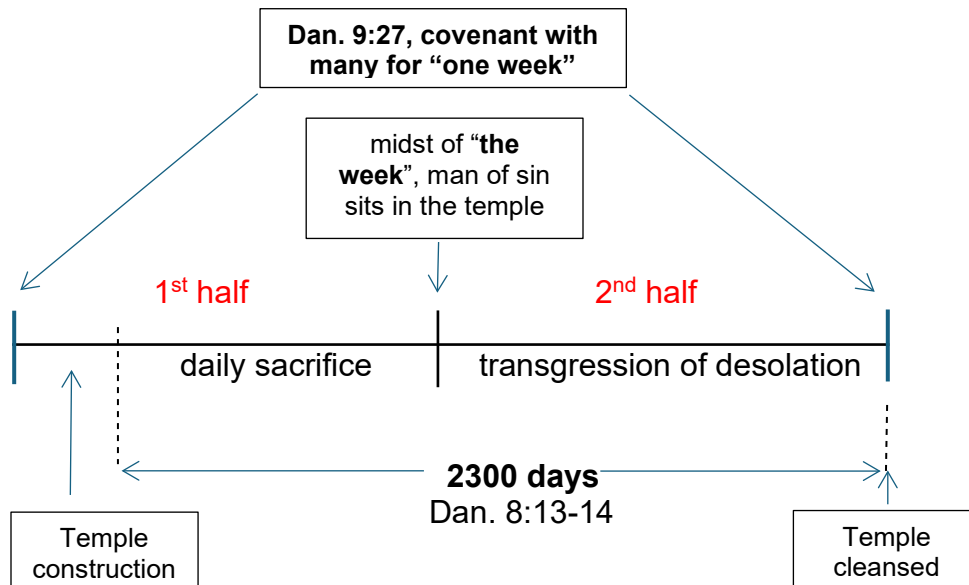


THE WEEK

As we continue to consider whether there is only one week of Daniel’s 70-week vision yet to be fulfilled, let’s look at “**the week**” described in Daniel 9:27. Is this the 70th week or could it possibly be an earlier week? I do recognize that in **Daniel 9:25-26** there appears to be an obvious answer to this question: If the **threescore and two** week period in verse 26 refers back to the **threescore and two** week period in verse 25, (if these two time periods have the same starting and ending point) then we would have to conclude “the week” of verse 27 is the 70th week. This would leave only one week yet to be fulfilled, however, I believe the scriptures point to there being more than one unfulfilled week of Daniel’s seventy-week vision. This article will describe a few reasons why I believe “the week” cannot be the 70th.

It must be noted here that the Authorized King James Bible does not add the word “**the**” in verse 26 between **after** and **threescore**. Most any of the “Bible versions” add a “**the**” in this location forcing the threescore and two of verse 26 to refer back to the threescore and two of verse 25. Adding that one little word forces error in the timing of the major milestones of the vision. **A little leaven leaveneth the whole lump**. As I continue to fit the prophetic events on a timeline, I can only conclude the time period given in verse 26 begins at the same point the time period given in verse 25 begins; these both begin with the commandment to restore and build Jerusalem.

The basic information, which most prophecy students agree on, included in the week of Daniel 9:27 is illustrated here:



I'll refer to the week of Dan. 9:27 as the "covenant week" for the remainder of this article. To provide some reasoning as to why I believe this is not the 70th week, I will discuss the two witnesses of Rev. 11, the cleansing of the temple Dan. 8:14, and the daily sacrifice periods listed in Dan. 8:11-14, 11:31, and 12:11. First however I will discuss Ezekiel chapter 28 which gives information about the prince and king of Tyrus as a type of the Antichrist. I recognize a type comparison is not hard data, however in this case the king of Tyrus is certainly a reference to Satan in the future.

THE ANTICHRIST AND EZEKIEL CHAPTER 28

Ezekiel chapter 28 describes both the prince of Tyrus and the king of Tyrus. The king of Tyrus is clearly a reference to Satan in the future, and the prince of Tyrus is described in likeness to the "*man of sin*" in 2 Thessalonians chapter 2. These appear to be a type of the Antichrist before he raises from the dead - prince of Tyrus, and the Antichrist after he raises from the dead with Satan in him - king of Tyrus.

Prince of Tyrus = Antichrist as a man who sits in the temple

- **Ez. 28:2**, his heart is lifted up, he says I am a God and sits in the seat of God, yet thou art a man, though thou set thine heart as the heart of God. This is a direct parallel to 2 Thess. 2:3-4 where the man of sin sits in the temple of God, shewing himself that he is God. The Antichrist is not killed and raised from the dead until after the time period he sits in the temple. SEE article **2 Thessalonians 2, Revealing of the Antichrist**.
- **Ez.28:3-6**, he is wiser than Daniel and gets riches with his wisdom and understanding. This coincides with Antichrist described in Dan. 7:8, who has a mouth speaking great things and understanding dark sentences Dan.8:23. This also coincides with Dan.11:28 where the Antichrist amasses great riches during his time of sitting in the temple.
- **Ez. 28:2 & 6**, **Because** he claims to be God and **because** he sits in the seat of God, he will die at the **hand of strangers**. This "die at the hand of strangers" is not when Jesus Christ kills/destroys him (Rev. ch.19) but is when he is killed by man after his time in the temple is fulfilled.
- **Ez. 28:9** but thou shalt be a **man**, and no God in the **hand of him that slayeth thee**. Again, the Antichrist is a mortal man while he sits in the temple. If he had already been killed and raised from the dead, man couldn't kill him, it would require the power Jesus Christ. His death by the hand of man is indicated in Zech. 11:17 concerning the "idol" shepherd who has a wound with a sword, and in Rev. 13:3 where one of the beast's heads has a deadly wound that is healed. Also, the seventh king of Rev. 17:10-11 continues a short space and is described as the beast that "was, and is not" further indicating he is killed before becoming the eighth king.

King of Tyrus = Antichrist risen from the dead with Satan in him

- **Ez. 28:12-15**, This is clearly a reference to Satan and him being created by God.
- **Ez. 28:16**, He is cast out of the mountain of God. This coincides with Dan. 11:45 at the end of the Antichrist's time (42 months of Rev. 13:5), right when he is destroyed by the White Horse Rider of Rev. 19.
- **Ez. 28:18**, The king of Tyrus is devoured by fire and brought to ashes upon the earth. This is the Antichrist with Satan in him being killed or destroyed by Jesus Christ (Rev. ch19, 2 Thess. 2:8, and Dan. 8:25), whereas the prince of Tyrus, or man Antichrist, is killed by the hand of man.

As the Antichrist is killed by the hand of man, and later by Jesus Christ, so is the prince of Tyrus and king of Tyrus. **The important take away from this comparison is the man Antichrist (prince of Tyrus in type) sits in the temple before he is killed by the hand of man. As noted above it is because he sat in the seat of God and Because he claimed to be God that he dies at the hand of strangers.** I propose the 2,300 days of Daniel 8:13-14 is completed before the Antichrist is killed and raises from the dead. I offer the following points to help validate this.

THE TEMPLE & THE DAILY SACRIFICE

Many who believe the week of Daniel 9:27 is the 70th week hold the view that the temple built early in this week is the final or millennial temple. This view holds that once the 2,300 days are accomplished and the Antichrist is removed from the temple, this temple is cleansed for the Jews service in the millennium. There are several scriptures which will not fit with this view.

The temple built in the covenant week is built in approximately 220 days, whereas the millennial temple is built "as in the days of old" per Amos 9:11. I believe "as in the days of old" references the seven years it took to build original temple by Solomon, I Kings 6:38. Also, the temple to be in service during the millennial reign is built by Jesus Christ the BRANCH, Zech. 6:12-13, whereas the temple constructed during the covenant week is sanctioned by the Antichrist.

If the temple built during the covenant week is not the millennial temple, for what purpose is it cleansed? It is cleansed so the daily sacrifice, which is interrupted by the man of sin, can resume. There are two daily sacrifice periods to take place during the remaining weeks of prophecy, not just one. The daily sacrifice period listed in Dan. 8:11-14 is not the same as the one listed in Dan. 11:31 and 12:11. Here is a comparison showing some differences between two periods.

| Daily Sacrifice Period #1 | Daily Sacrifice Period #2 |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| The sacrifice was taken away by him (little horn/Antichrist), Dan. 8:11 | The daily sacrifice was taken away by they (those that forsake the holy covenant). They shall take away the daily sacrifice. Dan. 11:31 |
| The daily sacrifice was taken away by reason of transgression . The little horn/man Antichrist transgresses as a verb/action by sitting in the temple proclaiming to be God. Dan 8:11-13 | The daily sacrifice is taken away when they place the abomination that maketh desolate . The abomination being the image of Rev.13 being placed in the temple. The image as a noun and is placed, Dan 11:31 |
| The man of sin sits in the temple, 2 Thess 2:4 | The abomination/image is placed and stands in the temple, Dan 11:31, Matt 24:15 |
| A man of sin is not “set up” as if he is an object | The abomination/image is set up , Dan. 12:11 like Nebuchadnezzar’s image was set up , Dan. 3:2,7, & 14. |

A summary of the information provided thus far is:

- The Antichrist’s time of sitting in the temple is fulfilled with him as a regular man. His leaving or being forced out of the temple concludes the covenant week – 2,300 days of Dan. 8:13-14. It is after he leaves the temple that he is killed and raises from the dead. Therefore, the prophecy continues beyond the covenant week of Dan. 9:27.
- The temple is cleansed at the end of the covenant week when the Antichrist is forced out. The temple is cleansed so the daily sacrifice can resume. With the daily sacrifice taking place again after the week of Dan. 9:27, this cannot be the 70th week.

THE TWO WITNESSES

Continuing to consider whether the week of Dan. 9:27 is the 70th week of the prophecy, I will conclude with some points about the two witnesses. If there remains only one week to be fulfilled, the 1260-day period for the two witnesses would have to fit in either

the first or second half of “the week”. It is without controversy that their time will not fit within the second half of the week. With the antichrist sitting in the temple proclaiming to be God, it stands to reason the daily sacrifice which is done during the two witnesses time could not work. This leaves only the first half of the covenant week to place the 1260-day period, and this doesn’t fit either.

Rev. 11:7 shows us that it is the Antichrist who has risen from the dead that kills the two witnesses. From the information gained in Ezekiel chapter 28, the man of sin isn’t killed and raised until after his time in the temple is completed. Also, I believe it is likely that the arrival of the two witnesses coincides with the Antichrist being forced out of the temple. This aligns with the daily sacrifice resuming under the protection or power of the two witnesses (Rev. 11:1-3)

This illustration shows the items described above on a timeline of the remaining weeks of Daniel’s vision.

