

64. These verses are quoted by Jesus in the synagogue at Nazareth where He was given the scroll from the Tanakh's Book of Isaiah which is found in the *Nevi'im* among the Major Prophets and to which Jesus turned and read from Isaiah 61:1-2.
65. The Lord's recitation is recorded in the New Testament at Luke 4:16-21, where, in fact, the Lord quotes Himself by quoting this passage in:

Luke 4:16 - And Jesus came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read.

v. 17 - And the scroll of the prophet Isaiah was handed to Him. And He opened the scroll and found the place where it was written,

v. 18 - (Isaiah 61:1-2a) "The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden,

v. 19 - to proclaim the favorable year of the Lord."

v. 20 - And He closed the scroll, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him.

v. 21 - And He began to say to them, "Today this Scripture has been fulfilled in your hearing."

66. Notice that the Lord suspended His quotation from Isaiah 61:2 before he finished the verse. The "favorable year of the Lord" is the First Advent which he told those in the synagogue had been fulfilled in their presence.
67. What the Lord did not do was to continue the passage which in the very next phrase would have taken up the subject of His Second Advent.
68. The Lord cuts off His self-quotation from Isaiah precisely at the point where the subject shifts from the dispensation of Israel to the Second Advent.

69. Isaiah 61 was one of the favorite chapters among the rabbis. Those gathered at the synagogue in Nazareth were excited the Lord had chosen it to recite on this occasion. But He stopped short of their favorite part. They liked the passage that continues in Isaiah 61;2*b* with the phrase, “the day of vengeance of our God to comfort all who mourn.”

Isaiah 61:3 - To grant those who mourn in Zion, giving them a garland instead of ashes, the oil of gladness instead of mourning, the mantle of praise instead of a spirit of fainting. So they will be called oaks of righteousness, the planting of the Lord, that He may be glorified.

70. This passage is associated with the Second Advent. But the rabbis interpreted them as speaking of the Messiah’s immediate deliverance of the Israelite people from the yoke of Roman political and military power. “To comfort them who mourn” (61:2*b*) was understood by them to refer to Messianic triumph over Caesar followed in verse three by “garlands” of triumph instead of “ashes” of remorse, etcetera.
71. The mystery of the Church Age was withheld from the Jews for a clear purpose. Had the dispensation been revealed by the prophets, then the messianic prophecies would have revealed Jesus as the Messiah.
72. The Holy Spirit’s teachings of the mystery dispensation would have enabled the multiple prophecies to have isolated Jesus as the obvious fulfillment of them.
73. The absence of teachings on the Church Age allowed the Jewish people to continue their expectation of an instant deliverance from Roman oppression at Messiah’s entry into human history.
74. Ignorance of the Church Age is clearly revealed in this very passage in Luke 4 and before that chapter ends the citizens of Nazareth attempt to assassinate Jesus by throwing him over a cliff (v.29).

75. Many signals were presented by the prophets to alert the Jews of the Messiah's scheduled arrival. Having clearly missed those biblical indicators means they would not have given an objective hearing to anyone proclaiming to be Messiah who did not also announced His intention to bring Rome under His authority.

Timing of Messiah's Arrival

1. Daniel's heptad-based clock was sufficient to instruct the Jews of the general time and place of His arrival, Isaiah announced the birth would occur by means of a virgin from the House of David, and her delivery would take place in Bethlehem.
2. We have studied Daniel's "Seventy weeks" prophecy in Daniel 9:24-27. His word *shavua* means "a group of seven years." Its synonym in English is "heptad." Seventy of these heptads equals 490 lunar calendar years.
3. We have established that Daniel's clock starts on the date that Artaxerxes Longimanus issued a decree that allowed the Jews "to restore and rebuild Jerusalem" (v. 25).
4. Present-day efforts to calculate the terminus of the 69th heptad require references to the Roman, Hebrew, Julian, and Gregorian calendars.
5. Each of these predicts that the conclusion of Daniel's 69th heptad will occur in the vicinity of Passover in the year c. A.D. 33.
6. It is at this point that "Messiah will be cut off," speaking of His sacrifice on the cross.
7. To calculate His precise birthdate would have tasked the priests to backdate a number of years in order to estimate the timing of His birth.
8. However, no such calculations were made by the priesthood. While these men should have been closely observing the calendar they were instead imposing intricate, legalistic rules upon the people from the Talmud or the "Oral Tradition."

9. Those that did have insight into the Messiah's arrival were Gentiles, specifically, Parthian Magi, whose job in the Parthian government was to chart the movement of heavenly bodies.
10. Upon learning from the Jewish Diaspora of prophecies related to the Advent of their Messiah, these men began to calculate from Daniel's 70-heptad countdown the approximate date of the virgin birth.
11. Combining Daniel's prophecy with the movement of various events within the starry carousel, they calculated and recognized the event of the virgin birth.
12. Proof that their expertise in astronomy was the key to their insight into the timing of the Lord's birth is established by the question they presented to Herod, "Where is He Who has been born King of the Jews? For we saw His star in the east and have come to worship Him." (Matthew 2:2)
13. Once confident that the Messiah had been born, they began a pilgrimage eastward over the Silk Road to Jerusalem to worship the newborn King.
14. Our research has established that the virgin birth occurred on June 17, 2 B.C. at around 9 o'clock in the evening and the Magians' arrival in Bethlehem occurred on the night of December 25 of that year, some seven months after the Lord's birth.
15. The geographic location of the virgin birth is also the subject of prophecy provided by Micah in:
Micah 5:2 - "But as for you, Bethlehem Ephrathah, too little to be among the clans of Judah, from you One will go forth for Me to be Ruler in Israel. His goings forth are from long ago, from the days of eternity past." (EXT)
16. Micah indicates that Bethlehem was not among the cities mentioned among the locations allotted to the tribe of Judah in Joshua 15:20-63 because it was "too little."