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## Last 3½ Years (1260 Days)

### The Basic Timeline for Revelation

by Floyd R. Cox

Google for “timeline for Revelation” and you will get 9,230 hits. Seems that everyone has a different interpretation. Why not just one view? Was it written for today? The first key to understanding any book is to read it in its proper context, when was it written, to whom was it written and what was going on at the time the writer became inspired? A period is generally called the “last 3½ years”, half of seven years. Therefore, does the reader need to know when the sabbaticals and jubilees were in the first century or today?



### What are Some Clues to the Proper Context?

One of the first images given by Christ to the Apostle John revealed seven candlesticks (seven churches) with Christ and seven angels in the midst of them. After the Crucifixion, John became the guardian of Christ’s mother, Mary, and they removed to Ephesus, the first of the seven churches. There he baptized Polycarp who became the bishop of Smyrna, the second church. John also ordained Antipas as Bishop of Pergamos, the third church, and is mentioned in Revelation 2:12. Thyatira is the fourth church. Paul and Silas visited a colony in Macedonia and met a woman from Thyatira (Acts 16:14). Laodicea, the 7<sup>th</sup> church, is also found in the time of Paul, before 70 AD (Col 4:13)

Chapter 4 continues with a scene in heaven where Christ opens seven seals of a book to unveil hidden mysteries in it.

Chapter 7: Like in the time Jerusalem fell in 587 BC, those who foresaw the destruction of Jerusalem were marked in their foreheads (Ezek 9:4; Rev 7:3). Another innumerable multitude of all nations, all languages and all kindreds responded to the Gospel (Rev 7:9; Rev 14:6; Col 1:6). This section ends in Revelation 10:11, where a messenger preaches to all nations.

In Chapter 10, when the 7<sup>th</sup> angel sounds, the mystery is finished. John is told to consume a little book, like Ezekiel did (Ezek 3:3), and to preach to all nations of every language (Compare Col 1:26-27).

In Chapter 11, John was to measure the temple and its altar without including its outer court reserved for the gentiles because they would tread down the holy city (Jerusalem) outside the temple for 42 months (3½ years), and two witnesses would prophesy 1260 days, 3½ years in the city where the our Lord was crucified (Jerusalem).

This presents the necessary background for understanding the context of when Paul was called to reach the nations in 34 AD, 3½ years after the crucifixion. The fall of 34 AD ended 10 jubilees (490 years, 70 sabbaticals) of Daniel 9, and was 98 years (2 jubilees, 14 sabbaticals) before the Bar Kochba revolt in 132 AD.

Chapter 12 reflects a prophecy in Genesis 3:14-15. A woman would eventually bring forth a man-child who would bruise his heel on the serpent’s head. At his birth, Herod “King of the Jews” killed the male descendants of King David who might inherit David’s throne over Jerusalem. The man-child was caught up into heaven, and Herod and Saul pursued the remnant of Mary’s seed (Rev 12:17). Christ had other brothers, sisters and cousins.

Chapter 13 says that Herod (the dragon) received his power from the Caesars (the beast) coming from Rome and out of the sea into Palestine for 42 months (3½ years). It is inferred that this beast was Emperor Nero Caesar, because his title counted to 666 in the Greek language (Rev 13:17-18). And another beast rose up having two horns. This was likely the next Emperor, Vespasian, whose son, Titus (before he was an Emperor), destroyed the temple and Emperor Domitian ruled until 96 AD.

### Evidence of First Century Context

From the above, it becomes obvious that the context of Revelation was in the first century. If so, there seems to be a problem with saying Revelation was written after the Temple was burned in 70 AD.

Perhaps commentators want the 3½ years to be after the 70 AD instead of after the Man-child was caught up into heaven in 31 AD. The “harlot” riding the beast and drunk with the blood of Christian martyrs in Revelation 17 and 18 likely represents Jewish radicals of Jerusalem (Mat 23:35-37). The seven “horns” of the beast likely represent the six emperors descending from Julius Caesar down to Nero Caesar, whose name counted to 666. “Five are fallen, one is, and one is yet to come” (which is likely

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another beast with two horns (Rev 13:11).

Saul, Herod and religious leaders persecuted the church for 3½ years, after it was founded in 31 AD, until 34 AD, when Stephen was stoned while receiving a vision of the heavens being opened, and Christ was seen standing up from his throne (Rev 4:21) ready to intervene. His first intervention was to change Saul into Paul during that Jubilee year (34-35 AD) and send him to all gentile nations. The gospel was preached to every nation under heaven (Rev 7:9; 14:6; Rom 16:25-26). Paul, 14 years after his calling, returned to Jerusalem for a ministerial conference in Jerusalem in 49 AD (Gal 2:1; Acts 15) to settle a dispute over allowing gentiles (strangers) to form a commune with the Jews living in other countries (based mainly on Lev 19:33-34). It became obvious that gentiles were becoming converted.

### **Revelation out of Context**

Revelation is generally read out of context. Why? It merely depicts what happens when unlocking seven seals of a book, when seven plagues are poured out and when seven trumpets are blown. Otherwise, there's no timeline. So, commentators understand Revelation, not in a historical context, but through their own personal interpretation. They need to understand the fine details of what happened during the second temple before offering bold opinions on a third temple having sacrifices restored during “the last 3½ years”, before 1,000 years. They need to read with a whole new paradigm, which recognizes the Higher Realm that sets up kings and puts them down as in Daniel's time. Christ intervened from his throne (Rev 3:21) in 34 AD to fulfill the Jubilee and solve the mystery of the gospel going to all nations in the time of the fourth beast of Daniel 7 (Rev 5:9). The Tree of Life would heal the nations (Rev 22:2). It's kings and priests would reign on the earth (Rev 5:10).

### **The Seventh Trumpet and 3½ Years**

In Revelation 10:5-6, John had a vision of “the seventh angel” telling him to eat a little book and go prophesy to the nations. Next there is an angel measuring the temple and two witnesses prophesying to Judah and surrounding nations for 42 months or 1260 days (Rev 11:1-3).

These 3½ years become the foundation for constructing other time periods. When does this happen? When is the seventh trumpet? It doesn't say. It merely cross-references with two witnesses in the days of Haggai and Zechariah, in 520 BC. Here is how they are related:

> Haggai and Zechariah were also two witnesses. They prophesied for 3½ years, from just after the feast of Tabernacles of 520 BC until the second temple was finished just before the Passover of 516 BC. This makes 3½ years. Likewise, the two witnesses in Revelation 11 prophesy for 3½ years.

> Zechariah 2:2 and Revelation 11:1 speak of the same event, i.e., measuring the temple just before the two witnesses.

> Zechariah 4:11-12 and Revelation 11:4 both speak of the two witnesses being “two olive trees” next to seven candlesticks.

Therefore, this suggests that the seventh trumpet events are related to what happened after the temple was founded in 520 BC, and these events would last 3½ years. Their message to Judea and surrounding nations (Moab, Ammon, Syria, Edom, Phoenicia, Egypt and Assyria) lasted 3½ years.

The proper context is that Darius of Persia, in his second year, decreed that he would allow the temple to be measured and to be rebuilt (Rev 11:1; Ezra 4:24). The rebuilding of the temple around the altar had been stopped prior to the decree (Ezra 4:24). This implies that some of Revelation is about this second temple down to 70 AD, when it was destroyed, and Daniel 12 implies there would be periods of 3½ years (12:7), 1290 days (12:11) and 1335 days (12:12) during the second temple.

### **The 1,000 Years in Revelation**

It appears that the Bible was written in such a way that every generation would expect Christ's return (presence or parousia) during their time, at the time of the resurrection. As for those in the first century who refused to worship the beast or its image and the mark of the beast (of the first century?) would be resurrected, enter the Kingdom, reign with Christ for 1,000 years and never see death.

To them, the return was somehow related to the seven times the Pharaoh refused to let the Israelites go from Egypt in 1447 BC, as in Revelation 6, 7 and the song of Moses in chapter 14. The seven trumpets and rams horns in Revelation 8 are somehow related to Joshua's conquest in 1407 BC and the fall of Jerusalem in 70 AD and Cyrus crossing the Euphrates to capture Babylon as in Revelation 9:14 and 16:19, when the “handwriting was on the wall”. 70 AD was 1,000 years after 931 BC, when the 10 tribes of Israel removed from the kingdom of David. Solomon began to rule in 971 BC, 1,000 years before the Crucifixion in 31 AD. More research is needed.

The battle of the first century was between king Herod and other contenders for the title, “King of the Jews”, which would include princes descending from the line of David (Luke 1:32-33; Mat 2:16). Josephus inferred that Antipas (of Thyatira?) Levias and Sophus were martyred because they were also of the royal lineage of king David.

### **Dual Fulfillment of Kislev 24 & 25 (Hanukkah)**

The second temple was founded on Kislev 24, 520 BC (Haggai 2:10, 18, 20).

The altar, eventually, became defiled by king Antiochus of Syria on Kislev 25, 168 BC. Sacrifices ceased until the altar was cleansed exactly three years later, on Kislev 24, 165 BC so that sacrifices could

be resumed on Kislev 25<sup>th</sup> (on Hanukkah) (Dan 8:14). The oil for the lamps, which was enough for one day, lasted miraculously for eight.

In 30 AD, Christ recognized this rededication (Hanukkah) as valid (John 10:22).

Perhaps the sanctuary became polluted again before the temple burned in 70 AD as a dual fulfillment (Dan 8:14). In 66 AD, these eight days of Hanukkah were from December 1 to 8 with 23 days left to the end of the year on December 31. Next, 67 AD had 365 days, and 68 AD had 366 days. 69 AD had 365 days, and 70 AD had 216 days prior to the temple burning after the evening of Saturday, August 4, 70 AD. Therefore, the temple burned 1335 days after Hanukkah of 67 AD (23+365+366+365+216 = 1335 days) (compare Dan 12:12).

Antichristian tyrants faced a remarkable setback in 70 AD (Mat 24:22). Josephus said the east gate, which was reserved only for the coming of the Messiah, was seen opening by itself. He said it had taken 20 men to close it. The Jewish radicals in Jerusalem viewed this as some type of intervention from the Higher Realm and a very bad omen. He said Jerusalem's tragic end was the worst calamity since the beginning of the world (for the line of Judah) as predicted in Mat 24:21.

### **Daniel's 1260 and 2300 Days end With Hanukkah?**

The context of Daniel expands to cover what would happen after his time and during the second temple. Greece (a goat with a great horn, representing Alexander) was to defeat the Medes and Persians (a ram with two horns, Dan 8:20). The great horn (Alexander the Great, Dan 8:21) became replaced by four notable horns, which represented the Grecian Empire being divided into four regions ruled by Alexander's four generals (Dan 8:22). Out of the Syrian realm, a "little horn" would eventually emerge, which represented Antiochus Epiphanes, king of Syria. From the time he waxed great "toward the pleasant land" in 171 BC, until the sacrifices were cut off and restored in 165 BC, there were to be 2300 days, that is, six years and 110 days (Dan 8:14), which end on Kislev 25, on Hanukkah 165 BC. Antiochus desecrated the temple by offering swine flesh on the altar and by burning all the sacred texts, and the sanctuary was cleansed after 2300 days (Dan 8:13-14), after the apostasy and rebellion that began in 171 BC, when Jerusalem was "trampled down" (*Critical, Experimental Commentary* by Jamieson, Faussett and Brown, pp 427-428) (I Macc 1:11-16).

### **Speculation Without End**

As Paul warned the Romans, avoid them that serve their own bellies, "and by good words and fair speeches deceive the hearts of the simple" (Rom 16:18). They use speculation by taking events out of context to create interest for today and, from this, reap a massive profit.

Others say the temple was actually desecrated 1150 days (1260 - 110 days = 1150) for 2300 morning and evening sacrifices. Josephus said Antiochus stopped the sacrifices three years and six months (*Wars of the Jews*, Bk. 1, 1, 1-2). He also said, "...the temple was made desolate by Antiochus, and so continued for three years... And this desolation came to pass according to the prophecy of Daniel" (*Ant.* XII, VII, 6).

Adam Clark held that Alexander captured the Medes and Persians in 334 BC, 2300 years before 1966 AD. The war in Israel was in 1967.

Others have said that 6,000 years since Adam would end in the fall of 2003, on the Feast of Trumpets. 2000 AD, at the beginning of the 2300 days of apostasy. The 3½-year Great Tribulation would begin in 2000 AD, "just three years from now".

[http://www.christianwalks.org/Triumph\\_Propheti\\_Ministries/incredible\\_six\\_day\\_war\\_and\\_danie.shtml](http://www.christianwalks.org/Triumph_Propheti_Ministries/incredible_six_day_war_and_danie.shtml)

Nevertheless, the day-year fulfillment (also used by the Millerites, Seventh-Day Adventists and Jehovah's Witnesses) excludes Christ's recognition of the valid rededication of the temple prior to his time.

In 2013 AD, the first night of Hanukkah is Wednesday, after sundown, November 27, when the Jews begin to observe Thursday, November 28, which others call Thanksgiving. See the following calendar:

<http://www.timeanddate.com/calendar/custom.html?year=2013&country=1&cols=3&hol=16409&df=1>

These two days have never merged on the same date but, otherwise, should not bare any prophetic significance.

A key to understanding Daniel is to read it in its proper context. A key to Daniel 8 is found in I Maccabees 1:20-59, which is found in the Greek Septuagint text.

### **Christ During the Prophets**

Our next clue is that the "Alpha and Omega" of Revelation was the "son of God" in Babylon's fiery furnace in 603 BC (Dan 3:25) and was actively involved with the prophets before the second temple as in TABLE 3. He also matches the description of the "man in white linen" in Revelation who revealed the future 3½ years to Daniel (Rev 1:13-15; 12:6; Dan 10:5-6; 12:7). This implies that Christ lived prior to his birth as stated in John 1:1. Revelation lacks a timeline; therefore, it seems appropriate to create one by using Revelation's own references to the prophets, Jeremiah, Ezekiel, Daniel, Haggai and Zechariah, as in TABLE 3.

Obviously the reference to a book "sweet in the mouth but bitter in the stomach" in Revelation

10:10 was taken from Ezekiel 3:1-3 written in 594 BC.

Obviously, a millstone thrown into the Euphrates river in Revelation 18:21 is taken from Jeremiah 51:63. It is referring to Jeremiah's prophecies against Babylon being written in a book in 595 BC and tied to a rock and cast into the Euphrates. Revelation is about the fall of Babylon. The book was about the "Higher Realm" using Cyrus of Persia to capture Babylon in 539 BC.

### Context of the Second Temple

Another important clue is that the prophets, including Ezekiel and Zechariah, were concerned with replacing the first temple with a second temple, and, as said, Revelation can be associated with the second temple after 520 BC.

On Kislev 24, 520 BC, the second temple was founded. After this date, Judah would be protected and blessed (Haggai 2:18-19).

On Kislev 24, 168 BC, the last daily sacrifice was offered. The altar was polluted on the 25<sup>th</sup>.

On Kislev 24, 165 BC, the altar was cleansed. Sacrifices resumed on the 25<sup>th</sup>, on Hanukkah.

Antiochus IV of Syria (168 BC), abolished sacrificial offerings for three years. Josephus allows 1296 days (*Antiquities* X.XI.7 p. 326). The altar was cleansed and rededicated, and offerings were resumed on Hanukkah, on Kislev 25, 165 BC (Dan. 12:11; Macc 1:54,59).

According to Frederick Coulter, Christ was conceived (not born) in a month when Hanukkah, (Kislev 25, 5 BC) and December 25, 5 BC were on the same day. (*A Harmony of the Gospels in Modern English*, p. 14). Several customs Jews observed on Hanukkah (like giving children chocolate coins wrapped in foil) were later practiced on Christmas.

(<http://www.cbcg.org/Calendar/index.html>).

On Hanukkah also called "feast of dedication", Christ visited Jerusalem in 30 AD, 3½ months before the crucifixion (John 10:22). This was 36 years plus 1335 days before the temple was burned in 70 AD.

During the second temple, Christ would, eventually, be sold for 30 pieces of silver (Zech 11:12) and would be pierced (Zech 12:10) and his sheep scattered (Zech 13:7), and he would later be resurrected, and stand on the Mount of Olives (Zech 14: ).

**TABLE 1. Dates of Events Repeating on Av 9 and from 587 BC to 1914 AD**

	MONTH	DAY	YEAR	
<b>Temple burned by Babylonians (AV 9)</b>	<b>5</b>	<b>9</b>	<b>587 BC</b>	
1 <sup>st</sup> day of Hanukkah (Kislev 25)	<b>9</b>	25	<b>66 AD</b>	
<b>8<sup>th</sup> day of Hanukkah (Tebeth 2)</b>	<b>10</b>	2	<b>66 AD</b>	1335 days
Nero had Vespasian attack Judea			<b>67 AD</b>	
Jerusalem surrounded - final attack	<b>1</b>	14	<b>70 AD</b>	1260 days
Walls breached, Sacrifices end (Tammuz 17)	<b>4</b>	17	<b>70 AD</b>	
<b>Temple burned by Rome</b>	<b>5</b>	<b>9</b>	<b>70 AD</b>	
Jerusalem plowed by Romans	<b>5</b>	9	<b>71 AD</b>	Dates recurring as bad omens for the Jews
Bar Kochba killed, army destroyed	<b>5</b>	9	<b>135 AD</b>	" " "
England expelled Jews	<b>5</b>	9	<b>1290 AD</b>	" " "
Spain expelled Jews	<b>5</b>	9	<b>1492 AD</b>	" " "
World War I was declared & Russia began persecuting Jews	<b>5</b>	9	<b>1914 AD</b>	" " "

587 BC is 1328 days after Jerusalem was surrounded by Babylon's Armies in 590 BC (10<sup>th</sup> month 10<sup>th</sup> day, of 590) (II Kings 25:1; Ezek 24:18) Annual fast in 10<sup>th</sup> month (Zech 8:19)

<**First year of first revolt against Rome.**

Other evidence of the second temple context is the fact that letters in the name of "Nero Caesar" counted to 666, as found in Revelation 13:18. Nero Caesar = NPON KEP (in Greek, not Latin). N=50, P=200, O=6, N=50, K=100, Σ=60, P=200. **These total 666** (Rev. 13:18). Herod, the "dragon", tried to kill the Christ-child in Bethlehem (Rev. 12:3-5) and received his power from the Caesars, the "beast" (Rev 13:2). The beast came into Judah from the sea, from Rome (13:1), from 28 to 31 AD, for 3½ years and from 66 to 70 AD, during "the last 3½ years".

Jerusalem was responsible for the blood of the saints (Rev 17:6; Mat 23:35). Herod's Jerusalem and Rome

were allies. The dragon and the beast were allies. The beast's army was to burn Jerusalem and Rome (Rev 17:14-16).

Josephus said that, while the Romans were seizing Jerusalem in 70 AD, the east gate, which had taken 20 men to close, opened by itself (*Wars of the Jews*, 6.5.293). Only the Messiah was to use the east gate (Ezek 44:1-3).

On Saturday, Tammuz 17 (July 14, 70 AD), the wall was breached by the Romans, and daily sacrifices ended. The temple was burned 21 days later, on the 9<sup>th</sup> of Av, on Saturday evening.

On Saturday, Tammuz 17 (July 8, 587 BC), the wall was breached by the Babylonians, and daily sacrifices ended. The temple was burned 21 days later, on the 9<sup>th</sup> of AV, on Saturday evening.

In 70 AD, the Romans burned the temple 1335 days after Hanukkah of 66 AD (Dan. 12:12) (TABLE 1). Hanukkah was originally celebrated in 165 BC, on the day when the temple altar was cleansed and sacrifices were restored. Sacrifices had been cut off at that time for exactly three years after Antiochus Epiphanes, king of Syria, set up "the abomination" (by sacrificing swine on the altar).

This supports Christ's statement that the "time of the end" is when (Roman) armies would surround Jerusalem in 70 AD (Lk 21:20) and after the abomination was to be set up as "spoken of by Daniel the prophet (whoever reads, let him understand)". 70 AD was the seventh year after Rome burned for six days, starting after July 18, 64 AD. The fire was blamed on the Christians.

From this perspective, Jesus would likely have understood the 1335 days if he had preexisted in the Higher Realm (Jn 1:1-2; Rev 1:11-13) and was likely the "man in white linen" who had spoken to Daniel about the "last 1260 days", 1290 days and the 1335 days.

Christ quoted Daniel saying the "time of the end", or perhaps the end of the second temple (Mk 13:1-4), is when Jerusalem would be surrounded (in 70 AD) (Mk 13:14; Dan 12:12).

Perhaps not by coincidence, the temple burned 1335 days after the Jews had celebrated Hanukkah in 66 AD, and it "just happened" that Nero assigned his General Vespasian to begin attacking the Jews 1260 days before the temple was burned. Vespasian became the seventh Emperor after Julius Caesar. Troops of his son, General Titus, burned the temple. (This sequence of Emperors omits the civil war in 69 AD in which three other generals fought to replace Nero over the entire Roman empire.)

On Av 9 (Aug 5, 70 AD), the Romans burned the second temple (Dan 12:7).

On Av 9-10 (Aug 27, 587 BC), the Babylonians burned the first temple.

These two events (along with the eclipse cycle) are evidence that the lunar-solar calendar had been accurate for over 656 years without losing one day: <http://www.aish.com/h/9av/oal/48944076.html>

For more detail on the Nabonassar eclipse cycle: <http://code251.com/code6000-p3.html>

### **The Elect Return**

Here is another clue about the context of the second temple. It is about exiles returning to God in Jerusalem. The feast of Tabernacles is a memorial of when the church in the wilderness dwelled in temporary abodes while looking for a permanent destination. They were wandering Hebrew nomads dwelling in tents or booths designed to be mobile.

Those returning from the nations of the Babylonian Empire were like nomads without a country. After the second temple, those of all languages of other nations would hear of God again dwelling in Jerusalem (Zech 1:16) and would return with them perhaps on the Passover, Pentecost, Tabernacles or Hanukkah (Zech 8:23; 14:16).

This is the basis for understanding the Christians being called "out of every nation under heaven" in the first century (Acts 2:7).

Obviously, those marked in the forehead in Revelation 7:3 and 9:4 are mentioned in Ezekiel 9:4, in 593 BC. These were facing deportation from Jerusalem to Babylon and hoping to return after the fall of Babylon (Rev 6:10).

The "souls under the altar" (and the valley of dry bones in Babylon in Ezekiel 37) were asking how long until the day of vengeance. As our own poets have said, the Lower Realm lives and moves and has its being within the Higher Realm, and it is not far from every one of us (Acts 17:27-28). The Higher Realm causes kingdoms to rise or fall (Dan 4:32).

This was the Fifth Seal (Rev 6:9), the beginning of the end for Babylon. There was a vision of incense, or prayers of the saints, rising to the Higher Realm at the outset of interventions during the seventh seal with seven trumpets (Rev 8:1-4). The Sixth Seal in Revelation 6:12 introduces the "wrath of the Lamb". This is the one "like the son of God" in the fiery furnace in Babylon.







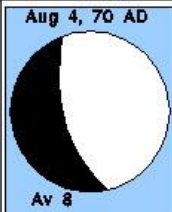




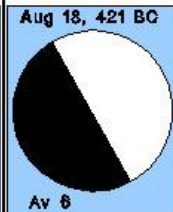
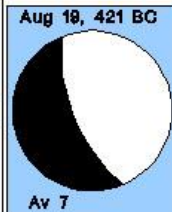





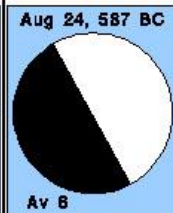
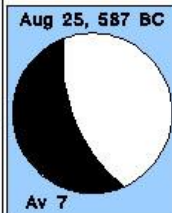
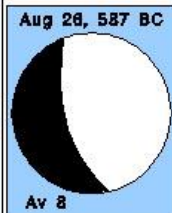


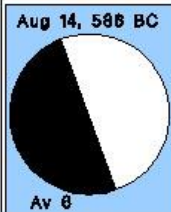

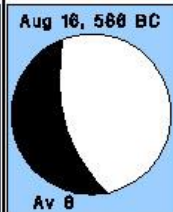

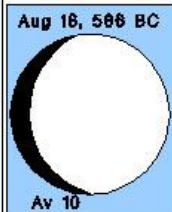
It becomes very important to identify who are the elect, the redeemed, the persecuted, the valley of dry bones, the souls under the altar, and the lost sheep of Israel. Many commentators speaking of the elect or redeemed in a future tribulation often quote sources, which should be applied to the Jews who were persecuted in Babylon and released by Cyrus to return to Jerusalem. It is likely that the one like the son of God intervened to seal thousands from each tribe that were to come out of tribulation (Rev 7:4, 14; 14:1).

## The First Century “Return”

Taking Zechariah 14 literally, it is hard to explain how all nations could fit into Jerusalem to keep the feast of Tabernacles. By saying that only representatives of all nations will do this is an interpretation. It does not say only the “representatives”, “proselytes” or “lost sheep” of all nations must be permitted to go to Jerusalem to keep the feast.

Likewise, Revelation 12 and 13 are concerned with marking the 12 tribes (Rev 14:1) and concerned with 3½ years of building a temple (the church). Revelation in general is concerned with the elect or redeemed coming out of a spiritual Babylon, returning to God, having white garments, becoming a new tabernacle for the indwelling Spirit (even greater than the rebuilding of the second temple) and overcoming all nations who might be a hindrance.

In the first century, Jews, proselytes or lost sheep “out of every nation under heaven” came to Jerusalem, and those who repented and were baptized became the new tabernacle of God on the day of Pentecost, on Sunday. The Higher Realm descended to earthly human temples to dwell with mankind. Likewise, the Law was written on stone on Mt. Sinai, on the day of Pentecost, creating the “church in the wilderness” in the time of Moses. There was an old covenant, a new covenant; a former rain and a latter rain.

TABLE 2. Lunar Cycle in 70 AD Matches 421 and 587 BC						
SUN	MON	TUE	WED	THR	FRI	SAT
Jul 29, 70 AD  Av 2, 70 AD	Jul 30, 70 AD  Av 3	Jul 31, 70 AD  Av 4	Aug 1, 70 AD  Av 5	Aug 2, 70 AD  Av 6	Aug 3, 70 AD  Av 7	Aug 4, 70 AD  Av 8
Aug 16, 421 BC  Av 2, 421 BC	Aug 16, 421 BC  Av 3	Aug 16, 421 BC  Av 4	Aug 17, 421 BC  Av 5	Aug 18, 421 BC  Av 6	Aug 19, 421 BC  Av 7	Aug 20, 421 BC  Av 8
Aug 20, 587 BC  Av 2, 70 AD	Aug 21, 587 BC  Av 3	Aug 22, 587 BC  Av 4	Aug 23, 587 BC  Av 5	Aug 24, 587 BC  Av 6	Aug 25, 587 BC  Av 7	Aug 26, 587 BC  Av 8
Aug 12, 586 BC  Av 4, 586 BC	Aug 13, 586 BC  Av 5	Aug 14, 586 BC  Av 6	Aug 15, 586 BC  Av 7	Aug 16, 586 BC  Av 8	Aug 17, 586 BC  Av 9	Aug 18, 586 BC  Av 10
<p>The first temple was burned on Sunday, August 27 (Av 9), 587 BC, but rabbinical tradition says it happened 166 years later, on Sunday, August 21 (Av 9), 421 BC. The second temple burned on Sunday, August 5 (Av 9), 70 AD. These alignments rule out the possibility of 586 BC being the year in which the first temple burned: <a href="http://www.itsaboutthattime.net/art/9th_of_Av.htm">http://www.itsaboutthattime.net/art/9th_of_Av.htm</a></p> <p>Jupiter also has a 166-year cycle by making 14 orbits: <a href="http://code251.com/code490-p6.html">http://code251.com/code490-p6.html</a></p>						

Again, this is just an interpretation, but those who deny this fulfillment of the feast of Tabernacles on Pentecost are much like those who deny that Christ has come during the first century to fulfill the day of Atonement once and for all on the Passover. Like the High Priest, he went behind the veil once with his own blood (Heb 9:12).

On the Passover, the veil was ripped down the middle (Mat 27:51). The following Sunday was the day of the Wave Sheaf Offering. It is a memorial of when Christ first appeared after the resurrection and when the

Prince of this world was cast down on the same morning in which the Pharaoh died. The goat that was sacrificed and the scapegoat that took sins into a wilderness on the day of Atonement, picture events of these two days. Nevertheless, Jews who deny that Jesus was the Christ cannot accept this.

### **The New Temple in Revelation**

The disciples said this new temple near the end of the second temple was actually the body of Christ, and the indwelling Shikinah (Holy Spirit) in the second temple was transferred to the church on the day of Pentecost in 31 AD.

Peter said this Pentecost was the fulfillment of Joel's prophecy for "the last days", that men would have visions, dreams and would prophesy. It seems he should have stopped there, because he seems to imply that this event also spiritually fulfilled the physical signs and wonders in heaven and earth, blood, fire, vapor and smoke, the sun turning black and the moon turning blood red. This is a hard saying.

Moreover, Joel implies that the return to God in 31 AD pictures the return from Babylon. He was actually speaking of Judah being redeemed and asking for deliverance from Babylon in order to return to God in Jerusalem (2:32). Acts 2, on the other hand, was speaking of the redeemed returning from "all nations under heaven" for a one-time miraculous event.

### **Each Generation to Expect the Return**

Allegedly, mankind has been granted 6,000 years to try all forms of self-governments before our realm is superseded by another world that intervenes to create a type of Sabbath or sabbatical lasting 1,000 years. This was taught in the first century in the Epistle of Barnabus (chapter 13), which was allegedly considered authoritative in Alexandria and quoted elsewhere by Origen, Eusebius and Jerome. Perhaps, in the first century, the epistle was somehow related to the context of the Greek Septuagint text written in Alexandria and used by Classical scholars to date the Creation around 5500 to 5200 BC, not 4004. Again context is very important. This supports the view that every generation since the first century expected the time of the end during their time.

Other details, like the final two battles of Gog and Magog, are separated by 1,000 years. The first battle, allegedly, occurs when Christ returns, which could be in any generation, that is, if only the Father knows the time of the end, and the time was likely unknown to Christ and the angels.

Revelation was written in the first century but also reflects what happened during the prophets, and the prophets include Christ, the Revelator. This is not implying that Revelation was fulfilled entirely during the second temple.

### **Speculation**

Christ, evidently, understood when the 1335 days would end, but he didn't appear to know when the Mount of Olives would split in half, when "living waters" would flow "from the temple" into the Mediterranean sea and into the Dead sea (Zech 14:4; Ezek 47:1). This could be interpreted as being fulfilled in the first century, on Pentecost. "...out of his belly shall flow rivers of living waters" (Jn 7:37-38).

Speculation abounds when it comes to understanding prophecy for today. Google for the "time of the end", and you get 1.43 billion hits! Since the days of Hitler and Mussolini, many false prophets have come forth with reasons their followers should not build houses or plant vineyards. Followers should just send them whatever they can for the "end time push", because time is short. "It is the 11<sup>th</sup> hour."

Doesn't Daniel 11:41 say that Edom, Moab and the land of Ammon would escape the king of the north? Then that must be the place of safety, right? This is nothing new. Jeremiah had to contend with the same kind of prophets in his time. In 593 BC, a false prophet said, "Don't build houses or plant vineyards because the vessels taken to Babylon from the temple would be returned in less than two years" (Jer 28:1-3; 29:10-14).

They actually went back after 539 BC. He was only 54 years off!

### **The Interpretive Method of Understanding**

Apostle Paul said "the end" would not arrive until a "man of sin" would eventually sit in the temple claiming to be God. Since Paul thought the end was during his time, during the second temple, at the end of the Old Covenant, it is likely that he interpreted this as being like the false prophets, anti-Christians and abomination during his time. Like today, many had denied that Jesus was the Christ and had the spirit of antichrist.

He knew that a Samaritan had resided in the temple shortly after it was rebuilt after 520 BC. The Samaritan had thrown out the priests, sent them back into farming, and stopped the daily sacrificing and tithing (Neh 13:4-10). Nehemiah, the governor, unexpectedly returned from Persia and threw him out. (This event is quite similar to Paul's "man of sin".)

Paul lived prior to the time that Emperor Vespasian's son, Titus, would enter the Holy Place in the temple, in 70 AD (Josephus, *Wars*, 6.4.7). First century context is very important. Vespasian was the seventh Emperor (Rev 17) if the civil war between Generals Galba, Otho and Vetellius in 69 AD is not counted.

Vespasian's, General Titus, entered the Holy Place and burned the temple.

<http://preterism.ning.com/profiles/blogs/how-the-11-rulers-of-daniel-7-become-the-8-rulers-of-revelation>

However, the second temples of Ezekiel 43 and Zechariah 14 both require sacrificial offerings, which is anti-Christian.

If it were still future, this would mean that Christ would, eventually, return to a third temple, which would also allow sacrificial offerings during the 1,000 years and continue to reject the sacrifice Christ made once and for all.

### **The Messiah According to Haggai and Zechariah**

Haggai said the Messiah would visit the second temple (Hag 2:6-9) (Lk 2:27-32).

Haggai said the Messiah would be a descendant of Zerubbabel (Hag 2:23) (Lk 3:23-27).

Zechariah said the Messiah would be a priest and king (Zech 6:12-13) (Heb 8:1).

Zechariah said the Messiah would be greeted in Jerusalem (Zech 9:9) (Mat 21:8-10).

Zechariah said the Messiah would bring salvation (Zech 9:9) (Lk 19:10).

Zechariah said the Messiah would come to Jerusalem riding a donkey (Zech 9:9) (Mat 21:6-9).

Zechariah said the Messiah would be betrayed for 30 pieces of silver (Zech 11:12-13) (Mat 26:14).

Zechariah said the 30 pieces would be thrown into the temple (Zech 11:12-13) (Mat 27:3-5).

Zechariah said the Messiah would be pierced (Zech 12:10; 13:7) (John 19:34-37).

Zechariah said the Messiah would die for mankind (Zech 13:7) (Jn 18:11).

Zechariah said the Jews would be scattered after rejecting the Messiah (Zech 13:7) (Mat 26:31-56).

Note that these references cover what would happen during the second temple. Therefore, it is likely that sacrificing and observing the feast of Tabernacles in Zechariah 14 were during the second temple. "In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*" (Zech 8:23). This is the true beginning of the Christian era (Acts 2:5; Zech 14:16).

### **Bottom Line**

When Christ returns, it may be interpreted by some as a fulfillment of the sabbaticals and jubilees that began when Joshua crossed the Jordan river in 1407 BC (such as those in 966, 930, 868, 721, 623, 585 and 539 BC).

Others may interpret the return as a fulfillment of sabbaticals and jubilees that began at Creation in 3957 BC (such as in 968, 569, 562, 520, 331, 163 and 37 BC).

Others say the "time of the end" may be somehow related to the weekly Sabbath, such as the 6,000 years since the "time of the beginning".

Others search for the 7-year sabbaticals or 49-year jubilees (observed in the 50<sup>th</sup> years), or the 19-year lunar-solar calendar for other clues.

Others may say that, since the end will be cut short to prevent complete annihilation of the elect (Mat 24:22), the return could begin with a new sabbatical cycle, like when Joshua crossed the Jordan.

Christ, evidently, understood when the 1335 days would end, but he didn't appear to know when the Mount of Olives would split in half, when "living waters" would flow "from the temple" into the Mediterranean sea and into the Dead sea (Zech 14:4; Ezek 47:1). This could be interpreted as being fulfilled in the first century, on Pentecost. "...out of his belly shall flow rivers of living waters" (Jn 7:37-38). This would continue to be fulfilled by the church long after the temple was destroyed.

He said only his Father knew the time of the end (Mk 13:32). This implies that even Christ and the angels have needed to be ready for the return during every generation, which should be the case if they are not "respecters of persons" and if they want each generation to become ready. Revelation is about those with white garments.

### **The Second Temples of Ezekiel 43 and Zechariah 14**

Obviously, Ezekiel 43 is speaking of a second temple that would replace the first temple, which had been burned in 587 BC. The main clue is that Levite priests would still be offering sacrificial animals.

Obviously, Zechariah 14 is speaking of a second temple that would replace the first temple, which had been burned in 587 BC. The main clue is that Levite priests would still be offering sacrificial animals.

Obviously, Haggai and Zechariah were speaking of the context of the second temple when they spoke of Joshua being the High Priest needing new white linen garments for duties in the new temple (Zech 3:1-3), when "all nations" would send "representatives", "proselytes" or "lost sheep" to Jerusalem to keep the feast of tabernacles (Zech 14:16). What is usually overlooked in Ezekiel 43 and Zechariah 14 is the context of the second temple, when sacrifices and fleshpots would still be made (Zech 14:20-21).

Note that these cover what would happen during the second temple. Therefore, it is likely that sacrificing



and observing the feast of Tabernacles in Zechariah 14 were during the second temple. “In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that God is with you*” (Zech 8:23). This was a foreshadow of the Christian era (Acts 2:5; Zech 14:16).

Joshua the high priest had returned after 539 BC with the redeemed of the nations previously in the Babylonian Empire (Ezra 3:2), and, in 518 BC, the Lord said, “I am returned to Zion (Jerusalem)”. This was in the fourth year of Darius, 70 years after Jerusalem fell in 587 BC (Zechariah 7:1; 8:3). He would, thereafter, strike all nations that would come against Jerusalem to disrupt the rebuilding (Zech 12:9; 14:12; Ezek 38:11-12).

This same Ezra had also returned by the seventh year of Darius (Artaxerxes) in 515 BC (Ezra 7:7, 21). Sacrifices had been cut off after Ezra 3:3 until the second year of Darius (Artaxerxes) (Ezra 4:24).

This precipitated the vision of sending the four horsemen from the Higher Realm towards the nations surrounding Judah to calm them down and to warn them to let those returning from Babylon live in peace while rebuilding the temple (Zech 6:8; Rev 6:2-7) and while crowning Joshua high priest (Zech 6:11).

Judah’s nine perpetual enemies forming a confederacy are listed in Psalms 83:4-8 and Jeremiah 45 to 51: Egypt, Philistines, Moab, Ammon, Edom, Syria, Hazor, Elam and Babylon (Chaldea) (See also Jer 27:3 & II K. 24:2). Their governors at times belonged to Egypt, at other times to the king of the north.

Cambyses, son of Cyrus, had caused the rebuilding to cease until the second year of Darius, 520 BC.

Distant nations eventually contemplating the demise of Israel’s peaceful return are Gog, Magog, Persia, Ethiopia, Libya, Gomer, Togarmah (Ezek 38:1-8; Rev 20:8-9). This is in the same context as when Tyre would be trading with Persia, Tarshish, Mesheck, Tubal, Javan, Togarmah, Dedan, Syria, Asshur, Arabia, Sheba, and Judah (Ezek 27).

Zechariah 14 is an Old Covenant scenario where Israel’s enemies would fear God and honor his new temple. Ezekiel’s New Jerusalem had the same context, when sacrifices and fleshpots were still being made. This vision was fulfilled partially after 520 BC since all 12 tribes had not returned.

Obviously, the “four horsemen” of Revelation 6:1-8 are referring to the “four horses” of Zechariah 6:1-6. These are seen immediately after unlocking the **First Seal** of the book introduced in Revelation 5:1, after a “Lamb” (or “Son of God”, Dan 3:25) has redeemed his people from nations of the Babylonian Empire, thanks to Cyrus, and begins to reign on the earth (Rev 5:6-10).

He had returned to Jerusalem in 518 BC (Zech 8:3) and sent the four horsemen to calm the hostile nations surrounding Judea.

Some assert that Joshua is the Hebrew name of Jesus. This would explain why Zechariah’s message for the second temple also includes future events of the first century, such as, the King of Zion coming to Jerusalem riding on a donkey and pulling a colt (9:9) and being sold for 30 pieces of silver (11:12) and, “in that day”, standing on the Mount of Olives (14:4).

### **Sacrificing During the 1,000 years?**

Zechariah 14:16 says all nations will come to Jerusalem to observe the feast of Tabernacles. This may be associated with the time when Christ returns, when the Mount of Olives splits in half in verse four, when the deserts blossom.

Or it may be associated with the previous 13 chapters dealing with the context of the second temple and associated with Zechariah 14:20, when sacrificial offerings are still being made during the second temple.

During the new covenant, Christ claims to be the Passover, the bread and wine, the sacrificial lamb, the serpent on the stake taking away the sting of death, the water in the wilderness, and the manna from heaven.

### **Spirit of the Anti-Christ (John 2:18-22)**

We have several clues about the spirit of the anti-Christ. Evidence that he is connected with the second temple is the fact Christ died and was caught up to heaven where he cast Satan down to earth (Rev 12:5-9), and Satan used Herod’s Jerusalem (the Dragon) and Caesar’s Rome (the Beast) to persecute the church. Letters in the name of “Nero Caesar” counted to 666, as found in Revelation 13:18. Nero Caesar = NPON KΣP (in Greek). N=50, P=200, O=6, N=50, K=100, Σ=60, P=200. **These total 666** (Rev. 13:18). Evidence that he is connected with Herod, the “dragon”, is the fact that he tried to kill the Christ-child in Bethlehem (Rev. 12:3-5) and received his power from the Caesars, the “beast” (Rev 13:2). The beast came into Judah from the sea, from Rome (13:1), from 28 to 31 AD, for 3½ years and from 66 to 70 AD, during the first Jewish revolt against Rome, during “the last 3½ years” of the temple. The second revolt was in 132-135 AD.

Jerusalem was responsible for the blood of the saints (Rev 17:6; Mat 23:35). Herod’s Jerusalem and Rome were allies. The dragon and the beast were allies. Paul lived prior to the time that Emperor Vespasian’s son, Titus, entered the Holy Place in the temple, in 70 AD (Josephus, *Wars*, 6.4.7; II Thes 2:2-4). First century context is very important. Vespasian was the seventh Emperor (Rev 17) if the civil war in 69 AD between Generals Galba, Otho and Vetellius is not counted. Vespasian’s son, General Titus, burned the temple. The “Most High”, or Higher Realm, would overcome them and rule (Dan 7:22-27).

John, who wrote Revelation, said, “He is anti-Christ, that denies the father and the son” (those who teach that sacrifices will be restored). Those of the old covenant would travel (or send many books) to the ends of the earth to make one proselyte (Mat 23:15). The message of anti-Christians was something like, “Christianity is only a temporary phenomenon, which will last until our Messiah comes to our third temple to restore our Levitical priesthood and our daily sacrifices.” Is it “anti-Semitic” to say this sounds “anti-Christian”?

### Context of the 200 Million-man Army

If Revelation were about the fall of Babylon, and if Babylon were conquered by Cyrus of Persia, then we should expect Revelation to mention an army east of the Euphrates allied with the Higher Realm. It seems to be overlooked, or perhaps it is just the commentators who have not recognized it.

There is a remarkable parallel between the sixth trumpet in Revelation 9:14 and the sixth plague in 16:12, when the Euphrates is dried up to allow an army to cross.

There are two views on who this army is:

1. This is usually interpreted as Gog and Magog (i.e., Russia, Mongolia, Siberia or Scythia) because the army has 200 million soldiers (Rev 9:14). The army appears to be physical instead of angels or spirits because the Euphrates must be parted in order to allow the army to proceed toward Babylon. After crossing, the army conquers other nations besides Babylon that also serve “devils, and idols of gold, silver, brass, stone and wood” (Rev 9:20; Dan 5:4). Nobody seems to have other options for who this army is.

2. In an alternative interpretation, the army consists at least partially of kings east of the Euphrates (Rev 16:12). These are undoubtedly physical and likely from Persia. Cyrus came from Persia to conquer Babylon. At this point in Revelation 16:19, “...cities and nations fell: and great Babylon came in remembrance...”

Which view is correct? There are clues that the 200 million are not necessarily from Russia, Mongolia, Siberia or Scythia. This view ignores the Higher Realm surrounded by 100 million plus thousands of thousands (Rev 5:11). It could be in control of an army of 200 million, an army that does not serve devils and other gods. There is little dispute over the idea that Armageddon is a battle between all nations and the almighty army of the Higher Realm, somewhat like a battle between good and evil.

The Higher Realm with its host of 200 million undoubtedly met with Cyrus and his generals as they reached the Euphrates (Rev 9:16; Isa 44:27-28), and the river needed to be parted to allow the physical portion of the army to cross over (Rev 16:12). They were allies. A hand from the Higher Realm wrote on a wall, “Babylon is fallen” (Rev 18:2; Dan 5:26-30).

Likewise, there is a remarkable parallel between the fifth time the Pharaoh had not released the Israelites from Egypt. Locusts cover the land (Joel 2:23-26). 1. River becomes blood (Rev 16:3-4), 2. Pestilence: lice & flies, 3. Sores on domestic animals, 4. Large hailstones (Rev 8:7; 16:21), 5. Locusts (Rev 9:3), 6. Darkness (Rev 6:12; 16:10); 7. The elect were washed in the Lamb’s blood (Rev. 7:14), and they sang the song of Moses (Ex 15:1; Rev 15:3).

Likewise, the Captain of the Lord’s host of the Higher Realm met Joshua and his priests with seven trumpets before reaching Jericho (Josh 5:13-14). Perhaps this same Captain met Elisha with horses and chariots of fire (II Kings 6:17).

In Revelation, the 6<sup>th</sup> angel sounding his trumpet was to begin the “2<sup>nd</sup> woe” (Rev 9:13-14), and this causes the Euphrates to part and allow this huge army with four “spirits” or generals (like Alexander’s four generals) to enter Babylon (9:12-17), and, afterwards, continue conquering much of the world that served demons and other gods (Rev 9:20; Isa 44:27-28). It is an intervention, or plague, sent by God.

**TABLE 3. Earlier Context of the “Last 1260 days”**

This chart illustrates Revelation’s references to historical events, but the vast majority of commentators prefer the interpretative approach to understanding Revelation, which allegedly deals with events that have not happened yet. Note the many references in Revelation about a book that was sweet in mouth, bitter in stomach. Jeremiah had written a book, which the king of Judah burned at his winter residence, in the ninth month (Kishlev), the same month in which Antiochus later burned the temple scrolls.

	MONTH	DAY	YEARS	
Babylon will fall after 70 years			Zedekiah (598)	Jer 25:11; Dan. 9:2
Jeremiah’s book cast into Euphrates			4 <sup>th</sup> (595)	Jer 51:59, 63,64; <b>Rev 18:21</b>
Ezekiel saw heavens opened	4	5	(594)	Ezek 1:1; <b>Rev 4:1</b>
Book sweet in mouth, bitter in stomach	4	5	5 <sup>th</sup> (594)	Ezek 3:1-3; <b>Rev 10:10</b>
Jerusalem- its “mark in foreheads”	6	5	6 <sup>th</sup> (593)	Ezek 9:4; <b>Rev 7: 3; 9:4</b>
Jerusalem prophesied to fall	5	10	7 <sup>th</sup> (592)	Ezek. 20:1- 23:49; Zech. 7:5
Babylon: began siege of Jerusalem	10	10	9 <sup>th</sup> (590)	Ezek 24:18; Zech 8:19; II Kings 25:1; Jer 39:1; 52:4
God will destroy Babylon & Egypt	10	12	10 <sup>th</sup> (589)	Ezek 24:1, 19; 30:5
<b>Jerusalem sabbatical release of servants</b>			(588)	<b>Jer 34:8-14</b>
Jerusalem is broken up, king flees	4	9	11 <sup>th</sup> (588)	Jer 39:2
Temple burned	5	10	12 <sup>th</sup> (587)	Jer 52:12; II Kings 25:2-3; Zech 7:5
Vision: Israel’s dry bones restored. Israel will return	<b>10</b>	5	12 <sup>th</sup> (587)	Ezek 36:24; 37:11-14; <b>Rev 7:14</b>
Souls under altar saying “How long?”			(587)	<b>REV 6:9-11</b>
<b>Jubilee year: Inset visions of New Jerusalem</b>	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	Ezek 40:1
Temple Measured	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	Ezek 40:3; <b>Rev 11:1</b>
“I am returned to Zion”	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	Ezek 43:4-7; Zech 8:3; <b>Rev 11:15</b>
East gate of temple for Messiah	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	<b>49 yrs. to Cyrus</b> Ezek: 44:1-2; 46:1
Water from the temple – desert blossoms	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	Ezek 47:1-12; Zech 14:8-9; <b>Rev 22:1-2</b>
Sacrificing animals restored	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	Ezek 43:19-27; Zech 14:20-21
12 Tribes on four sides of Jerusalem	<b>1</b>	<b>10</b>	<b>25<sup>th</sup> (574)</b>	Ezek 48:22-34; <b>Rev 7:5-8</b>
<u>Reminder</u> of first 5 of 7 times the Pharaoh had refused Israel’s release				<b>Rev 8: 1-13</b>
Army (locusts) 5 months				Joel 2:23-26; <b>Rev 9:1-5</b>
<u>Reminder</u> of the 7 trumpets at the fall of Jericho				Josh 6:6-8
<b>7-year end of Nebuchednezzar</b>			(569-562)	Dan 4:31-32
Euphrates parted – for Cyrus			539	Isa. 44:27, 28; <b>Rev 16:12; 19; Rev 9:14</b>
Darius & Cyrus capture Babylon			539	Dan 5:31; Isa 44:27-28; 45:1; <b>Rev 9:14</b>
<b>End of 70 years- cup of vengeance</b>			539	Jer 25:12, 15; <b>Rev 17:2</b>
Jeremiah’s book -70 years			539	Dan 9:1; <b>Rev 9:14; 16:12; 18:2, 21</b>
“Kingdoms of our Lord and his Christ”			539	<b>Rev 11:15</b>
Firstfruits come out of tribulation (Rev 14:4)			539	Ezek 37:12; Zech 2:6, 7; 10:11; <b>Rev 7:14</b>
Babylon & its “mark in foreheads” “Babylon is fallen”			539	<b>49 yrs. to Darius Rev 13:16, 14:8, 9</b>
Jeremiah’s book. Book & 7 seals			537	Dan 9:1; 12:4, 9; <b>Rev 5:1, 7</b>
<b>Last 3½ years - without a temple</b>			(520-516)	<b>Dan 12:7; Rev 10:7</b>
<b>Two witnesses</b> 3½ yrs to temple			(520-516)	Haggai 2:1; Ezra 6:15; <b>Rev 11:3</b>
Man in linen swore: “Only 3½ yrs”			(520-516)	Dan 12:6, 7; <b>Rev 10:5, 6; Rev 21:1-3</b>
Measuring the temple (Plans in Ezek 40:3 were conditional)			520	Ezek 40:3; Zech 2:1; 4:11-12; <b>Rev 11:1</b>
Four horsemen & Joshua the priest			518	Zech 6:2-12; <b>Rev 6:2-8</b>
“I am returned to Zion”			518	Zech 8:3; <b>Rev 11:15</b>
Jerusalem- Tabernacle with men – 3½ yrs			515	<b>Rev 12:6; 13:5; Dan7:25; Rev 11:2-3</b>
All nations to worship			515	Zech 14:16; <b>Rev 15:4</b>
Leaves of the Tree of Life to heal the nations			515	Ezek 47:12; <b>Rev 22:2</b>

Reminders of Pharaoh’s seven times: 1. River becomes blood (Rev 16:3-4), 2. Pestilence: lice & flies, 3. Sores on domestic animals, 4. Large hailstones (Rev 8:7; 16:21), 5. Locusts (Rev 9:3), 6. Darkness (Rev 6:12; 16:10); 7. The elect washed in the Lamb’s blood (Rev. 7:14). They sang the song of Moses (Ex 15:1; Rev 15:3).

Another interpretation is that the Lamb, who could conquer all nations of the Babylonian Empire, “Babylon the Great”, and gather his elect to Jerusalem, could also conquer Herod, the Dragon and Nero, the beast, and bring his elect to his Higher Realm (Jn 4:21-26; Rom 8:14-16, 23; Col 1:25-27).

**TABLE 4. Earlier Context of the “Last 1260 days”**

<b>Jeremiah</b>	<b>Ezekiel</b>	<b>Daniel</b>	<b>Haggai</b>	<b>Zechariah</b>	<b>Revelation</b>
598 Babylon will fall after 70 years Jer 25:11		598 Babylon will fall after 70 years Dan 9:2			
595 Jeremiah’s book cast into Euphrates Jer 51:59, 63, 64					595 Jeremiah’s book cast into Euphrates Rev 18:21
	594 Heavens opened Ezek 1:1				594 Heavens opened Rev 4:1
594 Book read, burned & rewritten Jer 36:9-32	594 Book sweet in mouth Ezek 3:1-3				594 Book sweet in mouth Rev 10:10
	593 Judah “marked in foreheads” Ezek 9:4 593 Indwelling Spirit leaves temple for Mount of Olives 11:23 592 Jerusalem prophesied to fall Ezek 20:1 to 23:49				12 tribes “marked in foreheads” Rev 7: 3; 9:4
590 Babylon began siege of Jerusalem Jer 39:1; 52:4	590 Babylon began siege of Jerusalem Ezek 24:18			590 Babylon began siege of Jerusalem Zech 8:19	
588 Judah releases servants in 7 <sup>th</sup> yr. Jer 34	589 God to destroy Babylon & Egypt Ezek 24:1, 19; 30:5				
587 Temple burned Jer 52:12				587 Temple burned Zech 7:5	
	587 Israel to return Ezek 36:24				587 Souls under altar saying “How long?” Rev 6:9-11
	587 Israel’s dry bones restored Ezek 37:11-14				12 tribes “marked in foreheads” Rev 7: 3; 9:4 Israel to be restored Rev 7:14
	<u>574</u> <u>Jubilee year</u> (rabbinical view) Ezek 40:1; 46:16,18 INSET VISIONS of SECOND TEMPLE	569-562 7-year end of Nebuchednezzar Dan 4:31-32			INTERVENTIONS Reminder: 5 of 7 times Pharaoh had refused to release the Israelites Rev 8: 1-13 Reminder of the 7 trumpets at Jericho’s fall <b>5<sup>th</sup> Trumpet:</b> Rev 10:7 Army (locusts) 5 months Rev 9:1-5 Joel 2:23-26
	574 Jerusalem measured Ezek 40:3 Tribes on four sides of Jerusalem Ezek 48:22-34				574 Jerusalem measured Rev 11:1

TABLE 4 Continued. Earlier Context of the “Last 1260 days”

Jeremiah	Ezekiel	Daniel	Haggai	Zechariah	Revelation
					<b>539 6<sup>th</sup> Trumpet:</b> Rev 9:13-15 Euphrates river parted for Cyrus Isa. 44:27, 28; <u>Rev 16:12, 19 &amp; 9:14</u>
539 70 years end - Cup of vengeance Jer 25:12, 15					539 Cup of vengeance <u>Rev 17:2</u>
		539 Darius & Cyrus capture Babylon Dan 5:31; Isa 44:27-28; 45:1			539 Darius & Cyrus capture Babylon -Rev 9:14; <u>18:2, 21</u>
539 Jeremiah’s book -70 years		539 Jeremiah’s book -70 years Dan 9:1			Kingdoms of our Lord and his Christ” Rev 11:15
	539 Elect come out of tribulation Ezek 37:12			539 firstfruits come out of tribulation Zech 2:6, 7; 10:11	539 Elect come out of tribulation (Rev 7:14; 14:4)
		Seals up the words Dan 12:4, 9			Book with 7 seals <u>Rev 5:1, 7</u>
			520 Lord will overthrow kingdoms and their chariots Zech 2:22	518 Four horsemen & Joshua the priest Zech 6:2-12	518 Four horsemen & Joshua the priest <u>Rev 6:2-8</u>
		<b>520-516</b> Man in linen “Only 3½ yrs” Dan 12:6, 7			<b>520-516</b> Mighty angel: “Time no longer” <u>Rev 10:5, 6; 21:1-3</u>
		<b>520</b> “Last 3 ½ years” Dan 12:7			<b>520 7<sup>th</sup> Trumpet:</b> “Last 3 ½ years” <u>Rev 10:7</u>
				520 Measuring the temple Zech 2:1; 4:11-12	520 Measuring the temple Rev 11:1
			<b>520-516</b> <b>Two witnesses</b> 3½ yrs to temple Haggai 2:1; Ezra 6:15	<b>588-518</b> End of 70 yrs Zech 7:1, 5	<b>520-516</b> <b>Two witnesses</b> 3½ yrs Rev 11:3
		Man clothed with linen, golden girdle, face like lightning, eyes like fire, arms & feet like brass Dan 10:5, 6 to 12:7 Rev 1:13-15	520 “I am with you.” “From this day I will bless you.” “I will overthrow the throne of kingdoms.” Hag 2:4,5,19-22	518 “I am returned to Zion” Zech 8:3	<b>520-516</b> 518 Kingdoms are Lord’s & his Christ Rev 11:15 Michael & War in heaven Rev 12:6 3½ yrs Rev 13:5 3½ yrs
		515 Higher Realm tabernacles with men <u>after 3½ yrs</u> Dan 7:25, 28			515 Higher Realm tabernacles with men <u>after 3½ yrs</u> Rev 11:2-3; Rev 12:6; 13:5; 21:3
					Babylon and its mark in foreheads “Babylon is fallen” Rev 13:16, 14:8, 9
				515 All nations to worship Zech 14:16	All nations to worship Rev 15:4
					Leaves of Tree to heal nations 22:2