

WRITTEN CENTURIES BEFORE FULFILLMENT

EVIDENCE

THE MESSIAH INVESTIGATION

*Can ancient clues
identify the Messiah?*



WHAT

WHY

WHEN

WHERE

HOW

WHO

DANIEL LEWIS

EVIDENCE

The Messiah Investigation

Can Ancient Clues Identify the Messiah?

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Scripture quotations are from the King James Version (KJV) unless otherwise noted.

First Edition

[BibleTimeLines.com /Articles/Is-Jesus-Really-the-Messiah](http://BibleTimeLines.com/Articles/Is-Jesus-Really-the-Messiah)

Dedication

To every teen and young adult (and everyone else) who has ever wondered,

“What if there is more evidence than I realized?”

And to anyone brave enough to ask honest questions and follow the
evidence wherever it leads.

Author's Note

This book started with one big question: **Can Ancient Clues Identify the Messiah?**

Christians have believed for centuries that Jesus of Nazareth is the promised Messiah described in the Hebrew Scriptures. But a lot of people have never really had the chance to look at the evidence for themselves. Maybe they were told what to believe. Maybe they were told not to believe. Maybe they just never slowed down long enough to ask the question honestly.

This book is not meant to pressure you or argue you into a conclusion. It is an invitation to investigate. You will look at prophecies, compare clues, think through the historical record, and ask what the Scriptures actually say.

You do not have to start with all the answers. You do not even have to start from the same place as someone else. Whether you already believe in Jesus, are unsure, come from another faith background, or are simply curious, my hope is that you will read with an open mind and an honest heart.

The goal is not just to collect Bible facts. The goal is to understand why so many people have looked at these prophecies and concluded that Jesus is the Messiah promised by the prophets.

The final decision belongs to you. My job is simply to place the evidence on the table and invite you to follow it carefully.

May God guide your search for truth.

— Daniel Lewis

How to Use This Book

This book is set up like an investigation. Instead of jumping straight to the answer, we follow the clues one question at a time:

WHAT → WHY → WHEN → WHERE → HOW → WHO

Each chapter takes one question and looks at what the prophets said about it.

WHAT would the Messiah experience?

WHY would the Messiah suffer?

WHEN would the Messiah appear?

WHERE would the Messiah come from?

HOW would people respond to Him?

WHO were the prophets describing?

The chapters build on each other, so it works best to read them in order. Each answer adds another piece to the case.

You may already know some of these prophecies, or they may be completely new to you. Either way, do not rush. Slow down enough to actually think through the evidence.

As you read, look up the Bible passages if you can. Ask questions. Compare the clues. Notice what each prophecy says and how it connects with the others.

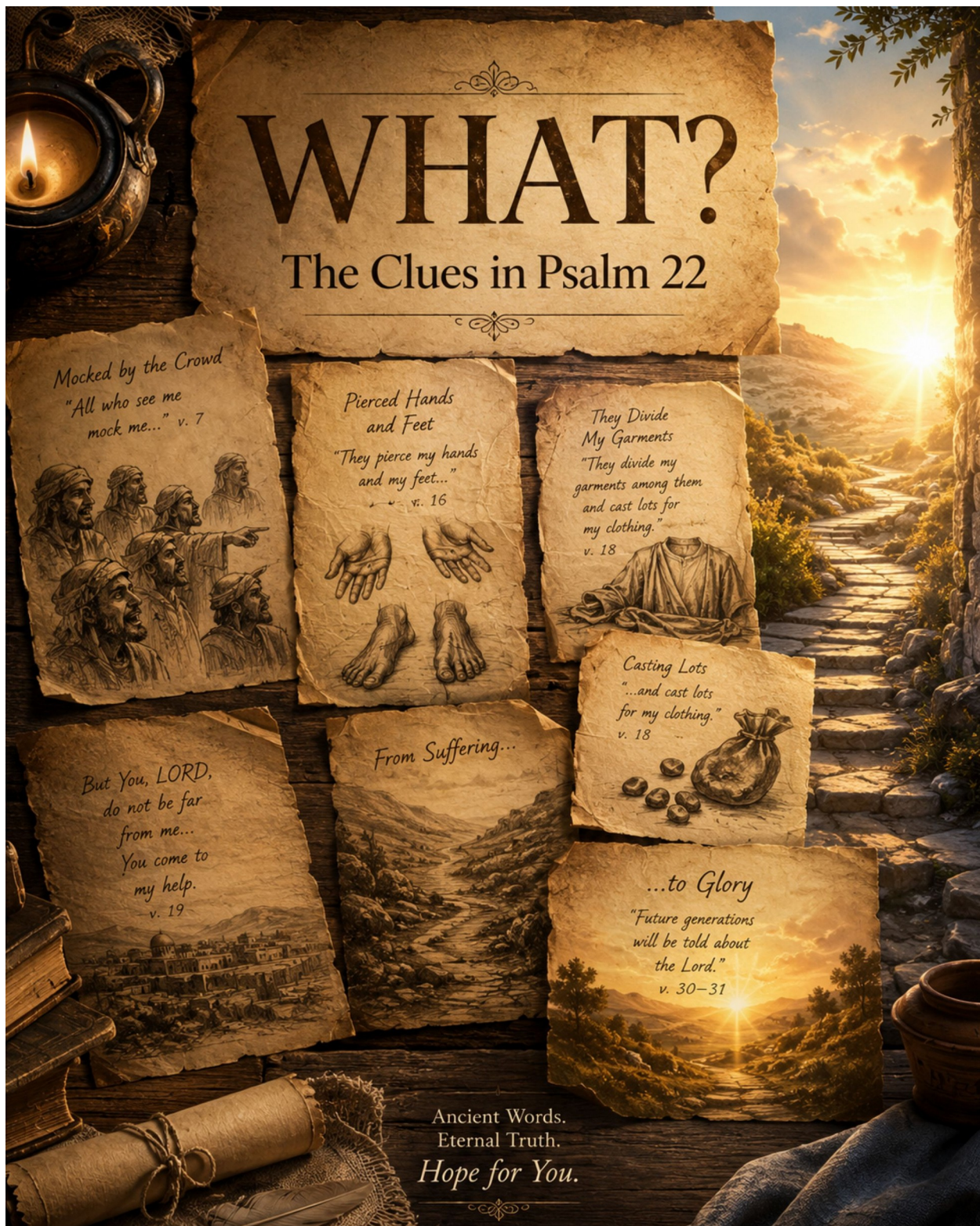
The goal is not just to finish the book. The goal is to understand the case, follow the evidence honestly, and decide what you think the prophets were pointing to.

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WHAT?

The Clues in Psalm 22

Mocked by the Crowd
"All who see me
mock me..." v. 7



*Pierced Hands
and Feet*

"They pierce my hands
and my feet..."
v. 16



*They Divide
My Garments*
"They divide my
garments among them
and cast lots for
my clothing."
v. 18



Casting Lots
"...and cast lots
for my clothing."
v. 18



But You, LORD,
do not be far
from me...
You come to
my help.
v. 19



From Suffering...



...to Glory

"Future generations
will be told about
the Lord."
v. 30-31



Ancient Words.
Eternal Truth.
Hope for You.

Chapter 1 — WHAT?

What Would the Messiah Experience?

Why Start With “What”?

Imagine someone walked up today and said, “I’m the Messiah.” Would you believe him just because he said it? Probably not. You would ask questions. You would look for proof. You would want evidence.

That is exactly how this investigation begins. The Bible does not ask us to check our brains at the door. It invites us to look carefully, compare the clues, and think honestly about what we find.

Long before Jesus was born, the Hebrew Scriptures described a coming Deliverer. The prophets did not give every detail about Him, but they did leave clues. Some of the biggest clues answer this question: **What would the Messiah experience?**

One of the most important places to start is Psalm 22. This chapter has caught the attention of readers for centuries because it describes suffering in a way that feels strangely specific. Christians have often said it points to Jesus. Others have disagreed.

So instead of jumping straight to a conclusion, let’s slow down and read the evidence like investigators. What does Psalm 22 actually say? Why has it made so many people stop and think? And could David have been describing something bigger than his own pain?

A Psalm of David

Psalm 22 is connected with King David. David knew what it meant to suffer. He was chased by enemies, betrayed by people close to him, and forced to run for his life. Many of his psalms come from real pain and real danger.

But Psalm 22 includes details that seem to go beyond anything we know happened to David personally. The person in the psalm is surrounded,

mocked, humiliated in public, and physically wounded. His hands and feet are pierced. His clothes are divided while people watch.

And then comes the twist: the story does not end in defeat. Somehow, the suffering leads to victory. That is why this psalm has been studied so closely for so long.

The Cry That Opens the Psalm

Psalm 22 opens with words that sound raw and painful:

"My God, my God, why hast thou forsaken me?"
Psalm 22:1

In today's language, it means, "My God, my God, why have You abandoned me?" These are not calm words. They sound like the cry of someone who feels crushed, alone, and overwhelmed.

But as the psalm continues, we realize this is not just a private moment of sadness. Other people are watching. Other people are mocking. The sufferer is being put on display. That detail matters.

A Sufferer Surrounded by Enemies

The psalm describes the crowd around the sufferer:

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head."
Psalm 22:7

In other words, people are laughing at him, sneering at him, and shaking their heads like he is a failure. This is not quiet suffering. This is public shame.

That is one of the first clues: the Messiah would not only suffer physically. He would also be rejected and humiliated in front of others.

Pierced Hands and Feet

Then Psalm 22 gives one of its most famous details:

"They pierced my hands and my feet."
Psalm 22:16

This line has caused a lot of discussion. What did David mean? Why describe hands and feet this way? And why does this image stand out so strongly when Christians compare it with the death of Jesus?

We will look more closely at those questions later. For now, simply notice the clue: the sufferer's hands and feet are wounded in a very specific way.

Divided Garments

The next clue is even more specific:

"They part my garments among them, and cast lots upon my vesture."
Psalm 22:18

That older wording means they divided his clothes and gambled for what he was wearing. This is a strangely detailed scene. The psalm does not just say the sufferer is hurt. It describes what other people are doing while he suffers.

At this point, the evidence is starting to stack up: mocking, public shame, pierced hands and feet, divided clothing, and gambling for the garment. These are not vague ideas. They are specific details.

The Story Does Not End in Defeat

The most surprising part of Psalm 22 may be the ending. The chapter begins with pain, loneliness, and enemies. But it does not stay there.

By the end, the tone changes. The message spreads. Future generations hear about what God has done. The nations are mentioned. The sufferer's story moves from agony to victory.

That matters because the sufferer is not ultimately defeated. The pain is real, but it is not the final word.

Chapter 1 Evidence List

1. The Messiah would suffer deeply

Psalm 22 opens with the cry, "My God, my God, why hast thou forsaken me?"

2. The Messiah would feel forsaken or abandoned

Psalm 22:1 describes the sufferer feeling crushed, alone, and overwhelmed.

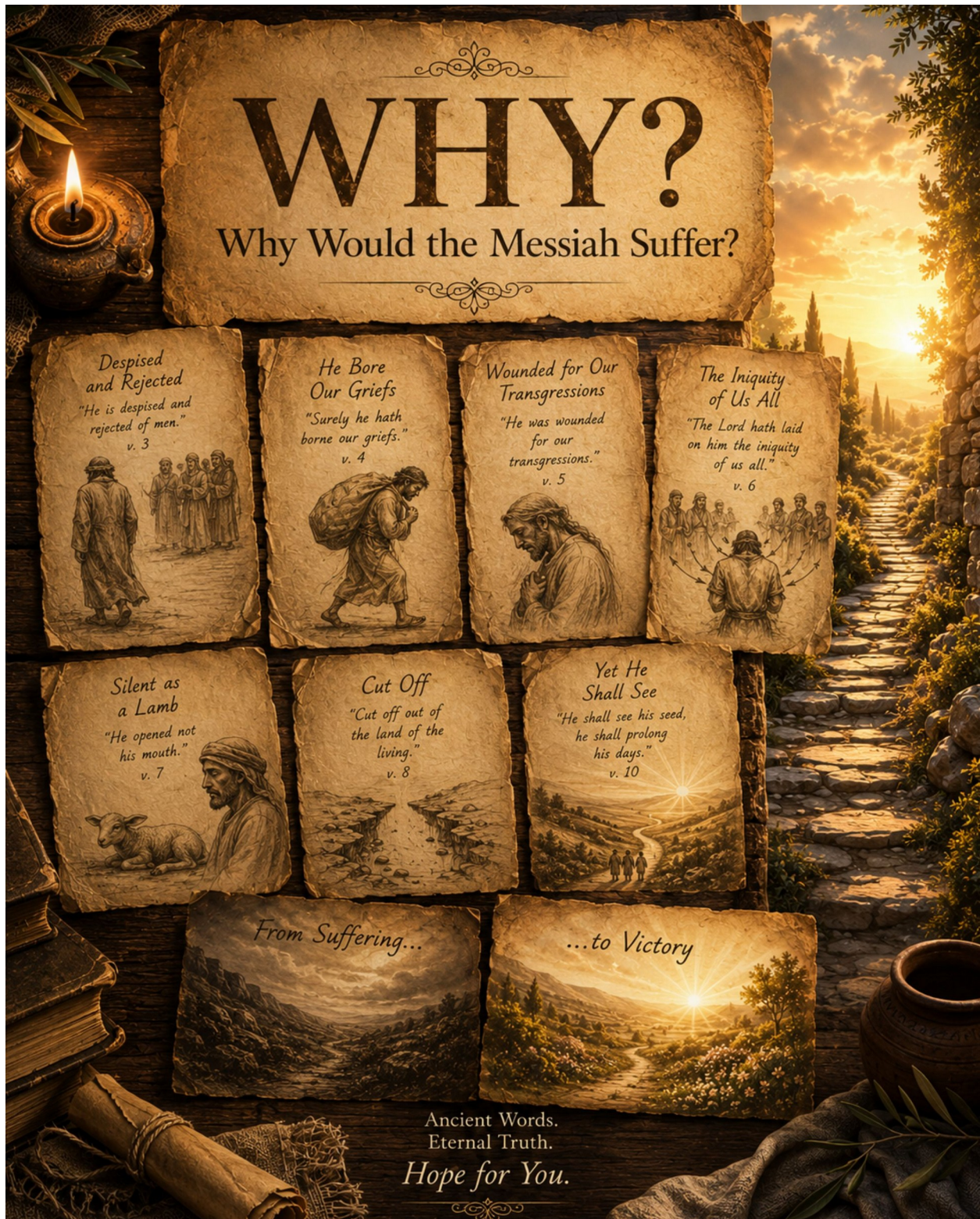
3. **The Messiah's suffering would be public**
Psalm 22:7 shows that other people are watching Him suffer.
4. **The Messiah would be mocked**
Psalm 22:7 says, "All they that see me laugh me to scorn."
5. **The Messiah would be rejected and humiliated**
Psalm 22:7 says the people "shoot out the lip" and "shake the head."
6. **The Messiah's hands and feet would be pierced**
Psalm 22:16 says, "They pierced my hands and my feet."
7. **The Messiah's clothing would be divided**
Psalm 22:18 says, "They part my garments among them."
8. **People would cast lots for the Messiah's clothing**
Psalm 22:18 says they "cast lots upon my vesture."
9. **The Messiah's suffering would not end in defeat**
Psalm 22 moves from agony and humiliation to victory and praise.
10. **The Messiah's story would be told to future generations**
Psalm 22:30–31 points to a message that would continue beyond the sufferer's own lifetime.

Following the Evidence

Psalm 22 gives us a powerful first set of clues: a righteous sufferer, mocking crowds, public shame, pierced hands and feet, divided garments, and a story that ends in victory instead of failure.

Christians believe these details point to Jesus. Others explain them differently. But if we are going to be honest investigators, we should not dismiss the evidence too quickly—or accept it too quickly. We should follow it step by step.

In the next chapter, we will move from **WHAT** to **WHY**. If the Messiah was going to suffer, why would that happen? Before we ask **WHO** the Messiah is, we need to understand **WHAT** the prophets said He would experience.



WHY?

Why Would the Messiah Suffer?

*Despised
and Rejected*
"He is despised and
rejected of men."
v. 3



*He Bore
Our Grievs*
"Surely he hath
borne our griefs."
v. 4



*Wounded for Our
Transgressions*
"He was wounded
for our
transgressions."
v. 5



*The Iniquity
of Us All*
"The Lord hath laid
on him the iniquity
of us all."
v. 6



*Silent as
a Lamb*
"He opened not
his mouth."
v. 7



Cut Off
"Cut off out of
the land of the
living."
v. 8



*Yet He
Shall See*
"He shall see his seed,
he shall prolong
his days."
v. 10



From Suffering...



...to Victory



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Eternal Truth.
Hope for You.

what → WHY → when → where → how → who

Chapter 2 — WHY?

Why Would the Messiah Suffer?

In Chapter 1, we looked at Psalm 22 and found a powerful picture: a righteous sufferer mocked by the crowd, pierced in his hands and feet, and stripped of his clothing while people gambled for it. But the chapter did not end in defeat. Somehow, the suffering led to victory.

That brings us to the next question: **why?** Why would God's chosen Messiah suffer at all? If He was sent by God, why would He be rejected? Why would He go through pain, humiliation, and death?

Psalm 22 shows us **what** the sufferer experiences. Isaiah 53 helps explain **why** it happens.

A Servant Unlike Any Other

Isaiah 53 is one of the most talked-about chapters in the Hebrew Scriptures. Like Psalm 22, it describes someone who suffers. But Isaiah goes a step further. He explains the purpose behind the suffering.

The chapter describes someone many people do not recognize or accept:

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."

Isaiah 53:3

That is not what many people expected from the Messiah. They expected a conqueror. A king. A Deliverer who would crush enemies and restore glory. But Isaiah describes someone rejected by the very people He came to help.

Suffering for Others

As the chapter continues, Isaiah makes a surprising claim:

"Surely he hath borne our griefs, and carried our sorrows."
Isaiah 53:4

In modern language, Isaiah is saying that this servant carries pain that belongs to others. His suffering is not random. It is not meaningless. It is connected to people besides Himself.

"But he was wounded for our transgressions, he was bruised for our iniquities."
Isaiah 53:5

Notice the words: **our** transgressions, **our** iniquities. The servant suffers, but the guilt belongs to someone else.

The Great Exchange

Then Isaiah gives one of the clearest clues in the chapter:

"The Lord hath laid on him the iniquity of us all."
Isaiah 53:6

This is a huge statement. The servant is not being punished for His own wrongdoing. Isaiah even says:

"He had done no violence, neither was any deceit in his mouth."
Isaiah 53:9

So the servant is innocent, yet He carries consequences that belong to others. That is sometimes called substitution: one person standing in the place of another. Isaiah does not answer every question about how this works, but he makes the main point clear. The servant carries a burden that is not His own.

Silent Before His Oppressors

Then Isaiah adds another unusual detail:

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter."

The servant does not fight back. He does not answer insult with insult. He does not try to destroy His enemies. He stays silent and endures what is happening. His strength is shown through faithfulness, not violence.

Cut Off From the Land of the Living

Isaiah's language becomes even more serious:

"He was cut off out of the land of the living."
Isaiah 53:8

That means the servant dies. This is not just sadness or mistreatment. Isaiah is describing death. And once again, he tells us why:

"For the transgression of my people was he stricken."

The servant's death is connected to the sins of others. Isaiah does not present it as an accident or a pointless tragedy. The servant is cut off because of transgression—not His own, but the transgression of the people.

Yet the Story Continues

If Isaiah 53 ended there, it would be a heartbreaking story. But it does not end there. After describing the servant's death and burial, Isaiah says:

"He shall see his seed, he shall prolong his days."
Isaiah 53:10

That is an amazing turn. The servant dies, and yet somehow He continues. His days are prolonged. His work is successful. His story keeps going.

Just like Psalm 22, Isaiah 53 moves from suffering to victory. The servant suffers. The servant dies. Yet the servant lives to see the results of His mission.

Why Would the Messiah Suffer?

Isaiah's answer is clear: the suffering is not random. It is not meaningless. It is not because the servant is guilty. The innocent servant suffers for others.

He carries griefs that are not His own. He bears sorrow that belongs to others. He is wounded because of the sins of others, and He dies on behalf of others.

Some readers understand Isaiah 53 in different ways, and we will keep following the evidence carefully. But the message of the chapter itself is impossible to miss: if this servant is the Messiah, then the Messiah's mission

is not only about defeating enemies. It is also about sacrifice, rescue, and carrying what others could not carry for themselves.

Chapter 2 Evidence List

- 1. The Messiah would be despised**
Isaiah 53:3 says the Servant would be “despised.”
- 2. The Messiah would be rejected**
Isaiah 53:3 says He would be “rejected of men.”
- 3. The Messiah would be a Man of sorrows**
Isaiah 53:3 calls Him “a man of sorrows.”
- 4. The Messiah would be acquainted with grief**
Isaiah 53:3 says He would be “acquainted with grief.”
- 5. The Messiah would carry griefs that belonged to others**
Isaiah 53:4 says, “Surely he hath borne our griefs.”
- 6. The Messiah would carry sorrows that belonged to others**
Isaiah 53:4 says He “carried our sorrows.”
- 7. The Messiah would be wounded for other people’s transgressions**
Isaiah 53:5 says, “He was wounded for our transgressions.”
- 8. The Messiah would be bruised for other people’s iniquities**
Isaiah 53:5 says, “He was bruised for our iniquities.”
- 9. The Messiah’s suffering would bring peace**
Isaiah 53:5 says, “The chastisement of our peace was upon him.”
- 10. The Messiah’s wounds would bring healing**
Isaiah 53:5 says, “With his stripes we are healed.”
- 11. The Messiah would carry the iniquity of all**
Isaiah 53:6 says, “The Lord hath laid on him the iniquity of us all.”
- 12. The Messiah would be oppressed**
Isaiah 53:7 says, “He was oppressed.”
- 13. The Messiah would be afflicted**
Isaiah 53:7 says, “He was afflicted.”
- 14. The Messiah would remain silent before His oppressors**
Isaiah 53:7 says, “Yet he opened not his mouth.”
- 15. The Messiah would be like a lamb led to slaughter**
Isaiah 53:7 says He would be “brought as a lamb to the slaughter.”

- 16. The Messiah would be cut off from the land of the living**
Isaiah 53:8 says He was “cut off out of the land of the living.”
- 17. The Messiah would die because of the transgression of others**
Isaiah 53:8 says, “For the transgression of my people was he stricken.”
- 18. The Messiah would be innocent**
Isaiah 53:9 says, “He had done no violence, neither was any deceit in his mouth.”
- 19. The Messiah would be connected with death and burial**
Isaiah 53:9 speaks of His grave and His death.
- 20. The Messiah’s suffering would not be the end of the story**
Isaiah 53:10 says, “He shall see his seed, he shall prolong his days.”
- 21. The Messiah would see the results of His suffering**
Isaiah 53:11 says He would “see of the travail of his soul, and shall be satisfied.”
- 22. The Messiah would justify many**
Isaiah 53:11 says, “By his knowledge shall my righteous servant justify many.”
- 23. The Messiah would bear the sins of many**
Isaiah 53:12 says, “He bare the sin of many.”
- 24. The Messiah would be numbered with transgressors**
Isaiah 53:12 says He would be “numbered with the transgressors.”
- 25. The Messiah would make intercession for sinners**
Isaiah 53:12 says He “made intercession for the transgressors.”

Following the Evidence

Psalm 22 answered the question, **What would the Messiah experience?**
Isaiah 53 answers the question, **Why would the Messiah suffer?**

The answer is startling: the suffering was not for Himself. It was for others.

Now another question comes into focus. If the Messiah was going to come and suffer for others, **WHEN** was He supposed to appear? That question takes us to one of the most remarkable timeline prophecies in the Bible: the prophecy of Daniel 8 and 9.

WHEN?

The Timeline to the Messiah

Which Decree?



Artaxerxes' decree in Ezra 7 gives the best starting point: 457 BC.

Seventy Weeks



Daniel 9:24 shows 490 years set apart for Daniel's people and holy city.

Unto Messiah the Prince



Daniel 9:25 points 69 weeks forward to AD 27.

Middle of the Week



Daniel 9:27 points to the Messiah being cut off in the middle of the week.

Gabriel Explains More



Daniel 9:22-23 gives more detail about this prophecy.

DANIEL'S 2300-YEAR PROPHECY

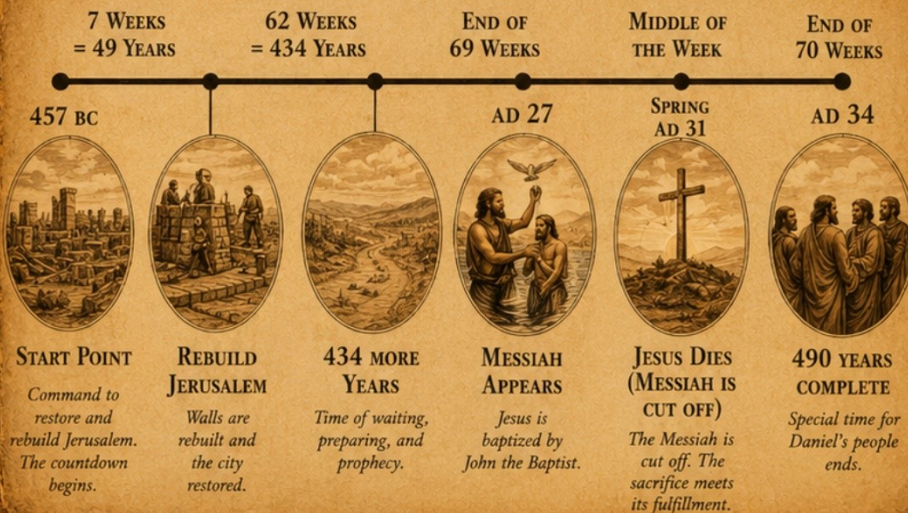
457 BC — 2300 YEARS — AD 1844

FIRST 70 WEEKS = 490 YEARS
Set aside for Daniel's people and Jerusalem.

After the 70 weeks, the timeline continues for the remaining 1810 years until AD 1844.

THE FIRST 70 WEEKS (490 YEARS)

A special section marked off.



490 years just for Daniel's people

And the timeline points straight to the Messiah.



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Hope for You

what → why → WHEN → where → how → who

Chapter 3 — WHEN? (Part 1)

When Would the Messiah Appear?

Timing matters. If someone claimed to be the Messiah, we would not only ask, “Does he match the description?” We would also ask, “Did he show up at the right time?”

Think about it like a scheduled event. If a concert ticket says the show starts Friday night, someone arriving years later cannot claim they made it on time. In the same way, if Scripture gives a timeline for the Messiah, that timeline matters.

Psalm 22 showed us **what** the Messiah would experience. Isaiah 53 explained **why** He would suffer. Daniel helps us ask the next big question: **when** was the Messiah supposed to appear?

A Different Kind of Prophecy

Some prophecies describe what will happen. Daniel does something different: he gives a timeline. That makes this chapter feel a little more like solving a puzzle with dates, clues, and a starting point.

In Daniel 8, Daniel sees a vision involving kingdoms, conflict, and a strange time period. Near the end of the vision, he hears this question:

"How long shall be the vision?"
Daniel 8:13

The answer is mysterious:

"Unto two thousand and three hundred days; then shall the sanctuary be cleansed."
Daniel 8:14

Two thousand three hundred days. That sounds specific, but it also raises a lot of questions. When does the count start? What does it point to? What does the cleansing of the sanctuary mean? Daniel does not fully understand it yet.

Daniel's Confusion

Daniel is not casually confused. The vision troubles him deeply. Some parts are explained to him, including the symbols of the ram and the goat. But the time part remains unclear. Daniel admits:

"I was astonished at the vision, but none understood it."
Daniel 8:27

So Daniel 8 ends with a mystery still hanging in the air. The longest prophetic time period in the Bible has been mentioned, but Daniel still does not understand it. The case is not closed.

A Prayer for Understanding

Later, Daniel is still thinking about God's promises. He studies Jeremiah's writings and realizes that the seventy years of captivity are almost finished. That means his people may soon return home.

So Daniel prays. He confesses the sins of his people, asks God for mercy, and asks for understanding. While he is still praying, help arrives.

Gabriel Returns

The angel Gabriel appears again. This detail matters because Gabriel is not a random messenger. He is the same angel connected with the earlier vision in Daniel 8.

Gabriel explains why he has come:

"I am now come forth to give thee skill and understanding."
Daniel 9:22

Then Gabriel says:

"Therefore understand the matter, and consider the vision."
Daniel 9:23

That phrase is a major clue. Gabriel points Daniel back to “the vision.” The unfinished business from Daniel 8—especially the mysterious time period—is now about to be explained.

Seventy Weeks

Gabriel begins with this statement:

"Seventy weeks are determined upon thy people and upon thy holy city."
Daniel 9:24

At first, this may seem like a brand-new topic. But remember the context. Gabriel has returned to help Daniel understand what he did not understand before. The main thing left unexplained in Daniel 8 was the time prophecy.

A Prophecy Within a Prophecy

The word translated “determined” carries the idea of being marked off, appointed, or set apart. Many Bible students understand the seventy weeks as a special section marked off from the larger prophetic timeline.

Think of it like highlighting the first section of a longer timeline. The seventy weeks are connected to the larger vision from Daniel 8, not floating by themselves with no context.

That means the seventy weeks and the 2300 days should be understood as connected. If we can find the starting point for the seventy weeks, we also find the starting point for the larger prophecy.

That is why the starting point matters so much. It is the first domino in the timeline.

Prophetic Time

Before moving forward, we need one key idea. In symbolic prophecy, a prophetic day can represent a literal year. This is often called the day-for-a-year principle.

Two passages often used to explain this idea are:

"I have appointed thee each day for a year."
Ezekiel 4:6

"After the number of the days... even forty days, each day for a year."
Numbers 14:34

This does not mean every time the Bible says "day," it secretly means "year." It means that in symbolic prophetic timelines, days can represent years. That idea will become important as Daniel's timeline unfolds.

Chapter 3 Evidence List

1. **The Messiah would be connected to a prophetic timeline**
Daniel 8:14 introduces the 2300-day prophecy, showing that timing is part of the investigation.
2. **The prophecy asks a timing question**
Daniel 8:13 asks, "How long shall be the vision?"
3. **The prophecy gives a specific time period**
Daniel 8:14 answers, "Unto two thousand and three hundred days."
4. **The 2300-day prophecy was not fully understood by Daniel at first**
Daniel 8:27 says Daniel was astonished at the vision, but none understood it.
5. **Daniel's confusion shows that the explanation was not finished in Daniel 8**
Daniel 8 ends with the time portion of the vision still unresolved.
6. **Daniel later prayed for understanding**
Daniel 9 shows Daniel studying, praying, confessing, and asking God for mercy and understanding.
7. **Gabriel returned to give Daniel understanding**
Daniel 9:22 says Gabriel came to give Daniel "skill and understanding."
8. **Gabriel connected Daniel 9 back to the earlier vision**
Daniel 9:23 says, "Therefore understand the matter, and consider the vision."
9. **The seventy weeks are connected to Daniel's people and city**
Daniel 9:24 says seventy weeks are determined upon Daniel's people and holy city.
10. **The seventy weeks are a marked-off section of prophetic time**

Daniel 9:24 uses wording that many Bible students understand as a special period set apart from the larger timeline.

11. **The seventy weeks help explain the larger 2300-day prophecy**

Daniel 9 continues the unfinished time explanation from Daniel 8.

12. **Prophetic time can use the day-for-a-year principle**

Ezekiel 4:6 and Numbers 14:34 both show the idea of a day representing a year in symbolic settings.

13. **Seventy weeks equals 490 prophetic days**

Daniel 9:24 gives seventy weeks, and seventy weeks equals 490 days.

14. **Using the day-for-a-year principle, the seventy weeks represent 490 literal years**

The 490 prophetic days point to a 490-year period connected especially with Daniel's people and city.

15. **The starting point becomes the key to the timeline**

Daniel 9 sets up the next major question: when does the countdown begin?

Following the Evidence

So far, here is what we have found: Daniel sees a vision with a mysterious 2300-day period. He does not understand the time part. Later, Gabriel returns and tells him to "consider the vision." Then Gabriel introduces the seventy weeks. That connects the seventy weeks to the earlier timeline.

Now everything depends on one question: when does the countdown begin? Gabriel gives the answer clearly. Once we find the starting point, the path to the Messiah begins to come into focus.

WHEN?

PART
2

The Timeline to the Messiah

STILL ONE TIMELINE



The 70th week is part of the first 70 weeks.

ONE WEEK = 7 YEARS



This final week belongs to Daniel 9.

MIDDLE OF THE WEEK



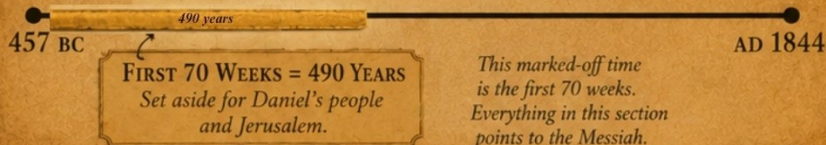
After 3.5 years, the Messiah is cut off.

WHY IT MATTERS



The prophecy points directly to Jesus.

DANIEL'S 2300-YEAR PROPHECY



The 70th Week of Daniel 9

This week especially points to the Messiah.



THE 70TH WEEK STAYS WITH THE OTHER 69 WEEKS.
It shows how long after the Messiah is anointed He is cut off.

THE LAST WEEK DOES NOT DRIFT AWAY FROM THE OTHER 69. IT POINTS STRAIGHT TO JESUS.

Ancient Words.
Eternal Truth.
Hope for You.

what → why → WHEN → where → how → who

Chapter 4 — WHEN? (Part 2)

The Timeline to the Messiah

Now we are ready to put the timeline together. In the last chapter, we saw that Daniel 9 connects back to the larger vision in Daniel 8. We also saw that everything depends on one key question: when does the countdown begin?

Gabriel does not leave Daniel guessing. He gives a clear starting point:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince..."

Daniel 9:25

So the clock starts with a command to restore and rebuild Jerusalem. If we can identify that command, we can start counting.

Which Decree?

Several decrees were connected with Jerusalem and the Jewish people, so the question is not simply, "Was there a decree?" The question is, "Which decree best matches Daniel's wording?"

The decree many Bible students identify is the decree of Artaxerxes, recorded in Ezra 7 and dated to 457 BC. Earlier decrees allowed parts of the rebuilding work to begin, but this one went further.

Artaxerxes' decree supported the restoration of Jerusalem and also gave the Jewish people civil and judicial authority. In other words, it was not just about construction. It was about restoring the city's function and leadership. That is why many Bible students use 457 BC as the starting point.

Understanding the Seventy Weeks

Gabriel declared:

"Seventy weeks are determined upon thy people and upon thy holy city."
Daniel 9:24

Using the day-for-a-year principle from the last chapter, seventy weeks means 490 prophetic days, which represent 490 literal years. So Daniel is being shown a 490-year period connected especially with his people and his holy city.

Now the big question is simple: where do those 490 years lead?

Unto Messiah the Prince

Gabriel breaks the timeline into sections. He says:

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."
Daniel 9:25

Seven weeks plus sixty-two weeks equals sixty-nine weeks. Sixty-nine weeks equals 483 prophetic days, which represent 483 literal years. Starting at 457 BC and counting forward 483 years brings us to AD 27.

That date matters because many Bible students connect AD 27 with the baptism and anointing of Jesus, when His public ministry began.

Why the Baptism Matters

The word *Messiah* means "Anointed One." The Greek word *Christ* means the same thing. So when Daniel says "Messiah the Prince," he is talking about the Anointed One.

According to the Gospel accounts, Jesus was baptized by John in the Jordan River. At that moment, the Holy Spirit descended upon Him, and His public ministry began. Luke also connects this event with historical rulers, which helps place it within real history.

For many Christians, this is where Daniel's timeline lands: the Messiah appears, not as a baby in a manger, but as the Anointed One beginning His public mission.

The Final Week

But the prophecy does not stop at AD 27. One prophetic week remains. Since one prophetic week equals seven prophetic days, that final week represents seven literal years. Gabriel says:

"And he shall confirm the covenant with many for one week."
Daniel 9:27

So the final week is a seven-year period. What happens during that week is one of the most important parts of the prophecy.

The Middle of the Week

Then Gabriel gives a major clue:

"And in the midst of the week he shall cause the sacrifice and the oblation to cease."
Daniel 9:27

The middle of seven years is three and a half years. If the Messiah appears in AD 27 and then ministers for three and a half years, the timeline points to about AD 31. According to the New Testament record, this is the period when Jesus was crucified.

Notice what the prophecy says would happen: sacrifice and offering would cease. That does not mean animals immediately stopped being offered in the Temple. They continued for a time. The point is deeper than that.

For centuries, the sacrifices had pointed forward to something greater. Every lamb was like a signpost pointing ahead to the Messiah's sacrifice.

When the Messiah offered Himself, the reality arrived. The symbols had done their job. They had pointed forward, and now the fulfillment had come.

The End of the Seventy Weeks

There is still another half of the final week left. Three and a half years after AD 31 brings us to about AD 34. This marks the end of the seventy weeks—the end of the 490-year period connected especially with Daniel's people and city.

At this point, the seventy-week section has served its purpose. It has pointed to the timing of the Messiah. The larger 2300-year prophecy continues beyond this point, but the seventy weeks have identified the key Messianic timeline.

Why This Matters

Step back and look at what we have discovered. Psalm 22 showed **what** the Messiah would experience. Isaiah 53 explained **why** He would suffer. Daniel 9 gives us **when** He would appear. And the timeline is surprisingly specific.

A decree is issued. A countdown begins. The Messiah appears. The Messiah is cut off. The prophecy moves forward in order.

This is not just a prediction that the Messiah would come “someday.” It places His appearance at a particular point in history.

Chapter 4 Evidence List

1. **The Messiah’s timeline would begin with a command to restore and rebuild Jerusalem**

Daniel 9:25 says the countdown begins “from the going forth of the commandment to restore and to build Jerusalem.”

2. **The decree needed to involve more than rebuilding walls or buildings**

Daniel 9:25 points to the restoration and rebuilding of Jerusalem, which suggests the city’s function and authority, not construction only.

3. **The decree of Artaxerxes in 457 BC fits the prophecy’s starting point**

Ezra 7 records the decree many Bible students identify as restoring Jerusalem’s civil and religious authority.

4. **The seventy weeks represent a special 490-year period**

Daniel 9:24 says seventy weeks were determined upon Daniel’s people and holy city.

5. **The seventy weeks are connected especially with Daniel’s people and Jerusalem**

Daniel 9:24 specifically applies this period to “thy people” and “thy holy city.”

6. **Using the day-for-a-year principle, seventy weeks equals 490 years**

Seventy weeks equals 490 prophetic days, which represent 490 literal years.

7. **Gabriel breaks the timeline into sections**
Daniel 9:25 divides the time into seven weeks and sixty-two weeks before reaching Messiah the Prince.
8. **Seven weeks plus sixty-two weeks equals sixty-nine weeks**
Daniel 9:25 gives a total of sixty-nine weeks from the decree to Messiah the Prince.
9. **Sixty-nine weeks equals 483 prophetic days**
Sixty-nine weeks multiplied by seven days equals 483 days.
10. **Using the day-for-a-year principle, sixty-nine weeks represents 483 years**
The 483 prophetic days point to 483 literal years.
11. **Starting in 457 BC, the 483 years reach to AD 27**
Counting forward from the decree of Artaxerxes brings the timeline to the time many Bible students connect with the baptism and anointing of Jesus.
12. **The Messiah would appear as the Anointed One**
Daniel 9:25 refers to "Messiah the Prince," and Messiah means Anointed One.
13. **AD 27 fits the beginning of Jesus' public ministry**
The Gospel accounts connect Jesus' baptism with the descent of the Holy Spirit and the beginning of His public mission.
14. **One final prophetic week remains after AD 27**
Daniel 9:27 says He would confirm the covenant with many for one week.
15. **The final week represents seven literal years**
One prophetic week equals seven prophetic days, which represent seven literal years.
16. **The Messiah would be cut off during the final week**
Daniel 9:26 says Messiah would be "cut off," and Daniel 9:27 points to a major event in the middle of the week.
17. **The middle of the final week points about three and a half years after AD 27**
Daniel 9:27 says that in the midst of the week sacrifice and offering would cease, placing the event around AD 31.

18. **The Messiah's sacrifice would bring the sacrificial system to its fulfillment**

Daniel 9:27 says sacrifice and offering would cease, showing that the symbols had reached the reality they pointed toward.

19. **The seventy weeks would end around AD 34**

The final half of the seventieth week brings the 490-year period to its close.

20. **The timeline dramatically narrows the search for the Messiah**

Daniel 9 places the Messiah's appearance and death at specific points in history.

Following the Evidence

Many prophecies describe the Messiah's character or experiences. Daniel does something more: he places the Messiah on a timeline. That dramatically narrows the search.

If this prophecy is correct, the Messiah could not appear just anytime in history. He would have to appear when the timeline pointed to Him.

Now we have another question to ask. If the Messiah was going to appear at a specific time, **where** was He supposed to come from? That question takes us to another remarkable prophecy—one that identifies the Messiah's birthplace long before His arrival.

WHERE?

Where Would the Messiah Come From?

CHAPTER
5

WHY LOCATION MATTERS



The clues now
point to a
specific place.

THE BETHLEHEM PROPHECY

— Micah 5:2 —

*"Bethlehem Ephratah... out of thee shall he
come forth..."*

*A ruler in Israel is linked to
a specific town.*



A SMALL TOWN



*Bethlehem was
not the obvious
choice.*

KNOWN BEFOREHAND



*This prophecy was
recognized before
Jesus was born.*

ANOTHER PIECE OF THE PUZZLE



*What, why, when,
and now where.*

BETHLEHEM — THE PLACE NAMED AHEAD OF TIME

— A small town with a big promise —

1



SMALL TOWN

*Bethlehem was little
among the towns of Judah.*

2



NAMED IN ADVANCE

*Micah named Bethlehem
centuries before Jesus
was born.*

3



RULER IN ISRAEL

*Out of Bethlehem would
come a ruler in Israel.*

4



KNOWN BEFORE THE EVENT

*When asked where the Messiah
would be born, the leaders
pointed to Bethlehem.*

5



MORE THAN A BIRTHPLACE

*Micah also hints that this ruler
is no ordinary king—
from of old, from everlasting.*



THE CLUES KEEP NARROWING THE SEARCH.
THE MESSIAH WOULD COME FROM BETHLEHEM.



*Ancient Words.
Eternal Truth.
Hope for You.*

what → why → when → WHERE → how → who

Chapter 5 — WHERE?

Where Would the Messiah Come From?

Why Location Matters

If you were trying to identify someone from history, every detail would matter. What happened to him? Why did it happen? When did he appear? And where did he come from?

That last question matters more than it may seem. If the prophets gave a location, then the search gets even narrower. We are no longer looking for just anyone, anywhere. We are looking for someone connected to a specific place.

A Small Town With a Big Promise

That brings us to the prophet Micah. Micah lived about seven centuries before the birth of Jesus, and he gave one of the clearest location clues in the Hebrew Scriptures.

Micah wrote:

"But thou, Bethlehem Ephratah,
though thou be little among the thousands of Judah,
yet out of thee shall he come forth unto me that is to be ruler in Israel."
Micah 5:2

At first, this might not sound as dramatic as a prophecy about suffering or timing. But think about what Micah is saying. A future ruler is coming, and his location is named ahead of time—not just the country, not just the region, but the town: Bethlehem.

Why Bethlehem?

Bethlehem was not the obvious choice. Jerusalem was the capital. Jerusalem had the Temple, the leaders, and the power. Bethlehem was much smaller. Micah even points that out when he says Bethlehem was “little among the thousands of Judah.”

That is part of what makes the prophecy interesting. The Messiah would not be connected first with the biggest, most impressive city. The clue points to a small town that many people might have overlooked.

More Than a Birthplace

Micah’s prophecy does more than name a place. It also says something unusual about the ruler Himself:

"Whose goings forth have been from of old, from everlasting."
Micah 5:2

Readers have understood this phrase in different ways. Some take it to mean ancient origins. Others see it as pointing to something much greater. Either way, Micah is not describing an ordinary ruler. This person is connected with a story that reaches far back.

A Prophecy Known Before the Event

This prophecy is also important because it was known before the birth of Jesus. In the Gospel of Matthew, wise men come to Jerusalem asking where the king of the Jews has been born. The religious leaders do not act confused. They point to Bethlehem and quote Micah’s prophecy.

That detail matters. It shows that Bethlehem was already part of the expectation. The prophecy was not invented later to make the story fit. The location was already written down and recognized before the events Christians connect with Jesus.

Another Piece of the Puzzle

Now look at how the clues are stacking up. Psalm 22 showed **what** the Messiah would experience. Isaiah 53 explained **why** He would suffer. Daniel 9 placed His appearance on a timeline. Now Micah adds **where** He would come from.

One clue by itself might not settle everything. But when the clues begin pointing in the same direction, the picture becomes harder to ignore. The evidence is not just a pile of random details. It is becoming a pattern.

Chapter 5 Evidence List

1. The Messiah's location would matter

Micah 5:2 gives a specific place connected with the coming ruler.

2. The Messiah would come from Bethlehem

Micah 5:2 says, "Out of thee shall he come forth unto me."

3. The prophecy identifies Bethlehem Ephratah

Micah 5:2 names Bethlehem Ephratah, narrowing the location more specifically.

4. The Messiah would come from a small and overlooked place

Micah 5:2 says Bethlehem was "little among the thousands of Judah."

5. The Messiah would not first appear from the place people might expect

Micah points to Bethlehem rather than Jerusalem, even though Jerusalem was the capital and the location of the Temple.

6. The Messiah would be a ruler in Israel

Micah 5:2 says the One coming from Bethlehem would be "ruler in Israel."

7. The Messiah would be sent for God's purpose

Micah 5:2 says He would "come forth unto me," showing that His mission belonged to God.

8. The Messiah's story would reach far back before His appearance

Micah 5:2 says His "goings forth have been from of old."

9. The Messiah would be more than an ordinary ruler

Micah 5:2 connects Him with origins "from everlasting," pointing to a ruler unlike any other.

10. The Bethlehem prophecy was known before the events Christians connect with Jesus

Matthew 2:4-6 shows that the religious leaders already recognized Bethlehem as the expected birthplace of the ruler.

Following the Evidence

Micah does not tell us everything about the Messiah, but he gives one important piece of the puzzle: the Messiah would come from Bethlehem.

Bethlehem was likely a very small village—possibly only a few hundred people, and at most, probably under a thousand. It was not the kind of place people would naturally expect the Messiah to come from.

That prediction was written centuries before the events it describes and became part of the expectation surrounding the coming Deliverer.

Now the investigation moves to another question: **how** would the Messiah be received? If He came at the right time and from the right place, would people welcome Him? Or would the prophets prepare us for something very different?

HOW?

CHAPTER
6

How Would the Messiah Be Received?

1. REJECTED BY HIS OWN



Isaiah 53:3 says
He would be despised
and rejected.

KEY PROPHECIES

Isaiah 53:3
Psalm 118:22
Zechariah 11:12-13
Zechariah 12:10

2. THE REJECTED STONE



Psalms 118:22 says
the rejected stone
becomes the cornerstone.

3. THIRTY PIECES OF SILVER



Zechariah 11 points to
betrayal for a
specific price.

4. PIERCED



Zechariah 12:10 says
they would look on
the One they pierced.

5. WHY IT MATTERS



The prophets showed
that rejection would
not stop God's plan.

THE REJECTED MESSIAH

— The prophets prepared us for a divided response —

1



DESPISED AND REJECTED

The Messiah would be seen,
heard, and still turned away.

2



THE STONE THE BUILDERS REJECTED

The stone others refuse
becomes the most
important stone.

3



BETRAYED FOR THIRTY PIECES OF SILVER

The prophecy points to betrayal
with a very specific price.

4



CAST TO THE POTTER

The silver and the potter
appear together in
the prophecy.

5



LOOK ON THE ONE THEY PIERCED

Rejection is followed by
recognition and sorrow.

REJECTED. BETRAYED. PIERCED.

YET GOD'S PURPOSE STILL MOVED FORWARD.

The Messiah would not be welcomed by everyone —
and that too became part of the evidence.

Ancient Words.
Eternal Truth.
Hope for You.

what → why → when → where → HOW → who

Chapter 6 — HOW?

How Would the Messiah Be Received?

If the Messiah really came from God, how would people respond to Him? Most of us might guess, "They would welcome Him." After all, if God had promised a Deliverer for centuries, His arrival should have been exciting news.

But the prophets point in a different direction. They show that the Messiah would not be accepted by everyone. In fact, many people who were waiting for Him would not recognize Him when He came.

Rejected by His Own People

One of the clearest examples comes from Isaiah 53, the same chapter we studied earlier.

"He is despised and rejected of men; a man of sorrows, and acquainted with grief."
Isaiah 53:3

Pay attention to that word: **rejected**. The servant is not just overlooked. People see Him, hear Him, and still turn away. The prophecy suggests that many would miss who He really was.

That is surprising. The Messiah comes to rescue, but many of the people He comes to help do not receive Him.

The Stone the Builders Rejected

Psalms 118 gives another clue using a picture from construction:

"The stone which the builders refused is become the head stone of the corner."
Psalm 118:22

The picture is easy to understand. Builders look at a stone and decide it is not worth using. They reject it. But later, that same stone becomes the most important stone in the whole building.

Many readers have seen this as a picture of the Messiah. The One people rejected would become central to God's plan. Human rejection would not cancel God's purpose.

Betrayed for Thirty Pieces of Silver

Zechariah gives one of the most specific details in this part of the investigation. He writes:

"So they weighed for my price thirty pieces of silver."
Zechariah 11:12

That number jumps off the page because it is so specific. Zechariah does not just mention money. He mentions silver. And not just silver—thirty pieces of silver.

"And the Lord said unto me, Cast it unto the potter."
Zechariah 11:13

Then the prophecy adds another strange detail: the silver is connected with a potter. Silver, a specific amount, and a potter all appear together. That combination has caused Bible students to look at this passage closely for a long time.

Pierced by Those Who Rejected Him

Zechariah gives another statement that is hard to ignore:

"And they shall look upon me whom they have pierced."
Zechariah 12:10

This verse brings together two important ideas: rejection and piercing. The people connected with the suffering eventually look back and realize what happened. The story does not end with rejection. Recognition comes later.

Why Rejection Matters

At first, these prophecies may feel discouraging. Why would God allow His Messiah to be rejected? Why would the promised Deliverer face opposition instead of applause?

One answer is that love cannot be forced. Truth can be resisted. Even strong evidence can be ignored if someone does not want to see it.

The prophets show that the Messiah would be accepted by some and rejected by others. His arrival would reveal what was really happening in human hearts.

The Pattern Emerges

Look at the pattern now. The Messiah would suffer, and He would suffer for others. He would appear at a specific time and come from a specific place. Now we discover that He would not be welcomed by everyone.

Some would reject Him. Others would recognize Him. Even that divided response becomes part of the evidence.

Chapter 6 Evidence List

1. **The Messiah would not be accepted by everyone**
Isaiah 53:3 says the Servant would be “despised and rejected of men.”
2. **The Messiah would be rejected by people He came to help**
Isaiah 53:3 shows that many would see Him, hear Him, and still turn away.
3. **The Messiah would be misunderstood**
Isaiah 53:3 describes Him as a “man of sorrows,” showing that people would not recognize His true mission.
4. **The Messiah would be treated as unwanted**
Isaiah 53:3 says He would be despised, meaning people would look down on Him and dismiss Him.
5. **The Messiah would be the stone the builders rejected**
Psalm 118:22 says, “The stone which the builders refused is become the head stone of the corner.”
6. **The rejected Messiah would become central to God’s plan**
Psalm 118:22 shows that the rejected stone becomes the most important stone in the building.

7. **Human rejection would not cancel God's purpose**

Psalm 118:23 says, "This is the Lord's doing," showing that God's plan would still move forward.

8. **The Messiah would be betrayed for thirty pieces of silver**

Zechariah 11:12 says, "So they weighed for my price thirty pieces of silver."

9. **The betrayal price would be specific**

Zechariah 11:12 does not simply mention money, but specifically thirty pieces of silver.

10. **The silver would be connected with the potter**

Zechariah 11:13 says, "Cast it unto the potter."

11. **The Messiah would be pierced**

Zechariah 12:10 says, "They shall look upon me whom they have pierced."

12. **The people would later recognize the One they pierced**

Zechariah 12:10 says they would look upon the pierced One and mourn.

13. **The Messiah's rejection would reveal human hearts**

Isaiah 53:3 and Psalm 118:22 show that people could reject the One God had chosen.

14. **The Messiah would be rejected, but not defeated**

Psalm 118:22 shows that the stone refused by the builders becomes the head stone of the corner.

Following the Evidence

The prophets do more than describe what would happen to the Messiah. They also describe how people would respond to Him—and that response is surprising.

The Messiah would be rejected, betrayed, and pierced. Yet He would not be defeated. God's purpose would still move forward.

Now only one major question remains. We have asked what the Messiah would experience, why He would suffer, when He would appear, where He

would come from, and how He would be received. Now we are ready for the biggest question of all: **Who did the prophets say the Messiah was?**




WHO?

Who Did the Prophets Say the Messiah Was?

THE EVIDENCE WE HAVE EXAMINED



ONE PERSON OR MANY?



WHY CHRISTIANS POINT TO JESUS



THE IMPORTANCE OF THE DEAD SEA SCROLLS



FOLLOWING THE EVIDENCE



MORE THAN AN INTELLECTUAL QUESTION



If the prophets were right, then God gave evidence, a solution, and the Messiah.

THE PROPHETS LEFT CLUES. THE CLUES FORM A PATTERN.



WHAT
He Would Experience
Psalm 22



WHY
He Would Suffer
Isaiah 53



WHEN
He Would Appear
Daniel 9



WHERE
He Would Come From
Micah 5:2



HOW
He Would Be Received
Zechariah 11-12
Psalm 118

Many details. One Person.

ARE THESE PROPHECIES DESCRIBING DIFFERENT PEOPLE, OR DO THEY POINT TO ONE PERSON?

He would appear at the right time, come from the right place, suffer in the predicted way, be rejected by many, be betrayed, die for others, and still be victorious.

THE PROFILE POINTS TO **ONE.**

CHRISTIANS BELIEVE THAT PROFILE POINTS TO **JESUS** OF NAZARETH.

His baptism fits Daniel's timeline.
He was born in Bethlehem.
He was rejected, suffered, betrayed, and died for others—just as foretold.
He rose in victory.



THE DEAD SEA SCROLLS include copies of Isaiah and other books dating from before the time of Jesus. The prophecies were already written and being copied before the events.

THEY EXISTED BEFORE. THE REAL QUESTION IS: WERE THEY FULFILLED?



THE INVITATION

If Jesus is the promised Messiah, what will you do with that discovery?

He is the living Savior—the One who suffered, rose, and invites you to know God personally.

THE EVIDENCE CAN LEAD YOU TO THE MESSIAH.

WHAT YOU DO WITH THAT EVIDENCE IS A DECISION ONLY YOU CAN MAKE.



THE CLUES TELL THE STORY. **YOU DECIDE THE ENDING.**




Ancient Words. Eternal Truth. *Hope for You.*

44

what → why → when → where → how → WHO

Chapter 7 — WHO?

Who Did the Prophets Say the Messiah Was?

Now we have reached the biggest question in the investigation: **Who were the prophets describing?** We have followed the clues one at a time—what the Messiah would experience, why He would suffer, when He would appear, where He would come from, and how people would respond to Him.

But evidence is strongest when the pieces fit together. One clue matters. Several clues matter more. When many different clues point in the same direction, we need to pay attention.

The Evidence We Have Examined

Psalms 22 showed a righteous sufferer who would be mocked, humiliated in public, pierced in his hands and feet, and stripped of his clothing while people gambled for it. Yet the story would not end in defeat.

Isaiah 53 explained why the suffering happened. The servant was not suffering for His own sins. He was carrying grief, sorrow, and guilt that belonged to others.

Daniel 9 placed the Messiah on a timeline. Micah pointed to Bethlehem. Zechariah and the Psalms added details about rejection, betrayal, and piercing.

Each prophecy added another piece of the puzzle. Each piece made the search more specific.

One Person or Many?

So here is the question: are these prophecies describing different people, or do they point to one person?

If they point to one person, that person would need to match a remarkable list. He would appear at the right time, come from the right place, suffer in the predicted way, be rejected by many, be betrayed, die for others, and still somehow be victorious. That is not a vague description. It is a very specific profile.

Why Christians Point to Jesus

Christians believe that profile points to Jesus of Nazareth. They point to His baptism as fitting Daniel's timeline, Bethlehem as His birthplace, and His rejection, suffering, betrayal, and death as matching the details found in the Hebrew Scriptures.

For Christians, the evidence does not feel random. It converges. It comes together like pieces of a case file pointing toward one conclusion: Jesus is the Messiah promised by the prophets.

The Importance of the Dead Sea Scrolls

A fair question is: how do we know these prophecies were not written after the events? This is where the Dead Sea Scrolls matter. Among the scrolls were copies of Isaiah and other biblical books dating from before the time of Jesus.

That means the prophecies were already written and being copied before the events Christians connect with Jesus. The Dead Sea Scrolls do not automatically prove every interpretation, but they do prove something important: the evidence was not invented afterward.

So the real question is not whether the prophecies existed. They did. The real question is whether they were fulfilled.

Following the Evidence

No one can answer that question for you. This book has not tried to force a conclusion. It has simply placed the evidence on the table and invited you to examine it.

The prophets left clues. The clues form a pattern. And that pattern points somewhere. The question is whether you are willing to follow it honestly.

More Than an Intellectual Question

For some readers, this may stay an interesting historical study. For others, it may become something more personal. Because if Jesus really is the Messiah promised by the prophets, then this is not just a question about ancient history. It is a question about us.

If the prophets were right, then God did not leave humanity guessing in the dark. He gave promises. He gave evidence. He gave a solution. He gave the Messiah.

The Invitation

The path through this book has been the evidence. The destination is the Messiah.

If the evidence has led you to believe that Jesus is the promised Messiah, then the next question is simple but serious: what will you do with that discovery?

The Messiah described by the prophets is not presented as just a figure from the past. Christians believe He is the living Savior—the One who suffered, rose in victory, and still invites people to know God personally.

The evidence can lead you to the Messiah. What you do with that evidence is a decision only you can make.

APPENDIX A

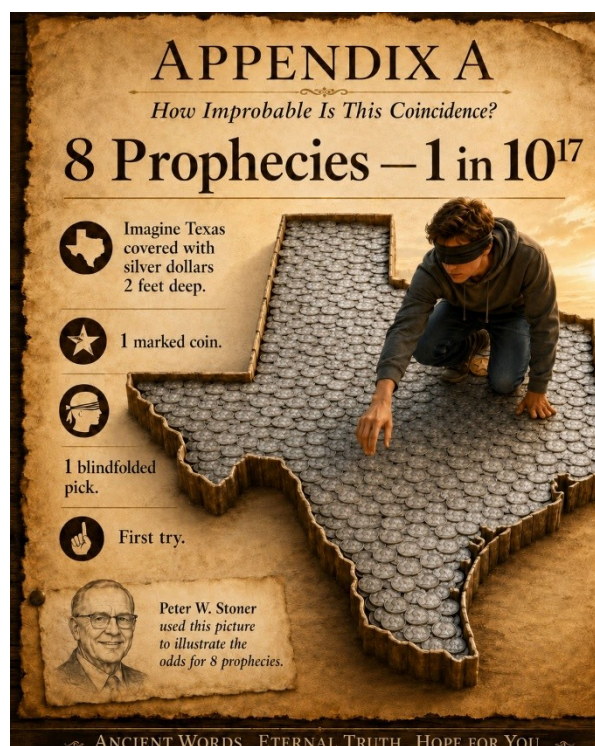
How Improbable Is This Coincidence?

Throughout this book, we have been following a trail of clues. We asked what the Messiah would experience, why He would suffer, when He would appear, where He would come from, how people would respond to Him, and who the prophets were describing.

At this point, you might be wondering, “Could all of this just be coincidence?” That is a fair question. If several clues all point in the same direction, we should ask whether that could happen by accident.

A professor named Peter W. Stoner once tried to estimate the probability of one person accidentally fulfilling a number of Messianic prophecies. His numbers became well known because they give us a way to picture how unlikely that kind of coincidence would be.

For just eight prophecies, Stoner estimated the odds at about **1 in 10^{17}** .



That means 1 chance in 100,000,000,000,000,000. That number is so huge that it is hard to picture, so Stoner used an illustration.

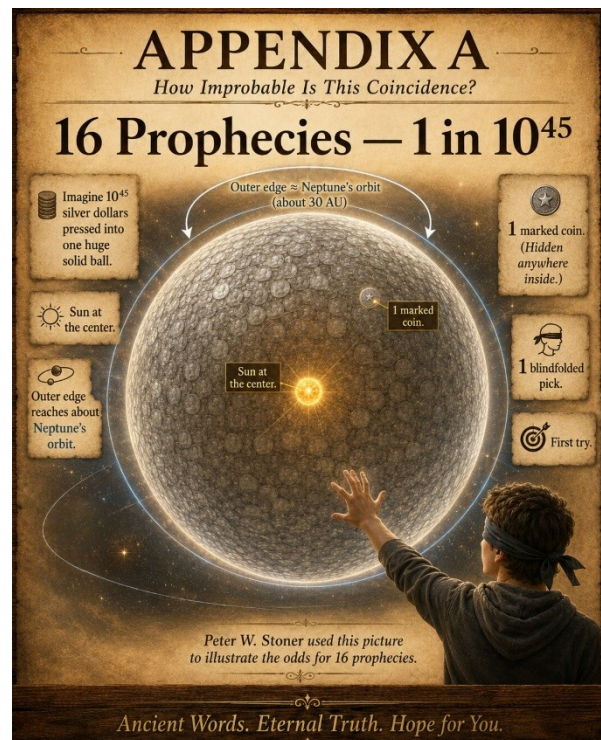
Imagine covering the entire state of Texas with silver dollars two feet deep. Then mark one coin, mix it somewhere into the pile, blindfold a person, and tell him he can walk anywhere in Texas. His job is to pick up the one marked coin on the first try.

According to Stoner's estimate, that is the kind of chance we are talking about for one person accidentally fulfilling just eight selected Messianic prophecies.

Not everyone agrees with every assumption behind Stoner's calculation, and that is okay. The main point is not to win an argument with math. The point is to show how quickly the odds become enormous when several specific clues all point to the same person.

And that was only eight prophecies. What happens if we look at sixteen?

1 in



1,000,000,000,000,000,000,000,000,000,000,000,000,000,000,000

To picture that number, Stoner used another illustration. Imagine taking that many silver dollars and packing them into a giant ball. If the center of that ball were placed where the Sun is, the ball would stretch out about as far as the orbit of Neptune.

Now imagine marking one coin and mixing it somewhere inside that massive sphere. Then blindfold a person, let him travel anywhere inside it, and ask him to find the marked coin on the first try.

That is the kind of picture Stoner used to show how overwhelming the odds become when many specific prophecies are considered together.

Yet We Have Barely Begun

Even sixteen prophecies are only a small part of the bigger picture. Many Christian scholars have identified more than three hundred Messianic prophecies and prophetic details in the Old Testament.

Some deal with the Messiah's family line. Others point to His birthplace, ministry, suffering, death, resurrection, and kingdom. Not every prophecy is equally specific, and not every detail carries the same weight. But together, they form a pattern that deserves serious attention.

The Real Question

In the end, a math illustration cannot create faith by itself. Faith is not just about numbers.

Faith involves trust, truth, and a willingness to follow the evidence honestly. The purpose of this appendix is simple: to remind us that the case in this book does not rest on one prophecy or one interesting detail.

The case is cumulative. That means the pieces build on each other. The evidence stretches across centuries, authors, books, and different types of prophecy. The question is: what is the best explanation for all of it?

One Final Thought

This book has only looked at a small part of the evidence. The prophets left far more clues than we have explored here. Still, even the clues we examined point in the same direction.

The evidence was written centuries before the events. The evidence has survived and can still be examined today.

And the invitation is still the same: follow the evidence, examine the Scriptures, and decide for yourself what the prophets were trying to tell us.