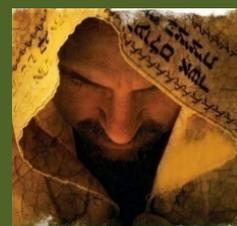


# Jews For Yeshua

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To the Torah & the Testimony  
If anyone does not speak according to these words  
It is because they have no light in them.  
Yesh'yahu (Isaiah) 8:20; Revelation 12:17; 14:12



## Time Line 19 The 70th Week of Daniel

There are two interpretations of the 70<sup>th</sup> week of **Daniel 9:24-27**. One, is that the 70<sup>th</sup> week immediately follows after the 69 weeks, with no break between the 69<sup>th</sup> and 70<sup>th</sup> week. The other is that the 70<sup>th</sup> week does not immediately proceed the 69<sup>th</sup> week, but rather, is cut off and separated from the 69<sup>th</sup> week to be fulfilled at a later time.

We will begin this study by first examining the grammatical structure of these verses in Daniel to see which interpretation is best supported by the rules of grammar.

**Daniel 9:24-27** reads as follows:

**9:24** Seventy weeks are determined for your people and for your set-apart 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 set-apart place.

**9:25** Know therefore and understand, that from the going forth of the command to restore and build Jerusalem, until the Anointed One the Prince, there shall be 7 weeks and 62 weeks; the street shall be built again, and the wall, even in troublesome times.

**9:26** And after the 62 weeks, the Anointed One shall be cut off, but not for himself; and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and until the end of the war desolations are determined.

**9:27** Then he shall confirm a covenant with many for one week; but in the middle of the week he shall bring an end to sacrifice and offering. And on the wing of abominations shall be one who makes desolate, even until the consummation, which is determined, is poured out on the desolate.

In **verse 9:24**, we are told that certain prophecies shall come to pass in a 70 week period.

In **verses 9:25-27**, this 70 weeks is broken down into 3 parts; 7 weeks, 62 weeks, and 1 week.

In **verse 9:25**, it is prophesied ***that from the time of the going forth of the commandment to restore and build Jerusalem, until the Anointed One, the Prince, would be 7 weeks, and 62 weeks.***

The grammatical structure of this sentence is as follows:

First, are the order of events (the prophecies), which are then followed, respectively, by the time frames that those events are to be fulfilled within.

And there are two events listed. The first, "**from the time of the going forth of the commandment to restore and build Jerusalem**" is **event #1**, and, "until the Anointed One the Prince", is **event #2**.

The time frames are listed accordingly:

"7 weeks" is **time frame #1**, and is therefore required by the rules of grammar to correspond respectively to **event #1**.

"62 weeks" is **time frame #2**, and is required by the rules of grammar to correspond respectively to **event #2**.

And the portion of **verse 9:25** of Daniel which reads,

**9:25** "...the street shall be built again, and the wall, even in troublesome times" is an extension of **event #1**, of the 7 week portion of this prophecy.

Based on the grammatical structure of these verses it is easily concluded that "from the time of the going forth of the commandment to restore and rebuild Jerusalem" to the time its streets and walls are actually rebuilt, would be a period of 7 weeks, and that 62 weeks later the Anointed one, the Messiah, would come.

Now it is important to note at this point that a week in Hebrew does not refer exclusively to a 7 day period, but rather, refers to any set of 7, much in the same way that the English word "dozen" refers to any set of 12.

In the case of Daniel, he uses the term week in his passages to refer to a set of 7 years, which is self apparent by the context of the passage as it would not have been possible to rebuild Jerusalem in 49 days (7 x 7 weeks of days).

So the time frames that we will be using are respectively, 49 years (7 x 7 weeks of years), 434 years (62 x 7 weeks of years), and 7 years (1 x 1 week of years), for a total of 490 years (70 weeks of years).

Now for the next **verse, 9:26**, we are told of events that are to follow **after** the 62 week period, which again confirms our conclusion that the 62 week period follows **after** the 7 week period, as history also confirms.

We know this because **verse 9:26** begins with the words, "And **after** the 62 weeks...", the word "after" signifies upcoming events that are to follow previously stated events. In this case, the first event to occur "after" the 62 weeks is that the Anointed One, the Messiah, would be cut off.

To obtain a more detailed time frame on this, let's first clarify where the 7 and 62 weeks begin and end. To determine when the 7 weeks began we will start with the beginning of Messiah's birth and work backwards from there.

Yeshua was born on October 5th, -3 JC (4 BC). See our Time Line 1, "The 6000 years from Adam to Yeshua".

Counting back 7 weeks and 62 weeks (483 years) from -3 JC, we see that the commandment to rebuild Jerusalem went out in -486 JC; and the wall and streets were repaired within 7 weeks (49 years) of that time in -437 JC; and 62 weeks (434 years) later, in -3 JC, Yeshua was born.

Now back to **Daniel 9:26**. We see that it is stated that "after" this 62 weeks; that is, sometime "after" -3 JC, Messiah would be cut off.

Yeshua's ministry began in 27 AD, and after completion of His ministry was "cut off" sometime after 27 AD (See, *Time Line 5, "Yeshua, -3 JC to 28 AD"*).

Now, going on to **verse 9:26**, it states, "...and the people of the prince who is to come shall destroy the city (of Jerusalem) and the sanctuary."

That is, not the prince himself; but rather, the people of the prince, the people of Rome.

This happened in 70 AD, decades after Yeshua was "cut off". And the verse concludes, "*the end shall be with a flood, and till the end of the war desolations are determined.*"

Then we arrive at the final verse of **Daniel 9:27**, which states, "**Then** he shall confirm a covenant with many for a week..."

The word "Then" has the same meaning as the word "After" in **verse 9:26**, and once again, announces upcoming events that are to follow previous events. The last event that occurred previous to this new announcement was the desolation of Jerusalem and destruction of the Temple in 70 AD.

This follows after that same pattern as shown in **verse 9:26**; that is, that the word "after" announced two upcoming events that were to occur "after" the 62 weeks, but it did not state how long after the 62 weeks it would take for those two events to come to pass.

It is the same pattern in **verse 9:27**, the word "then" announces an upcoming 1 week covenant (the last week of the 70) that is to "follow after" the destruction of the Temple in 70 AD, but does not state how much time will pass before the 1 week covenant will begin.

But one thing is for certain, the final week begins sometime after the time of the destruction of the Temple and end of the sacrifices taking place in 70 AD, showing clearly a separation and isolation of the "70th week" of years from the prior 7 and 62 week periods.

Likewise, this prince who is to come is a man who comes out from the people who destroyed the Temple and city at that time.

The people who destroyed the Temple and the city were the Romans. Therefore, the prince who is to come comes out of the Roman Empire and is the one who will confirm the 7 year false covenant of peace: **Daniel 9:26b,27; Yesh'yahu (Isaiah) 28:15,18.**

I believe the Pope would be a good candidate for this prince, which in turn would also cause him to be a good candidate for the False Prophet, with the 12<sup>th</sup> Imam of Islam possibly being the False Messiah (the Beast and Anti-Christ).

Many argue that Yeshua brought an end to sacrifice and offering spiritually when He offered up Himself. However, this reasoning falls short because this prophecy of **Daniel 9:26**, requires the Temple to be destroyed after the 62 weeks, but prior to the last 7 year period. This points to none other than to the destruction of the Temple taking place in 70 AD when the "people of the prince who is to come" destroyed Jerusalem.

One might then argue that this destruction of the Temple was referring to the Temple of Yeshua's body, that He stated He would He destroy and raise up in 3 days; **Yehochanan (John) 2:16-21.**

However, **Daniel 9:26 and Mattit'yahu 24:1,2** make it clear that the prophecy of **Daniel 9:26**, is referring to the destruction of the Temple in Jerusalem that would take place when the city is destroyed, not to a spiritualized destruction of the Temple of Yeshua's body taking place ~40 years prior to the destruction of Jerusalem and its Temple in 70 AD.

This is supported by the fact that the physical Temple was indeed destroyed even as Yeshua and

Daniel stated they would be; and by the fact that it was destroyed ~40 years after Yeshua's death and resurrection, not a mere 3 days later as **Yehochanan (John) 2:16-21** states when referring to the Temple of Yeshua' body.

Therefore, this portion of **Daniel 9:27** is not referring to any discontinuance of the sacrifices and offerings at the time of Yeshua's death and resurrection, or to the renewing of the covenant made with Avraham and Moshe, or to any kind of "new" covenant made at that time.

What it is referring to is an end of sacrifice and offering that will be brought about by the False Messiah and False Prophet that will occur around the time the detestable idol that causes destruction is set up in the Temple (the image of the beast) in the middle of the 70th week; **Revelation 13:14,15** and just prior to the desolations that will come upon the earth at the hands of the False Messiah (The Beast and "anti-Messiah"); **Mattit'yahu (Matthew) 24:21**.

So what is meant by the next portion of **verse 9:27**, which states, "But in the middle of the week he shall cut off sacrifice and offering."; when in fact, after 70 AD there were no more sacrifices, or offerings being made that could be cut off, for there was no more Temple remaining to offer them up in?

How is he going to end a non-existent system of sacrifice?

The answer is simple. As **Revelation 11:1,2** state, the Temple must first be rebuilt. Likewise, since the Temple has not yet been rebuilt, the 70<sup>th</sup> week of Daniel and its accompanying 7 year covenant, which will allow that construction to take place, are yet to be fulfilled.

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# Notes