

When I started leading Bible Study classes, my goal was to present a different *approach* to studying the Bible, instead of regurgitating dogma or rather, the “teachings of men”.¹ When reading the Bible in this manner, you gain understanding from a unique perspective – a perspective that is different and sometimes diametrically *opposed* to the common teachings – but no less valid. After all, the Bible is directed toward *all* of Adam, not only biblical scholars.

This approach translates into the way a person *interprets* and, ultimately, *understands* God’s words. Similarly, when attempting to understand biblical prophecy, an approach must be applied to successfully interpret and understand it. This is my approach to Bible study:

1. Temporarily suspend everything told or taught regarding a particular topic (stick a pin in it).
2. Read the scripture (whichever version chosen for the *entire* journey), keeping in mind what had been read and learned before in the book or chapter [Assumption: the book is being read sequentially].
3. Ask God to make it clear. This usually involves analyses/questions/answers, and it may take a few days/weeks, if not longer.
4. Go back to what has been told or taught and decide if it aligns with the understanding gained.
5. Choose the perspective that aligns most closely to your understanding, based upon your study.

[NOTE: you might find your understanding aligns with what has been told or taught to you, or *not*.]

Using this approach, with regard to the topic of prophetic scripture, has provided maybe not a *unique* perspective, but an *understanding* of what God is saying through His prophecy.

There are several “big picture” scriptures that are helpful in gaining knowledge and understanding about God’s prophecies. These are scriptures in which God is directly speaking to *what* He is doing and *how* He works:

Dan 9:24-27. These verses explain the 70 weeks of years that had been determined upon Jerusalem and “Daniel’s people”, which establishes a timeline to the day of the Lord.

¹ <https://hollyelise.com/> ([Holly Elise – Just another WordPress site](#))

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Leviticus 25. This chapter in Leviticus explains that there is a law of the sabbath in the Covenant that applies to the individual and another that applies to the land. The law, as it applies to the covenanted people, means they enjoyed a rest on the 7th day of the week. (Lev 23:2-3) The law, as it applies to the land, required that when the children of Israel came into their promise, they were to plant and harvest the land for 6 years and the 7th year was a sabbath of rest for the land and all that pertained to it, perpetually. In the sabbath year, the children of Israel were to live off of what naturally arose from the land, but they were not to *work* the land, in any way.

Seven sabbath years is 49 years that culminate in a Jubilee in the 50th year. (Lev 25:8-12) [Notice, this is a *different* calendar that applies to the *land*, based upon a week of 7 years.]

Annually, the 10th day of the 7th month is the start of the feast of Atonement, and in a Jubilee year this day begins the Jubilee – the day in which liberty is proclaimed throughout the land. All servitude and debt and the associated work for man, beast, and the land itself, is at an end in the 50th year.

The important take away from Leviticus 25 is an understanding that there is a law of the sabbath for the individual (children of Israel) and for the land (the non-children of Israel). Ezekiel 7:2 reminds us of this concept through the terminology used in discussing the day of the Lord – the land of Israel and the four corners of the land. Ezekiel 7 distinguishes 2 different groups and two different time periods when discussing the day of the Lord.

So, Dan 9:24 says that 70 weeks of years are determined upon Jerusalem and Daniel's people. Why 70 weeks and not 75, or any other random number?

Moses says something important in Deuteronomy 32:8: "When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." What was the number of children of Israel? Genesis 46:27 gives the number of the children of Israel including Jacob himself who entered into Egypt, as an individual family, as "...three score and ten", i.e., seventy.

So, the 70 sevens (or sabbaths) is 490 years, and Dan 9:24-27 explains what God will be accomplishing in that time and provides 3 markers that inform us of where we are on the timeline. [NOTE: an in-depth

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analysis of Dan 9:24-27 is discussed in the *Daniel 9 Lesson Notes*² and explained in the book called “The 70th Week”.^{3]}

The 3 markers:

1. The command to restore and build Jerusalem.
2. Messiah the Prince is “...cut off...”.
3. In the middle of the final week, the agreement with the prince that is to come will break down the social order by causing the cessation of sacrifice and oblation, which in turn will lead to desolations for the whole earth (70 X 7).

By the time Marker #1 occurs, the first 7 sabbaths are completed, when Cyrus’ command that Jerusalem be rebuilt and the children of Israel are freed to return to their homeland (Ezra 1:1-4). When Marker #2 occurs, 69 sabbaths were completed, when Jesus Christ was crucified (Matt 26:28). The 70th week will have already begun before anyone even *realizes* it.

It is not until the middle of the final week (3.5 years; time-times-half-time; 42 months) that Marker #3 (1,260 days) is introduced. The third marker will be recognized by the world because “...the prince that shall come...” will encourage the transgression of the law of the land to abound and this leads to the cessation of the sacrifice and oblation. Daniel 8:9-27⁴ provides a picture of the character and behavior of that final Gentile power and its leader, a “...king of fierce countenance, and understanding dark sentences...” who, through his abominations or transgressions, will bring desolations upon the world, including the treading down of the sanctuary’s outer court, as well as the host of heaven (Rev 11:2).

I proposed that the acquittal of the 45th President of the United States at his first impeachment was the middle of the 70th week – what Daniel called the “transgression of desolation” (Dan 8:13) and what Jesus called the “abomination of desolation” (Matt 24:15).

Eze 7:1-27. Jesus says in Matt 24:15 “When ye therefore shall see the abomination of desolation, spoken

² Daniel 9 Lesson Notes. <https://hollyelise.com/wp-content/uploads/2020/08/Daniel-9.pdf>

³ Effiom, Holly. [The 70th Week](https://www.amazon.com/dp/103488607X/ref=cm_sw_em_r_mt_imm_awdb_J661DHN64CT12ZVCE18X).

https://www.amazon.com/dp/103488607X/ref=cm_sw_em_r_mt_imm_awdb_J661DHN64CT12ZVCE18X

⁴ Daniel 8 Lesson Notes. <https://hollyelise.com/wp-content/uploads/2020/08/Daniel-8.pdf>

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of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand) ...”

Jesus’ words say that the abomination of desolation will stand in the holy place, the *sanctuary*. Does He mean the sanctuary in *Jerusalem*? Ezekiel 7:20-25 describes a *holy place*, calling it “...his ornament...”, and likening it to God’s own sanctuary in Jerusalem. This section of scripture describes how the leaders brought their own idolatry into the *ornament* they had created and set “...in majesty...”, and therefore, God will remove *his ornament* by bringing upon it the “...worst of the heathen...” (the *worst* among the Gentiles) to usurp these idolatrous leaders’ power and positions, and to defile *their* holy place, just as such leaders had defiled God’s own sanctuary in Jerusalem.

Ezekiel 7 is an important chapter in that it clarifies and defines to whom and the time period for which God’s word is given. [NOTE: an in-depth analysis and explanation of this chapter can be found in the *Ezekiel 7 Lesson Notes*⁵ and in “The 70th Week”.] He defines two groups, the individual children of Israel, who’s judgment is in the foreground and the land, the “multitude”, ruling in the future.

In this chapter of Ezekiel, the day of the Lord is under discussion, and in a very few words, God describes the steps that have led to the decline of Adam – the budding of pride, which gave way to violence, which became a rod of wickedness – the *reason* for a “day of the Lord”. It goes on to explain that the Lord’s day will take place during the time of the Gentiles (the time of the sons of Japheth) the time in which *God’s wrath* will be upon “...all the multitude”.

This context makes it understood that the discussion of the *holy place* is not of that in Jerusalem, as the Gentiles do not have the history nor covenant with God, though God explains that the fate of that future holy place is similar to that in Jerusalem, and for the very same reasons.

So, what exactly is “...his ornament...”? Based upon *how* the sanctuary in Jerusalem operated and *what* it meant to the children of Israel’s national identity, I proposed, in the context of the final Gentile world power, whose national identity is tightly wound up in its system of government, that the *ornament* is that system of government, specifically *democracy*. Remember, until the creation of the United States of America, most, if not all, governments of the world were monarchies (or the similar) that governed by autocratic rule. One

⁵ <https://hollyelise.com/wp-content/uploads/2020/08/Ezekiel-7.pdf>

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might view *democracy* as an evolutionary development in Adam's maturation – a step in the journey toward true self-government.

If Matthew 24:15 is viewed in this context, what would constitute the "...abomination of desolation, spoken of by Daniel the prophet..." standing in the holy place? I proposed that it would be the act of that *system of government*, after enjoying the freedoms of democracy, back-tracking and setting an individual *above* the law of the land. The acquittal of the 45th president of the United States of America gave that very message to God, and the *world* – that a man was *above* the law. In the context of the sanctuary in Jerusalem, setting *anything* above the word of God is tantamount to setting up an *idol*, it is an *abomination*. And just as setting up that abomination resulted in the desolations of Jerusalem and its *spheres of influence*, God says loudly and clearly in Ezekiel, the same will be the result for that final Gentile power and *its spheres of influence*, and this time, never to be redeemed. Notice, Revelation 21:22 states that there is no temple because the Lord God Almighty and the Lamb *are* the temple.

Conclusion

So, is the world *ending* at the end of the 1,260 days? Not according to my understanding. Revelation 11:7 describes the preaching of the final two witnesses to be completed at the end of the 1,260 days. I understand this to mean that the work of the church will have come to an end. Daniel 12:11-12 describes it as 1,290 days, as it applies to the work of those who keep the commandments. Those who "...keep the commandments of God, and have the testimony of Jesus Christ..." *both* are the seed of the woman and therefore at war with the one satan (Rev 12:17) and his minions.

Whatever the case, this weekend, I believe God gave me an understanding of what the 1,335 days might be. If my interpretation of the 1,260 days are correct, perhaps the 1,335th day is the beginning of the feast of Atonement, an atonement that sacrifices the blood of the wicked (Ezekiel 39:17-24); and perhaps, even ushers in a *Jubilee* for those who have been in servitude to earth's existing order.

Based upon my studies, I suspect Ezekiel 38-39 describes the "Armageddon" of Revelation 16:16, which makes me think that at Atonement this year, the war in Ukraine will explode into an even greater

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conflagration, drawing even more nations of the world into its fire.

Sequentially, according to Revelation 16, the vials of the wrath of God begin to be poured out on the wicked after the 1,260 days are complete. It is noteworthy that from Ezekiel 40 to the end of the book the new Jerusalem, the new *order*, is being described, just as Revelation 21:1-2 describes a new heaven and a new earth. Things on earth will be as they are in heaven, with satan and his angels expelled from both!