

An Excerpt from Chapter 10 of

**Discovering the Jewish Messiah**  
*Within the Prophecy of Daniel 9*

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## 10. Other Jubilee Years Revealed

Even if in the previous chapter we have been successful in finding Sabbatical years and showing how Daniel 9 identifies for us a Jubilee year, it is possible that doubts may continue to linger. Certainly, no one can claim to have the absolute final answers to every problem. All any of us can be expected to do is compile the best evidence and weigh that evidence to determine the truth. It is for this reason that it is important to consider other sources of chronological information, in the hopes that whatever doubts may remain might be cleared up.

There are other references to Sabbatical years which also line up with the previously cited chart. But this time we have documents which seem to support both Jubilee and Sabbatical years. One of the most important of these references is the one which is in regard to a Sabbatical year during the time of the Bar Kochba revolt. Wacholder speaks of this event in his study of *Chronomessianism*. According to him, it would appear that the Jews who lived before and during the time of the Bar Kochba revolt believed that the Messiah would come to them at or during a Jubilee year. For this reason, they felt that Daniel 9 (as I also believe) offered the solution to their problem of how to find the Messiah. There are (according to Wacholder) ancient texts which declare that the prophecy of Daniel's 70 weeks is Messianic and it is in reference to 70 sabbatical year cycles.<sup>1</sup>

The only major problem with this belief that Bar Kochba was the promised Messiah was that they had already rejected Yahushua as the Messiah about a hundred years prior to this time, at a time in which another Jubilee year was fast approaching. In order to make the chronology of Daniel 9 fit their own time they seem to have deleted about 170 years of known history and then extended the chronology based upon their faulty understanding of the time in which the temple was built. In order to accomplish this, they had to reduce the period of the Persian rule to 34 years (when in reality it lasted over 200 years).<sup>2</sup> Evidently, by doing this they were able to create a chronology which caused the prophecy of Daniel 9 to line up with a certain date which they hoped would be the year of their deliverance. The result is that Bar Kochba began his rebellion in the year 132/133 CE<sup>3</sup>, quite likely based upon a faulty understanding of the 70-week prophecy of Daniel 9.

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<sup>1</sup>"Chronomessianism, The Timing of Messianic Movements and the Calendar of Sabbatical Cycles," *Hebrew Union College Annual* 46 (1975), pp. 202-204.

<sup>2</sup>Wikipedia, *Sedar Olam Rabbah*, [http://en.wikipedia.org/wiki/Seder\\_Olam\\_Rabbah](http://en.wikipedia.org/wiki/Seder_Olam_Rabbah) .

<sup>3</sup>We will present evidence later showing why this is the correct year.

Based upon *Chronomessianism*, the Jews expected the Messiah to come in connection with (or on) a year of Jubilee. In declaring Bar Kochba as the true Messiah, and in that particular year, they also indirectly declared this to be the year of Jubilee. Is it possible that Bar Kochba began his revolt in a year of Jubilee? Based upon our previous chart, the answer would have to be yes!! Our calculations (which can be seen in the chart from pages 104 to 106) show that it is indeed a Jubilee year!

The modern Jewish calendar places the creation of this earth in the year 3760 BCE, which many chronologists agree contains a glaringly obvious error of about 240+ years. The reason for this discrepancy is that it is based upon the *Seder Olam Rabbah*. Soon after the Bar Kochba revolt, the *Seder Olam* was compiled as an attempt to represent chronological history from the creation to their own day. This chronology retained the dating system related to the Bar Kochba revolt, only they no longer used that information to identify Bar Kochba as the Messiah (for obvious reasons—his revolt failed!). The *Seder Olam* chronology is, because of its original purpose and *obvious historical flaws*, very inaccurate.<sup>4</sup>

Evidently, the original purpose of altering the chronological history was to make 132/133 CE and the Bar Kochba revolt fit in with their own Messianic understanding of Daniel 9. What is so interesting about all of this is that modern Jews no longer see any messianic message in Daniel 9, whereas many Jews living in the first few centuries of the common era *did indeed* see Daniel 9 as a Messianic prophecy. If it were not true, then there would have been no need to alter the chronology. Likewise, they would not have even considered that Yahushua might possibly be the Messiah (that is, if he had not come *exactly* on time)—according to both the Jubilee cycles and Daniel 9. Therefore, for this same reason, they would not have considered Bar Kochba to be a reliable candidate for the Messiah. What is my conclusion? Without Daniel 9 and their knowledge of the Sabbatical/Jubilee years, Bar Kochba would have never been declared the Messiah! Yes, the Jews were blinded to the complete understanding of Daniel 9—but, apparently, they knew enough to realize that the Messiah's coming was near. They knew when the Jubilee years were and therefore aware of when a messianic figure might possibly appear (at or just before a Jubilee year).

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<sup>4</sup>The most glaring omission from the *Seder Olam* chronology, is the compression of known Persian history from about 200 years to a mere 34 years.

After the Bar Kochba revolt, many statements were made in the Talmud which condemn any attempts to date the coming of the Messiah. It is understandable why they did this, but the obvious question is: Why did they miss it when Yahushua came at the right time, about 100 years before Bar Kochba? Why did they later have to convince people *not* to use Daniel 9 to date the Messiah's arrival (the only prophecy in the TaNaK which could conceivably do so) if there were not **many** in the Jewish community attempting to do that very thing?

Rabbi Shmuel bar Nahmani said in the name of Rabbi Yohanan: May those who calculate the end and offer a date for the Messiah's arrival be cursed, for they say: Since the time that we thought had been designated for the Messiah's arrival has already passed, and still he has not come, he will not come at all.<sup>5</sup>

Maimonides himself says something along the same lines:

May those who calculate the end swell up. 'One should not try to calculate the end, for the Rabbis already cursed those who tried to offer a date for the Messiah's arrival'<sup>6</sup>

The only reason for the rabbis to make these kinds of declarations is because many people *were* attempting to calculate the coming of the Messiah based upon Daniel 9. Conclusion: they either realized that they missed the true coming of Messiah (Yahushua), or their understanding of the prophecy was completely wrong. It is for this reason that today Judaism generally does not view Daniel 9 as a Messianic prophecy, even though in the past they obviously *did* view it as Messianic.

Now having said all of this, it would be easy for us to conclude that the entire system upon which the *Seder Olam* was based was flawed from start to finish. I believe that this would also be an error. We know that the chronology is in error, but the declaration concerning when the Sabbatical years are may well be accurate. According to the *Babylonian* Talmud (in the Taanith), the second temple at Jerusalem was destroyed one year prior to a Sabbatical year.<sup>7</sup> The *Seder Olam*, through the teachings of Yose ben Khalaphta, is in complete agreement with that view.<sup>8</sup> Many, but not all, rabbinic authorities of that general time also are in agreement with the

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<sup>5</sup>Babylonian Talmud, *Sanhedrin* 97b.

<sup>6</sup>Rambam (Maimonides), *Sefer Shofetim, Hilkhos Melakhim* 12:2.

<sup>7</sup>Babylonian Talmud, *Taanith*, 29a.

<sup>8</sup>*Seder Olam*, Chapter 29-30.

chronology of the *Seder Olam*, which teaches that the Sabbatical year came one year prior to the destruction of Jerusalem and the temple. Since the city of Jerusalem (and the temple) is well known to have been destroyed in 70 CE, that would make 68/69 CE a Sabbatical year—according to the *Seder Olam*, and the *Taanith*.

Sabbatical years were known to have been kept right up until the Bar Kochba revolt and the *Seder Olam* was written about 3 decades later, likely based upon information compiled decades before. This means that the author of *Seder Olam* would have been quite capable of tracking Sabbatical years and could do a much better job of it than we could almost 2000 years later. Lest we forget, it was not just Bar Kochba who revolted—it was the majority of the Jewish nation living at that time. They all generally had more access to accurate information regarding Sabbatical years than we do today, and many of them likely knew exactly when the Sabbatical years were. It was only later, after this second revolt of Bar Kochba, that they generally began to lose that knowledge (since they were dispersed throughout the world after that time). What this means is that the *Seder Olam* probably retains the basic *pattern* of the true Sabbatical year count, while it is chronologically inaccurate in its rendering of the historical timeline (especially during the Persian period). The fact that almost **the whole Jewish nation** believed Bar Kochba came at the right time in history to deliver them from Roman oppression is a startling testimony to the accuracy of the Sabbatical cycles as they were documented for us three decades later in the *Seder Olam*. In a sense, many of the Jews at that time knew the day of the week—but had forgotten what season it was, and failed to realize the messiah had already come. In other words, the rabbinical chronology which second century Jews had depended upon was wrong—but the basic cycle of Sabbatical years might very well have been correct all along. Our previous investigation shows that several Sabbatical years could be tracked as far back as 332/31 BCE. There are more Sabbatical years we could have tracked, but chose not to here. These cycles seem to be in *exact* synchrony with the 70 week prophecy and the declaration of the *Seder Olam*.

In a recent issue of *Prophecy in the News*, J. R. Church states that the *Seder Olam* compressed chronological history in order to “make Daniel’s seventy weeks point to Bar Kochba as the Jewish Messiah”<sup>9</sup> Is he correct in this assessment? Let’s find out.

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<sup>9</sup>J. R. Church, “Found at Last: The Jewish Calendar’s 240 Missing Years,” *Prophecy in the News*, August 2005.

We have knowledge of a document which establishes another Sabbatical year at the time of the Bar Kochba revolt. A rental contract dated to the era of the Bar Kochba revolt (labeled as “Mur 24E”), show that in the second year of the revolt five years of harvest would be collected before the next Sabbatical year. This contract was found among several contracts in the caves of Wadi Murabba’ near Bethlehem. This property was seized by the Jews during the revolt, which began sometime between the Fall of 132 and the Spring of 133 CE and lasted about two and a half years. They are dated on Shevat 20, year two of the Kochba revolt (which is about the month of January or February of the year 134 CE). Here is a translation of part of that document [brackets indicating missing and/or ambiguous text]:

[On the twentieth of Shev]at of the year tw[o] of the Redemption of  
 [I]srael by Shimeon ben K[os]ba, the prince of  
 [Is]rael. In the camp which is located in Herodium,  
 [Ye]hudah ben Raba’ said to Hillel ben Gryd:  
 ‘I of my free will have [re]nted from you today the  
 land which is my re[n]tal in’ Ir  
 Nabash which I hold as a tenant from Shimeon, the Prince of Israel,  
 This land I have rented from you today  
 Until the end of the eve of Shemitah,\* which are years  
 Full [f]iscal years, five, of tenancy;  
 [that I wi]ll deliver to you in [Her]jodium: wheat,  
 [of good and pure quality.] th[ree kor]s and a *lethekh*,  
 [of which a tenth part of the tithe] of these  
 [you will deliver to the silo of the treasury.] And [I am obli]gated  
 [in regard of this matter thusly ]  
 [Yehudah ben Raba’, in person]  
 [Shimon ben Kosba’, by dictation.]<sup>10</sup>

This document clearly indicates five complete “fiscal” years of tenancy to be concluded at the end of the eve of the “Shemitah” (or the Sabbatical year). While some might interpret this to be exactly five years of exactly 12 months each, the term “fiscal years” tells us that at some fixed point in time these years would end. The text plainly says that it will last “until the end of the eve of Shemitah” (meaning, the end of the year before the Sabbatical year). While it is true that the religious year is from Spring to Spring, (and Bar Kochba himself re-introduced this way of counting the years<sup>11</sup>), for

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<sup>10</sup>Translated in "The Calendar of Sabbatical Cycles During the Second temple and the Early Rabbinic Period," by Ben Zion Wacholder, 1973, *Hebrew Union College Annual* 44, p. 177.

<sup>11</sup>*Israel Exploration Journal*, Kanael B., "Notes on the Dates Used During the Bar Kokhba Revolt," 1971, pp. 39-46.

Sabbatical years and “civil” (or “fiscal”) years, such years would extend from Fall-to-Fall (Tishri-to-Tishri), as noted in *The Mishnah*.<sup>12</sup> Please note that even today this tradition has continued, as a “fiscal year” often ends in late summer or in the fall. The fact that payment is to be made every year in the form of wheat shows that there must be five harvest seasons—or five “fiscal years.” If you do as Wachover suggests (and extend this to five years and six months) then what you will end up doing is collecting six years of harvest, instead of five years. As a result, the way you calculate this so as to collect only five years of harvest can be seen in the following chart:

<i>Chronology of Kochba Revolt and the Rental Contract</i>											
Bar Kochba Revolt Begins Officially in Spring 133 CE		Second Year of Revolt: Rental Contract Given Feb. 134 CE			Bar Kochba Revolt Ends About this Year						
<b>Year of Jubilee</b> (See Chart p. 105)		First Harvest at End of Same Year		Second Harvest		Third Harvest		Fourth Harvest		Fifth and Final Harvest	<b>This Year Declared Sabbatical Year</b>
Fall	Spring	Fall	Spring	Fall	Spring	Fall	Spring	Fall	Spring	Fall	Spring
<b>132/133</b>		133/134		134/135		135/136		136/137		137/138	<b>138/139</b>

The year that they are still in (the second year of the revolt) has spring and summer yet to be completed. Presuming that the land is already (or is soon to be) under cultivation, that means there must be a harvest in that same year. The conclusion of that second year is the conclusion of year one of the harvest. Four more harvests will take place in years 3, 4, 5, and finally with the contract being completed at the end of year 6 of the revolt. Therefore, according to this document, the Sabbatical year would be year 7 after the revolt. Please note that the previous chart not only reveals for us a Sabbatical year, but also a year of Jubilee—based upon the statement of Bar Kochba that his revolt began in the “first year” of the “redemption.”

<sup>12</sup>“The first day of Tishre is the new year for the reckoning of years, for Sabbatical years, and for Jubilees. . .” *The Mishnah, A New Translation*. Edited by Jacob Neusner. Yale University Press: New Haven and London, 1988. ROSH HASHSHANAH 1.1, p. 299.

According to Jerome's compilation of the *Chronicon of Eusebius*, the Bar Kochba revolt began in the 16<sup>th</sup> year of Emperor Hadrian.<sup>13</sup> While dating the 16<sup>th</sup> year of Hadrian has its share of problems (because of the various methods used in different places) the most likely way this event was dated is by the Roman method of counting the years which begins in August. Using this method, the 16<sup>th</sup> year of Hadrian would have begun in August of 132. For certain that revolt was in full bloom by the spring of 133 CE. We know this because of a document from that period which identified the first year of the revolt. It says: "On the first of Iyyar, Year 1 of the redemption of Israel by Simeon Bar Kosiba, prince of Israel."<sup>14</sup> Iyyar is the month which corresponds to April/May. The phrase "Year 1 of the redemption" means for certain the first year of the revolt. But it is also a significant clue which *clearly indicates* another special year—a Jubilee Year. Based upon our previously cited reference to the phenomena of *Chronomessianism*, the dating of events from "Year 1 of the redemption" clearly places that year in a year of Jubilee. While the revolt of Bar Kochba did not officially begin until the Spring of 133 CE, unofficially it probably had already begun at some time late in the year 132 CE. Therefore, it started within the year 132/33 of the Fall-to-Fall Jewish civil calendar. As added confirmation, the revolt is often dated from 132-135 CE by modern dictionary/encyclopedia sources (lasting two and a half years).<sup>15</sup> The revolt began sometime between the Fall of 132 and the Spring of 133 CE, a year of Jubilee.

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<sup>13</sup>*Die Chronik des Hieronymus. In Die griechischen christlichen Schriftsteller der ersten Jahrhunderte*, Eusebius VII, by Rudolf Helm, Akademie-Verlag, Berlin, 1984.

<sup>14</sup>*Israel Exploration Journal*, Kanael B., "Notes on the Dates Used During the Bar Kokhba Revolt," 1971, p. 41.

<sup>15</sup>See *Wikipedia* article on Simon Bar Kokhba, [http://en.wikipedia.org/wiki/Simon\\_bar\\_Kokhba](http://en.wikipedia.org/wiki/Simon_bar_Kokhba)

<b>Jubilee Calendar</b>							
Blue Numbers Below = Count From Start of Seleucid Era							
Cycle 85							
Week	1st Day Year	2nd Day Year	3rd Day Year	4th Day Year	5th Day Year	6th Day Year	Sabbatical Year
<b>1</b>	<b>4117 CD</b> Bar Kochba Begins Revolt in Year of Jubilee (132/133 CE) Fall <b>444 SE</b> Year 1 132 CE	<b>4118</b> Rental Lease Begins 2nd Year of Revolt Fall <b>445</b> Year 2 133	<b>4119</b> <b>446</b> Fall 3 134	<b>4120</b> <b>447</b> Bar Kochba Killed - Revolt Ends (135 CE) Fall 4 135	4121 <b>448</b> Fall 5 136	<b>4122</b> <b>449</b> Rental Lease Ends before Sabbatical Fall 6 137	<b>4123</b> <b>450</b> Rental Lease Declares this Year a Sabbatical Fall 7 138
	<b>2</b>	4124 <b>451</b> Fall 8 139	4125 <b>452</b> Fall 9 140	4126 <b>453</b> Fall 10 141	4127 <b>454</b> Fall 11 142	4128 <b>455</b> Fall 12 143	4129 <b>456</b> Fall 13 144
<b>3</b>	4131 <b>458</b> Fall 15 146	4132 <b>459</b> Fall 16 147	4133 <b>460</b> Fall 17 148	4134 <b>461</b> Fall 18 149	4135 <b>462</b> Fall 19 150	4136 <b>463</b> Fall 20 151	4137 <b>464</b> Fall 21 152
<b>4</b>	4138 <b>465</b> Fall 22 153	4139 <b>466</b> Fall 23 154	4140 <b>467</b> Fall 24 155	4141 <b>468</b> Fall 25 156	4142 <b>469</b> Fall 26 157	4143 <b>470</b> Fall 27 158	4144 <b>471</b> Fall 28 159
<b>5</b>	4145 <b>472</b> Fall 29 160	4146 <b>473</b> Fall 30 161	4147 <b>474</b> Fall 31 162	4148 <b>475</b> Fall 32 163	4149 <b>476</b> Fall 33 164	4150 <b>477</b> Fall 34 165	4151 <b>478</b> Fall 35 166
<b>6</b>	4152 <b>479</b> Fall 36 167	4153 <b>480</b> Fall 37 168	4154 <b>481</b> Fall 38 169	4155 <b>482</b> Fall 39 170	4156 <b>483</b> Fall 40 171	4157 <b>484</b> Fall 41 172	4158 <b>485</b> Fall 42 173
<b>7</b>	4159 <b>486</b> Fall 43 174	4160 <b>487</b> Fall 44 175	4161 <b>488</b> Fall 45 176	4162 <b>489</b> Fall 46 177	4163 <b>490</b> Fall 47 178	4164 <b>491</b> Fall 48 179	4165 <b>492</b> Fall 49 180
	4166 <b>85th Jubilee</b> 181						

Top Numbers = Creation Date (CD)    Black Numbers = Common Era (CE)  
Red Numbers = Before Common Era (BCE)

Does the Bar Kochba revolt reveal to us both a Sabbatical and Jubilee year? Well, indirectly, *yes it does*. Bar Kochba was a messianic figure, and messianic figures were expected to come at exactly the right time. Many Jews believed Him to be the promised Messiah—although they later changed their minds. The fact that he came and began his revolt in the year 132/33 CE (which is, I believe, a Jubilee year) strongly supports this contention. The fact that a land rental contract begins in the second year of this revolt and ends at the end of 5 years (on the “eve of the shemita”) also directs us to a Sabbatical year in the year 138/139 CE. Finally, Bar Kochba is dating future events based on the first year of the revolt and calling it the “year of redemption” and he shows great concern so as to identify *when* the next Sabbatical year is. This is another indication that his designation of

the first year is a special count of years from “year one”, since he calls it the “year of redemption.” This brings to mind the redemption that Israel was supposed to receive every 50<sup>th</sup> year in the year of Jubilee. Based upon all of this, the year 132/133 would most certainly have to be a Jubilee year.

Now there is another year of Jubilee which we would like to demonstrate, and this time it is the most crucial year-date of all the dates given so far. That year is the year 457 BCE—the year Ezra came into the land of Israel to fulfill the terms of the decree of Artaxerxes. There is another famous chronologist who gives us a major “clue” concerning that Jubilee year, which was established in the days of Ezra—in 457 BCE. His name is Maimonides.

In the twelfth century, Rabbi Maimonides would make use of the chronology of *Seder Olam* in order to declare the first temple destroyed around 421 BCE, and the second temple built about the year 351 BCE. Of course, we should know that such a chronology of events is out of step by about 170 years—nevertheless, the principle event he speaks of is what we are looking closely at.

Maimonides said that Ezra went up to the land of Israel and that such an event was called “the second entrance into the Promised Land.” Historically, the Jews have tended to believe that the entrance into the promised land came in a year of Jubilee. The alignment of the chronology of *Seder Olam* supports that view as well. While I do not necessarily find proof in Scripture that Israel’s entrance into the promised land actually took place in a year of Jubilee, the point is that this is what they typically believed (including Maimonides). Therefore, his statement is very interesting for us—as it becomes another testimony to the accuracy of 457 being a year of Jubilee and the fulfillment of the prophecy of Daniel 9.

The Second Temple was then built and stood for 420 years. In the seventh year after its erection Ezra went up to the Land, and this is called the second entrance into the Promised Land. From that year the Israelites began a new count and declared the thirteenth year after the building of the Second Temple a Sabbatical year.<sup>16</sup>

Maimonides was wrong about the chronology of Israel, and the year that the Second Temple was built. He was wrong because he was following the inaccurate chronology of the *Seder Olam*. But the key point for us to

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<sup>16</sup>*Sabbatical and Jubilee Years*, chapter 10, paragraph 3.

consider (that we can agree on, based upon our prior historical analysis) is that he essentially declared Ezra went into the land at the start of a Jubilee year. Ezra is known to have come into the land of Israel in the seventh year of Artaxerxes. It was (based upon our investigation) right at the start of a year of Jubilee. The 70 weeks prophecy was clearly a reference to 70 Sabbatical cycles, which would end in the 70<sup>th</sup> week with the coming of the Messiah.

Evidently, Maimonides count to the next Sabbatical year (from the 7<sup>th</sup> year after the temple being finished to the 13<sup>th</sup> year) is a perfect fit! Remember, he also states that the count had been renewed. Obviously, he could only be referring to the count to the next Jubilee year—since that was the only significant count which needed to be renewed!! Since we know that the spring of 457 BCE was the time the decree was given, and the fall of 457 BCE is when Ezra came into the land of Israel to carry out the dictates of that decree, we know that this is also (according to Maimonides) the first year of the count (which would also be a year of Jubilee).

Now someone might argue that this decree was given five months too early, therefore it could not have accurately fulfilled the prophecy since it should start *exactly* from the time the decree was given. But Maimonides starts the count from the time Ezra comes into the land. Also, the prophecy specifically states that 70 “weeks” are “cut off” and that **from** the time that the command to restore and rebuild Jerusalem is given unto the Messiah would be seven weeks and 62 weeks (7+62=69 weeks). That means **full** weeks (and **full** years), **not partial** weeks of years. The civil years (for the Jews throughout their history) began in the fall and ended just before the next fall.<sup>17</sup> Even if one started the years with a spring-to-spring calendar, the decree came about a month *after* the start of spring, which would also not be full years. The only way to count full years is to start in the fall, when Ezra actually came into the land to carry out the dictates of that decree.

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<sup>17</sup>Please see footnote [page 75](#) where the fall-to-fall civil calendar is explained in more detail.

### Does Maimonides Count Work?

	Second temple Finished?*	Year 2	Year 3	Year 4	Year 5	Year 6
464 BCE	463	462	461	460	459	458
Fall Spring	Fall Spring	Fall Spring	Fall Spring	Fall Spring	Fall Spring	Fall Spring
43	44	45	46	47	48	49
Ezra Enters "Promised Land" "Year 7"	Year 8	Year 9	Year 10	Year 11	Year 12	Sabbatical Year "Year 13"
457 BCE	456	455	454	453	452	451
Fall Spring	Fall Spring	Fall Spring	Fall Spring	Fall Spring	Fall Spring	Fall Spring
1	2	3	4	5	6	7
Start of Jubilee Cycle						
1 <sup>st</sup> Week of Daniel 9						

The Messiah would confirm the covenant for one week (the 70<sup>th</sup> week). Notice, this is exactly what happened. Once the decree was given the **very next** Jubilee Calendar year that would commence was five months away. Ezra arrived in Jerusalem to carry out the dictates of that decree about four months later, just one month prior to the beginning of the next Jubilee cycle (which just happens to be a Jubilee year). According to Maimonides, this is also the year that Ezra renews the count of years, presumably leading to the next year of Jubilee. 69 weeks of years later (483 years) brings us to the fall of 27 CE, the year in which the Messiah came and was "anointed" for his 3½ year ministry. That was the fall of 27 CE in which John the Baptizer baptized Yahushua Messiah.

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\*Obviously, this part of Maimonides exposition is incorrect. We know that the temple was completed 58 years before this time, in about the year 515 BCE.