

The prophecy of Daniel's seventy weeks is built around Messiah the Prince, that He would come to cut a new blood covenant to give the world a future and a hope, then come again a second time to ensure that this covenant prevails in the end.

The seventy weeks (of years) are divided into three time-segments: seven weeks for rebuilding the Temple and the city of Jerusalem, sixty-two weeks in preparation for Messiah's appearance, and one last week (7 years) in which to accomplish the seven objectives mentioned in the prophecy.

Since all the objectives were to be accomplished during the seventieth week, the prophecy would require the Messiah to come twice, once to fulfill the first half of the week, and a second time to fulfill the last half of the week.

The prophecy was paused and put on hold in the middle of the week when the nation of Israel rejected Jesus as their Messiah. The prophecy will resume when they see Him return in the rapture and embrace Him as their true Messiah. This means that the notion of a future seven-year tribulation as we know it is entirely unscriptural. Instead, only the last half of the 70th week remains to be fulfilled. This explains why there are no less than 8 specific prophecies concerning a future period limited to 3 ½ years. (expressed as time, times, and half a time; 1,260 days; and 42 months.)

The Mystery of Christ building His Church, completing His Body, and preparing His Bride occupies the time in between the two halves of the week (nearly 2,000 years). Our third-Day resurrection will result in Israel's third-Day acceptance (revival) according to Hosea 6:1-3.

The prophecy affirms God's covenantal promises to the descendants of Abraham, Isaac, and Jacob, and explains how the nation of Israel fits in the scenario of end-time events.

Quite importantly, the prophecy also contains the Bible's first mention of a key term in end-time prophecy – "the abomination of desolation." Therefore, the prophecy of the seventieth week provides the proper definition of this term by revealing that it refers to the destruction of the Jewish Temple in 70 AD. (Another term, "the transgression of desolation" from Daniel 8, relates to the future Antichrist during the last half of Daniel's 70th week.)

This is critical to the scenario of end-time prophecy, for the abomination of desolation triggered a lengthy period of great tribulation that has spanned nearly two millennia. This period of tribulation will be preempted by the "wrath of the Day of the Lord" when Jesus returns to gather His Bride.