

## WHO IS THE ANOINTED ONE PREDICTED IN DANIEL 9?

The personage is called the anointed one in this prophecy which means Christ but which does not necessarily mean an anointed king which is what Christ means when applied to the likes of Jesus or a descendant of King David.

The prophecy says he will have nothing at all after being cut off – proving that the anointed is not Jesus for Jesus' death was his triumph in the New Testament and it conferred on Jesus the right to resurrected glory and led to a Church being formed.

The prophecy said that before 490 years or 70 weeks a most holy would be anointed. Anointed one or Messiah in the Bible means a king who the sacred anointing oil was poured on (page 55, Jesus Hypotheses). Daniel would have said if he meant a person who was not literally anointed but anointed by the Holy Spirit not oil which was the only anointing the pretended king of the Jews ever got. Jesus did not fulfil this prophecy.

According to some, the anointed might be a thing, a place (RSV, Catholic Edition, note on page 885). This is a lie and it is told because the Christians do not believe that the people anointed Jesus as the most holy and nobody ever said they did. They need to avert notice of the fact that the prophecy would say a person was anointed by the people. The verse can mean a person as the bottom of page 885 of the Old Testament RSCV Bible will tell you therefore it does mean person for had the writer meant a place he would have said so for you don't speak of places being anointed that way. This most holy is most probably the one who is cut off for there are two anointed mentioned. The first comes seven weeks after the decree and he is a prince. There is another one who is cut off after the seven weeks plus sixty-two weeks. Daniel was unlikely to have meant the unknown one who came at the seventh week because evidently he did not seal the vision and prophet and end so when the one who came centuries later was martyred and would have been a prophet too. So the anointed who was cut off was not Jesus for Jesus was not anointed at all never mind by the people.

The prophecy says the 490 years will be devoted by the people to ending sin and sealing both vision and prophet and to atone and anoint a most holy.

The 483 years is said to bring us to 32-33 AD when Jesus was anointed by God's spirit in the Jordan at his baptism. But the gospels say the ministry lasted three years and since 33 AD is the latest date for the alleged crucifixion according to scholars it follows that the prophecy has miscalculated if the dip in the Jordan is what it means by anointing. And it could not mean that for there is a huge difference between an invisible anointing by the Spirit or a dip in water though some think Jesus was anointed with water and the type of anointing the prophet would mean, one by oil in public for anything else would be too vague and he had no need to be so vague so he wasn't being vague at all.

Jesus' most basic claim was that he was the Messiah. Some disagree and say it was his claim to be the Son of God. But the Messiah had to be the Son of God anyway in the sense that he was the being closest to God and the revealer of God and administrator of God's plans. So Messiah was the important title. But Jesus was never crowned or anointed king. He never sat on a throne or ruled in his life. It is dishonest for any man to come and say, "I am the Messiah", and fail to act as king. The Christian answer that Jesus is king now in Heaven and will be Messiah on earth some day is not an answer. Any messianic group could use similar logic when their leader fails to become Messiah. Some say the resurrection proved that Jesus had a messianic office. If a group got twenty men to say that its dead founder appeared to them as king of Heaven - and billions of groups could manage that if they tried - then we would have more reason to believe these witnesses than Jesus' handful of obscure visionaries. There is also the problem that the gospels say that Jesus being proved Messiah had nothing to do with the resurrection for it was known before that. The resurrection was more to show that he was really blessed by God and the revelation of God and the one who brings us back to God. Jesus even allegedly refused to be made political king though there was no reason why he could not have been one. One understands why many thought that Jesus never claimed to be a Messiah at all. But by no means can Jesus Christ be considered to be the fulfilment of Daniel's prophecy.

The murdered anointed could be really Onias, the saintly high priest and the destruction of the temple could be the demolition job done by Antiochus Epiphanes (Antiochus IV) in 171 BC. The prophecies fit that period which is why much of the book is dated to that time. Real Christians hate this for it is based on the assumption that nobody can tell the future which God has condemned as heresy for he says he can tell us what is in store. Clearly, they want us to believe in miracles without evidence when it suits them. And then if I report miracles I alone have seen they say I am a lunatic. The prophecy was written in Onias's time and not centuries earlier as the Christians would have you believe.

The prophecy says AFTER the 483 years the anointed will be cut off so there is no room for saying that it gives the date of

Jesus' death or Jesus' anything. The Fundamentalist caper of saying the prophecy gives the day of Jesus' entry into Jerusalem or his death has got to be dismissed as pure fraud.

## JESUS NOT SEEN IN DANIEL 9

We have seen that many Christians think that Daniel predicted the year of Jesus' death and some other things about him.

Daniel says that Israel had seventy weeks of years to atone for sin (v24) which shows that he did not believe in Jesus who boasted that his death atones for sin for this plots the atonement and the need for conversion long after Jesus' death. The prophecy says the death will come about soon after the 69th week. It would be more appropriate to call for this at the time of the death of Jesus.

Jesus did not end transgression and stop sin in 490 years for they still happen so he was not Daniel's Messiah. As you will see from the history of the Church and from my other online books, Jesus actually deepened sin and his work has mostly bad fruits so he does not fit the prophecy at all.

The visions say 62 of the weeks will be used to rebuild the city. The city was rebuilt long before the time of Jesus but this figure of 62 weeks would be unnecessary unless the whole 62 weeks were taken up.

Daniel 9:24 says that the visions and divinely inspired communications from Heaven will have the seal set on them when the 70 weeks are up.

According to Jesus Hypotheses by V Messori, page 79, this is really saying that there will never be any prophecies or revelations from God after that time. This rules out the visions that took place after the New Testament was finished before the Church worked out that only scriptural visions were binding on faith for before then they had to be as authoritative though subject to testing by scripture. This eliminates the validity of more recent visions like those of Fatima and Lourdes.

Daniel would mean that the New Testament and the revelations of the Catholic Church are condemned by sacred scripture and are really pseudo-scripture. The apostles would be hoaxers for claiming to speak with divine authority. The resurrection of Jesus would have been denied for how could he have been raised when a revelation was a thing of the past? His resurrection would be a divine revelation for it tells us stuff about God.

Since the anointed alleged to be Jesus was cut off after the end of the 69 weeks there are at most only seven years (or one week) left for the city to be destroyed. Jerusalem was not destroyed within seven years after Jesus died. The Christians solve this problem by saying that the prophecy does not say that the 70 weeks will finish with the end of the city but say the end comes outside that period. But the prophecy says the person doing the destroying is active for a week and half way through the week he abolishes sacrifice. That takes up the whole 490 years. Jesus was not the anointed who was cut off after week 69.

The Christians say that Rome under Titus fulfilled the prophecy and destroyed the Temple in 70AD. The prophecy tells us after the last anointed is cut off or killed after the 69 weeks a leader will come and destroy the Temple and abolish sacrifice. Christians say that this is not chronological for it has the ending of sacrifice after the destruction of the Temple. The reason they say so is because the Jews used the Temple alone for sacrifice so to flatten the Temple was to abolish sacrifice but it is not chronological. What is the point in saying that the leader will abolish sacrifice by destroying the Temple when everybody knows that sacrifice cannot go on if the Temple is ruined? Also, preventing sacrifice is not the same as abolishing it. The leader had religious influence over the people and so told them not to offer sacrifice ever again after he wrecked the Temple. Rome in 70 AD never did that.

Some say that the person that abolished sacrifice was Jesus Christ himself and he predicted the destruction of the Temple and vowed that he would knock it down. This would mean he was the antichrist in opposition to the real Christ.

Another "solution" is to argue that the leader of an army who will destroy the sanctuary and the city in verse 26 is not the same as the one who makes a covenant with many and bans sacrifice and puts an abomination in the temple in verse 27. But the prophecy talks as if they are one and the same. It speaks of a leader in 26 and calls him he in verse 27. The Bible never says that breaking up the subject like that is right. When Christians find a prophecy does not fit they make it fit and here as with Ezekiel who said Nebuchadnezzar would do things Alexander did they pretend it is a double reference: the prophet means two people though it looks like he means one (page 170, Evidence that Demands a Verdict, Vol 1). They have no shame. A prophet needs to be clear so that we can test him by Deuteronomy 18 which is God's own standard. He has to mean what he writes and write what he means. The person in verse 26 destroyed the city according to that very verse and the solution does not work. Yet Evidence that Demands a Verdict Vol 1 says that the person in 26 was inside the 490 years and the person who abolished sacrifice was outside it (page 170). Christians invent solutions for those who are too lazy to go to the Bible and see that the solutions are fake. Too many people will take it for granted that there is a solution

without thinking and that is what they want. Some say the verse 26 refers to the anointed being cut off and a bad prince wrecking the country and that verse 27 refers to the first person again implying the anointed has risen from the dead to do what the prophecy says, make a covenant for seven years and abolish sacrifice in 3 ½ years and see the end coming on the desolator. But this has not been fulfilled and Daniel said it would all be fulfilled in 490 years. The desolator is the one who makes the covenant and is the one who abolishes sacrifice when you read it properly and who is the one who attacked the city after the anointed was cut off.

Christians are doing a Nostradamus by making out that the year of Jesus' death or baptism or whatever is predicted in an Old Testament book! They don't want to think that some other Messiah claimant or a person who claimed to be some kind of anointed priest might fit the prediction better.

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The WWW

[www.infidels.org/library/modern/steven\\_carr/non-messianic.html](http://www.infidels.org/library/modern/steven_carr/non-messianic.html), Steven Carr, Critique of Josh McDowell's Non-Messianic Prophecies This Site cannot be overly recommended. It is superb.