

REV-146 (7/12/09) God's Prophetic Timetable: Seventy Weeks of Daniel 9:24-27 #1 The Timetable & Key Dates
Overview of God's Prophetic Timetable, the Seventy Weeks of Daniel 9:24-27, a period of 490 years based upon God's Sabbatical (seven-year) and Jubilee (fifty-year) cycle. Key dates that must be correct in order to precisely determine the timetable: Messiah's birth date (Rosh HaShanah 3 BC), date for the beginning of Yeshua's 18-month public ministry (Day of Atonement 28 AD), crucifixion date (Wednesday, Passover 30 AD), etc. The covenant referred to in Daniel 9:27 is the New Covenant, not a false peace treaty made by Antichrist with Israel. Revealing the prophetic fulfillment of the Seventy Weeks of Daniel.

REV-147 (7/19/09) Seventy Weeks of Daniel 9:24-27 #2 Messiah's First Coming, the New Covenant - Jerusalem's Destruction

The Seventy Weeks of Daniel prophecy is about the First Coming of Messiah Yeshua, not about a future Antichrist. Correcting the errors of popular End-Time prophecy teaching. The covenant of Daniel 9:27 is the New Covenant. Yeshua's sacrifice put an end to Temple sacrifice because no other sacrifice for sin is acceptable to God. The Abomination of Desolation (Daniel 9:27) refers to Rome's destruction of Jerusalem, not to a future Antichrist proclaiming himself to be God in a rebuilt Temple. The angel Gabriel reveals prophecy about Messiah's First Coming.

REV-148 (7/26/09) Seventy Weeks of Daniel 9:24-27 #3 Why Seven Weeks of Years; Why the 70th Week Is Not Future
Showing the Scriptural link between the 70-year exile in Babylon and the seven-year Sabbatical Year Cycle. The foundation of the Seventy Weeks of Daniel prophecy is a 490-year period of 70 Sabbatical Weeks. Why the 70th Week of Daniel is not about a future period of seven-years (Tribulation). Why the 445/444 B.C. decree of Artaxerxes I for Nehemiah is NOT the start of the Seventy Weeks timetable. The correct way to count the years from Rosh HaShanah to Rosh HaShanah because the Seventy Weeks timetable is based upon the Sabbatical-Jubilee Year Cycle which is God's Prophetic Cycle.

REV-149 (9/6/09) Prophetic Significance of Elul; Seventy Weeks of Daniel 9:24-27 #4 The Decree of Cyrus
(Luke 2:41-50) Twelve-year-old Yeshua at the Temple - Passover 10 AD - exactly 20 years before the crucifixion. Prophetic significance of the month of Elul leading up to Yeshua's First and Second comings. Prophetic significance of the decree of Cyrus regarding the return of the Jews to Jerusalem after the Babylonian exile.

REV-150 (9/13/09) Seventy Weeks of Daniel 9:24-27 #5 Artaxerxes' Decree 458/457 BC; Wacholder's Sabbatical Cycle
The purpose and results of the decree of Darius I (520/519 BC). The decree of Artaxerxes I (458/457 BC) starts the Seventy Weeks prophetic timetable. Ezra's role in the restoration of the Mosaic Covenant and its link to the start of the Seventy Weeks timetable in the Biblical year Rosh HaShanah 458 BC to Rosh HaShanah 457 BC. The correct Second-Temple Period Sabbatical cycle proposed by Ben Zion Wacholder in 1973. Yeshua began His public ministry in 28 AD by proclaiming the Jubilee year, the 10th Jubilee year from the time of Ezra. Yeshua crucified in 30 AD during Passover EXACTLY in the middle of the 70th Week of Daniel, as prophesied in Daniel 9:27.

REV-152 (9/27/09) Seventy Weeks of Daniel 9:24-27 (#6) 10th Jubilee & Melchizedek Yeshua; Jerusalem's Plaza & Moat (Daniel 9:25)

Rabbi Judah (c.135-c.220) tells us the year of Jubilee coincides with the first year of the next seven-year Sabbatical cycle.

Qumran 11Q Melchizedek refers to the 10th Jubilee and the coming of the Messiah. Two aspects of prophetic fulfillment of the 10th Jubilee relating to Messiah Yeshua's 1st and 2nd comings. Discovery of the "moat/fortification trench" located at the NW corner of the Temple Mount. Is the "plaza/public square" of Daniel 9:25 the "plaza" of the Water Gate, where Ezra read the Torah and the Jewish people rededicated themselves to God's Covenant, ~~marking the beginning of the Seventy Weeks timetable?~~ News: Joseph's image on Egyptian coins. NOTE CORRECTION: EZRA'S READING OF THE LAW AS DESCRIBED IN NEHEMIAH CHAPTER 8 TOOK PLACE IN 445 BC, 13 YEARS AFTER EZRA'S RETURN IN 458 BC. HOWEVER, EZRA DID BEGIN THE PROCESS OF RESTORING THE MOSAIC COVENANT AS SOON AS HE RETURNED TO JERUSALEM, MARKING THE START OF THE SEVENTY WEEKS PROPHETIC TIMETABLE.

REV-153 (10/4/09) Seventy Weeks of Daniel 9:24-27 #7 The New Covenant of Daniel 9:27

Proof that the covenant of Daniel 9:27 is the New Covenant, not a false peace treaty made by Antichrist with Israel. Daniel 9:26-27 grammatical construction links the Messiah to the one who made the covenant. At the Last Supper, Yeshua established the covenant "for many". Scriptural passages that confirm the covenant "for many" – the New Covenant God promised to make as prophesied by Jeremiah. "To anoint the most holy place" (Daniel 9:24) refers to the indwelling of the Holy Spirit in all believers, who constitute the Temple of God and the New Priesthood of the New Covenant.

REV-154 (10/18/09) Seventy Weeks of Daniel 9:24-27 #8 The Abomination of Desolation & Roman Destruction of Jerusalem

Luke 21:20-21 shows that the "abomination of desolation" referred to in Matthew 24:15 and Mark 13:14 refers to Roman armies that would surround the holy city of Jerusalem and bring utter destruction and desolation to the city and its inhabitants. Matthew 24:2 and Daniel 9:26-27 deal with the Roman legions under Titus destroying Jerusalem and the Temple. Error of linking the "abomination of desolation" to 2 Thessalonians 2:3-4, which is about the "apostasy" – the Apostate Church of Rome established by the Man of Lawlessness, the Roman Emperor Constantine. Deuteronomy 28:48-57 deals with the Roman siege of Jerusalem; the eagle was the symbol of Rome.

REV-155 (11/1/09) Seventy Weeks of Daniel 9:24-27 #9 The Abomination of Desolation & Roman Destruction of Jerusalem #2

Part 2 Abomination of Desolation spoken of by Yeshua in Matthew 24:15 refers to Daniel 9:26-27 dealing with the destruction of Jerusalem by the Romans. Study of Matthew 24, Mark 13, and Luke 21 focusing on events leading up to the destruction of the Temple. The Age of Gentiles and when it will end. First Jewish Revolt (66-73); Second Jewish Revolt (132-135) against Rome. Famine during the Roman siege; earthquakes in Jerusalem.

REV-156 (11/8/09) Seventy Weeks of Daniel 9:24-27 #10 The Abomination of Desolation & Roman Destruction of Jerusalem #3

Population of Jerusalem at the time of the Roman siege, and how many died. Earthquakes - Mount Vesuvius activates during Nero's persecution of Christians. Supernatural and celestial signs recorded by Josephus foretell the imminent destruction of the Temple. Four supernatural signs occurring during the forty-year period from Yeshua's crucifixion to the destruction of the Temple, recorded in the Torah, show God's rejection of the Temple sacrificial system. Persecution of believers. Gospel preached to the entire ancient civilized world of the Roman Empire.

REV-157 (11/15/09) Seventy Weeks of Daniel 9:24-27 #11 The Abomination of Desolation & Roman Destruction of Jerusalem #4

Significant details about the 79 AD Vesuvius eruption and link to Titus and destruction of Jerusalem in 70 AD. Jerusalem Temple gold built the Roman Colosseum. Persecution of Apostles and their fate. False messiahs and false prophets misled the Jewish people to destruction. Gospel preached throughout the Roman Empire. Abomination of desolation: Roman armies surround holy city of Jerusalem.

REV-158 (12/6/09) Seventy Weeks of Daniel 9:24-27 #12 The Abomination of Desolation #5 Error of Petra & 144,000 Jews

Major errors of the teaching that Petra will be the place of refuge for 144,000 Jews during a future tribulation. Misinterpretation of Daniel 11:41 is the basis of this teaching. Early Church historian Eusebius records that believers fled from Jerusalem to Pella, an area where multitudes followed Messiah Yeshua and knew about His miracles and message. Rev. 7:4-8 is NOT about 144,000 Jews but shows ALL the Redeemed: 12 x 12 x thousands from the Tribes of Israel. Believers safe in Petra for 1260 days (three and a half years) during Rome's campaign to put down the Jewish rebellion (Rev. 12:6, 14).

REV-159 (12/13/09) Seventy Weeks of Daniel 9:24-27 #13 The Abomination of Desolation #6 Pella (Part 2) – The Great Tribulation

Matthew's, Mark's, and Luke's accounts regarding the "great tribulation" refers to the generation that saw the destruction of the Temple and Jerusalem. What Eusebius tells us about Pella, the city of refuge where Jewish believers fled from Jerusalem. Daniel 12:1-2 link to the "great tribulation" for the nation of Israel forty years after the crucifixion, as well as to Yeshua's resurrection and ascension into Heaven with the souls from Sheol Paradise.

REV-160 (12/20/09) Seventy Weeks of Daniel 9:24-27 #14 The Abomination of Desolation #7 Vultures Gather Immediately

Yeshua's saying "Wherever the corpse is, there the vultures will gather" explained in the context of false messiahs and false prophets who would lead the Jewish people to death and destruction (Matthew 24:23-28). Proof from the Scriptural and Greek grammatical context that the word "immediately" belongs at the end of Matthew 24:28, not at the beginning of Matthew 24:29. Clear distinction between prophecies relating to the Temple's destruction and Yeshua's Second Coming. Are we the generation that will see the Second Coming?