

A timeline of the time, times and a half

by Douglas E. Cox

The gospel says that after Jesus was raised up from the grave, he ascended to his Father's throne, where he was made Lord and Christ, which means he fulfils the prophecies about a descendant of David who reigns on the throne of David forever. The apostle Peter said to the Jews on the day of Pentecost,

Acts 2:32-36

This Jesus hath God raised up, whereof we all are witnesses.

Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.

For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,
Until I make thy foes thy footstool.

Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

In general, those who have embraced dispensationalism have been reluctant to acknowledge that Jesus is Lord and Christ, reigning upon the throne of David, (as that what being made "Christ" implies) and the leaders of the dispensationalism movement have been forced to reconsider, by the development of progressive dispensationalism, which acknowledges that Christ is now reigning on the throne of David, and challenges the views of older dispensationalists.

Another basic truth of the gospel was explained by Peter in Acts 3. This is the truth that Jews after the flesh, who did not accept Christ and believe in him, are cut off from Israel. Peter quoted the law of Moses.

Acts 3:19-24

Repent ye therefore, and be converted, that your sins may be blotted out, when the

times of refreshing shall come from the presence of the Lord.
And he shall send Jesus Christ, which before was preached unto you:
Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.
For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.
Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

The Jews who reject Christ and don't believe in him, are "destroyed from among the people" of God, and Paul described them as branches broken off from their tree. [Rom. 11:17]

This is all part of the gospel that dispensationalism tends to undermine, and work against. Many dispensationalists would probably say the apostle Peter was "antisemitic" if he were a Gentile. And there are scholars who have said that about the New Testament.

And similarly the apostle John wrote, "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son." [1 John 2:22]

These are fundamental truths of the Gospel, and they are not "antisemitic." Jesus said, the truth that God revealed to Peter, that Jesus is the Christ, is the *rock* upon which he will build his church.

The present age is sometimes called the age of the church, and it is represented in the prophecies of Daniel and Revelation by the cryptic phrase, "a time, times and a half," which is half of *seven times*, and the final half of the 70th week of Daniel 9. My understanding is that the 70th week includes the ministry of Jesus as the first half of the week. It is the week in which Jesus confirms his covenant with many. So the 70th week when Jesus confirms his covenant with many spans all the time from the beginning of his ministry to the end of the present age.

On the other hand, dispensationalism says that in the 70th week, Antichrist will make a covenant with the Jews. They confuse Christ with Antichrist!

The chart below illustrates the time times and a half and how it relates to the various numbers in Daniel and Revelation, which all fit the pattern of a time times and a half.

In the chart above the various numbers associated with the time times and a half are arranged in decreasing order, and with this arrangement they depict a diminishing period of time. The smallest period is the three days and a half when the two witnesses lie as corpses in the street, which is symbolic of how the world views the scriptures and the Spirit, in an age of unbelief, and of general confusion and widespread apostasy in the church.

The 1,260 days is the time of the ministry of the two witnesses and the time when the church is nourished in the wilderness. It corresponds to the remaining time of the church after the New Testament was completed. The church here is not a major denomination, because a great denomination cannot flee to the wilderness. It depicts believers who come out of the worldly system John calls Babylon. The 1,260 days likely began at the end of the first century.

The 1,335 days spans the whole time of the church from Jesus' resurrection to the end of the age.

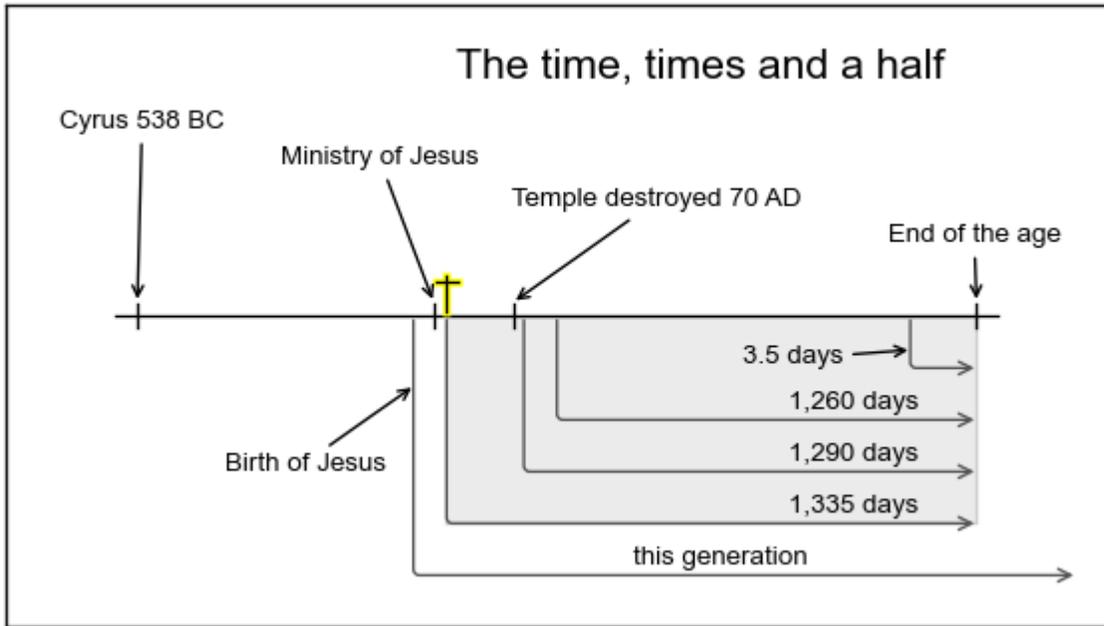


Figure 1: timeline showing the time, times, and a half and related periods

The 1,290 days is intermediate, and it marks the setting up of the abomination of desolation, about the time of the destruction of Jerusalem in 70 AD. Daniel says “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.” [Dan. 12:11] This connects the abomination of desolation with the period when the daily sacrifices ceased, when the temple was destroyed in 70 AD. Afterwards, John said there were “many antichrists.” [1 John 2:18] This can be identified with the abomination of desolation; they have not gone away, since the time of John.