



D. In Daniel's Seventieth Week

1. The period
 - a. The starting and ending date for this period is currently unknown.
 - b. However, its duration is known.
 - (1) Daniel's seventy weeks (of years) cover 490 total years.
 - (2) Daniel's first sixty-nine weeks (of years) have passed only leaving one week (of years) to be fulfilled (Daniel 9:24-27).
 - (3) Daniel's seventieth and final week is divided into two halves. The focal point of the Bible is the latter half and equals one-half a week (of years). This matches other scriptural terminology.
 - a) 1,260 days (Revelation 11:3; Revelation 12:6)
 - b) Time, times, and half a time (*time* equaling one year) (Daniel 12:7; Revelation 12:14)
 - c) Forty-two months (Revelation 11:2; Revelation 13:5)
2. The passage (Revelation 4—Revelation 19)
3. The people
 - a. The two witnesses (Zechariah 4:1-14; Revelation 11:3-12)
 - (1) Elijah and Enoch?
 - a) According to Hebrews 9:27, "it is appointed unto men once to die" (see Genesis 5:21-24; 2 Kings 2:11).
 - b) If we accept Hebrews 9:27 as a rule applying to every man from Adam, Enoch and Elijah must die (Revelation 11:7).
 - c) However, the verse plainly says, "it is appointed unto men once to die." It does not say God cannot intervene and cause a man to miss this appointment (i.e. Enoch).
 - d) Another weakness in this argument is the believers that are alive at the coming of our Saviour (1 Thessalonians 4:17). There is no reason to believe that these believers die before being caught up to be with the Lord. In fact, the evidence lies on the other side (1 Corinthians 15:51).
 - e) At the end of the day, we cannot fully rule out this combination, but the case for this pairing is at best weak and indefensible.
 - (2) Elijah and Moses
 - a) The body of Moses
 - i) Michael the archangel contended "with the devil" and "disputed about the body of Moses" (Jude 1:9).
 - ii) The fact that there was a controversy over Moses' body would certainly explain why Deuteronomy 34:6 indicates that "he [the LORD] buried him [Moses] in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day."
 - iii) Moses' body was buried by God and protected by Michael the archangel.
 - iv) Elijah's body was likewise protected from Satan being taken into heaven.



- b) The promised messenger
 - i) The Lord promised a voice or messenger would precede the coming King and would serve to announce that coming as far back as Isaiah 40:1-11.
 - ii) In the New Testament, three of the gospels referenced that prophecy and indicated that John the Baptist was the “voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight” (Matthew 3:1-3; Luke 3:1-6; John 1:15-23).
 - iii) Interestingly, Mark 1:1-3 tied the prophecy to more than one of the prophets, referring to Isaiah and Malachi as the PROPHETS.
 - iv) In Malachi 3:1, the prophesied messenger would prepare the way of the Lord. That messenger was identified, not as John the Baptist, but as Elijah who would come before the coming of the great and dreadful day of the LORD (Malachi 4:5).
 - v) Elijah truly will show up again as one of the two witnesses in Daniel’s seventieth week “before the coming of the great and dreadful day of the LORD” (Malachi 4:5) and will fulfill Malachi 4:6.
 - (a) Coincidentally, the previous verse to that prophecy reminded the Jews to “Remember ye the law of MOSES my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments” (Malachi 4:4).
 - (b) This day refers to the day of the Lord and Malachi chapter 4 ends with a curse (verse 6).
- c) The mount of transfiguration
 - i) This event previewed the glorified Christ and His coming kingdom. Interestingly, it was not just the Lord who appeared to Peter, James, and John at the mount. Two Old Testament saints accompanied the glorified Lord. These two saints were identified as Moses and Elijah (Matthew 17:1-3). At this event, Moses and Elijah witnessed Christ’s kingdom prior to His return to this earth in Revelation chapter 19.
 - ii) In the latter half of Daniel’s seventieth week, the two witnesses will preach the message of Christ’s coming kingdom.
 - (a) Historically, Moses represented the Law and Elijah represented the prophets.
 - (b) During Daniel’s seventieth week, earth’s inhabitants will literally have Moses and the prophets—in the persons of Moses and Elijah.
 - iii) Moses and Elijah will prepare the way for Christ and His coming kingdom.



- d) The characteristics of the witnesses
- i) According to Revelation 11:5, fire proceeds out of the mouths of the witnesses to devour their enemies. Both Moses (Numbers 16:31-35) and Elijah (2 Kings 1:9-13) saw God allow fire to consume their enemies.
 - ii) Furthermore, Revelation 11:6 details that the witnesses will have power to shut heaven that it rain not in the days of their prophecy (forty-two months or three and one-half years). This period bears strong resemblance to Elijah. 1 Kings 17:1 says Elijah prayed to stop the rain, and that it would not rain except according to his word. James 5:17 says it did not rain for the space of three years and six months.
 - iii) Additionally, Revelation 11:6 states the two witnesses have power over waters to turn them to blood and to smite the earth with plagues. Moses used the rod of God to turn the waters of Egypt into blood (Exodus 7:19-20). He also had power to initiate other plagues like the frogs, lice, flies, murrain, boils, hail fire, locusts, darkness, and death of the firstborn.
 - iv) To illustrate the connections, consider this table:

Characteristic	Moses	Elijah
Power to devour enemies by fire (Revelation 11:5)	Numbers 16:31-35	2 Kings 1:9-13
Power to shut Heaven that it rain not (Revelation 11:6)		1 Kings 17:1; James 5:17
Power to turn water into blood (Revelation 11:6)	Exodus 7:19-20	
Power to smite earth with plagues (Revelation 11:6)	Exodus 9:13-15	
Both are called prophets (Revelation 11:10)	Deuteronomy 34:10	1 Kings 18:22, 36

- b. The 144,000 witnesses (Revelation 7:1-8; Revelation 14:1-5)
- (1) These individuals are literal, Jewish males inhabiting the Earth during Daniel's seventieth week (Revelation 7:1-8).
 - (2) They total 144,000 with 12,000 coming from each of the twelve tribes of Israel (Revelation 7:1-8).
 - a) Dan completely excluded and replaced with the priestly tribe of Levi.
 - b) Ephraim, on the other hand, is not mentioned by name but is referred to by his father's name (Joseph's name was often substituted for Manasseh or Ephraim when referencing either tribe, which could be the case in this instance).
 - (3) They are unmarried virgins (Revelation 14:1-5).



4. The place(s)
 - a. Heaven
 - (1) The seals will be loosed from heaven (Revelation 5:1-14; Revelation 6:1, 3, 5, 7, 9, 12; Revelation 8:1).
 - (2) The trumpets are sounded from heaven (Revelation 8:7, 8, 10, 12; Revelation 9:1, 13; Revelation 11:15).
 - (3) The vials are poured out from heaven (Revelation 16:1-2, 3, 4, 8, 10, 12, 17).
 - (4) There is a war in heaven between Michael (along with his angels) and Satan (along with his angels) (Revelation 12:7-8).
 - b. Earth
 - (1) The opening of the seals in heaven brings about results in the earth (Revelation 6:2, 4, 5-6, 8, 9-11, 12-17; Revelation 8:1-6).
 - (2) The sounding of the trumpets bring about results in the earth (Revelation 8:7, 8-9, 10-11, 12-13; Revelation 9:1-12, 13-21; Revelation 11:15-19).
 - (3) The pouring out of the vials bring about results in the earth (Revelation 16:2, 3, 4-7, 8-9, 10-11, 12-16, 17-21).
 - (4) The ministries of the 144,000 witnesses (Revelation 7:1-8) as well as the two witnesses (Revelation 11:3-13) take place in the earth.
 - (5) The devil will be cast down into the earth where he will persecute Israel (Revelation 12:12-17).
 - (6) Satan's ministry, along with that of the beast and the false prophet will be in the earth (Revelation 13:1-18).
 - c. Jerusalem—The dead bodies of the two witnesses “lie in the street of the great city, which spiritually is called Sodom and Egypt, WHERE ALSO OUR LORD WAS CRUCIFIED” (Revelation 11:8).
 - d. Rome—The Babylonian religion will sit upon “seven mountains” (Revelation 17:9) which represents “that great city, which reigneth over the kings of the earth” (Revelation 17:18). It is spiritually called “Babylon” (Revelation 18:10), but the reference to the seven mountains leads us to believe the city is Rome. The Roman Catholic religion is a continuation of Babylonian religion.
5. The promises
 - a. While there is no specific covenant applicable in this time period, it does not mean that God fails to promise and give protection to His people.
 - b. In fact, God prepares a place of protection in the wilderness (Revelation 12:6) for Israel in the middle of Daniel's seventieth week and sends angels to gather the elect before the final outpouring of His wrath toward the end of the age (Matthew 24:31).
6. The proceedings
 - a. The first half
 - (1) A false covenant of peace (Daniel 9:27)
 - (2) It will include the building of a temple.
 - (3) It will involve the reintroduction of animal sacrifices.
 - (4) It will include the ministry of two witnesses (Revelation 11:3-13).



- b. The midpoint
 - (1) The precedings of the abomination
 - a) When Daniel's seventieth week ensues, the man of sin will launch his campaign on a platform of peace. By the end of the week, his ability to convince the masses will be so that people will declare, "Peace and safety" (1 Thessalonians 5:3).
 - b) Satan will deceive the masses with signs and lying wonders (2 Thessalonians 2:9) elsewhere called great wonders (Revelation 13:13). Just as the apostles went forth with signs to confirm their words, the beast will have power to perform signs in hopes of confirming Satan's message.
 - (2) The proceedings of the abomination
 - a) "The sanctuary of strength" (Daniel 11:31) or "the temple of God" (2 Thessalonians 2:4) will be defiled, becoming Satan's seat.
 - b) This event is named "the abomination that maketh desolate" (Daniel 11:31; Daniel 12:11) or "the abomination of desolation" (Matthew 24:15; Mark 13:14).
 - c) This being said, "the abomination" happening in the midst of Daniel's seventieth week will involve the idolatrous actions surrounding a false god. This will be accomplished in, at least, two major events:
 - i) The setting up of an image in the temple of God (Daniel 11:31; Daniel 12:11; Matthew 24:15; Mark 13:14)
 - ii) The presence of and worship of the man of sin in the temple of God (2 Thessalonians 2:4)
 - d) It is also very likely at this point that the "man of sin" (2 Thessalonians 2:3) "as God sitteth in the temple of God, shewing himself that he is God" (2 Thessalonians 2:4).
 - (3) The product of the abomination
 - a) The outcome of "the abomination" is desolation!
 - b) When "the daily sacrifice" is taken away and "the sanctuary of strength" polluted (Daniel 11:31), the Jews are warned to flee for their lives.
 - c) They were admonished where to go and the haste at which they should go (Matthew 24:16-18; Mark 13:14-16; Luke 21:21).
 - d) The Lord set forth two major concerns that might exist for the Jews on the day when "the abomination" is set up (Matthew 24:19-20; Mark 13:17-18; Luke 21:23).
- c. The latter half
 - (1) The fear of safety (Matthew 24:7, 21; Mark 13:19; Luke 21:24; Revelation 13:17)
 - (2) The fear of deception (Matthew 24:23-26; Mark 13:21-23)



E. In the Millennial Kingdom

1. The period
 - a. Obviously, the beginning of this kingdom is tied to the second coming and we do not have the date of that event.
 - b. We do know that the period will last 1,000 years (Revelation 20:2, 3, 4, 5, 6, 7).
2. The passage (Revelation 20:1-10; along with a whole host of Old Testament prophecies)
3. The people
 - a. Jesus will reign as King (Isaiah 9:6-7; Luke 1:31-33).
 - b. The saints will rule with Christ (2 Timothy 2:12; Revelation 5:9-10).
 - c. The apostles will sit on thrones judging Israel (Matthew 19:28; Luke 22:30).
 - d. There will be others who enter the kingdom with natural bodies.
4. The place(s)—While the kingdom will span the world over, the focus will be Jerusalem (Isaiah 2:2-4; Jeremiah 3:17; Zechariah 8:1-8).
5. The promises—the new covenant
 - a. The recipients of the covenant—The new covenant was promised to the Jewish people (Jeremiah 31:31; Romans 11:25-29).
 - b. The details of the covenant
 - (1) Divine fellowship (Hebrews 8:10; Jeremiah 31:33; Ezekiel 37:26-27)
 - (2) Divine knowledge (Hebrews 8:11; Isaiah 2:3; Jeremiah 31:34)
 - (3) Divine reconciliation (Hebrews 8:12; Jeremiah 31:34; Romans 11:25-27)
 - a) God will be merciful to their unrighteousness.
 - b) Their iniquities and sins will be completely forgiven (Jeremiah 31:34). Romans 11:25-27 shows how this promise directly applies to Israel.
 - (4) Divine replacement (Hebrews 8:13)
 - a) The introduction of the new declares the first to be old.
 - b) The old is ready to vanish away.
6. The proceedings
 - a. The Devil will be bound in the bottomless pit for the duration of the kingdom (Revelation 20:1-3).
 - b. Jesus Christ will reign on a throne in Jerusalem (Revelation 19:15).
 - c. All nature will be at peace with itself (Isaiah 11:6-9; Isaiah 65:25).
 - (1) Animal to animal (Isaiah 11:6-9; Isaiah 65:25)
 - (2) Animal to children (Isaiah 11:6, 8)
 - d. The world will be at peace (Isaiah 2:4; Isaiah 32:17-18; Ezekiel 34:28).
 - e. It will be a time of holiness (Isaiah 4:3-4; Isaiah 35:8-10; Zephaniah 3:11-13; Zechariah 14:20-21).
 - f. It will be a time of joy (Isaiah 65:18-20).
 - g. It will be a time of prosperity (Isaiah 35:1-2; Amos 9:13-14).