

Locating the foundations of the Solomonic temple on the old temple platform in Jerusalem, about 300 feet north of the Muhammadan Dome of the Rock, may be one of the most important archeological discoveries of this century. But since that discovery, some archeologists have been trying to prove that the temple of Solomon was on the present site of the Dome of the Rock. Those archeologists are 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 threshing floor. Note that Scripture calls it a “floor.” Floors are flat. Anyone who knows anything at all about threshing grain knows that threshing floors have to be flat. *As-Sakhra*, the craggy stone over which the Dome of the Rock stands, is as prickly as a porcupine. No farmer in his right mind would have attempted to thresh grain there, particularly when there was an absolutely flat rock, just perfect for threshing, only 300 feet away. So rest assured, the temple was NOT built where the Dome of the Rock now stands.

But since the discovery of the original foundations of the Solomonic temple (recorded in *Biblical Archeology Review*, Mar 1983), the enemy has tried to hide the evidence. Muslims have built over the holes in the bedrock, spaced on the sacred cubit, and archeologists have written lengthy arguments to show that the temple was located where the dome now stands. An impossible location, both scripturally and agriculturally. But is knowing the location of the old temple important? Yes indeed. That is one of the keys to understanding the day=years of Rev 11:2, and understanding the day=years in Revelation enables us to understand Daniel’s 70th Week.

ON WHAT WING?

Most evangelicals recognize the 69 Weeks of Dan 9:24 as sixty-nine weeks of years that were fulfilled at the cross. When Hebrew day=years are converted to solar years, they fit from the decree (issued by Artaxerxes I) that authorized Nehemiah to rebuild Jerusalem, to the cross of Jesus in 32-33AD . . . right to the year. 483 Hebrew (396 solar) - 444 = 32AD.

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. They concluded the 70th Week would be a *Seven-Year* tribulation that would 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. They then figured that the days=years of both Daniel and Revelation were either the first or last half of their imaginary seven-year tribulation. It all sounds very reasonable, and many believe it. But there is one major problem with the view: It doesn’t fit what we now know those day-years to mean. They were fulfilled in the Dome of the Rock and new Israel. That’s important, because the solution to Daniel’s 70th Week lies in our recognizing the dome “standing in the holy place” as the Abomination of Desolation. Once we see that Islamic edifice for what it is, then the 70th “week” can be viewed in a new way.

Let’s begin by looking at Dan 9:26-27 once again. For those who do not read Hebrew (which includes me), Green’s literal, word-for-word translation might prove helpful. Unfortunately, there are no punctuation marks in the original Hebrew, so we need to go back to the original text

occasionally 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. Dan 9:26-27 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, 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 yourself: "Upon a wing *of what* is the abomination that makes desolate going to be placed?" The translators of the NIV saw a different possibility and rendered the passage 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.

Shiqqots Ha Shamen

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* (Strong's No. 8251), and the Hebrew word translated "desolation" is *shamen* (Strong's No. 8074). *Shiqqots* and *shamen* appears 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! And once we see that Daniel's 70th Week is really about the Dome of the Rock, then all support for a future *Seven-Year* tribulation collapses because Dan 9:27 is the ONLY verse in the whole Bible from which anyone could even conjure up such an idea. The identification of the Dome of the Rock as the Abomination of Desolation is confirmed by the day=years of Rev 11:2-3 and 12:6, and 13:5. The dates are historically unassailable, and the mathematical fit incontestable.

That understanding leads to the next point: 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 from 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 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. The key to that understanding is hidden in *shavuim*, a unique plural form of a Hebrew word for a seven or a week.

The following needs to be here, but it is a little technical and may not be all that easy to grasp. This is a "one brick at a time" empirical argument. All the evidence needs to be in place before the conclusions we draw can make any sense. If you couldn't care less about a different way to look at Daniel's 70th Week, and don't believe in a seven-year trib anyway, just skip SHAVUOT AND SHAVUIM and go to Israel's Big Picture.

Shavuot and Shavuim

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, in Daniel there is 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 meant to be a plural, that's why!

The 70th Week is not just one week of years -- it is a plural of weeks of years or a multiple of weeks 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? Let's look at the Scriptures Daniel knew and see what we can find out about biblical multiples in general.

All the way back to creation, there were weeks of days. The Lord created the Earth in six days followed by a Sabbath day of rest (Gen 2:2-3). Then in Exodus the Lord established a week of years. Six working years, followed by a Sabbatical year of rest (Exo 23:10). Daniel knew about both kinds of weeks. Being raised under the Levitical code, he was equally familiar with weeks of days and weeks of years.

Then further in the law, the Lord initiated another kind of cycle: a cycle of 50 years. Seven weeks of years (for 49 years) followed by a special year of the Jubilee. Within that cycle, each seventh

year was a sabbatical year, with the Jubilee following the 49th sabbatical year *as an extra sabbatical year!* Jubilee was an additional 360 days of rest (Lev 25:8-10). Without question, Daniel knew about this 50 year cycle, and the year of the Jubilee:

THE LEVITICAL CODE

- 1st: Seven years.
- 2nd: Seven weeks of years.
- 3rd: One unique year of the Jubilee.

Seven years, seven weeks of years, and the year of the Jubilee, were plainly spelled out for Daniel by Moses. That 50 year cycle repeated itself right on down through Jewish history. Now compare that Levitical code with the new cycle that Gabriel gave Daniel in the 70 Weeks:

DANIEL'S 70 SEVENS

- 1st: Seven weeks of years, seven *Shavuim*.
- 2nd: 62 more weeks of years, 62 *Shavuim*.
- 3rd: One unique multiple week, one *Shavuim*.

Note the similar structures. That resemblance must have been obvious to Daniel. Seven *shavuim*, then a multiple of *shavuim*, followed by one *shavuim*. This new series of weeks were similar to the Levitical code with which Daniel was familiar, but now it was a series of 70 Weeks instead of just 50 years. As Daniel saw it, first there was the well understood seven weeks of years, for 49 years. But instead of those 49 years being followed by a Jubilee (as he would have expected), that Jubilee was deferred while the Lord gave Daniel 62 more weeks of years.

Those 69 weeks of years were then followed by one special kind of week, a *shavuim*, or plural week of years. What could that mean? Though the numbers are different, the numeric progression in the Levitical code and Daniel's 70 Week are identical. Please look at the comparison below:

- 1st: A Seven.
- 2nd: A multiple of sevens.
- 3rd: A unique Jubilee.

- 1st: Seven Sevens
- 2nd: 62 Sevens
- 3rd: A plural of Seven. The Jubilee was a unique year

So the 70th Week should also be a unique plural!

The cycle is the same and since Jubilee was a unique year, Daniel would have recognized the 70th Week as also being unique, different *in kind* from the prior 69, and somehow similar to the year of the Jubilee. Daniel was a brilliant man, and the Lord had also given him the gift of interpreting dreams. If we Christian folk can see this parallel progression, 2500 years down the line,

then Daniel would have seen it easily.

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 And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. 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 an additional year of rest with an additional 360 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? Remember Eze 4:5-6, “I give you a day for a year”? Using that yardstick, could every day of this *Plural* 70th Week actually represent a year? If that is the path the Lord intends us to pursue, then it is simplicity itself to see how this prophecy fits the history of the Holy Land:

If the 360 day Hebrew Year is our multiplier, then $7 \times 360 = 2520$ Hebrew Years. Since our history is written in solar years we convert $2520 \times .9857 = 2484$ (2483.95).

$2484 - 536\text{BC} = 1948\text{AD}$

$\frac{1}{2}$ of 2484 is $1242 - 536\text{BC} = 706\text{AD}$

1. From Cyrus’ decree to return to the land in 536BC to new Israel in 1948AD is exactly 2484 solar years!
2. The exact middle of that time is 706AD, one year after the completion of Muhammadan work on the temple mount!

From the above, it appears that the Lord intended the 70th week of Dan 9:27 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 disappears into thin air! (This is not the only place in prophecy where the Lord used imprecise terms to describe general areas of time. In Dan 7:12, God used “a season and a time” to describe 1260 years.)

Israel’s Big Picture

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. Have we lost sight of what a great

and timeless Being our God really is or failed to take note of His long range plan. 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 great 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.

That is what the Bible is all about. Every word is about the children of Israel, Jesus' earthly ministry, death and resurrection, and relates to this 6000 year conflict in one way or another. This great spiritual conflict and the Lord's total victory over the enemy at Calvary are the Bible's central subjects. All prophecy should be viewed with this prolonged 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 look back through the grid of what the Great Detective has taught us in that book. We can look back at the cross, and beyond, and correlate the scriptural account of this great spiritual conflict with recorded history.

GOD'S FIRST HUMAN ARMY

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 Ashtaroth, 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, and they have been disperse among the Gentile nations ever since. During this era, the Jews longed for their inheritance. They wept at the wall. Looking toward Jerusalem for nineteen centuries, the Jews have trusted 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 Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

The return of the Jewish people to the new nation of 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's Central Message

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 of satanic princes who would influence the Medo-Persian and Greek empires and their descendants. These are only two of the fallen angels who have influenced world governments down through the ages. (Isa 14:12-21, Eze 28:12-19, Luk 4:5-6, and Rev 13:1, 17:3, and 19:19 are other references to satanic beings that are in control of the nations.)

After the fall of the Davidic Kingdom in 606BC, the Lord sent Daniel to encourage His people. The first half of Daniel is to and about the Gentile nations who were to rule in the Holy Land during the Time of the Gentiles while the last half is directly to and about the future of the Jews who were then in captivity to Babylon. If we wish to understand Daniel, we need to recognize to whom it was written, and when.

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! God has never seen fit to change the battleground for His first army, the physical seed of Abraham. For physical Israel, Mount Moriah remains "the footstool of God's feet, forever!"

God's Second Human Army

In the fulness of time, God sent His beloved Son and thus the Lord added another people to the forces fighting for Him. God even had new battle orders inspired for this new army that were contained in a new book. Understanding who the Two Witnesses are, we 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 control of the church.

NOTE: The 200 years between Nicolas I and Gregory VII are called by historians the *Midnight of*

the Dark Ages. Bribery, corruption, immorality and bloodshed, make it just about the blackest chapter in the whole history of the Church. . .

Sergius III (904-911) . . . Said to have had a mistress, Marozia. She, her mother Theodora, and her sister, "filled the Papal chair with their paramours and bastard sons, and turned the Papal Palace into a den of robbers." Called in history *The Rule of the Harlots*." John X (914-928), "was brought from Ravenna to Rome and made Pope by Theodora for the more convenient gratification of her passion." He was smothered to death by Marozia, who, then, in succession, raised to the Papacy Leo VI (928-929), and Stephen VII (929-931), and John XI (931-936), her own illegitimate son. Another of her sons appointed the four following Popes, Leo VII (936-939), Stephen VIII (939-942), Martin III (942-946), and Agapetus II (946-955). John XII (955-963), a grandson of Marozia, was "guilty of almost every crime; violated virgins and widows, high and low; lived with his father's mistress; made the Papal Palace a brothel; was killed while in the act of adultery by the woman's enraged husband." . . .

Boniface VII (984-985), murdered Pope John XIV, and "maintained himself on the blood-stained Papal Throne by a lavish distribution of stolen money." The Bishop of Orleans, referring to John XII, Leo VIII and Boniface VII, called them "monsters of guilt, reeking in blood and filth; Antichrist sitting in the Temple of God." Benedict VIII (1012-1024), bought the Office of Pope with open bribery.

John XIX (1024-1033), Bought the Papacy. He passed through all the necessary clerical degrees in one day. Benedict IX (1033-1045), was made Pope as a boy 12 years old, through a money bargain with the powerful families that ruled Rome. "Surpassed John XII in wickedness; committed murders and adulteries in broad daylight; robbed pilgrims on the graves of martyrs; a hideous criminal, the people drove him out of Rome." . . . Gregory VI (1045-1046), Bought the Papacy. There were three rival Popes at the time: Benedict IX, Gregory VI, Sylvester III. "Rome swarmed with hired assassins; virtue of pilgrims was violated."

Clement II (1046-1047), was appointed Pope by Emperor Henry III of Germany "because no Roman clergyman could be found who was free of the pollution of Simony and Fornication." . . . Alexander III (1159-1181) fought the German Emperor for supremacy. Many campaigns and pitched battles between the Papal Armies and German Armies, with terrible slaughter. Alexander was finally driven from Rome by the people, and died in exile. . .

Innocent III (1198-1216) claimed to be "Vicar of Christ," "Vicar of God," "Supreme Sovereign over the Church and the World." Claimed the right to Depose Kings and Princes; and that "All things on earth and in heaven and in hell are subject to the Vicar of Christ." He brought the Church into Supreme Control of the State. The Kings of Germany, France, England, and practically all the Monarchs of Europe obeyed his will. He even brought the Byzantine Empire under his control. Never in history has any one man exerted more power.

Innocent III ordered Two Crusades, decreed Transubstantiation, confirmed Auricular Confession, declared that Peter's successor can never in any way depart from the Catholic faith," Papal infallibility. Condemned the Magna Charta. Forbade the Reading of the Bible in vernacular. Ordered the extermination of Heretics, instituted the Inquisition, ordered the massacre of the Albigenses. More Blood was Shed under his direction, and that of his immediate successors, than in any other period of Church History, except in the Papacy's effort to Crush the Reformation in the 16th and 17th centuries. Excerpts from Church History, *Hally's Bible Handbook* (Grand Rapids, MI, Zondervan, 1965) pp. 773-776.

Their almost unbelievable wickedness eventually led to the reformation in which literally millions died in the religious wars which followed. However, the reformation did bring a spiritually dying church back to life. Now let's stand back for a minute and look at the completed tapestry of the prophecy of the Seventy Weeks.

The Sixty-Nine Weeks

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.

The 70th Week

In the 70th Week, the Lord paints a figurative picture of the whole 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.

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 (probably the satanic prince of Medo-Persia mentioned in Dan 10:20) "would make a firm covenant with many for one seven," a covenant that the satanic prince 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. (From Luk 4:6, it is apparent that all the nations of the world are under satanic control. Dan 10:20 tells of the satanic prince who ruled the Persian kingdom. Though Cyrus himself may have been a believer, he was the human agent of that satanic prince who signed a decree with the Jews.)

Ezra rebuilt the temple, and sacrifices were reestablished. Then 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, the Muhammadans 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. In 639AD, the Muhammadan scourge took Jerusalem and drove the Jews and Christians out of the land, or underground.

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, some 300 ft. south of where the old Solomon Temple had been. 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 Muhammadans, those satanic princes continued to control the temple mount right to this day.

NOTE: Jerry Landay in his book, *The Dome of the Rock* (Newsweek, New York, NY, 1972) p. 18, records that when Khalifah Omar entered Jerusalem in 639AD, he was met by Sophronius, Bishop of the Jerusalem Church, who showed him through the city. Seeing the temple mount (then in rubble), Omar declared that he was going to build a memorial to Muhammad on the original site of the temple of God. Sophronius exclaimed in horror, "Verily, this is the Abomination of Desolation spoken of by Daniel the prophet, and it now stands in the holy place." Though Sophronius was a very old man of about 80, Khalifah Omar put him in prison and to forced manual labor, the rigors of which killed him. So understanding the Dome of the Rock as the abomination that makes desolate is not new. That truth has been with us for over 1300 years. Somehow, the church has forgotten the prophetic words of Sophronius, Bishop of the Jerusalem Church.

Michael Stands Up

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 using 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." In case you don't feel like looking up the numbers, here they are again:

$7 \times 360 = 2520 \times .9857 = 2484$ Hebrew Years.

2484-536BC = 1948AD Decree of Cyrus, to new Israel.

1948-1242 (2484/2)=706AD Construction finished on the temple mount.

So there you have it, the big spiritual picture. 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. The 69 Weeks begin by telling us of events which took place long before the cross. They continue with Messiah's ministry on earth and crucifixion, The 70th Week describes Satan's 1300 year trespass on God's mountain, culminating with Satan's final destruction, yet to come. Truly, "God's ways are above man's ways, and past finding out." 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.

For some, the argument for interpreting the 70th Week as a multiple of seven will not be conclusive enough. Tradition usually wins out over deliberation. But when viewed in the light the positive identity of the Abomination of Desolation and all the other prophecies which have been fulfilled in new Israel, why, the evidence is overwhelming. Before we discount these things, we need to scrutinize the alternative.

Alternate Dispensational View

By using the imaginary work of an 18th Century Jesuit priest as a spring-board, dispensational scholars have arrived at the end-time views they now hold. Most of these traditional eschatologists believe Dan 9:27 to be about a Seven-Year Great Tribulation that will supposedly take place at the end of the Christian Era. As their doctrines go, at the beginning of that tribulation, the Church will be "raptured" up to be with the Lord. Then Satan incarnate, as anti-christ, will supposedly rule the world from Jerusalem, and make an agreement with the Jews.

To fool everyone into believing that he is a good fellow, it is also thought that antichrist will have the Jewish temple rebuilt and start the Jewish sacrifices again. But $3\frac{1}{2}$ years later, it is suggested that he will place an image of himself in the temple before which everyone on earth will need to bow down and worship. (By the way, the theory of a first $3\frac{1}{2}$ and second $3\frac{1}{2}$ years of the "tribulation" is based on what we can now *PROVE* to be a faulty interpretation of the day=years). It is then supposed that antichrist will abolish the Jewish sacrifices, destroy the temple, and persecute everyone within reach -- there are various optional scenarios. Finally, antichrist is supposed to start Armageddon, and so on, all built on a futuristic seven-year view of Daniel's 70th Week . . . a prophecy in the Old Testament, addressed to the Jewish people, that from context is about the city of Jerusalem from Daniel's time.

Since it can be shown that every verse used to support a seven-year tribulation has been fulfilled in new Israel, how can that view possibly stand? The weight of scriptural, linguistic, and historic evidence appears to support the use of a 360 multiplier to interpret the 70th Week. Furthermore, interpreting the 70th Week as a multiple of seven takes us to historically provable events that are affirmed by the day=years.

A TECHNICAL NOTE

Below is an abbreviated quote from Appendix I of *The Covenant, The Holocaust & the 70th Week*, Dr. David Lurie (Coral Gables, FL, Messianic Century, 1988) pp.83-86, which also includes a short quote from p.195 of T. J. Young's, *The Prophecy of Daniel*. Dr. Lurie (a Messianic Jew, Hebrew scholar, and mathematician of some note), is currently teaching at the University of South Africa. Dr. Lurie's studies in Hebrew showing *shavuim* to be a multiple of sevens gives us the etymological basis for viewing the 70th Week as hundreds or even thousands of years:

“Daniel’s weeks are periods of an integer multiple of seven years. A week can, in principle, be 7 years or 14 years long. Or it can be 49 years or 140 years long. Any integer multiple of 7 years is a priori acceptable . . .

“The Hebrew word which the King James Version translates as “weeks” and the NIV translates as “sevens” is *shavuim*. Now *shavuim* is the masculine plural form of *shavua*, and *shavua* is the word used in both biblical and modern Hebrew to denote an ordinary 7-day week. The King James translators rendered *shavuim* as “weeks” and let it go at that, but the NIV translators recognized that *shavuim* is a rather peculiar form and so they rendered it as “sevens.” What is peculiar about *shavuim* is the fact that the usual plural form of *shavua* is *shavuot*. That’s the feminine plural form and it’s the form used throughout the entire Hebrew Bible whenever an ordinary 7-day week is intended. Obviously, then, the *shavuim* are not ordinary 7-day weeks. If 7-day weeks had been intended, the form *shavuot* would have been used, not *shavuim*.

“In fact, the word *shavuim* appears only in the prophecy of the seventy weeks and in one other place, Daniel 10:2,3. It appears nowhere else in the Old Testament. In Daniel 10:2,3 we read that Daniel mourned for three *shavuim yamim* or literally for three “sevens” of days. Now in this context it’s clear that *shavuim* means just ordinary weeks. But the point is that this is the only place in the entire Hebrew Bible where the word *shavuim* appears and in this one instance, because the word is intended to denote ordinary 7-day weeks, Daniel takes care to put the qualifier *yamim* (meaning “days”) after it. There is more than a hint here that when the word *shavuim* appears without a qualifier, as it does in Daniel 9:24-27, it has a more general meaning .

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“Israel already had the concept of Sabbaths of years . . . seven-year periods . . . built into her Law. Therefore . . . what could be more natural than to conclude that it is to these Sabbaths of years that the *shavuim*, the “sevens” Daniel 9:24-27, are referring?

“The only problem with this conclusion is that if the Hebrew Bible already has a recognized term - Sabbaths of years - to denote periods of seven years, then why wasn’t this perfectly well understood term used in Daniel 9:24-27? Leviticus 25:8-9 uses the Hebrew term *shebatot shanim* for Sabbaths of years. Why wasn’t this term used in the prophecy of the seventy weeks rather than the term *shavuim*?

“. . . if Daniel 9:24-27 does refer to standard seven year periods, to Sabbaths of years, then why does it refer to them with the peculiar word *shavuim*, a word that has the “wrong” plural form and that appears almost nowhere else in the entire Hebrew Bible, when there already existed at the time of Daniel’s prophecy a perfectly well known and understood term - *shebatot shanim* - whose use was consecrated by the Torah, the most sacred part of the Jewish Scriptures?

“We said earlier that the singular form *shavua* is used in both biblical and modern Hebrew to denote an ordinary 7-day week. But there’s more to it than that. Etymologically, *shavua* has the same root as *sheva*, the word for “seven,” and as E. J. Young has pointed out, the word *shavuim* is really a participle form, denoting something which is “sevened” or “besevened:”

“The form is really a participle meaning besevened, i.e. computed by sevens...and here gives evidence of the fact that the word was originally masculine. What led Daniel to employ the masculine instead of the feminine however, is not clear unless it was for the deliberate purpose of calling attention to the fact that the word “sevens” is employed in an unusual sense. The word means divided into sevens...”

“In this key passage, E. J. Young has pointed us toward the answer to the puzzle. The *shavuim* or “sevens” are periods of time that are *computed by sevens* or, even more explicitly, *divided into sevens* . . . But seven what? Days? Months? Years?”
