

Locating the foundations of the Solomonic temple on the old temple platform 300 feet north of the Islamic Dome of the Rock in Jerusalem (see *Biblical Archeology Review*, Mar 1983), is one of the most important archeological discoveries of this century.

It is a central key to understanding Rev 11:2, which enables us to understand Daniel's 70th Week. First, Revelation 11:2 . . .

Rev 11:2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

"Leave out the court:" the Islamic Dome of the Rock is in what was once called "the Court of the Gentiles." And the Holy city will be under Gentile control for "forty *and* two months"

Remembering prophetic days = years from Ezekiel 4:5-6, lets look at the 42 months as possibly months of day = years.

42months x a year of 365.24 days = 1278.34 days

The Holy City (Jerusalem) was no longer under Gentile control after June 6, 1967.

1967AD - 1278.34 = 688.66AD, the exact year construction began on the Dome of the Rock!

Is the above a coincidence? Don't make me laugh. The events fit the text exactly and history to the year! But since the temple location discovery,

liberal archeologists have been trying to prove that the temple of Solomon was on the present site of the Dome of the Rock.

Those archeologists were not farmers, or from the Scripture alone, they would see their error:

2Ch 3:1 Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared, on the threshing floor of Ornan the Jebusite.

The temple was built over a grain threshing floor. Threshing floors are flat as anyone who knows about threshing will tell you. *As-Sakhra* (the craggy stone over which the Dome of the Rock now stands) is as prickly as a porcupine.

No farmer in his right mind would attempt to thresh grain on it, particularly when there was an absolutely flat rock only 300 feet away just perfect for threshing. So rest assured, the temple was NOT built where the Dome of the Rock now stands.

But lets look at how the 70 weeks were written: seven sevens, sixty two sevens and one seven.

Seven sevens of years are followed by a unique year of the Jubilee in the Levitical code, Daniel would have understood that. But in the seventy weeks, God did something peculiar.

He put an additional 62 weeks between the first seven weeks and the final unique year of the Jubilee.

Seven weeks - - - Then 62 weeks - - - then one week like the Jubilee. Why?

Most evangelicals recognize the 69 Weeks of Dan 9:24 as sixty-nine weeks of years that were fulfilled at the cross. Those weeks take us from the decree to rebuild Jerusalem recorded in Nehemiah (444BC) until Messiah was crucified (32AD).

69 x 7 = 483 Hebrew years (476 Solar years) - 444 = 32AD

In the 69 Weeks, we read about the end of the Babylonian captivity, the rebuilding of Jerusalem under Nehemiah, about the coming Messiah, and about how Satan influenced his servants to kill the Lord.

Satan did not comprehend why God the Father would send His only beloved Son here, not to rule, but to die for the likes of you and me.

Satan didn't realize that by Messiah's death he would be totally defeated. The enemy didn't understand that we would then be reconciled to the Father,

and that we would be "transferred from the kingdom of darkness, into the kingdom of His dear Son" (Col 1:13-14).

Satan didn't understand that the cross would enlist a new and even greater army of people to stand against him.

But the 70th Week is different. It doesn't fit the events surrounding the crucifixion, so dispensational folk figured this week would be seven years that would be fulfilled sometime in the future.

John Darby of the Plymouth Brethren concluded the 70th Week would be a *Seven-Year* tribulation to take place at the end of the Christian Era, and invented a 2000 year gap between the 69th and 70th weeks to make it fit.

Darby then figured that the days=years of both Daniel and Revelation would be either the first or last half of his seven-year tribulation. It all sounds very reasonable, and many believe it,

but the seven year view doesn't fit what we now know day=years to mean.

Those day=-years were fulfilled in the Dome of the Rock and new Israel. Once we see that islamic edifice for what it is, then the 70th "week" can be viewed in a new way.

For those who do not read Hebrew (and that includes me), Green's literal, word-for-word translation of Dan 9:27 might be helpful.

Unfortunately, there are no punctuation marks in Hebrew, so we need to go back to the original text to see if there might be an different sentence structure that would enable us to view a passage of Scripture in a slightly different way.

This verse is a case in point:

Dan 9:26-27 (Green's Interlinear) "and its end with the flood and until end war are determined desolations and he shall confirm a covenant with the many week one . . .

". . . and in the half of the week he shall make cease sacrifice and offering **and upon a wing abominations a desolator** even until end and that which was decreed shall pour out on the desolator."

Read the above verses carefully. That's how they appear in the original Hebrew. If you had not already read the KJV or the NASB, or been told what those verses mean, what would "upon a wing abominations a desolator" mean to you?

Hard to tell what it means, isn't it? So let's put a mental pause after "wing," and look at that phrase again. "Upon a wing . . . abominations a desolator."

Then ask: "Upon WHAT wing is the abomination that makes desolate going to be?"

The translators of the NIV saw a different possibility and rendered the verse as follows:

Dan 9:26-27 (NIV) ...And its end will come with a flood; even to the end there will be war; desolations are determined. But He will confirm a covenant with many for one seven,

but in the middle of that seven, he will put an end to sacrifice and offering, and **one who causes desolations will place abominations on a wing of the temple**, until the end that is decreed is poured out on him.

Aaah, so sometime in Daniel's future, an Abomination that makes Desolate could be placed "on a wing of the temple." Now that makes some sense.

Sacrifices took place at the temple, so if sacrifices were going to be abolished, the temple site would be where they would have to do it.

Now let's compare Dan 9:27 with Dan 12:11. In these two verses, the Lord not only identifies the Abomination that makes Desolate, but also gives Daniel the exact time frame of major events in Jerusalem's future:

Dan 9:27 . . . and one who causes **desolations will place abominations on a wing of the temple**, until the end that is decreed is poured out on him.

Dan 12:11 (KJV) And from the time *that* the daily *sacrifice* shall be taken away, and the **abomination that maketh desolate** set up, *there shall be* a thousand two hundred and ninety days.

The Hebrew word translated "abomination" is *shiqqots* and the Hebrew word translated "desolation" is *shamen*. *Shiqqots* and *shamen* appear in both verses and since they do:

both verses are about the abomination that makes desolate and both verses are about the Dome of the Rock!

If Dome of the Rock is the Abomination that makes Desolate, then Daniel's 70th Week would have to stretch into the past and future of when the dome began to be constructed, 688AD.

So how long can the 70th week be? We again need a historic setting. Daniel was placed in Babylon at the beginning of the time of the Gentiles for a particular reason.

The Lord used Daniel to show the Jews and the surrounding nations a prophetic picture of the time that Gentile nations would rule in the Holy Land.

Since that was Daniel's mission, an interpretation of the 70th Week that fits the history of the Jewish people during the time of the Gentiles would be most appropriate.

Unlikely as it may sound, Daniel's 70th Week may be a 57 word prophetic picture of the Holy Land during the total time of the Gentiles.

And the key to that understanding is hidden in a unique plural form of a Hebrew word for a seven or a week that only appears four times in Scripture.

Everywhere in the Old Testament, except right here in the book of Daniel, the Hebrew words *shavuot* or *shavua* are used to express a week.

However, here in the seventy weeks Daniel uses an unusual word for seven -- *shavuim* -- the masculine PLURAL form of *shavuot*.

This plural form appears ONLY in Daniel and even here, *shavuim* is used only four times, three of which are in the 70 Weeks. So why is an unusual plural form of the word for seven used here?

Because it is supposed to be a plural, that's why!

The 70th Week is not just one week of years -- it is a number of sevens of years or a multiple of sevens of years.

In his book *The Covenant, The Holocaust & The 70th Week*, Dr. David Lurie (a Messianic Jew and Hebrew scholar) concluded that since *shavuim* is plural, then the 70th Week must represent an unknown multiple of sevens.

According to Dr. Lurie, the plural form of *shavuim* demands that it be multiplied by something. So if the 70th Week requires a multiplier, what is the multiplier?

The next question is this: In what way is the 70th Week similar to the Jubilee? Well, what was the year of the Jubilee like? It was a special sabbatical year for every living thing in the land. Look at this excerpt from Leviticus:

Lev 25:10 "A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed. For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field."

Besides the forgiving of debts, Jubilee was treated as a year of complete rest for every man and beast, a special kind of super Sabbatical year.

For all practical purposes, Jubilee was a year with 360 additional Sabbaths!

Since the 70th Week (a unique *Shavuim*) linguistically suggests a multiplier of some kind, is the Lord showing us the correct multiplier through the year of the Jubilee?

Could every day of this *Plural* 70th Week actually represent a year? If that is correct, then it is simplicity itself to see how this prophecy fits the history of the Holy Land:

$7 \times 360 = 2520$ Hebrew Years.

Since our history is written in solar years we convert $2520 \times .9857 = 2484$ (2483.95).

The 70 Week prophecy was given to Daniel in 536BC and the New nation of Israel was established in 1948AD

$2484 - 536BC = 1948AD$

". . . and the middle of the week?"

Dan 9:27 . . . and in the middle of the week . . . one who causes **desolations will place abominations on a wing of the temple,**

The Middle of 2484 is $1242 - 536BC = 706AD$

706AD is one year after the completion of Islamic work on the temple mount!

From the above, it appears that the Lord intended the 70th week to be an overview of the time that Gentiles would rule in the Holy Land.

If that is correct, then the 70th Week is over, and all support for a future Seven-Year Great Tribulation evaporates into thin air!

In the 70th “week,” the Lord is NOT detailing what is going on in the visible empires of men. Instead, He is telling us of events taking place behind the scenes, in the great spiritual conflict in the unseen spiritual world.

We read of fallen angels. We read how “*he*” of Dan 9:27 (the satanic prince of the Middle East as mentioned in Dan 10:20) “would make a firm covenant with many for one seven,” a covenant that he would later break.

This covenant would obviously be with the Jews and would concern Jerusalem (Dan 9:24). In 536BC, Cyrus, a Persian king, gave a decree which allowed the Jews to return to the Holy Land and worship. In 688AD that covenant was broken by the Moslems.

That is most of the hard data. But hard data alone doesn’t give us a complete picture of Daniel’s prophecies. Spiritual truths are involved, and “spiritual things are spiritually discerned.”

Caught up in our little materialistic lives, we tend to look myopically through darkened spiritual glasses and see only those things historically close at hand.

We have lost sight of what a great and timeless Being our God really is and failed to take note of His long range plans. What concerns this majestic and inexplicable Being?

How does He view the happenings on an insignificant little planet orbiting a minor type G2 sun, on the rim of one of the smaller galaxies of His incredibly vast creation?

What does this great Being want us to know about Himself and His plan from the book that He directed His Spirit to inspire?

Well, the Lord saw all human history before Eve gave the first bite of fruit to Adam.

God knew that man was going to fall. He permitted a rebellious archangel, Satan, to have a devastating influence in the affairs of men (LUK 4:5-6), an influence that continues to this day.

The enemy influenced man to depart from God, a condition that a loving and Holy God could not allow to continue under any circumstances. God could have destroyed man, Satan, and the rest of creation right then, but He didn’t.

That would have been contrary to His loving nature. So to fulfill His eternal purposes, the Lord launched a spiritual war against Satan and the angels who fell with him: a war set in motion through His Son, His holy angels, and the people who love Him.

And that is what the Bible is all about. Every word in it is about the children of Israel, Jesus’ earthly ministry, and a great 6000 year spiritual conflict. This great conflict and the Lord’s total victory over the enemy at Calvary are the Bible’s central subjects.

All prophecy should be viewed with God’s prolonged spiritual battle in mind.

This great conflict will end at a single point in time, with Jesus’ final judgment of the forces of Satan at the Great White Throne (Rev 20:11-15). Because of recently fulfilled prophecy, we can now stand behind Revelation and see what the Lord has taught us in that book.

We can look back at the cross, and beyond, and correlate the scriptural account with recorded history.

Beginning with Abraham, the battle raged around the Children of Israel. To guide them, the Lord inspired prophets and historians to write a book.

We know that book as the Old Testament. During its writing, Moses made the Tabernacle in the wilderness, and later, Solomon built a temple in Jerusalem.

That temple was to be “a house of prayer for all peoples” and the Lord declared that site to be “the footstool of His feet, forever.”

During the Old Testament Era, the great spiritual conflict revolved around a specific people, the Children of Israel.

This conflict also had a distinct battleground: the Holy Land, Jerusalem, and to be more specific, the Temple of the Lord on Mount Moriah.

But the Children of Israel fell away from the Lord, and served the Baals, the Ashtaroath, and Molech the abomination of the Sidonians; so the Lord allowed them to be taken into captivity to Babylon.

At the end of the Babylonian captivity (536BC), the Jews were restored to the Land for the first time.

They remained in the land for 600 years until dispersed by the Romans. They have been dispersed among the Gentile nations ever since. During this era, the Jews longed for their inheritance. They wept at the wall.

For 19 centuries, they kept looking toward Jerusalem, trusting God's promise to restore them to their ancient homeland.

Isa 11:11 “And it shall come to pass in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros . . . and from the islands of the sea.”

The return of the Jewish people to Israel in 1948, and the freeing of Jerusalem in 1967, fulfill that prophecy. That is when the Jews were returned to the Holy Land a second time. They have been returned to their old battleground for the final battle of all time, Armageddon.

Daniel is the one book in the Old Testament that most clearly defines this age-old battle and the satanic forces against whom we fight.

In Dan 10:20, we read about the satanic princes who would influence the Medo-Persian and Greek empires and their descendants.

Daniel's prophetic mission was to tell the Jews of their future role in this great ongoing 6000 year spiritual battle, about the coming of their Messiah, about the future of the old temple site, about their holy city Jerusalem, and about their beloved land during the “time of the Gentiles.”

The Holy Land has always been the Jewish battleground and God has never seen fit to change it. For physical Israel, Mount Moriah remains “the footstool of God's feet, forever!”

But in the fulness of time, God sent His beloved Son and the Lord added another people to the forces fighting for Him. God even had new battle orders inspired for this new army that are contained in a new book.

Understanding who the Two Witnesses are, we can now recognize this new book to be the New Testament and God's second army to be the Gentile Church.

The battleground for this second army was expanded by Jesus to: "Go ye into all the world, and preach the Gospel."

But the enemy is a master strategist. Over time Satan was able to corrupt this new army with fiends in clerical robes who seized the church. Their almost unbelievable wickedness eventually led to the reformation in which literally millions died in the religious wars that followed.

However, the reformation did bring a spiritually dying church back to life. So let's stand back for a minute and look at the completed tapestry of the prophecy of the Seventy Weeks.

In the 70th Week, the Lord painted a figurative picture of the future of the temple mount with a very broad brush. God spans two millennia in only 59 words (Dan 9:26-27).

Of far more importance to Him than the destruction of the temple of Herod in 70AD, was the horror of an abomination that would stand upon the "footstool of His feet" for over 1300 years.

The Romans destroyed Jerusalem and the temple in 70AD, and we read of "the people of the [*spiritual*] prince to come," who would destroy Jerusalem, and about the horrors which would take place then.

After the Romans left, Jews and Gentiles could again worship on the temple mount. They didn't, and the site became a rubbish heap.

Then in 639AD, Moslems took Jerusalem, and the satanic princes of Babylon, Medo-Persia, and Greece had jurisdiction over the Holy Land for a major part of the Christian Era.

We read how "*he*" broke the covenant he had made with God's people, and trespassed on God's Holy Mountain.

Dan 9:26-27 (NIV) "The end will come like a flood [*of people*]. He will confirm a covenant with many for one 'seven.'

"In the middle of the 'seven' he will put an end to sacrifice and offering. And **on a wing of the temple he will set up an abomination that causes desolation.**"

In 688AD, the Dome of the Rock was placed on the temple mount. This would prove to be such an abomination that it would preclude any possibility of future Jewish sacrifices on the temple mount.

"And in the midst of the week '*he*' will cause sacrifice and grain offering to cease, and one who causes desolations will place abominations on a wing of the temple" (Dan 9:27, NIV).

The Dome of the Rock was indeed an abomination that would make desolate, on a wing of the temple. With the help of the Moslems, those satanic princes continued to control the temple mount right to this day.

Until 1948, Satan must have thought he had won the battle for the Holy Land. Then "Michael arose," that angelic prince who is the defender of Daniel's people (Dan 12:1).

In 1948, the miracle of new Israel took place, and for the first time in 2554 years, the Jews again controlled the land that God gave them in perpetuity through His covenant with Abraham, Isaac, and Jacob.

Just 19 years later, Jerusalem was freed of Gentile domination for the first time in 2573 years, thus bringing to an end the "Time of the Gentiles" (Luk 21:24).

As we have already studied, by day= years the Lord has defined *three* distinct times to the year:

1. From the abolition of sacrifices in Daniel's time, 583BC, to the Dome of the Rock in 688AD.
2. From the Dome of the Rock to new Israel in 1948.
- 3: From the Dome to a freed Jerusalem in 1967.

Today, Jerusalem's synagogues and churches are again overflowing with the Lord's people (Rev 11:11).

Soon Jesus will return, and with the Sword of His mouth, Messiah, who "was cut off and had nothing," will bring "a complete destruction, poured out on the one who makes desolate."

So there you have it, the big spiritual picture of the 70th Week. Daniel's prophecies are primarily about the time of Gentile control of the Holy Land. The whole spiritual story of the "Time of the Gentiles" is encapsulated in the 70 Weeks.

All this was impossible to see just a few years ago, but God has always known it and He has been in control all along.

End of study