seven weeks and sixty two weeks: And after sixty two weeks shall messiah be cut off, and have nothing: And he shall make a covenant with many – one week, and in the middle of the week he shall cause the sacrifice and offering to fail Daniel 9: Several parties set out at different times from various parts of the Babylonian empire. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding Nehemiah 8: Behold, I have taught you statutes, and judgments, even as the LORD my God commanded me, that you should do so in the land where you are going to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, that will hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, that has God so near to them, as the LORD our God is in all things that we call on him for? And what nation is there so great, that has statutes and judgments so righteous as all this law, which I set before you this day? For Israel to be fully restored – i. This correlation is not expressly stated in the Bible, but is based on the following calculation: If the Law was received on the 6th day of the second month in the first year of the exodus Exodus On this basis, the calculation is as follows: This New Covenant would also lead to the destruction of the Temple which caused the sacrifice and offering to fail and thus left the Sinai covenant without its required means for atonement, and thus ineffectual. With the faith of Caleb, Israel could have taken the Land: Would Israel believe that God would raise the dead to receive the Land as an eternal possession? The sin of Kadesh was not simply believing the evil report – it was a betrayal of God in all His patient and consistent faithfulness: And God said unto Moses: Israel had the plagues of Egypt, the miracle of the Red Sea, the victory over Amalek, the bread from heaven and water from a rock. God had manifested his presence among them. For three or more miraculous years God had proved His love and grace and faithfulness at every turn. Jesus said of his generation; If the miracles that were performed in you had been performed in Sodom, it would have remained to this day. But I tell you that it will be more bearable for Sodom on the day of judgment than for you Matthew If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these

miracles, and yet they have hated both me and my Father. But this is to fulfill what is written in their Law: Just as the evil report at Kadesh originated with the elders of the community, the captains of the tribes, who then imposed their faithless verdict on the entire populace, inciting all to rebellion and leading that whole generation to destruction, so too it was the scribes and Pharisees and members of the Sanhedrin that persuaded the community to scorn their God a second time, by rejecting His preordained means of Salvation and by holding His anointed King, Jesus Messiah, in utter contempt. He was despised, and we esteemed him not Isaiah Jesus rebuked the Pharisees, Woe to you, teachers of the law and Pharisees, you hypocrites! You yourselves do not enter, nor will you let those enter who are trying to Matthew The evil report had come as the last of a series of blasphemies. Kadesh in the Desert of Paran was not the first, but rather the culminating failure of the first exodus. Thus God had said: All those men who have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not listened to my voice; surely they shall not see the land Num. Hirsch comments on these verses: Whereby you are witnesses to yourselves, that you are the children of those who killed the prophets. Fill up then the measure of the sin of your fathers. You serpents, you generation of vipers, how can you escape the damnation of hell? Wherefore behold, I send to you prophets, and wise men, and scribes; and some of them you will kill and crucify, and some of them you will scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zachariah son of Barachiah, whom you slew between the temple and the altar. God had indeed born with great patience the objects of his wrath Romans 9: Yet, even in punishment, there was room for mercy. YHVH had told Moses: I will smite them with the pestilence, and disinherit them, and will make of you a greater nation and mightier than they Numbers But Moses said to the LORD, Then the Egyptians will hear of it, for you brought this people in your might from among them ; And they will tell it to the inhabitants of this land Now if you shall kill all this people as one man, then the nations which have heard your fame will speak, saying, Because the LORD was not able to bring this people into the land which he swore to them, therefore he has slain them in the wilderness Numbers Jesus prayed in a similar way to Moses: He believed God, and it was credited to him as righteousness. Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: All nations will be blessed through you. In both cases, the forty years were derived "a year for a day" from the number of days it took Israel to consider and reject its promised inheritance: According to the Babylonian Talmud: Anyone who can say anything in his favour let him come forward and plead on his behalf. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. But the true leaders of Israel, like Joshua and Caleb, would be moved by a different spirit and would be preserved to lead a new breed of Israelite into their long-awaited inheritance, the eternal Kingdom of God. But my servant Caleb, because he had another spirit with him, and has followed me fully, him will I bring into the land into which he went; and his seed shall possess it Doubtless you shall not come into the Land concerning which I swore to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which you said should be a prey, them will I bring in, and they shall know the Land which you have despised Numbers The faithless would neither see it nor enter into the Inheritance. Only to those moved by the Holy Spirit of God, would it be revealed. How can a man be born when he is old? Jesus answered, I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. The new birth is followed, as with Joshua at Gilgal, by a new circumcision, a circumcision of the heart, not wrought by human hands. But a new and resolute determination has set in amongst those who have forfeited their inheritance. Go not up, for the LORD is not among you; that you be not smitten before your enemies. In the aftermath of this devastation the rabbis established themselves as the Supreme Authority of Judaism and proclaimed their own messiah: Of this great scion of Rabbi Aqiva, Maimonides would later write: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant of mine

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they broke, although I was a husband to them, says the LORD: But this shall be the covenant that I will make with the house of Israel; After those days, says the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: At the same time the judgement on the Sinai generation was irrevocable and without any prospect of forgiveness. For God had sworn on oath in His anger, They shall never enter my rest Ps. This is corroborated by the testimony of Rabbi Kimchi as recorded in the Babylonian Talmud: The faithful have seen it, and enter in. The new generation of Israel is a people with faith in the transforming power of the Holy Spirit, a Promised Land beyond their current reach and perception, and the faithfulness of Him who made the promise. Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: Moses Maimonides, Guide for the Perplexed, 3: The exact date of the events described in Nehemiah is the subject of much speculation and cannot be confirmed as being exactly 50 years after the return. The significance of the comparison is however not dependent on an exact correlation in time, but rather in the correlation of the events in their spiritual significance. The Hebrew word for scorn is explained by Hirsch as follows: It is the highest degree of scorn which does not consider the object worth consideration. It exactly describes the feelings of the people on receiving the report of the spies. The Talmud Shabbat b admits the miracles of Jesus, but claims that he did these by means of witchcraft and sorcery. See Sanhedrin 43a and b. S R Hirsch, op.

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### Chapter 3 : The Prophets of the Exile: Saviors of a People | Religious Studies Center

*Messianic revelation in the time of Moses, 1 -- Messianic revelation in the time of Moses, 2 -- Part 4: The Messianic concept in the Former Prophets. Messianic revelation from Joshua to Samuel -- Messianic revelation during the reign of David and Solomon -- Part 5: The Messianic concept in the Poetic Books.*

From the second verse of the creation story, there is an allusion to exile and redemption. There appears a connection between a dark and incomplete stage of creation and the concept of exile and redemption. The allusion is to the four future exiles of the Jewish people scattered to the four corners of the earth until the Messianic period. The first four exiles have occurred and we are witnessing the ending of the fourth exile of Rome by the ingathering. It shall be on that day that the Lord will once again show His hand, to acquire the remnant of His people, who will have remained, from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the islands of the sea. He will raise a banner for the nations and assemble the castaways of Israel; and He will gather in the dispersed ones of Judah from the four corners of the earth. The Fifth exile is when the descendants of Ishmael will go up at that time [End of Days] with the nations of the world against Jerusalem. Today, we are witnessing a foreshadowing of the barbaric destruction that will be waged by the descendants of Ishmael against the descendants of Isaac. Behold, I am against you Gog, the prince, leader of Meshesh and Tubal. I will lead you astray, and I will place hooks into your cheeks and bring you out with your entire army, horses and riders, all of them clothed in splendor, a vast assembly with buckler and shield, all of them wielding swords. Persia, Cush, and Put will be with them, all of them with shield and helmet; Gomer and all her cohorts, the house of Togarmah in the uttermost parts of the north, and all its cohorts " many peoples will be with you. You will be repaid for [your sins] of ancient times; in the end of years you will come to a land restored from the sword, gathered from many nations, upon the mountains of Israel that had lain desolate continuously, [to people] who had been brought out from the nations, all of them dwelling in security [the ingathering of the Jewish Diaspora only recently has resettled the Land in an island of security]. You will attack; like a storm you will come; you will be like a cloud covering the earth, you and all your cohorts and the many nations with you. My raging anger will flare up. During the Rome exile, Christian Europe persecuted the Jewish people and drove them from country to country, while in Muslim countries there were peaceful co-existences in second-class status. The culmination of centuries of European persecutions drove the Jewish communities to near extinction with the Holocaust. The Wandering Jew Comes to the Wall Passing between the stumbling generations of nations on the heel of nations, the Jew came to the place of Lamentations. On the Twelve Tribes by the Wall of Tears death drifted, veiling the crippled captives of the stolen years with his shadow falling. As the world moves from the Fourth Exile to the coming Fifth Exile, the persecutor is changing with the evangelical Christian communities around the world supporting Israel and the Jewish communities. Unfortunately, the mainline churches still spread replacement theology and mask their anti-Semitism behind their hatred for Israel. The continued existence of the eternal Jewish people and the rebirth of Israel and Jerusalem after 2, years of the Rome exile prove without doubt the very existence of God, who the world hates. During the fourth exile or fourth kingdom, Christianity was strong as iron and Islam was weak as pottery. The fourth kingdom will be as strong as iron: Just as iron crumbles and flattens everything, and as iron shatters all these, it will crumble and shatter. It will be a divided kingdom and will have some of the firmness of iron, just as you saw iron mixed with clay-like earthenware. As for the toes, partly of iron and partly of earthenware: Part of the kingdom will be powerful and part of it will be broken. They became like chaff. And the stone that struck the statue became a great mountain and filled the entire earth. We are witnessing the beginning of a war that will be waged against the God of Abraham, Isaac and Jacob.

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## Chapter 4 : The Tribulation

*BOOK OF DANIEL - - events that have already taken place via the sacking of the Temple in Jerusalem by the Seleucids. In this schema, the Book of Daniel is nothing more than a "pious fraud" similar to the Book of Deuteronomy, as.*

Daniel, who was a young man when he was carried off into Babylon, acknowledged this in his prayer to the Lord towards the end of the exile: Prior to the exile, Jeremiah warned the people not to resist their captors for they would be refined in their time of punishment and would be restored to the land after seventy years: Marry and have sons and daughters; find wives for your sons and give your daughters in marriage, so that they too may have sons and daughters. Increase in number there; do not decrease. Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the Lord for it, because if it prospers, you too will prosper. Do not listen to the dreams you encourage them to have. They are prophesying lies to you in my name. Among the first to go into exile were the King and his household along with all his officials, craftsmen and artisans. These were the cream of the crop whose company included Daniel and his companions see Jer. However, they were regarded with contempt by those who resisted. Those who remained and fought to keep their land "whether motivated by misplaced religious zeal, patriotism, or false prophets" were in fact refusing to acknowledge their unfaithfulness and accept the chastisement of the Lord. This exile pre-figured the much longer exile that followed the Roman siege of Jerusalem between 66 and 70 AD as a consequence of their rejection of the Messiah. God vindicated the faithful when Jerusalem was destroyed along with those who thought they would find refuge in the temple as, Isaiah had prophesied: Hear the word of the Lord, you who tremble at his word: Hear that uproar from the city, hear that noise from the temple! As in the first exile, those who heeded the word of the Lord and fled from Jerusalem were regarded as traitors by their brethren, widening the rift that already existed between the Jews who believed in Jesus and those who rejected him. But, as it was in the days of Jeremiah and Ezekiel, those who trust in the Lord will never be put to shame. Although they live as aliens in this world, they will receive their allotted inheritance, along with many Gentiles who have believed, at the resurrection see 1 Peter 2: They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country "a heavenly one. Worshipping in Exile By the rivers of Babylon we sat and wept when we remembered Zion. If I forget you, O Jerusalem, may my right hand forget its skill. May my tongue cling to the roof of my mouth if I do not remember you, if I do not consider Jerusalem my highest joy Psalm When Christians point out that Rabbinical Judaism i. Does the experience of the Babylonian exile establish a precedent for rabbinical Judaism or does it point to the revelation of the Messiah and his church? The Lord promised the exiles that after seventy years in Babylon they would return to the land, rebuild the temple and city and await the coming Messiah. For the Israelites will live many days without king or prince, without sacrifice or sacred stones, without ephod or idol. Afterward the Israelites will return and seek the Lord their God and David their king. They will come trembling to the Lord and to his blessings in the last days[i. Although he was punishing them, the Lord assured his people through the prophet Ezekiel that he would still be a sanctuary among them during the seventy years of exile. The Lord showed Ezekiel that he had withdrawn his presence from the temple, which was about to be destroyed along with the impenitent who thought they would find refuge in it. But this was only a temporary measure. After their time of punishment was completed they were to return to the land, rebuild the temple and reinstate the sacrifices according to the Law of Moses while awaiting the promised Messiah. Doing away with two-thirds of the Law cannot be justified in order to accommodate the practical constraints of exile, for the covenant made at Mount Sinai does not allow for anything to be added or taken away from it. That the Lord would be a sanctuary among his people in the exile

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pre-figured what was destined to be fulfilled with the coming of the Messiah. Jesus referred to himself as the temple, or sanctuary John 2: The apostle John wrote: No matter how close and intimate the fellowship was that the disciples experienced with Jesus it cannot be compared to the privilege that every believer has of coming to know God in the inner sanctuary of their heart through the indwelling of His Spirit. Though the physical temple was destroyed, the faithful disciples of Jesus Christ would themselves become the temple in whom the Spirit of God lives even while scattered among the nations: As you come to him, the living Stone “rejected by men but chosen by God and precious to him- you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ. For in Scripture it says: The Lord Almighty is the one you are to regard as holy, he is the one you are to fear, he is the one you are to dread, and he will be a sanctuary; but for both houses of Israel he will be a stone that causes men to stumble and a rock that makes them fall. And for the people of Jerusalem he will be a trap and a snare. Many of them will stumble; they will fall and be broken, they will be snared and captured. Bind up the testimony and seal up the law among my disciples. I will wait for the Lord, who is hiding his face from the house of Jacob. Paul rebuked those who were trying to entice Christians back into the outward form of Judaism according to the obsolete, old covenant “for such worship is not in spirit and in truth: But now that you know God “or rather are known by God “how is it that you are turning back to those weak and miserable principles? Do you wish to be enslaved by them all over again? You are observing special days and months and seasons and years! The Samaritan woman whom Jesus encountered was stuck in the old mode of worship: This time there is no turning back to the old, obsolete mode of worship. The Babylonian exile was limited to seventy years. But how long is the present exile? Jesus said that it will last until the times of the Gentiles are fulfilled. This means that it will last until Christ appears from heaven to finally overthrow all rebellion against the kingdom of God at the close of the present age. James addressed his epistle to the church: The church of Jesus Christ constitutes the true Israel of God that remains scattered among the nations until the end of the age. Even in exile we worship in spirit and in truth, constituting the true temple of God in which his presence dwells: In him the whole building is joined together and rises to become a holy temple in the Lord. True worship of God is no longer restricted to a geographical location or a particular ethnic group or nation but one restriction remains. No one comes to the Father except through me.

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### Chapter 5 : The Bible's Most Amazing Prophecies - YeshuaYeshua

*The book of Daniel refers to the full period of the exile under the Babylonians and the Medes- Persians. It was most likely written in Babylon during the Persian rule there.*

In more than five hundred specific cases, the Bible has clearly and specifically predicted the future, with the fulfillment verified by historians and archeologists throughout the ages. In many cases, the fulfillment of these prophecies can be verified using a common encyclopedia. No other book would dare to predict future events in such great detail, and certainly no other book can come close to matching this level of accuracy. The Bible is truly unique, for its track record of predicting the future simply defies mathematical probability. Prophecy is what makes the Bible unique among other religious works such as the writings of Muhammad, Buddha, Confucius or the Book of Mormon. Indeed, thousands of years ago, the God of the Bible made a bold challenge to all other religions and prophets to use prophecy as the test by which to measure all other religions.

Isaiah In the opportunities I have had to teach over the past year, I have frequently found people shocked to learn that the Bible accurately predicted the exact dates certain events would occur – often thousands of years ahead of time. These events include when Jesus Christ, the long-awaited Jewish Messiah, would come to the earth, when Israel would be restored to being a nation again following World War II, when Israel would gain control of Jerusalem again as well as when the people of ancient Israel would be released from their captivity in Babylon. All of these prophecies had specific dates and timelines associated with them in the Bible, and all were fulfilled exactly as they were predicted – many to the exact day – even though their fulfillment was often thousands of years later. These prophecies are amazing because unlike more generic prophecies such as the fall of certain world empires or moral decay in the end times, there can be no question that these prophecies were divinely inspired and positively prove that the Bible is unique among all other works. My purpose in writing this article is to provide an overview of a few of these prophecies, and to show how they were fulfilled exactly as predicted to demonstrate the power of prophecy in the Bible.

First, the prophecies cited in this article come from the Old Testament and were delivered by prophets years before the coming of Christ. At this time, of course, the Christian calendar also known as the Julian and then subsequently Gregorian calendar had not yet been invented. The calendar used by the prophets was the Jewish calendar, which is very different than our own. It is lunar-solar and has only twelve months of thirty days each, for a total of 360 days a year, as opposed to the solar year used by us today which consists of 365 days. This difference in the length of a Jewish year from our own solar year is important to keep in mind when evaluating prophecies in the Bible that have specific, measurable time frames that can be computed. Failure to take this into account has frequently confused people through time and led to miscalculations and misinterpretations of prophecy.

The second important point to keep in mind when calculating timelines in the Bible is that there was no year zero on the Christian calendar – we went directly from 1 B.C. to 1 A.D. Adjusting for this requires that we add a year when converting from the Jewish calendar to the Christian calendar when the period in question crosses the 1 B.C. This judgment was certain destruction of the nation by the hands of foreign invaders if Israel did not turn from its wicked ways. The people of Israel did not listen to the prophets and continued to disobey, so God sent Babylon to invade and destroy the nation.

Jeremiah 5: One of the most interesting prophecies regarding this captivity was given by the prophet Jeremiah the year Israel was taken captive by Babylon. In this prophecy, Jeremiah predicted that the captivity would last seventy years, after which, the Israelites would return to the city of Jerusalem.

Jeremiah Was Jeremiah correct in his prediction? Was the Bible accurate in this case? To understand these events, we need look no further than a history book or a common encyclopedia. From these, we learn that the nation of Israel encountered three separate sieges by the Babylonians: The first started in 605 B.C. Nebuchadnezzar then carried off many Israelites including the prophet Daniel, along with some of the articles from the Temple to Babylon.

Daniel 1: Judah then became a subject state of Babylon and had to pay tribute taxes to Nebuchadnezzar.

2 Kings The second siege started after the Egyptians encouraged Judah to rebel in 589 B.C.

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The city fell on March 16, B. The final siege occurred in B. On January 15th, B. After about 30 months, the city was taken on July 18th, B. Zedekiah and the remaining survivors including the prophet Jeremiah were carried off as slaves to Babylon. During this final siege, Nebuchadnezzar plundered the Temple and carried off various articles including the bronze pillars of the Temple. A complete timeline of these, and other events mentioned in this article, is contained in the appendix. In October, B. The city of Babylon itself fell without a battle when the Medes and Persians diverted the water of the Euphrates River flowing through the city and, marching at night under the gates of the city, captured it while the Babylonian king was throwing a large feast. Both the secular historians Herodotus and Xenophon describe this event as did the prophet Daniel Daniel 5. Cyrus II, the king of the Media-Persian Empire, established a new, enlightened policy of peaceful relationships throughout the empire and in B. It was this policy that allowed Cyrus to expand the Empire and still administer and control far-off nations. About 50, Jews left Babylon in B. The prophecy from Jeremiah states that the captivity would last 70 years after which the Israelites would return to the city of Jerusalem. If we convert from the Jewish calendar to the Christian calendar by multiplying 70 by and then dividing by Starting from June-August B. From history, we can clearly see that this was the case “the people of Israel were indeed taken captive in B. Clearly, Jeremiah was a prophet of the true God. The rebirth of Israel as a country in after 2, years of dispersion is a hallmark event in Bible prophecy. Many Old Testament prophets foresaw this event and many people are familiar with these prophecies. When Israel became a nation again on May 14, , it marked the first time since AD 70 that the people of Israel had a nation to call their own. It marked the first time since BC that Israel had its own sovereign nation, which was not under the control of another world power. The importance of this event cannot be overestimated “no other nation in history has ever ceased to exist for centuries and then returned as a nation to its former land to regain its place in world history “and the Bible predicted this is exactly what would occur, thousands of years before it happened. However, as remarkable as it was for the nation of Israel to be reborn at all, it was even more remarkable that the nation was reborn on the exact day in history when the Bible said it would be! To understand this prophecy, we must look to the prophet Ezekiel. Erect siege works against it, build a ramp up to it, set up camps against it and put battering rams around it. Ezekiel is then told by God in his vision to lie on his left side for days to represent the bearing of the sins of the house of Israel the Northern kingdom following their split and then on his right side for 40 days to represent the bearing of the sins of the house of Judah the Southern kingdom of Israel. God then proceeds to describe the nature of the coming judgments upon Israel. Was this prophecy correct in its prediction? We know from the previous section that the Babylonian captivity lasted 70 years. If we subtract this from the , we end up with years of punishment that should remain for the people of Israel following the Babylonian captivity. What should we say then? Was the Bible wrong in its prediction? After Moses led the people of Israel out of captivity in Egypt, they wandered around the wilderness for 40 years. During this time, God made a covenant or contract with the people of Israel through Moses. In this covenant, God promised that if Israel obeyed His commandments, He would treat them as His treasured possession. He would make them a kingdom of priests, with direct access to God, and a Holy nation. They then repented of this sin, and God renewed the covenant He had made with them. God promised to bless them above every nation of the earth, and do wonders for them never before done for any nation in the world if they remained obedient to Him Exodus However, as part of this renewed covenant, God promised that if they disobeyed Him again, they would be disciplined. Moses prophesized that this discipline would take the form of two future dispersions, where the nation of Israel would be taken from their country and scattered throughout the nations. Moses prophesized that the first time the Israelites disobeyed God, they would be conquered by an as-of-yet unknown nation which would lay siege to Jerusalem Deuteronomy The second time the Israelites disobeyed God Moses prophesized, the survivors would be scattered throughout the world in every nation. They would worship idols, be relentlessly persecuted and be without a country Deuteronomy 4: God then proceeds to describe His punishment: Basically, when God made the original covenant with the people of Israel, He knew they would break it, even though He would send numerous prophets warning the

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Israelites of His pending judgment. God is merciful and the first dispersion the Babylonian captivity was intended as a wakeup call or warning shot. If we consider the first siege when Israel lost its national sovereignty and was taken captive by Babylon, we should subtract the time of the captivity the 70 years and start from the date that Israel was released from this captivity to evaluate if multiplying the remaining punishment by seven yields a fulfillment. Although Cyrus issued an edict in B. C. If we start from this date, we would expect the fulfillment to occur years times seven later on the Jewish calendar " or a total of 2, years or , days. Converting between the calendars and adding one to account for the fact that there was no year zero on the Christian calendar, we end up with 2, years, 9 months and 12 days on the Christian calendar. Adding this to July 23, B. C. What happened on this date? This is the exact date that the nation of Israel declared its independence and was reborn after almost 2, years of dispersion. In fact on May 14, the first Prime Minister of Israel, David Ben Gurion, cited this prophecy in the book of Ezekiel as his authority for proclaimed Israel as the new Jewish homeland. The nation of Israel was re-established on the exact day predicted by the Bible! The story of how Israel was reborn is a remarkable one, since no other nation in history ever has fallen off the map only to be reborn thousands of years later. The rebirth truly was a miracle of God, but even more so since He fulfilled the rebirth exactly to the day which the prophet Ezekiel predicted more than 2, years earlier. Now consider what happens if we start with the third siege by Babylon when the city of Jerusalem and the Temple was destroyed. Counting from this date and converting between the calendars as we did before, we would then expect the fulfillment to occur on the 7th day of the 6th month of or June 7, It was only on this date that Jerusalem was fully again under the control of Israel " the first time this was the case since the original fall of the city to Nebudcanezzar. The later only occurred after the horrible events of World War II when Jewish refugees had nowhere to go and world sentiment was such that it was actually feasible for a new Jewish homeland to be created in the land of Palestine by the United Nations. So, what can we conclude? Only that once again the hand of God must have been at work in the fulfillment of these prophecies and that Ezekiel was a true prophet of God. It had been sixty-seven years since Jerusalem was conquered by Babylon, and Daniel had been studying the prophecies that said the captivity would last only seventy years. He then proceeded to pray for the people of Israel and that the prophecies concerning the year captivity would be fulfilled. During this time of prayer, the angel Gabriel appeared to Daniel and provided one of the most amazing prophecies in all of scripture Daniel 9: Therefore, consider the message and understand the vision:

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## Chapter 6 : THE PROPHETS WHO WERE ACTIVE DURING THE EXILE

*At the conclusion of the Babylonian exile, YHVH provided a new countdown through the prophet Daniel - this time spanning a period of years. Daniel's seventy week omer would again mark the time from deliverance to divine revelation.*

Babylonian Exile and Beyond 1. Some general remarks about the significance of this period to our understanding of the rise of Jerusalem as a religious symbol The Babylonian exile of the Jews has become proverbial. Luther and others assume the posture of a prophet or a messianic king, i. This messianic connotation of the end of exile or captivity is based on the oracles of the anonymous prophet known as Deutero-Isaiah Isa , esp. The reason why the Judahite exile in Babylon became proverbial is because, during and after the exile, the exiled Judahites developed an unprecedented creative energy that resulted in the final editing of the Pentateuch, of the deuteronomistic work of history the Books of Samuel and Kings , of many of the prophetic books and also in the composition of new literature such as the Chronistic works of history, i. In other words, whether in form of careful reverential editing or in form of the composition of new works, the priests and scribes of the exilic community decisively shaped what we simply consider the biblical world view. Since the exilic and postexilic redactors and authors often hide their own contribution to the sacred literature of Israel in subtle additions to older works rather than openly stating their authorship, since they furthermore prefer anonymity or attribution of their works to the great figures of the golden age before the destruction of Judah, Jerusalem, and the Solomonic temple, since they therefore create the literary fiction that the result of their deliberation was already available to the personages representing the golden age, we must deconstruct their fiction to get a sense of their real achievements. If the above is even vaguely accurate, it follows that the role of Jerusalem in biblical literature is decisively shaped by the experience of loss and destruction reflected in exilic and early post-exilic literature and in the editorial processes older texts and traditions underwent at this time. For the evident reason of the political dimension of loss and of all hopes for reconstruction, Jerusalem, in fact, is henceforth one of the three central religio-political symbols of Jewish as subsequently of Christian and Islamic eschatology, i. It absorbed many of the pan-Israelite traditions but it still was a commonwealth, a political entity with no other purpose than to exist, survive, and thrive as a political entity. Among the major institutions of pre-exilic Judah are: Post-exilic After the exile, Judah was politically rebuilt as a Persian satrapy, a semi-autonomous administrative province, ruled by a priestly elite that remigrated from Babylonia and whose views and attitudes were shaped by the religious blue-prints for reconstruction drafted in the exile. They were at odds with the local population, rigorously enforced separation from the mixed multitude of inhabitants of Judah, and ruled on the basis of the Torah. This code of law was promulgated by Ezra in the early 4th century BCE and it served as the legal ideal of a theocratic state ruled by priests rather than kings. According to the later rabbis, the institution of the Torah as the basic law in addition to which there must have been oral law traditions of various kinds brought the earlier institution of prophecy to an end. Religious practices now included the keeping of the Sabbath as a strictly enforced day of rest on every seventh day roughly conforming to quarters of the lunar month but without real parallel in any other ancient culture. Persian influence is noticeable in Jewish apocalyptic literature symbolism of good vs. The administrative language of Judah is now Aramaic, the language of the Persian empire, rather than Hebrew. Important new institution are the Levites as auxilliary priests cf. The emerging Jewish religion is not just the cult of a state in fact, it is no longer a state cult at all but a religion with a sacred center in Jerusalem practiced and adhered to by an extended diasporah. This means, for example, that Jerusalem becomes the focus of elaborate pilgrimages and it is the recipient of lavish gifts and of taxes due to the sanctuary and its officials. It should be noted that when the returnees Armstrong: In other words, "Judaism" was not a monolithic practice and the Babylonian diaspora was not the only form in which Judah- and Israel-related traditions were continued after the destruction of the states of Israel and Judah. Of the temple in Elephantine we know futher that it was destroyed in and rebuilt in It was the temple of a Jewish military colony near the southern border

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of Egypt the latter having lost independence to the Persians and it continued to function in Second Temple times. The community of Elephantine was on friendly terms with the priestly establishment in Jerusalem despite the fact that it initially practiced syncretistic forms of worship very much like the practices in Jerusalem before the destruction of that were only gradually abandoned in consultation with the Second Temple priesthood in Jerusalem. What little we know about the history of early Second Temple Judaism from other sources is augmented from fragments of letters written on papyrus found by modern archeologists at Elephantine excavated when the Assuan dam was built in the s. Mass deportation to Babylonia and flight to Egypt. Immediately tries to lay the foundations of a new temple. Between and Arrival of the next pekhah, Zerubbavel note the Babylonian theophoric name! Under his governance, the high priesthood was reestablished. The lineage of the new high priest, Jehoshua ben Jehozadak, is Zadokite, i. Nehemiah nevertheless completes the walls of Jerusalem and attempts to repopulate the city. Ezra the Scribe was presumably active during his time. Others think he was active during the reign of Artaxerxes I which would make him a contemporary of Nehemiah. This ends the time of Persian rule and ushers in the Hellenization of the entire Middle East. Note that Jews continue to speak Aramaic and practice the religion adopted during Persian times. This will lead to violent cultural and political conflicts during the Hellenistic period, ultimately leading to the war of defiance against the Roman empire during which Judah, Jerusalem, and the Temple symbol of politico-religious independence was to be destroyed for the second time. Schiffman, From Text to Tradition. Ktav, , Martin S.

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### Chapter 7 : THE FIFTH EXILE AT THE END OF DAYS | Jews and Christians United for Israel®

*Of modern historical Jesus researchers Pitre is most interactive with N. T. Wright (), who has been influential in (re-) establishing the role of the exile in the Second Temple period and in the background for Jesus' own messianic expectations.*

Origins[ edit ] Apocalyptic elements can be detected in the prophetic books of Joel and Zechariah , while Isaiah chapters 24–27 and 33 present well-developed apocalypses. The Book of Daniel offers a fully matured and classic example of this genre of literature. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. August Learn how and when to remove this template message The non-fulfillment of prophecies served to popularize the methods of apocalyptic in comparison with the non-fulfillment of the advent of the Messianic kingdom. Thus, though Jeremiah had promised that after seventy years [4] Israelites should be restored to their own land, [5] and then enjoy the blessings of the Messianic kingdom under the Messianic king, [6] this period passed by and things remained as of old. The only thing for certain that was predicted was the return of the Jews to their land, which occurred when Cyrus the Persian conquered Babylon in circa BC. Thus, the fulfillment of the Messianic kingdom remained in the future for the Jews. This period was approximately 70 years, as prophesied by Jeremiah. The Greek empire of the East was overthrown by Rome, and prompted a new interpretation of Daniel. The fourth and last empire was declared to be Roman by the Apocalypse of Baruch [8] chapters 36–40 and 4 Ezra Again, these two books were not considered inspired Scripture by the Jews, and thus were not authoritative on matters of prophecy. In addition, earlier in Daniel chapter 7 and also in chapter 2, the fourth and final world empire is considered to be Rome since Babylon, Medo-Persia Achaemenid Empire , Greece, and Rome were world empires which all clearly arrived in succession. Thus, it might be interpreted[ by whom? Such ideas as those of "the day of Yahweh" and the "new heavens and a new earth" were re-interpreted by the Jewish people with fresh nuances in conformity with their new settings. Thus the inner development of Jewish apocalyptic was conditioned by the historical experiences of the nation. Early Old Testament prophecy taught the need of personal and national righteousness, and foretold the ultimate blessedness of the righteous nation on the present earth. Its views were not systematic and comprehensive in regard to the nations in general. But later, with the growing claims of the individual and the acknowledgment of these in the religious and intellectual life, both problems, and especially the latter, pressed themselves irresistibly on the notice of religious thinkers, and made it impossible for any conception of the divine rule and righteousness to gain acceptance, which did not render adequate satisfaction to the claims of both problems. To render such satisfaction was the task undertaken by apocalyptic, as well as to vindicate the righteousness of God alike in respect of the individual and of the nation. Later prophecy incorporated an idea of future vindication of present evils, often including the idea of an afterlife. Apocalyptic prophets sketched in outline the history of the world and mankind, the origin of evil and its course, and the final consummation of all things. The righteous as a nation should yet possess the earth, either via an eternal Messianic kingdom on earth, or else in temporary blessedness here and eternal blessedness hereafter. Though the individual might perish amid the disorders of this world, apocalyptic prophets taught that the righteous person would not fail to attain through resurrection the recompense that was due in the Messianic kingdom or, alternatively, in heaven itself. Apocalyptic literature shares with prophecy revelation through the use of visions and dreams, and these often combine reality and fantasy. In both cases, a heavenly interpreter is often provided to the receiver so that he may understand the many complexities of what he has seen. The oracles in Amos, Hosea, First Isaiah, and Jeremiah give a clear sense of how messages of imminent punishment develop into the later proto-apocalyptic literature, and eventually into the thoroughly apocalyptic literature of Daniel 7–8 Hence the prophet prophesies of a definite future arising out of and organically connected with the present. The apocalyptic writer despairs of the present and directs his hopes to the future, to a new world standing in essential

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opposition to the present. This principle, which shows itself in the conception that the various nations are under angelic rulers, who are in a greater or less degree in rebellion against God, as in Daniel and Enoch, grows in strength with each succeeding age, till at last Satan is conceived as "the ruler of this world" [12] or "the god of this age. The apocalyptic writer could obtain no hearing from his contemporaries, who held that, though God spoke in the past, "there was no more any prophet. The apocalyptic writer, therefore, professedly addressed his book to future generations. Generally directions as to the hiding and sealing of the book [15] were given in the text in order to explain its publication so long after the date of its professed period. There was a sense in which such books were not wholly pseudonymous. Their writers were students of ancient prophecy and apocalyptical tradition, and though they might recast and reinterpret them, they could not regard them as their own inventions. Whereas prophecy had to deal with governments of other nations, apocalyptic writings arose at a time when Israel had been subject for generations to the sway of one or other of the great world-powers. These events belonged in the main to the past, but the writer represented them as still in the future, arranged under certain artificial categories of time definitely determined from the beginning in the counsels of God and revealed by Him to His servants, the prophets. Determinism thus became a leading characteristic of Jewish apocalyptic, and its conception of history became mechanical.

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### Chapter 8 : Israel in Exile - Part one

*The Historical-Messianic interpretation is the traditional understanding of Daniel 9. In this interpretation the years are an extension of God's covenant with Israel, which was based on Israel's Sabbath Year cycle.*

Focus on Jerusalem, in its continuing endeavor to make available interesting and doctrinally sound articles associated with Bible Prophecy offers yet another commendable in-depth article by Word of the Bible Ministries leader and Biblical and archaeological scholar Dr. The primary source for the Tribulation doctrine developed from antecedent Old Testament usage. This is evident from the citations and allusions from the Old Testament in the principal New Testament eschatological texts of the Olivet Discourse and the Book of Revelation. With respect to the latter the following terms represent Old Testament Tribulation terminology: Lesser expressions also are used to describe this period as a time when God "arises to shake violently the earth" Isaiah 2: These terms for tribulation are not necessarily in themselves eschatological expressions of tribulation. This is usually conveyed in the context by temporal phrases that may denote both an indefinite and definite sense of futurity. In some cases, such as "the Day of the Lord," the idiomatic nature of prophetic speech allows for an immediate application e. Assyrian or Babylonian destructions or a more remote or ultimate application to a future event Tribulation and Millennium. The eschatological connotation of this formula is especially prominent in the biblical Prophets e. When we examine the usage of the compound expression "latter days" in the Old Testament, we find that it is used in the general sense of "days to come" cf. In three texts Amos 8: Here it appears 11 times as a chronological marker of a specific eschatological period cf. The nature of the Tribulation is revealed by the characteristic terms we have seen as descriptive of this period. A brief catalog of such expressions gives a clear picture of the severity of this period: The accumulation of such terms dealing with divine judgment is exceptional, and it was this characteristic above all that served to highlight and heighten these references and project them onto the eschatological stage. The exceptional nature of the Tribulation is earmarked by such phrases as: Understanding the eschatological nature revealed by these Old Testament expressions of final judgment, Jesus likewise qualified the Tribulation of the end-time with a language patterned after Daniel The nature of the Tribulation is also conveyed in related contexts by the use of a figure of intense suffering and expectation. Specifically, the experience of end-time judgment in the Tribulation is depicted by the travail of childbirth, Hebrew: The eschatological "Day of the Lord" is often associated with the expression of birth pangs as well cf. The New Testament also makes this association cf. The Hebrew expression for these pains is derived from the root chil, which has the basic meaning of "being in labor," with the resultant idea of "fear" and "trembling. Just as the woman must endure the entire period of labor before giving birth, so Israel must endure the entire seven-year period of Tribulation. The divisions of this period of Tribulation are also illustrated by the figure, for just as the natural process intensifies toward the expectation of delivery after the labor ends, so here the Tribulation moves progressively toward the Second Advent vss. The reference to "Jacob" is to Israel as a national entity, and therefore the time of distress refers to a period of national trouble unlike any other. To what time of trouble was Jeremiah referring? Interpreted literally, none of these elements could be fulfilled in these terms except in the future eschatological context the days concluding and following the Tribulation period, cf. Detailing the events of the seven-year period of Tribulation, this passage uniquely set off the beginning, mid-point, and ending of the Tribulation. The exilic condition he suffers is understood as a punishment for transgression, sin, and iniquity Daniel 9: Furthermore, Daniel understood that the desolation, which will occur from the middle of the Seventieth Week, is connected with the covenant that also commenced this period. The covenant with Antichrist Daniel 9: Therefore our Lord chose this text to warn a future Jewish generation that from the beginning of the birth pangs they were already in the eschatological Tribulation Matthew The Seventy Weeks prophecy also evidences that Tribulation terms deal exclusively with a national Jewish context. The phrase "your people," i. Tribulation contexts also contain the elements of judgment, repentance, and blessing always

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in relation to the Land of Israel cf. Thus the application of Tribulation terms is limited to a period of national Jewish residency in the land, and to the people that represent that resident population. When we examine the common elements of Old Testament references to the Tribulation, in every case the expected fulfillment is at a time corresponding to the end-time. The scope of the judgment is in most cases unparalleled and required salvation physical deliverance as a sign of the severity of the event. Each context involves idolatry in some form, whether generally as false prophets, or specifically as the Antichrist and the Abomination of Desolation, and each has in the context a reference to either the Temple or a promise of theocratic restoration. The Tribulation in the New Testament The Greek term commonly employed in the New Testament as a technical expression for the Tribulation period is *thlipsis* "wrath," tribulation". This Hebrew term was especially used in contexts in which curses based on violations of the Mosaic covenant were threatened or pronounced and appears in principal the Old Testament texts alluded to by the New Testament e. As in the Old Testament, the New Testament also employs a number of synonymous terms to describe the period of eschatological judgment poured out on both the creature and the cosmos prior to and climaxed by the Second Advent of Christ the Revelation of Christ. The following terms, which borrow from prior Old Testament usage, represent a New Testament Tribulation terminology: His statements take the form of a warning and center upon the signal event of the abomination of desolation spoken of by Daniel Daniel 9: This accords with the prediction of false messiahs who make their appearance during the first half of the seventieth week see Matthew Jewish View of the Tribulation The Jewish apocalyptic literature presents an eschatological setting for the Tribulation period. God gives Israel the power to defend herself against her enemies Great confusion will also come upon the Gentiles before the final judgment, and they will slaughter one another The final eschatological conflict will be between God Michael, and the angels and Beliar and his demons , which extends to the earthly realm in the war between the righteous Israel and the unrighteous Gentiles. The Testaments of the Twelve Patriarchs also picture the general condition of these times as one of unbelief and wickedness T. The Syriac Apocalypse of Baruch begins by answering the question: The rabbis, though rejecting the non-biblical literature as uninspired, nevertheless had developed their own views from the same source the Old Testament. Rashi, the leading Jewish biblical commentator, apparently speaks of an end-time fulfillment for the Tribulation in his commentary on Deuteronomy 4: While the reading of the Massoretic Text has as a consequence of Israelite exile the punishment of serving idols, Targum Onkelos renders this as "you shall serve peoples who serve idols," thus, following the Targum, Rashi understands that the deliverance from this "tribulation" vs. In like manner, rabbinic commentators interpreted the "time of trouble" Daniel This term expresses the idea that Israel, like a mother, was to bring forth the Messiah through the labor pains of childbirth. As such, they would begin at a determined point and increase in intensity until the time of delivery. This may have served as the principal Old Testament reference for the rabbis in their conception of the Messianic birth pangs. The term as a technical expression is first seen in rabbinic literature in the Mishnah Sanhedrin 98b and Mekilta on Exodus At any rate, the Jewish concept of the "messianic woes" was already in place by the first-century, as revealed by the Greek term *odion* "birth-pangs" used in the Gospels Matthew In a manner similar to the Olivet Discourse, the Mishnah identifies ten signs that are to accompany messianic birth pangs. These are enumerated in Sanhedrin 97b as: Similar statements are given in Sotah 9: In his commentary on Daniel c. So frightening was the prospect of encountering this time of tribulation preceding the messianic arrival that some of the sages hoped that it would not come in their lifetimes. Among such sages was Rabbi Yochanan who exclaimed: Christian Views of the Tribulation The time of tribulation on earth spoken of in the New Testament is variously interpreted as being fulfilled at one of several different periods. The school of Realized Eschatology, begun by C. Dodd, holds that Jesus "suffered and died in the great tribulation. The Reformed school Amillennialists and Postmillennialists interprets the Tribulation to take place just before the close of this age, which they hold is the millennium. Their Tribulation is the period during which Satan is released to go out and deceive the nations Revelation This text is taken as synonymous in time with the Tribulation predicted in the Olivet Discourse Matthew The Symbolical school interprets the Tribulation allegorically, so

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that the Tribulation and Millennium including the new heaven and earth are symbolic of Christian "death" and "resurrection" through baptism. Historicists hold that the Tribulation occurred in the experience of the Church in the past, usually at some point during the history of Roman persecutions. Those of Nero, Caligula, or Domitian are usually the chief contenders, however there may, as many events located as there are historicists to posit them. More extreme preterists hold that the Second Advent also occurred at this time, being symbolized in the Romans "coming in judgment" on the Jews. While premillennialists agree on the Tribulation being future, they disagree on the duration of the Tribulation and the identity of the future "saints" who will be present during the Tribulation and for what part. The duration of the Tribulation is variously accepted to be three-and-one-half years, three-and-one-half plus years, or seven years. These differences in part relate to the different degrees of intensity experienced during this period. These differences derive from whether a group accepts or rejects dispensationalism. Pretribulationists, who alone maintain a dispensational commitment, see those directly addressed in the Olivet Discourse to be exclusively Israel, rather than inclusive of the Church. The Church composed of Jews and Gentiles is to be removed before the seventieth week commences with the signing of the covenant with Antichrist Daniel 9: Therefore the "Tribulation saints" are Jews who are restored to Messiah and Gentile proselytes to this form of Messianic Judaism. As non-dispensationalists, midtribulationists, pre-wrath advocates, and posttribulationists see the Church within the Tribulation. Midtribulationists see the Church surviving the first half of the seventieth week to be removed before the Great Tribulation commences. Pre-wrath advocates also see the Church in the first half of this period, but they do not interpret it as the seventieth week. This they believe begins only after the Temple is desecrated and the wrath of God begins to come upon earth. This will result in a massive return of Jews to the Land of Israel Zechariah 8:

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### Chapter 9 : Messianic Prophecies - Wikisource, the free online library

*The Revelation of Yeshua Ha'Mashiach to Yochanan The book of Revelation is not just a book of prophecy, it is a bifocal text of instruction written specifically to Jewish communities in Asia Minor, who maintained that Yeshua of Natzeret [1] was Israel's long-awaited Messiah.*

Ideally, this portion of my thesis should be read in conjunction with: Employing complex [6] Jewish imagery to convince and compel the Jewish communities of Asia Minor to neither forsake the Messiah nor their heritage, this document, which many have claimed is too Jewish to be of any Christian value, [7] encourages, cajoles, and commands those in its hearing to preserve the Messianic-Pharisaic community and remain Jewish in practice in spite of teaching to the contrary by other Jews, who also claimed to follow the Messiah but who had abandoned strictly Jewish practice. Could it be that an ancient document written to a Messianic group outside of the nascent Church is not as easy to believe in as having existed or survived the passage of time as the Gospels or Pauline epistles? What if the Dead Sea scrolls of the Essenes had been discovered at the same time as the Gospels or Pauline epistles and not in by the shepherd lad [14] who found them in the Jordanian caves of Qumran, [15] would they too have been swallowed whole as complex-and-difficult-to-interpret Christian documents? However, so dominant are Christian apocalyptic interpretations of the text, these strictly Jewish images are consistently given meaning and colour far beyond the intention of the recorder. Divergent Views and Instructions One of the dominant concerns of the book of Revelation is that the Messianic Jewish communities continue in Jewish practice and uphold Jewish traditions, those also which the Messiah had practiced and kept while among them. In fact, the writings of Paul seem to advocate the opposite of the clarion call sounded in Revelation: What could lie behind such divergent views and instructions? To whom is the text referring? Could it be addressing his divergent teaching? When Paul writes in 2 Timothy 1: If answers to these questions were found they may also help settle the dating controversy behind the book of Revelation see Re-Dating Revelation. Neither does it reflect some of the common Christian interpretations of Jewish imagery found within its pages. Jewish Imagery Following are just two brief examples from my thesis of reflections of the Jewish imagery within the book of Revelation viewed through a different prism: Virtually all the commentators ignore the obvious and straightforward interpretation that Yochanan is talking here about Gentiles who pretend to be Jews. The same kind of expression is used in v. But here they opt for the metaphorical interpretation that Yochanan is talking about Jews who reject Yeshua as the Messiah instead of the literal understanding that these are non-Jews who lied and say they are Jews but in fact are Gentiles. In this way a verse which says nothing about Jews is given a virulently antisemitic significance. Nor does anything in the present context call for a violent outburst against Jews. Interpreters often miss the relationship of the power given to the community in Philadelphia through the key of David [32] and what is subsequently accomplished with it 3: Given such dichotomies of interpretation, how can Revelation be approached today? The little discussed passage of Revelation The answers lie in understanding a few things about the past. Jacob Neusner, [36] in a discussion on Midrash-exegesis, gives a useful understanding of prophecy as. A whole new approach to the book of Revelation is required. Klaassen [39] has well said that [t]he book of Revelation has puzzled Christian interpreters virtually since it was written. It is itself like the book of seven seals, which no one can open. To paraphrase one of Dr. This is a question Church authorities and theologians alike need to ask themselves before attempting to interpret, preach or teach again on this enigmatic text, whose significant imagery portrays another peoples culture and history. It is time for the book of Revelation to be recognized as a Jewish Messianic text and for interpretation to be carried out from that perspective. What could Jewish scholars contribute to the body of knowledge on this text if they were to examine the book of Revelation as their own? How would their tradition of interpretation, linguistic, and cultural expertise render this enigmatic text? And while one of Sanders , pp. If one were to add to these observations the well-documented fact that Pharisees held belief in resurrection, in contradiction to others, i. Yeshua â€™ first born from the dead 1: This

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is the first resurrection. Also Wilson , p. But here they opt for the metaphorical interpretation the Yochanan is talking about Jews who reject Yeshua as the Messiah instead of the literal understanding that these are non-Jews who lied and say they are Jews but in fact are Gentiles. But nowhere in the New Testament are unbelieving Jews called non-Jews. Be better than the Pharisees, the teachers of Torah. Outdo them in righteousness. Live the covenant with God to the fullest, following the law carefully, paying attention not only to the required conduct but also to the corresponding right attitude. Also Chilton and Neusner , pp. As a boy he celebrated Passover. Jewish teachers, amazed at his understanding. Frequenting the synagogue from Sabbath to Sabbath as was his custom. As Wilson , pp. The differences [with Paul] are profound. As Stern , p. All three were Gentiles, enemies of Israel, and considered wicked and evil Ginzberg, , vol. Phil McGraw is an American psychologist, popular T. Martini, et al, Eds. The Greek New Testament. New York and London: Jerome Hohn and Ron H. Word Biblical Commentary, V. Understanding Jewish and Christian Apocalyptic. Theology for Christian Ministry, Frederick J. Rightly Dividing the Book of Revelation. How Christian is the Book of Revelation? In Reconciliation and Hope: Essays presented to L. Morris, Robert Banks, ed. The Apocalypse in the Light of the Temple: A new approach to the book of Revelation. The Jewish Study Bible: Removing the Anti-Judaism for the New Testament. The New Testament Documents: The Witness of the Stars. Chilton, Bruce and Neusner, Jacob, Judaism in the New Testament: London and New York: Twenty Centuries of Christian Anti-Semitism. From Prophecy to Apocalypticism: The Expectation of the End. Collins and Stephen J. Cook, Rabbi Michael J. Modern Jews Engage the New Testament: The Apocalypse through Hebrew Eyes. Review and Herald Publishing Association. In From the Unthinkable to the Unavoidable: Roy, , Anti-Semitism is the Heart. In Theology Today, Vol. Its ministry and services as they were at the time of Jesus Christ. The Third Reich and the Jews. Seminar Studies in History. Longman an imprint of Pearson Education Limited. Eusebius, circa 3rd century. The History of the Church. Revised and edited with a new introduction by Andrew Louth. Apocalypse Then and Now: A Companion to the Book of Revelation. The Anguish of the Jews: Twenty-Three Centuries of Antisemitism. Revised and updated edition. Judaism and the Origins of Christianity. Towards a Christian Theology of Judaism. A Reader, Helen P. Paul, the Apostle of Judaism.