

## TIME, TIMES AND HALF A TIME

This is a term that appears in the book of Daniel and in the book of Revelation. Daniel gives us the prophecy and in the book of Revelation the prophecy is revealed as it would play out in the future concerning the Followers of YaHUsa, namely the 7 Assemblies and also for those who will come from them.

Thus, "time, times and half a time" has a physical and historical meaning as well as a prophetic meaning. The prophetic meaning is built on the physical historical event and that history must be examined if we are to gain insight about the term.

Time, times and half a time involves a period of 3 and a half years.

Time = one year  
Times = two years  
Half a time = half a year

It is also expressed elsewhere in Scripture as ...

- 1 260 days
- 42 months
- midst of the week

Three and a half is half of the number 7, which is the number of days that a week consists of. But there is also something like a **week of 7 years** in Scripture (Dan. 9: 25-27), which is called a "seven".

There is then a specific week, namely the 70th week of years in Dan. 9:26 - 27, which is important in terms of "time, times and half a time".

### DEFINITION AND APPLICATION

The very short prophetic definition and summary of the term is that it symbolises that Believers who worship YaHUAH do so in the midst of **tribulation and persecution** by those who act as instruments for Satan (the Dragon of Rev. 12), who gives the **Beast** power, the throne and great authority (Rev. 13:2), but the **oppressor is eventually overcome**.

The Composite Beast of Rev. 13:3 compares with the **whole** of the Image of Dan. 2 and so **Tribulation** and persecution had already been coming like waves throughout history and it will last until the end of our era and reach a climax when YaHUsa will come again to defeat the Beast and the False Prophet and after them the Devil too, by casting them into the Lake of Fire (Rev. 19:20, 20:10).



However, it is then unlikely that there will be **only** a specific three and a half years of Tribulation that we are still waiting for somewhere in the future (*where the "Antichrist in the middle of the week will stop sacrifices in a rebuilt temple" as it is claimed*), because ... the 70th week of Dan. 9 cannot simply be cut off from the 69 and then be moved completely separately to somewhere in the future to then be applied to the "Antichrist", while it is firstly about YaHUsa as the Anointed One.

That teaching originated because of the misinterpretation of Dan. 9:27. This misinterpretation of the 70th week is widespread and is preached in many evangelical churches (and films were made about it, as well as many books were written about it) due to the influence of people like Darby, Brookes, Scofield, Hal Lindsey and others who acted in accordance with the Zionist movement, which came a very long way but officially originated in 1897, which is related to the **unscriptural** planning and establishment of the "**antichristian**" State of Israel and its continuing propaganda. It is unscriptural because since YaHUsa's Atonement, Resurrection and Ascension, Zion is no longer a physical place on earth, but Zion is now the Heavenly Jerusalem (Heb. 12:22) as a spiritual place, an eternal city where we will live forever in YaHUsa's presence. As a product of the Beast and the False Prophet, the State of Israel is "antichristian" because Judaism does not believe in YaHUsa, but despises Him while it is also illegal to evangelise anyone there. (*For more information regarding the 70th week, first see: [THE DANIEL 9:24 – 27 PROPHECY](#), as well as: [THE EZEKIEL TEMPLE](#) regarding the unscriptural rebuilding of a Zionist temple.*)

Yet "time, times and a half a time" and its related terms appear quite a few times in the book of Revelation which was written by John in the period of the first 7 assemblies of the New Testament church (Rev. 11:2, 3, 9 and 11, Rev. 12:6 and 14, Rev. 13:5).

The first 7 assemblies of Rev. 2 and 3 had already experienced very severe tribulation at that time, but tribulation does not only apply to the 7 assemblies, it also applies to all of the history of the Assembly of Believers in YaHUsa Messiah as Saviour, i.e. from the New Testament period until the Second Coming. (Think for example, of the Dark Ages and in our time, of the Persecuted Church supported by Open Doors.)

The 7 assemblies were thus historically physical, but it was also a **prophetic** symbol for the **entire period** from the Ascension to the Second Coming and this must be taken into account when we read in the book of Revelation of "time, times and a half a time", as well as the other terms by which it is expressed.

Seven Churches Revelation 2-3	Church History Periods
Ephesus (Chapter 2:1-7)	Apostolic (30-100 AD)
Smyrna (Chapter 2:8-11)	Persecuted (100-313 AD)
Pergamos (Chapter 2:12-17)	Imperial (313-476 AD)
Thyatira (Chapter 2:18-29)	Medieval (476-1453 AD)
Sardis (Chapter 3:1-6)	Reformed (1453 – 1800 AD)
Philadelphia (Chapter 3:7-13)	Modern Missionary (1800 AD – present)
Laodicea (Chapter 3:14-22)	Modern Apostate (1800 AD – present)

## FIRST PLACE IN SCRIPTURE

We read for the first time about "time, times and a half a time" in Dan. 7:25 and then again in Dan. 12:7 as it is applied to physical Israel (to be later symbolically/spiritually applied to the Spiritual Israel of the New Testament, Rev. 12:14).

This prophecy in Dan. 7:25 and Dan. 12: 7 was physically fulfilled when **Antiochus Epiphanes** came on the scene and therefore **this** is the historical and prophetic **key** in connection with the understanding of this term when used in the book of Revelation.

Dan. 7:25 And he shall speak words against the Most High, and shall defile the saints of the Most High; and he will try to change times and law, and **they** will be given into his hand for **a time and times and half a time**.

Dan. 12: 7 And I heard the man clothed in linen, which was upon the waters of the river: and he lifted up his right hand, and his left hand toward heaven, and swore by Him that lives forever that *it shall be for a time, times and an half*; and when he shall have accomplished to scatter **the set apart people**, all these *things* shall be fulfilled.

The term therefore is about the persecution of the set apart ones of the Most High, also in the sense that an "**abomination in the sanctuary**" is set up to destroy it all as an attack on and a **confrontation of YaHUAH**. We read about the 'abomination' for the first time in Daniel 9.

## ABOMINATION

An abomination involves: "*something that is done to adversely affect or destroy the worship of YaHUAH/YaHUSA*".

As for the desolating "abomination" in the "sanctuary" in connection with the midst of the week, we must now look at Dan. 9:26 - 27 which is about the 70th week of years, which is a very important and outstanding prophecy in connection with **Messiah YaHUSA** and the role of the Adversary.

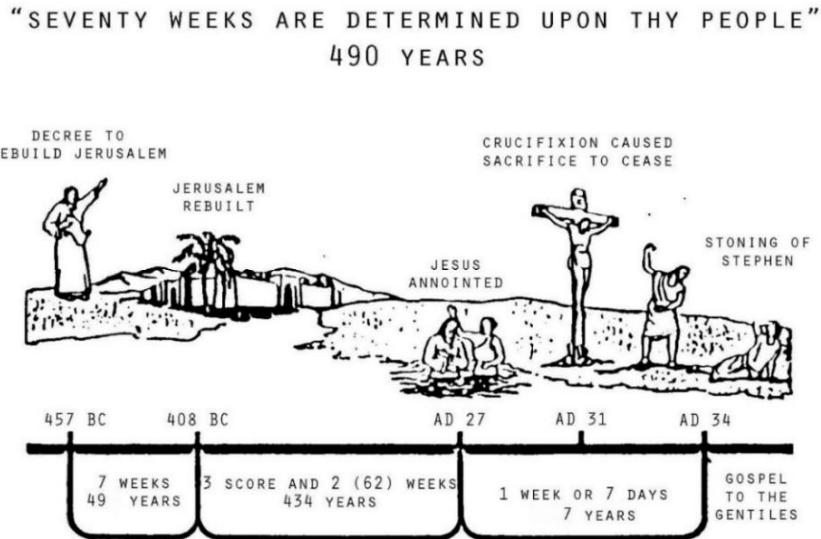
Dan. 9:26 And after threescore and two weeks shall Messiah be cut off, but without anything for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Dan. 9:27 And He shall confirm the **covenant** with many for **one week**: and in the MIDST OF THE WEEK he shall cause the sacrifice and the oblation to cease, and for the wing of abominations he shall make *it desolate*, even until the consummation, and that which is determined shall be poured upon the desolate.

YaHUSA's ministry lasted for 42 months or **three and a half years**. YaHUSA was anointed with the Set Apart Spirit during His baptism and that was the **beginning** of the 70th week of years as the fulfilling of the covenant. According to the fulfillment of the Covenant, He was then "cut off" on the stake as the "Anointed One" in "**the middle of the week**." It fulfilled all sacrifices and meal offerings and thus put a stop to it.

The prophecy then goes on to say that "the people of a prince who is to come will destroy the city and the sanctuary" and in the last section of verse 27 it is connected to the wing of "**abominations**". It is something that YaHUsa then later used as a symbol in His prophetic discourse (more on this later).

But historically speaking, the **other half** of the week (after YaHUsa was "cut off" as the Anointed One), was the period when the disciples began preaching the Gospel about YaHUsa amongst their people, but under much **persecution**, which reached a climax when they stoned Stephen (Acts 6 - 7). That fulfilled the other half of the week and so the whole week has **historically** already been fulfilled. On the timeline below, the consecutive 70 weeks of years (which is altogether 490 years) can be seen with the one last week of 7 years at the end, namely the 70th week of the prophecy (which must not be cut off to be saved for fulfillment in the distant future).



The stoning of Stephen completed the 70th week of Daniel 9 because it was the turning point in terms of physical Israel, as after that the Gospel was carried further to the Nations as the **Time of the Gentiles** had begun. This was the origin of the Spiritual Israel from the nations. The Times of the Gentiles will last until the Second Coming, as the **symbolic and spiritual period** of "Time, times and half a time", during which Spiritual Israel is then "in the wilderness" (Rev. 12:14) as it was with physical Israel. The wilderness was the period between Egypt and the Promised Land.

Through the Blood of YaHUsa our Passover Lamb, we are saved from "Egypt" and we as Spiritual Israel are **on our way** to the Spiritual Promised Land (Heb. 11:14 - 16, 39 - 40). So we are **still in the "wilderness"**. This "wilderness period" will then last until the time of the "fullness of the gentiles" (Rom. 11:25). (See: [THE OLIVE TREE](#))

Rev. 12:14 And to the woman were given two wings of a great eagle, that she might fly into the **wilderness**, into her place, where she is nourished for a **time, and times, and half a time**, from the face of the serpent.

Rev. 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of Elohim, and have the testimony of YaHUsa Messiah.

Time, times and a half time then **prophetically** involve the entire period from the Death of YaHUsa in the middle of the week, until His return. Stephen's **physical** fulfillment of the last half of the week was therefore also **symbolic** and **prophetic** of the persecution and tribulation of Spiritual Israel, i.e. those who accepted YaHUsa as the Messiah and began to follow Him (as Stephen had accepted and followed Him).

However ... "time, times and half a time" was firstly about Daniel's time, that time in history after the fall of the Babylonian world empire (as the head of Daniel's Image) when the Medes and Persians (the chest and arms of Daniel's image) came on the scene as the next world empire (see Dan. 5), and this then led to the history of what would happen **between the Old Testament and the New Testament**.

But portions of Daniel's prophecy are in layers. At first it was for their near future, but then YaHUsa later on repeated it to his disciples as a physical example to illustrate what would happen to them with the destruction of Jerusalem and the Temple in 70 AD (and finally it is also relating to our era).

Matt. 24:15 And when ye shall see the **abomination of desolation**, spoken of by Daniel the prophet, standing in the set apart place, let him that readeth notice;

What was this abomination of desolation that would stand in the Set Apart place of which YaHUsa spoke? Let us first look at that particular history to which YaHUsa alluded here.

## BETWEEN THE TESTAMENTS

Although Darius the Mede reigned after Belshazzar's death, history has shown that it was the Persians who played the dominant role in this alliance. They rose very rapidly and this led to the time during the two Testaments, namely between the Old Testament and the New Testament (which was the period of **Greek** world domination that coincided with the loins of the Image of Daniel 2), during which played out the very important history to which YaHUsa alluded (because it would now be "repeated", but this time under the **Romans**).

The period between the Old Testament and the New Testament was at least 400 years and is also called the Time of Silence because no prophetic messages from YaHUsa were recorded then. However, it was during this time that a violent collision took place due to confrontational beliefs. Even though it was the Time of Silence, Daniel did prophesy in advance about what would have taken place between the Testaments, namely about an Abomination that was to be set up in the sanctuary which would be accompanied by religious persecution.

Dan. 11:31 And through him shall armies be established, and they shall pollute the sanctuary, the stronghold, and they shall **abolish the continual sacrifice**, and set up the **abomination** that maketh **desolate**.

What happened was that the Greeks came on the scene with Alexander the Great as the protagonist, and this led to the victory over Persia (the Medes and Persians), like Dan. 11 prophesied about all these things beforehand. After Alexander's early death which was prophesied in Dan. 11:4, his kingdom was divided

among his four generals. They had infighting among themselves over the control of the Empire. It is said that Alexander, when asked to whom he would leave the Empire, said: "To him who can take it".

Finally **two** of the former four generals came into fierce conflict with each other for total control.

General Seleucus ruled over Asia Minor, Mesopotamia, and Syria. He built a new capital on the river Orontes, namely Antioch. The Seleucus House controlled their territories from this city in Syria and planned their attacks and expansions from there. (By the way, it is interesting that is in this same area where the 7 assemblies came into being later on.)

The conflict that arose was then between **Ptolemy I Soter I** who is described as the "**king of the South**" who was Egypt and the "**king of the North**" namely Syria, whose ruler was from the **Seleucid Dynasty**. The successive rulers of the latter dynasty adopted the name "Antiochus".

Daniel prophesied about the future fate of Israel, and these two kingdoms of **Syria** and **Egypt** are then called "North" and "South" respectively in terms of the geographical area where the Jews found themselves.

The King of the South (Egypt) and the King of the North (Syria) were then in constant conflict. At first Judea and the Jews formed part of the King of the South (Ptolemy), but because Judea was located between these 2 kingdoms that were constantly engaged in war with each other, the kings exchanged over them. They were under Ptolemy as Egypt launched an attack on Syria, and then they were under Antiochus as he marched up against Egypt again.

Six Syrian wars took place between the Ptolemies and the Seleucids during 323 - 200 B.C., which led to a fierce battle for leadership in Jerusalem as well, and so Judea came under the rule of a 'western' power for the first time.

Ptolemy I Soter and his son Ptolemy II Philadelphus, during their reign, propagated the Hellenistic culture mainly in Egypt. It has already begun to spill over to Judea to some extent. The Ptolemaic kings made the city of Alexandria the capital. This city's influence on culture, science, and especially the Greek language, extended to far beyond the borders of the Ptolemaic Empire. The establishment of a library and later also a museum, was of prominent importance in Alexandria.

When Judea and the Jews were part of the kingdom of Ptolemy, Ptolemy I Soter I as the Greek leader, initially made **no significant changes** in Judea. There was also not much interference with the way of living of the Jews and they were allowed to practice their religion freely. The new rulers apparently left the local authority unchanged in the newly conquered territories. Ptolemy I Soter I is described as a peace-loving king who respected the Jewish institutions.

However, **Antiochus the 4th** of the Seleucid Dynasty ruled over Judea when the Abomination was erected in the Set Apart place and the Jews were cruelly oppressed and persecuted for **three and a half years** during this period between the 2 Testaments.

Although the Jews' initial acquaintance with the Seleucid rulers during Seleucus Antiochus III's reign was comfortable and pleasant, his son and successor **Antiochus IV Epiphanes** was completely different. He by no means had the attitude of his father. He deliberately and intentionally wronged the Jews. He was directly responsible for **religious persecution**.

Antiochus IV called himself "Epiphanes" because the word means "Glorified" and it reveals his opinion of himself. However, the people called him "Epimanes" which means "crazy".

Dan. 11:36 And the king shall do according to his will, and shall **exalt himself**, and magnify himself **above every elohim**, and shall speak marvelous things **against the Elohim** of elohims; and he shall prosper, until the **indignation be accomplished**: for that that is determined shall be done.

The historical period of Antiochus Epiphanes IV is very important, also in terms of being symbolic of later prophecy, because it was the **first organized persecution** against Believers who worship YaHUAH, in history.

The background of the situation in Judea was, of course, extremely blasphemous to the Jewish people at that time, but some Jews were dragged along. In Jerusalem, for example, a Greek gymnasium was built and then some of the young Jewish men also went there in traditional Greek dress. Sometimes some of the athletes had to compete naked with each other. This, of course, was unacceptable according to the Torah.

For the Jews who wanted to live according to the Torah, the practice of Greek idolatry was a horrible **abomination**, as Dan. 11:31 also calls it.

Near the small town of Modein, 27 km northwest of Jerusalem, lived Priest Mattathias and his sons. Here too, as elsewhere in Judea, Antiochus IV had his pagan altars erected. He obliged the villagers to bring their sacrifices for Zeus, the chief god of Greece, there.

However, there was a prominent incident that led to a total outbreak of conflict. This happened when Antiochus IV Epiphanes enforced his pagan laws regarding religious practices.

Antiochus IV's general, Apelles, arrived one day at the village of Modein where he forced two Jewish priests from the village to observe the sacrificial service. One of the priests was willing to obey the unfair command, but Priest Mattathias flatly refused and, very incensed, he took his sword and killed his fellow priest there and then. Mattathias then turned to the bystanders and exclaimed, "Whoever loves the Torah and stands for the covenant, follow me." Then he and his sons and other believers who joined them fled to the mountains.

From there they marched through the country and destroyed the pagan altars. They circumcised the uncircumcised children of the Jews whom they found within the borders of Israel by force, for Jews were forbidden by Antiochus Epiphanes to circumcise their children. Mattathias then incited the Jews to rebel against Antiochus.

But the outright refusal to carry out the orders of a ruler like Antiochus was the proverbial spark that set off the powder keg and had far-reaching consequences for them. It was the beginning of a **three-and-a-half-year** guerrilla war known as the Maccabean uprising against Syrian domination.

This was from more or less June 167 B.C. until about December 164 B.C. (sources differ slightly). These **three and a half years** of religious oppression are therefore **symbolic** of all the places in the New Testament where "time, times and a half time" and all the related terms are mentioned.

Mattathias and his sons launched surprise attacks on Antiochus' Syrian armies from the mountains. Judas, one of Mattathias' sons, was an excellent warrior and knew the mountain country well. He was a particularly successful warrior and was nicknamed "Hammer". The word "Hammer" was derived from the Hebrew word "maqqibet" or in Aramaic, "maggaba". This family then became known as the Maccabees.

To cut a long story short, it can only be said that the Maccabees found the temple in Jerusalem in a dilapidated and shocking state when they took it from the Syrian forces. The image of Zeus was erected in it. In that way the temple was defiled and they began to cleanse it and removed everything that had to do with Zeus from it. After everything was restored and cleansed according to custom, they celebrated the rededication of the temple with a feast. It is called Hanukkah, and is commemorated annually to this day. However, this is not a biblical festival according to Lev. 23.

Let us for further understanding now first get an overview of the Old Testament history of that time.

## **OLD TESTAMENT HISTORY AND THE TRANSITION TO THE NEW TESTAMENT**

In the year 605 B.C. Babylon defeats the Egyptians at the Battle of Carchemish and so Babylon (as the head of the Image of Daniel 2) becomes the new world rulers after defeating Nineveh of the Assyrians as early as 612 B.C. During the Feast of Belshazzar in 539 B.C., Babylon is taken by the Persians (as the chest and arms of Daniel's Image) and they become the new world rulers. The Persians were sympathetic to all religions, and as a result, the Jews were able to return from exile. In 538 B.C. the first group of Jews under Zerubbabel returns after **49 years**, which is represented by **7 sevens** or 7 weeks of years. In 516 B.C. Jeremiah 25:12's prophecy is fulfilled literally and very precisely when the 70 years of exile end with the dedication of the rebuilt temple.

Eighty years after the first group, the second group returned under Ezra and a few years later Nehemiah followed. In his seventh year of reign, the year 457, King Artaxerxes ordered that Jerusalem must be rebuilt (Ezra 7). This was the beginning of the **70 sevens** or 70 weeks of years (Dan. 9:25) which is 490 years all together.

The Temple, namely the rebuilding of the Temple, the defilement of the Temple and the destruction of the Temple were thus historically and prophetically important in connection with the term "midst of the week".

That is what Dan. 9:24 - 27's seventieth week and the 2 halves of the week are about. The first half of that week is about YaHUsa's ministry up to His death and resurrection (as the Restored Temple, John 2:19, Matt. 26:61, 40). It was literally **42 months or three and a half years**. He died in the middle of the week. The other half of the week has firstly a physical and historical completion and then finally a prophetic completion as already explained. Compare what Daniel was told in Dan. 9:24 – 27 with the timeline on p. 4 ...

Dan. 9:24 **Seventy weeks** are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and **to anoint the most Holy**.  
Dan. 9:25 Know therefore and understand, **that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah** the Prince *shall be seven weeks*, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Dan. 9:26 And after threescore and two weeks **shall Messiah be cut off**, but without anything for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.

Dan. 9:27 And He shall confirm the covenant with many for **one week**: and in the **midst of the week** he shall cause the sacrifice and the oblation to cease, and for the wing of abominations he shall make *it desolate*, even until the consummation, and that which is determined shall be poured upon the desolate.

YaHUsa Messiah is the Anointed One who was “cut off” in the middle of the week and therefore caused the sacrifice and meal offering to cease as He fulfilled it. The “without something for Him” of verse 26 is translated in the Living Bible as “His Kingdom still unrealized” which indicates that the final establishment of His Kingdom will take place at the Second Coming, something that YaHUsa instructed us to pray for (Matt. 6:10). “The people of a prince that is to come” were the Romans (as the legs of Daniel's Image).

Where the Greeks worshipped Zeus and erected his image in the temple in Jerusalem, Jupiter (symbolised by an eagle) was the Roman equivalent of Zeus. By that time, the Romans also worshipped the emperor as “god” and all this was an abomination, especially in Jerusalem and the Temple, because the soldiers wore the symbol of the eagle on their shields.

Thus YaHUsa in His prophetic discourse referred to the period of Antiochus Epiphanes when He wanted to warn them about the terrible time that would come for them. He said it is waiting for those who were listening to Him (*it was for that particular generation*, Matt. 24:34). He prepared them for the destruction of Jerusalem and the Temple by the Romans, which happened in 70 A.D. From the time He died on the stake (about 31 A.D.) it was ± 40 years up to 70 A.D. The duration of a generation is 40 years (Num. 32:13).

This period of 40 years was a time of transition from the physical temple, to YaHUsa as the Spiritual Tabernacle, which made the destruction of the Temple in Jerusalem a necessity as the last step of transitioning to the dispensation of the New Covenant/Testament. After the Temple was destroyed, according to YaHUAH's will, there was never a physical temple again (Acts 7: 48-49) and the Jews have been using synagogues ever since.

In the New Testament, the history about Antiochus Epiphanes who had Zeus' image erected in the Temple and his persecution of YaHUAH's People, serve therefore **as an example** and this is also what Paul refers to in 2 Thess. 2 as the “**Son of perdition**”, when he refers to an Adversary who exalts himself above Elohim and pretends to be Elohim in the Temple of Elohim (which has been spiritual since YaHUsa's resurrection from the dead, Matt. 27:43 , Acts 7:48 - 49).

2 Thess. 2:3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the **son of perdition**;

2 Thess. 2:4 Who opposeth and exalteth himself **above all** that is called Elohim, or that is worshipped; so that he as Elohim sitteth **in the temple of Elohim** shewing himself **that he is Elohim**.

The **abomination in the Set Apart place** in the **Spiritual Temple** deceives believers into believing the lie of the Enemy that was “erected” as an idol, as it happens in our time concerning the Zionist State of Israel who is practicing “anti-Christian” Babylonian Judaism there in the Middle East where the original Zion

was. Is this a fulfillment of Is. 14? (See: [THE EARTHLY ESCHATOLOGICAL VIEW VERSUS THE HEAVENLY](#) and: [The Great Deception of 2 Thess. 2](#)).

Is. 14:12 How art thou fallen from heaven, O Lucifer, son of the morning! *how art thou cut down to the ground, which didst weaken the nations!*

Is. 14:13 For thou hast said in thine heart, I will ascend into heaven, **I will exalt my throne** above the stars **of Elohim**: I will sit also upon **the mount of the congregation**, in the sides of the north:

Is. 14:14 I will ascend above the heights of the clouds; **I will be like the most High.**

This is certainly something to deeply ponder about, because Judas who betrayed YaHUsa was a type of Judaism as his name suggests and YaHUsa called him "**the son of perdition**" in John 17:12. He "lifted up his heel" (John 13:18) against the Anointed One of YaHuaH as Ahithophel did when he betrayed David when he walked over to Absalom (2 Sam. 15:12 and Ps. 41:10). Judaism betrayed YaHUsa by not accepting Him and then handed Him over to the Roman authorities to be killed. They had YaHuaH's Adversary, the devil, as father (John 8:44). (Also see: [BarAbbas](#))

But for further understanding, let us proceed by looking at YaHUsa's prophetic discourse.

## THE OLIVET DISCOURSE

When YaHUsa in His prophetic discourse warned them that there would be another abomination in the Set Apart place, His disciples knew the history of Antiochus Epiphanes. But YaHUsa referred to the Romans with Titus as their leader ("the people of a prince who is to come", Dan. 9:26), who in 70 A.D. would invade Jerusalem and destroy the city and the Temple. The siege lasted also **3 and a half years** (42 months), just as in the period with Antiochus Epiphanes as oppressor.

YaHUsa's listeners, however, thought and hoped that He would soon deliver them from the Romans, but in reality He warned them that the Romans would destroy the city and temple. It would be so bad that not a single stone of the temple would be left on another as it then also happened in 70 A.D. (*not even a western wall remained - that wall is in fact the wall of the Antonia Fortress and not of the Temple, or do we want to claim that YaHUsa did not speak the truth?*)

YaHUsa's prophetic speech is not chronological, because He first referred to another event, and then He picked up the thread of the prophecy again. His prophetic reason therefore applies to the full prophetic period (time, times and half a time), from His Ascension to His Second Coming (which also includes the entire Roman period according to Daniel's Image). In other words, the **spiritually** and **prophetic** "other half" of the week. The narrative according to Luke 21 is the most complete. Looking at the continuous story, the discourse seems chronologically as follows ...

YaHUsa began the prophetic discourse following some of the people talking about the architectural beauty of the temple. He predicted that the temple will be destroyed, but then grabbed back.

Before the temple is destroyed, the disciples will be persecuted in synagogues and thrown into prisons. They will be brought before kings and governors for His name's sake. YaHUsa called them to then testify of Him. At the same time, He promised to put the words in their mouths. We read in many places in Acts how His words were fulfilled.

From verse 20 the fall of Jerusalem is recorded: it would be the worst persecution and torture ever on earth. He warned that Jerusalem will be surrounded by armies. Then YaHUsa **quoted Daniel's prophecy** about the abomination of desolation that will be set up in the temple.

So this prophecy of Daniel about the abomination in the sanctuary is one of those that have more layers of fulfillment as it can happen with prophecy.

- Firstly it was in connection with Antiochus Epiphanes when the idol of Zeus was erected in the temple, with the **42 month long** suspending of the sacrificial service,
- thereafter it was about the destruction of Jerusalem in the year 70, which also lasted for **42 months** and since then of course, no more sacrifices could be made according to YaHUsa's will,
- then it also applies to the whole New Testament period as "**42 spiritual months**" (time, times and half a time) up to the Second Coming where we as "priests" (1 Pet. 2: 9) bring "spiritual sacrifices" (1 Pet. 2: 5) in the Heavenly Tabernacle, which then can be contaminated by us being deceived in such an extreme way that it will be to elevate the Adversary above Elohim.

(Also see: [YHWH'S COVENANT VERSUS THE GREAT DECEPTION OF 2 THESS. 2](#) and [HEBREW ROOTS](#).)

YaHUsa, however, warned His followers that they must flee very quickly, for the days that would follow will be days of vengeance. Everything foretold by the prophets will then be fulfilled. Tradition has it that they fled to Pella, north of Jerusalem, across the Jordan. It is also a sign that YaHUsa will come to fetch His Believers before the last destruction of the world empire of the eleventh horn of the Beast. Hence the words in Revelation: "Come out of her, my people" (Rev. 18: 4). (Also see: [THE BEAST AND ITS IMAGE](#) and [REVELATION 13](#))

YaHUsa took pity on the pregnant women who would have to go through such a flight and showed His compassion for the hardships which such a flight could have had in the winter. He said that they should pray that it should not take place on the Sabbath because a Sabbath journey was only 1 000 steps and the city gates were closed on the Sabbath anyway. The Jews would be killed with the sword and the remaining Jews would be taken as prisoners of war (slaves) to all the nations.

They got a chance to flee when, during the **three-and-a-half-year** siege, there came a gap when Nero committed suicide and Vespasian, who was in charge of the siege, had to leave it all to follow up Nero in Rome. Then those who remembered YaHUsa's warning got a chance to flee, for just after that, Vespasian sent his son Titus to complete the siege and the destruction of Jerusalem and the Temple.

During the destruction of the city, the "terrible abomination" (*the pagan Romans*) was then "erected" in Jerusalem and in the Temple until the **destruction** of the temple and city was over, a devastation that descended on them like a vulture or which caught them like a flood because the Jewish priests gave the Jews false hope of salvation as they "read the stars" (Num. 24:17) as they believed and preached up to the end that their Messiah would come to deliver them from the Roman siege (while Messiah YaHUsa had already come, but they did not accept Him, John 1:11).

YaHUsa then continued his prophetic speech to explain that **the end will not come immediately**, because **the gospel must first be preached** to all peoples and nations in this **symbolic** time of "42 months" before the Second Coming. Nor can all disasters and signs that He foretold occur simultaneously. He pointed out that there will be many wars. In history it is clear that one war was the seed for the next war.

YaHUsa especially warned that there will be many false christs/messiahs ("anointed ones") and false prophets (preachers) who will also do signs to deceive the people: not just one Antichrist shortly before the end, but also many of them who on different times will emerge and deceive the people during the same "42 months" until the end. Prophetically (not literally) the "42 months" have been going on for **more than 2 000 years** now. Since the time of YaHUsa, according to the Jewish Encyclopedia, there have already been 25 false Jewish "saviours" who pretended to be messiahs and with the appearance of each, many Jews were persecuted and killed. John also says that at the time of his writing there were already Antichrists who said that YaHUsa was not the son of Elohim or that He did not become a real human being either (1 John 2:22; 4:3; 2 John 1:7).

There will be earthquakes on the earth, as well as famines and pestilences, YaHUsa said. These signs on earth also apply for the full time until His Second Coming. Earthquakes occur frequently in many parts of the world. Famine has been very severe through the centuries, but in our time of food surpluses in prosperous countries, the famine in large parts of Asia and Africa and in the war-torn countries in the Middle East is probably greater than it has ever been in history. Plagues has been known since the earliest times, but especially the Black Death of Europe in 1347 killed one third of all people who lived on earth at that time. In 1520, smallpox eradicated half of the American Indians. Later, Napoleon's armies suffered a plague in the Near East. Then there was the black plague of the 1918 influenza pandemic that killed an estimated 20 to 50 million people and currently there is also the Covid 19 virus that has claimed and is still claiming millions of lives worldwide. Also think about diseases such as measles, whooping cough, diphtheria and polio that have claimed millions of lives over the centuries. Then there are Aids and drugs that are going to still claim many more victims.

In Luke 21:11 YaHUsa said that great signs will also appear in heaven, but He then interrupted his prophetic discourse to first explain that these things will only happen at the end of the world's history. The persecution of the first congregation is then dealt with. After that YaHUsa resumed the explanation of these signs in verses 25 - 28 as He quoted from the small apocalypse of Isaiah. Chapters 24 to 27 of Isaiah are called the "small book of revelation" because the destruction of the earth is already foretold in these chapters.

Astronomers have a vague idea of what is meant by the forces of the heavens that will be shaken when they see through their telescopes what galaxies looked like millions of years ago. That is why YaHUsa said that people's hearts will perish from fear when the sea and its waves rumble before the Son of Man comes on the clouds with great power and glory and He will send out his angels to gather His chosen ones all over the earth. (Mark 13:27).

The very last attempt of a rebellion against YaHUAH and His People (Spiritual Israel as the New Jerusalem), is described in Revelation. 20:7 - 10 when Satan will be loosened after 1 000 years when the 2nd resurrection will also happen, but it will once again end unsuccessfully when Satan and his followers will be thrown into the lake of fire and brimstone.

## CONCLUSION

King Ahab's wife Jezebel (in her role as a **type** of the False Prophet, Rev. 2:20, Rev. 17) captured Israel in idolatrous Baal worship. It was an abomination in itself. On the other hand, Elijah (meaning "My Elohim is YaHUAH") acted as YaHUAH's Witness and prayed and it did not rain for **3 and a half years** (James 5:17-18). It ended with the Conflict on Carmel when the People could finally discern and proclaim that it is YaHUAH who is the true Elohim.

Like Elijah, the Saints who accepted YaHusha as their Saviour and Elohim are like Witnesses (the [Two Witnesses of Rev. 11](#)) and lead people by the **unadulterated** Word which they are bringing, out of "Egypt" (as Moses who was YaHusha's representative, did with Israel) to also become part of those who will be taken up when the last trumpet blows and the Kingdoms of the world will become the property of our Master and His Anointed One will reign as King forever and ever (Rev. 11:15).

These Witnesses are the true Church, the **New Testament Assembly of YaHusha**, who had come out of spiritual Babylon with its "**abominable**" deception and then warned and preached "*for the prophetic 1 260 days*"; they are the Woman in the wilderness, preserved "*for the prophetic 1 260 days*". It is also then in this **WHOLE prophetic "42 months"** (not necessarily literal months), when the "Babylonian and anti-Christian" Beast and False Prophet of Revelation acts against this Assembly of Messiah YaHusha (Rev. 13:5).

So now we have come to the conclusion that the New Testament prophetic period of "**time, times and half a time**" has been going on for **more than 2 000 years** already (*as it also involves the whole period of the last part of the Image with the Babylonian head, namely that of the Roman Empire, where we now are at its toes*). From where we find ourselves now, this period is therefore historical, present, and future (and not just for the future as popular eschatology spreads it).

The New Testament church will preach the unadulterated Word of Elohim in the midst of Tribulation and Persecution for the prophetic period of "times, times and a half a time" **until** the Times of the Nations are fulfilled, then only will it be the end of all destruction. This will also be the end of the Roman Period as the last part of the Image of Daniel (*"in the days of these kings"*, Dan. 2:44). The Image (aka the Beast, which symbolises earthly kingdoms) will then fall and be destroyed by the coming of the **Kingdom of Elohim** (Dan. 2:44 - 45, Dan. 7, Rom. 8:19 - 23, Heb. 12:18 - 29, Rev. 17 - 19), which was proclaimed as the Kingdom of **Heaven** during "time, times and half a time" in the midst of persecution. The Kingdom of Heaven will eventually be accompanied by a new heaven and a new earth, (Rev. 21 - 22).

Rom. 1:16 For I am not ashamed of the gospel of Messiah: for it is the power of Elohim unto salvation to every one that believeth; to the Jew first, and also to the Greek.

YaHusha said: "in the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

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AndriYaH  
October 2021