

Daniel's 70 weeks

The context of **Daniel 9** is about Daniel's people, the Hebrews, who were due to be released from Babylonian captivity, and Daniel had been praying about their future. **אֱלֹהִים** (Yahuah) told Daniel through His Malach (Angel) that He was giving the Hebrews (1) one last chance to repent of their sins, to reconcile with **אֱלֹהִים** (Yahuah), and to prepare for their coming Messiah, who would arrive in the 70th week of the prophecy. The prophecy of the 70 Weeks of Daniel told the Hebrews exactly what year the Messiah would appear.

Daniel 9:24-27 (70) Seventy weeks have been decreed for your people and your Kadosh (Holy) city, to finish the transgression, to make an end of Sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most Kadosh (Holy) place. 25“So you are to know and discern that from the issuing of a decree to restore and rebuild Yerusalem until Messiah (**מָשִׁיחַ** (Yahusha) the Prince there will be (7) seven weeks and (62) sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. 26“Then after the (62) sixty-two weeks the Messiah (**מָשִׁיחַ** (Yahusha) will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And the end of it with a flood; and wastes are decreed, and fighting until the end. 27“And he shall confirm a covenant with the many for (1) one week, and in the middle of the week he will put a end to slaughtering and meal offering; and on the wing of abominations he shall lay waste, even until a complete end, and that which is decreed, is poured out on the one who lays waste.”

Many modern teachers say that the pronoun ‘he’ represents an end-time antichrist who makes a peace covenant with Yisrael. But nowhere in scripture does it say that Antichrist will make, confirm, or break a covenant with anyone, let alone Yisrael.

There are many verses that point to **מָשִׁיחַ** (Yahusha) confirming a covenant during His ministry, which took place during the first 3 ½ years of the final 70th Week of Daniel.

‘And He (**מָשִׁיחַ** (Yahusha) said to them, “For this is My blood of the new covenant, which is shed for many for the remission of sins.” **Matthew 26:28**

In these words we find (4) four things which agree with the prophecy of **Daniel 9:27**:

- 1.“the One” who was to confirm the covenant, was **מָשִׁיחַ** (Yahusha) HaMashiach (the Messiah).
- 2.“the covenant” itself, was the renewed covenant made with Abraham;
3. that which “confirmed” the covenant, was the blood of **מָשִׁיחַ** (Yahusha);
- 4.those who receive the benefits of the covenant, the “Many” who believe in Him as their Messiah.

These words correspond perfectly with those of the prophecy. “He shall confirm the covenant with many.”

Zechariah 2:11 “Many nations shall be joined to **אֲיָהוָה** (Yahuah) in that day, and they shall become My people. And I will dwell in your midst. Then you will know that **אֲיָהוָה** (Yahuah) of hosts has sent Me to you.”

Through **אֲהֻשָׁא** (Yahusha), the promise to make Abraham a “father of many nations” was fulfilled, as **אֲהֻשָׁא** (Yahusha)'s disciples spread the good news to many nations.

Isaiah 53:11 says, “He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.”

Matthew 20:28 says, “just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.”

Romans 5:15 says, “But the free gift is not like the offense. For if by the one man’s offense many died, much more the esteem (grace) of **אֲיָהוָה** (Yahuah) and the gift by the esteem (grace) of the one Man, **אֲהֻשָׁא** (Yahusha) HaMashiach, abounded to many.”

Romans 5:19 says, “For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous.”

“**אֲהֻשָׁא** (Yahusha) has redeemed us from the curse of the Torah (law), being made a curse for us: for it is written, Cursed is every one that hangs on a tree: That the Barachah (blessing) of Abraham might come on the Gentiles through **אֲהֻשָׁא** (Yahusha) HaMashiach; that we might receive the promise of the Ruach (Spirit) through Amanah (faith). Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man can cancel or amend it. Now to Abraham and his seed were the promises made. He has not said, And to seeds, as of many; but as of one, And to your seed, which is **אֲהֻשָׁא** (Yahusha). And this I say, that the covenant, that was confirmed before **אֲיָהוָה** (Yahuah) in **אֲהֻשָׁא** (Yahusha), the Torah (law), which was (430) four hundred and thirty years after, cannot revoke, that it should make the promise void. For if the inheritance be of the Torah (law), it is no more of promise: but **אֲיָהוָה** (Yahuah) gave it to Abraham by promise.” **Galatians 3:13-18**

The word “confirm” tells us that the covenant already existed.

אֲיָהוָה (Yahuah)’s word says “confirm” (also rendered “strengthen“), which tells us that the covenant was previously established.

The Father made a covenant with Abraham that He would provide a lamb for their Sins, **אֲהֻשָׁא** (Yahusha) HaMashiach, the Passover Lamb of **אֲיָהוָה** (Yahuah).

“And the Malach (angel) of **אֲיָהוָה** (Yahuah) called unto Abraham out of Shamyim (Heavens) the (2nd) second time, And said, By myself have I sworn, said **אֲיָהוָה** (Yahuah), for because you have done this thing, and have not withheld your son, your only son: That in Barachah (Blessing) I will Barach (Bless) you, and in multiplying I will multiply your seed as the stars of the Shamyim (Heavens), and as the sand which is

upon the sea shore; and your seed shall possess the gate of his enemies; And in your seed shall all the nations of the earth be Baruch (Blessed); because you have obeyed my voice.” **Genesis 22:15-18**

OWYAZL (Yahusha) co-authored the Abrahamic Covenant, to redeem Abraham’s spiritual seed, those of all races who believe in **AYAZL** (Yahuah), by Amanah (faith).

Hebrews 12:2, “looking unto **OWYAZL** (Yahusha), the author (originator) and finisher of our Amanah (faith), who for the joy that was set before Him endured the tree, despising the shame, and has sat down at the right hand of the throne of **AYAZL** (Yahuah).”

Hebrews 12:24, “**OWYAZL** (Yahusha) the Mediator of the new covenant, and to the blood of sprinkling that speaks better things than that of Abel.”

Hebrews 13:20, “Now may the **AYAZL** (Yahuah) of Shalum (Peace) who brought up our Adon **OWYAZL** (Yahusha) from the dead, that great Shepherd of the sheep, through the blood of the everlasting covenant.”

Looking back at **Daniel 9:27**, the word covenant in the Hebrew is berith’, which means a covenant (made by passing between pieces of flesh); treaty.

By passing through Abraham’s sacrifice, Messiah agreed to be the true sacrifice that took away Abraham’s Sins, and the Sins of his descendants who believed by Amanah (faith) in the atoning work of the promised Messiah.

If **OWYAZL** (Yahusha), the Son of **AYAZL** (Yahuah), was destined to take the place of Sinful man, and die the death of the tree, is it not reasonable that He should also be party to the agreement that would require His life?

In **Hebrews 9:15-17**, the covenant delivered to Abraham is identified as the New Covenant or the Eternal Covenant that **OWYAZL** (Yahusha) “confirmed” by the shedding of His blood.

Then the writer of Hebrews goes on to identify **OWYAZL** (Yahusha) not only as the One who validated that covenant, but also as its author!

“And for this reason **OWYAZL** (Yahusha) is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the (1st) first covenant, that those who are called may receive the promise of the eternal inheritance. For where there is a testament, there must also of necessity be the death of the one who made it. For a testament is in force after men are dead, since it has no power at all while the one who made it lives.” **Hebrews 9:15-17**

It’s telling us that the New (or Abrahamic) Covenant could not be confirmed or ratified until the One who made it died.

Hebrews 9:28 states that “**OWYAZL** (Yahusha) was offered once to bear the Sins of many,” which is a perfect match to **Daniel 9:24-27**. **OWYAZL** (Yahusha)’s sacrificial offering covered all of the Sins that are listed in **Daniel 9:24**, and His sacrifice was made

to save many.

In **Genesis 15**, the Everlasting Covenant was confirmed by **אֵלֹהִים** (Yahuah) (the smoking furnace) and **וְיָהוּשָׁע** (Yahusha) (the burning lamp).

Burning lamp (Light of the World)

וְיָהוּשָׁע (Yahusha) HaMashiach, was called the “Light of the World”. If only His death could validate that agreement, then it had to be He who authored it! **וְיָהוּשָׁע** (Yahusha), the co-author of the Eternal Covenant, confirmed it by His sacrificial death.

When did **וְיָהוּשָׁע** (Yahusha) present His Covenant to mankind? There was only one such encounter recorded in Scripture. It was when the Burning Lamp appeared with the Smoking Furnace while Abraham was asleep under the power of **אֵלֹהִים** (Yahuah)’s presence. **Genesis 15:17-21**

2 Chronicles 21:7 foretells **וְיָהוּשָׁע** (Yahusha) coming as the “lamp”, even though the Yisraelites had broken their covenant with **אֵלֹהִים** (Yahuah), Yet **אֵלֹהִים** (Yahuah) would not destroy the house of David, because of the covenant that He had made with David, and since He had promised to give a lamp to him and to his sons forever.”

Hebrews 7:22 tells us, “By so much was **וְיָהוּשָׁע** (Yahusha) made a surety of a better covenant.” The word “surety” means “to pledge” as a “bondsman“. When **וְיָהוּשָׁע** (Yahusha) co-created the Abrahamic Covenant, He agreed to be the surety, the blood sacrifice, that would confirm the covenant.

Hebrews 8:6 tells us, “But now has he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.”

When **וְיָהוּשָׁע** (Yahusha) sealed the covenant of Amanah (Faith) that He and the Father had delivered to Abraham, the Sinai Covenant was fulfilled.

As the Son died, the Father, the Author of the Sinai Covenant, reached down and tore open the veil that had separated Himself and His creation. Now that the old contract was fulfilled by the only (1) One who had the authority to fulfill it! The barrier between man and **אֵלֹהִים** (Yahuah) was removed forever!

Messiah fulfilled the promises that were made to Abraham, the Father of Amanah (faith). When Abraham took Isaac up to sacrifice him, he told Isaac that Alahym would send a Lamb. Abraham looked to the day when the spotless Lamb of Alahym would atone for his Sins, and the Sins of his descendants who believed by Amanah (faith).

Messiah is fulfilling Alahym’s (7) seven Kadosh (Holy) Feast Days that were given to the Yisraelites to practice until the Messiah came to fulfill them. **וְיָהוּשָׁע** (Yahusha) was without blemish, fulfilling the Feast of Unleavened Bread; His sacrifice as the Lamb of Alahym fulfilled the Feast of Pesach (Passover), His resurrection fulfilled the Feast of bechor (First Fruits), and His pouring out the Ruach (Spirit) of Alahym fulfilled Shavuot (Pentecost).

This would have confirmed to the Yisraelites that He was the promised Messiah. After Messiah ascended into Shamyim (Heavens), the disciples proclaimed all of these things to help the House of Yisrael see the truth. **אֱלֹהִים** (Yahuah)'s prophets pointed to **וְיָהוּשָׁע** (Yahusha)'s covenant, which covered their Sins.

Jeremiah 31:31-34 foretold the time when **וְיָהוּשָׁע** (Yahusha) would offer a new covenant to the house of Yisrael and with the house of Yahudah (Judah). In **Hebrews 8:8-10**, Paul confirmed that this was fulfilled by **וְיָהוּשָׁע** (Yahusha).

“Behold, the days are coming, says **אֱלֹהִים** (Yahuah), when I will make a new covenant with the house of Yisrael and with the house of Yahudah (Judah), not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says **אֱלֹהִים** (Yahuah). For this is the covenant that I will make with the house of Yisrael after those days, says **אֱלֹהִים** (Yahuah): I will put My Torah (laws) in their mind and write them on their hearts; and I will be their Alahym (God), and they shall be My people.” **Jeremiah 31:31-34**

וְיָהוּשָׁע (Yahusha), by whom the covenant was made and ratified, is called the Malach (angel) or Messenger of the covenant, because he reconciles us to his Father.

Malachi 3:1, “Behold, I will send my messenger, and he shall prepare the way before me: and **אֱלֹהִים** (Yahuah), whom you seek, shall suddenly come to his temple, even the messenger of the covenant, whom you delight in: behold, he shall come, saith **אֱלֹהִים** (Yahuah) of hosts.”

Shortly after **וְיָהוּשָׁע** (Yahusha) was baptized and anointed, He proclaimed that He was the promised Messiah when He read from the book of Isaiah in the synagogue before the Hebrews.

Ezekiel 37:26-27 confirms that it was **וְיָהוּשָׁע** (Yahusha) who ‘cut’ an everlasting covenant, that established Shalum (Peace) between **אֱלֹהִים** (Yahuah) and man. And He setup a spiritual temple that can never be abolished, which is made up of His people.

“Moreover I will make a covenant of Shalum (Peace) with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. My tabernacle also shall be with them: yea, I will be their Alahym (God), and they shall be my people.” **Ezekiel 37:26-27**

וְיָהוּשָׁע (Yahusha) HaMashiach was the mediator, the messenger and the ratifier, of the covenant of grace which was confirmed with many, both Hebrews and Gentiles, so that the promise made to all nations in Abraham would be fulfilled.

Isaiah 42:6, “I, **אֱלֹהִים** (Yahuah), have called You in righteousness, And will hold Your hand; I will keep You and give You as a covenant to the people, As a light to the Gentiles.”

This is proof that the “burning lamp” represented our Savior as man’s intercessor.

OWYAZL (Yahusha), the promised Redeemer, had to be there as the author of the covenant, or His death could not have validated it.

OWYAZL (Yahusha) was sent for the lost sheep of the House of Yisrael, to offer them a new covenant.

OWYAZL (Yahusha) confirmed this in **Matthew 15:24**, when He said “I was not sent except to the lost sheep of the house of Yisrael.”

The Starting Point

Daniel says all these spiritual goals will be accomplished within a period of 490 years. When did that period begin, and when did it end? It is when Daniel addresses these questions that he begins to give clues as to the timing of OWYAZL (Yahusha)'s advents.

The prophecy says that the starting point of the 70 weeks of years will be “the issuing of a decree to restore and rebuild Yerusalem” **Daniel 9: 25** "From the going forth of the command to restore and build Yerusalem. . .the street shall be built again and the walls, even in troublous times". Keep in mind that this prophecy was given to Daniel by the Malach (Angel) Gabriel during the time of Yisrael's exile in Babylon. The approximate date was 538 B.C., shortly before the (1st) first remnant of Hebrews were allowed to return to Yerusalem in 536 B.C. under Zerubbabel. Yerusalem was in ruins at this time, having been destroyed by Nebuchadnezzar 70 years earlier in 586 B.C. The captivity had begun in 605 B.C., before the destruction of Yerusalem, when Nebuchadnezzar took Daniel and other “youths” to Babylon as hostages — **Daniel 1:1-4**.

The crucial question relates to when the decree was issued “to restore and rebuild Yerusalem.” There are (2) dates that most scholars look towards as the start date:

457 B.C. — Artaxerxes, King of Persia, issued a decree to Ezra authorizing him to re-institute the Temple services, appoint judges and magistrates, and teach the Torah (Law) **Ezra 7:11-26**. Ezra received his decree from Artaxerxes in 457 B.C. (In the (7th) seventh year of Artaxerxes) The decree gives further help in establishing the temple, but it also gives Yisrael the right to self government. Up till 457 B.C. the leaders in Yahudah (Judea) were no more than county commissioners.

444 B.C. — Artaxerxes issued a decree to Nehemiah to rebuild the city and the walls of Yerusalem **Nehemiah 2:1-8**.

The same king issued both the 457 B.C. and the 444 B.C. decrees. An understanding of Persian Law is helpful to understand what may have been the need for (2) two separate decrees. In the original decree (**Ezra 7:18** - the 457 B.C. decree).

We learn from the Book of Esther that the Persian King made a decree that he later wanted to modify. Persian law would not allow this, so a new decree was needed to be issued. It may very well be that the 457 B.C. decree had good intentions (rebuilding the temple and allowing the Hebrews to return to an area of their own sovereignty) and the 444 B.C. decree further clarified those intentions (rebuilding Yerusalem and the wall that

would help to protect the city which would protect the temple itself).

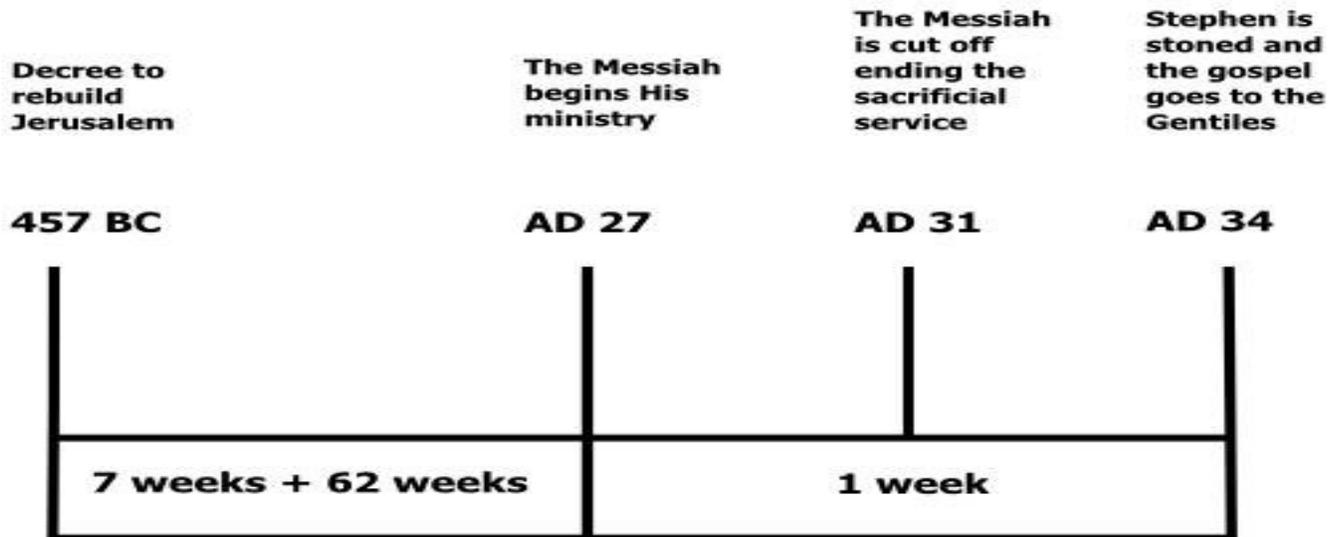
Using Ezra's decree as the starting point (457 B.C.), if we count forward 483 years we will arrive at 27 A.D. (There is only one year between 1 B.C. and 1 A.D.) According to the translator of Josephus, the Hebrew new year that began in the Spring of 27 A.D. Marking the beginning of the last Jubilee Year that the Hebrews enjoyed their land before their worldwide dispersal by the Romans in 70 A.D. This is most likely the year that **OWYAF** (Yahusha) began His public ministry. This is hinted at in **Luke 4** where it says that when **OWYAF** (Yahusha) launched His ministry at the synagogue in Nazareth, He did so by reading a passage from **Isaiah 61** about the way in which the Messiah would fulfill the spiritual essence of the Jubilee. After finishing the reading, **OWYAF** (Yahusha) proclaimed, "Today this Scripture has been fulfilled in your hearing". **Luke 4:21**

Further evidence that this date is correct is the fact that it would place the end of **OWYAF** (Yahusha)'s 3 1/2 year ministry in the spring of 31 A.D. And that happens to be the most likely year when he was put to death on the tree.

In the year 31 A.D. Passover fell on Wednesday. **OWYAF** (Yahusha) was put to death that morning and buried that evening. The next day, Thursday, was a High Sabbath (Feast of unleavened bread). On Friday, after the High Sabbath, the women bought the spices and then rested on the Sabbath the 7th Day (Saturday) before going to the tomb early on the (1st) First Day of the week (Sunday morning).

This time span from 457 B.C. to 27 A.D. is also supported by another amazing piece of evidence. Daniel divided the first 483 years into (2) two periods of time, first 49 years and then 434 years? Why did he do that? Go back and re-read **Daniel 9:25** and notice that he makes specific reference to the rebuilding of the city of Yerusalem which would occupy the (1st) first 49 years.

The 490 year prophesy is reckoned in terms of the Levitical Jubilees every 49 years, which is a cycle of (7) seven sabbatical years. The 490 years is a stretch of (10) ten Jubilees or (70) seventy Sabbatical years until the Messiah comes, The Starting point and the ending point of the 490 year prophecy, should therefore, not only start on a Levitical Sabbatical year, but also on a Jubilee year, which the dates 457 B.C. and 27A.D. both fall on a Levitical Sabbath year and 27 A.D was also a Jubilee years as well.



The Events of the 70 Weeks of Years

Daniel's prophecy next states that the 490 years will be divided into (3) three periods as follows: (7) seven weeks (49 years), plus (62) sixty-two weeks (434 years), plus (1) one week (7 years). He states that at the end of the first (2) two periods (69 weeks or 483 years), the Messiah (**OWYֹאֵל** (Yahusha) will be cut off," **OWYֹאֵל** (Yahusha) was "Cut Off" midway through Daniel's final 70th week.

Isaiah 53:8 foretold that Messiah would be 'Cut Off' for our Sins. "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

This directly matches **Daniel 9:27** which foretold that His sacrifice would end the need for temple sacrifices, as He was the one-time atonement for our Sins, "and in the midst of the week he shall cause the sacrifice and the oblation to cease."

It is clear from John's Gospel that **OWYֹאֵל** (Yahusha)'s ministry was approximately, if not exactly, (3 ½) three and a half years in duration. Hence from His anointing until His death would be "in the midst" of the final 70th week.

This is a perfect match with **Daniel 9:27**, which says "And he shall confirm the covenant with many for one week (7 years): and in the midst of the week he shall cause the sacrifice and the oblation to cease."

"(70) Seventy weeks are determined for your people and for your Kadosh (Holy) city, to finish the transgression, to make an end of Sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, And to anoint the Most Kadosh (Holy)."

By His blood sacrifice, **OWYֹאֵל** (Yahusha) fulfilled the demands that **ִאֲדָמָה** (Yahuah) made to the Hebrews in **Daniel 9:24**:

At the moment of His death, "the veil of the temple was torn in (2) two" **Matthew 27:51**

Why? Because this act signified that all animal sacrifices at that moment ceased to be of value, because the Perfect Sacrifice was offered once and for all. It fulfilled the Torah (law) and the need for Levite priests to mediate for men! Because **OWYAZL** (Yahusha) is the Mediator of the new covenant, so there is no separation between us and **AYAZL** (Yahuah).

OWYAZL (Yahusha)'s blood sacrifice covered over the transgressions which were committed under the old covenant, which the blood of bulls and calves could not do. It provided reconciliation for iniquity and brought in everlasting righteousness. It sealed up all Tanakh (Old Testament) prophecies which pointed to their coming Messiah.

Paul confirmed this in **Hebrews 9:15**, “And for this reason He is the Mediator of the new covenant, by means of death, for the redemption of the transgressions under the (1st) first covenant, that those who are called may receive the promise of the eternal inheritance..”

“But the Ruach Hakodesh also witnesses to us; for after He had said before, this is the covenant that I will make with them after those days, says **AYAZL** (Yahuah): I will put My Torah (laws) into their hearts, and in their minds I will write them,” then He adds, “Their Sins and their lawless deeds I will remember no more.” Now where there is remission of these, there is no longer an offering for Sin.” **Hebrews 10:15-18**,

When **OWYAZL** (Yahusha) sealed the Covenant of Amanah (Faith) He and the Father had delivered to Abraham, the Sinai Covenant was fulfilled. It had served its purpose! As the Son died, the Father, the Author of the Sinai Covenant, reached down and tore open the veil that had separated Himself and His creation. Now that the old contract was fulfilled by the only One who had the authority to fulfill it! The barrier between man and **AYAZL** (Yahuah) was removed forever!

OWYAZL (Yahusha) HaMashiach, the Lamb of **AYAZL** (Yahuah), the sacrifice to which all the Hebrew festivals and sacrifices pointed, the long awaited Messiah cried out, “It is finished!” The Sinai covenant, with its sacrificial system its rituals and animal sacrifices was fulfilled.

Mark 1:15 and (**OWYAZL** (Yahusha) saying, “The time is fulfilled, and the kingdom of **AYAZL** (Yahuah) is at hand; repent and believe in the good news.”

Matthew 5:17 Do not think that I have come to abolish the Torah (Law) or the Prophets; I have not come to abolish them but to fulfill them.

John 19:30 When **OWYAZL** (Yahusha) had received the sour wine, he said, “It is finished,” and he bowed his head and gave up his Ruach (spirit).

Hebrews 9:15 Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the (1st) first covenant.

Hebrews 9:26 for then he would have had to suffer repeatedly since the foundation of

the world. But as it is, he has appeared once for all at the end of the ages to put away Sin by the sacrifice of himself.

Hebrews 10:11-12 “And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins. But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of אַיָּהּ (Yahuah).”

The Abomination of Desolation

In **Luke 21:6**, Messiah was leaving Yerusalem and as He looked back upon the temple, He said “These things which you see—the days will come in which not one stone shall be left upon another that shall not be thrown down.” They went to the Mount of Olives and the disciples asked Him when that would happen. Their questions were recorded in (3) three of the Gospels.

Matthew 24:3 “Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?”

Mark 13:2 “Tell us, when will these things be? And what will be the sign when all these things will be fulfilled?”

Luke 21:7 “Teacher, but when will these things be? And what sign will there be when these things are about to take place?”

They were asking Messiah when the coming destruction of the temple would take place, and what sign should they look for, before the desolation of Yerusalem and the Hebrews.

His purpose in this discourse was not to give His people signs of His (2nd) second coming, but to warn that generation of believers of the approaching destruction of Yerusalem, and to give to them a sure sign, so that they could secure their safety by fleeing the land and city.

Matthew 24:15-16 “Therefore when you see the ‘Abomination of Desolation,’ ; spoken of by Daniel the prophet, standing in the Kadosh (Holy) place”, then let those who are in Yahudah (Judea) flee to the mountains.”

Mark 13:14 “So when you see the ‘Abomination of Desolation,’ spoken of by Daniel the prophet, standing where it ought not”, “then let those who are in Yahudah (Judea) flee to the mountains.”

Luke 21:20-21 “But when you see Yerusalem surrounded by armies, then know that its desolation is near. Then let those who are in Yahudah (Judea) flee to the mountains, let those who are in the midst of her depart, and let not those who are in the country enter her.”

Matthew and Mark recorded similar words, but Luke gave us more details, which define what is the sign of the ‘Abomination of Desolation’. The word rendered “Abomination” means, according to the Hebrew and Greek lexicons, anything that is peculiarly loathsome or detestable.

The abomination was the detestable enemies of the Hebrews, the Romans; who would surround Yerusalem, and stand in the Kadosh (Holy) land to make the place a 'Desolation'.

Luke 21:24 confirms that this would be fulfilled in 70 A.D. "And they will fall by the edge of the sword, and be led away captive into all nations. And Yerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled."

These verses can't be applied to an end times Antichrist desecrating a rebuild Jewish temple, as they refer to the Gentiles trampling Yerusalem, which has since occurred when Yerusalem was desolated by the Roman armies in 70 A.D.

Messiah was referring to the '70 Weeks of Daniel's prophecy, which foretold the destruction of Yerusalem by the 'people of the prince'.

When the Hebrews were about to be released from their captivity in Babylon, Alahym gave them 70 prophetic weeks (490 years) to repent, to reconcile with Him, to rebuild the temple and city, and to accept their coming Messiah. It told the Hebrews that their Messiah would come during the 70th week of Daniel, which started in 27 A.D., the very year when Messiah was baptized and anointed. Messiah preached the Good news to the house of Yisrael for 3 1/2 years, offering them a new covenant. Those that accepted Messiah and His new Covenant were saved. Those that rejected the Messiah were desolated.

The 'people of the prince' in **Daniel 9:26** was the Roman army that Messiah sent, who poured into the city as a flood in 70 A.D. "...the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." So the 'prince' in the 70th week of Daniel is NOT an end-times Antichrist that made the Covenant with many for 7 years. It was Messiah, the prince who was mentioned in the previous verse of **Daniel 9:25**.

Since **Daniel 9:25** does not apply to an end-time Antichrist, the foundation for the 7-year tribulation is invalid. Because of the Hebrews abominations against Alahym, He made them desolate. Because of all of the Hebrews abominations, including delivering Messiah up to be killed, and then killing His disciples, Messiah poured out His wrath on the Hebrews, through the Roman Army.

As we have seen that the context of the 70 weeks of Daniel prophecy is NOT about the end-times and is solely referencing the arrival and death of our Messiah.