

Back in 1978, I was asked to teach a seminar on Daniel & Revelation. While doing so, the thought crossed my mind, "What if the 1290 and 1335 days of Daniel 12:11-12 were not the first and last half of the great tribulation, and what if Dan 9:27 wasn't about a seven-year tribulation either."

While in Bible college, I had studied all the usual explanations about the 69 weeks of Daniel 9:24-26 (from the decree of Artaxerxes I to the cross), but the way most theologians explained them you had to fudge the numbers to make them fit. Then I remembered from the book of Jubilees found at Qumran, that for religious reasons, Old Testament Jews used a somewhat complicated 19 year calendar, each year of which had only 360 days. Since Daniel was an O.T. book, it occurred to me that the Lord may have used a calendar with which Daniel was familiar on the 69 weeks, a year of 360 days, so I tried it.

Bingo, it was exactly 483 Hebrew (476 solar) years from the decree of Artaxerxes 1 (444BC-445BC) to the cross! (32-34AD).

So those 69 weeks were not weeks of days, but weeks of years. Then I remembered that the prophet Ezekiel (who was at the same time as Daniel) had already written that prophetic days should be understood as years . . .

Ezekiel 4:5 "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. "

Humm, a prophetic day might be a year. So I then asked myself, "If the 69 weeks aren't literal 24 hour days, maybe the 1290 and 1335 days in Dan 12 aren't literal days either. We don't have the authority to arbitrarily decide that days in Dan 12 are literal, if they aren't literal in Dan 9, do we? Particularly since God had just given us a day for a year. So I looked at Dan 12:11 again with that idea in mind:

Dan 12:11 "And from the time that the regular sacrifice is abolished, and the abomination of desolation is set up, *there will be 1,290 days.*"

Years, maybe? I just had to try for a fit. And to which abolition of temple sacrifices was God referring? Sacrifices have been abolished three times. Once before Daniel, once during Daniel's lifetime and much later, in 70 AD. Since sacrifices were indeed abolished during Daniel's time, it was reasonable to conclude that the Lord was telling Daniel about an abolition of sacrifices he knew all about, an event to which he could relate.

The temple was destroyed in 586BC + 1290 Hebrew (1271.5 solar) years = 685.5AD. That's when the Muhammedan Califah Abd el Malik Ibn Marwan (ruling in Jerusalem at the time) started clearing the temple mount. But the construction of the Muhammedan Dome of the Rock didn't begin for another three years, so I didn't have a fit.

I went back to Scripture. In Jer 41:5 we find that temple sacrifices were continuing AFTER the temple was burned, so when were they abolished? In Jer 52:30 we find that Nebuzaradan, Captain of Nebuchadnezzar's guard, took the final captivity back to Babylon three years AFTER the temple was destroyed, in the 23rd year of Nebuchadnezzar, 583BC.

Bingo again! 583BC + 1290 Hebrew (1271.5 solar) years = 688.5AD, and that, my friends, is when the Muslims started to build a memorial to Muhammad on the temple mount of God Most Holy. And what did the Bible call it? The "Abomination that maketh desolate!"

Now having one day=year fit to the Dome of the Rock is not enough to build a theology around, but what if the prophetic days in Revelation were also years? God had not abrogated that principle anywhere in Scripture, so I saw that possibility. I started with Rev 12:6, because the context was easy to understand. The woman was obviously Israel and the Child, Jesus, "caught up to God and to His throne" in 32-34AD (the ascension), and that's exactly what we read . . .

Rev 12:6 "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days." The new nation of Israel was established in 1948, was it possible that prophecy was fulfilled?

1948 - 1260 = 688AD.

I tell you, brother, my palms started to sweat. Was I on to something? It appeared that Daniel took us from the abolition of sacrifices in his time to the construction of the Islamic Dome of the Rock in 688, and John was taking us from that Dome of the Rock to the establishment of the new nation of Israel in 1948. Oh, BTW, John was under the solar calendar, and Revelation was written to the church (which has always been under the solar calendar), so no need to convert from Hebrew years. But now we had two fits! Maybe there were more.

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."

In Biblical Archeology Review, April 1983, Vol IX, No.2, the lead article was about finding the location of the Temple of Solomon. It was 300 ft. north of the Dome of the Rock. The Dome is right in the middle of what was once the Court to the Gentiles, and the city of Jerusalem has been under Muslim control for centuries.

I read the above verse again and again, then asked myself, "Is it possible that those months are really "months" of days that are actually years? If they are, Jerusalem was freed of Gentile control in 1967 and that prophecy might be fulfilled. I started figuring. 365.24 days divided by 12 = 30.437. So there are 30.437 days in a month. Multiply times 42 = 1278.34.

Jerusalem was freed from Gentile control in June of 1967 - 1278.34 = 688.66AD, and the construction of the Dome of the Rock!!!

Now we no longer had a theory, but a historically and biblically provable thesis. And guess

what, brethren . . . there are several more, including the Two Witnesses.

Now look at what this does to our doctrine. We can now prove that the Muslim Dome of the Rock on God's holy mountain is "the abomination that maketh desolate." Those "days," thought until now to take place in a future tribulation period, have already been fulfilled. From text, Daniel's 70th week is also about the abomination that maketh desolate, and that's the death-knell of the seven-year tribulation dogma.

Furthermore, it is apparent that the Lord's eyes have been on the Holy Land throughout the Christian Era, and that He has not forgotten His chosen people either. Here is a passage about His diaspora that gives me a lump in my throat and tears in my eyes every time I read it . . .

Lev 26:33-45 (excerpts) I will scatter you among the heathen, and will draw out a sword after you . . . And they that are left of you shall pine away in their iniquity in your enemies' lands . . . And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the LORD their God . . . But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the LORD.

Can you hear that, brethren - Oh, what a blessed, covenant-keeping God we serve, who blots out all our iniquities (both Jew and Gentile) with the shed blood of His beloved Son.

I'll cover the Two Witnesses of Rev 11:2-3 in a following post (unless I'm boring you), because the identity of the Two Witnesses is an important key to understanding the spiritual position of the Jewish nation during the Christian Era.