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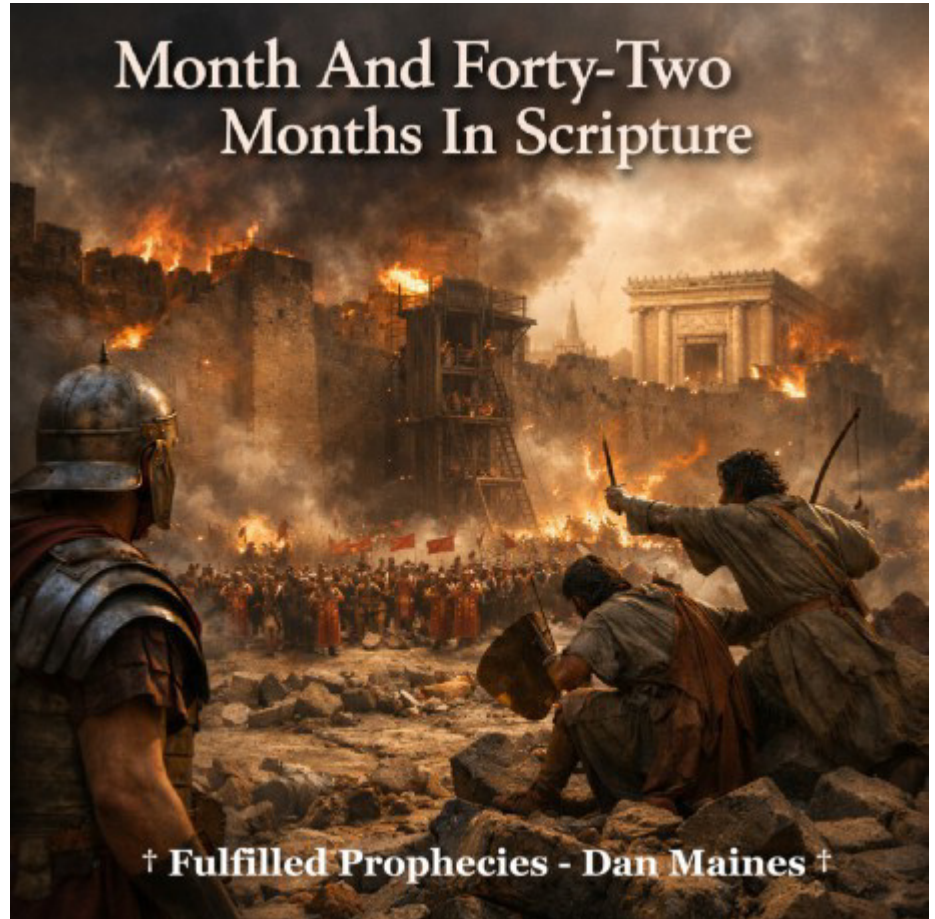
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Month And Forty-Two Months In Scripture



By Dan Maines

Month And Forty-Two Months In Scripture

Introduction

† When people read Revelation they often assume the time statements refer to our future. But the Bible itself explains these time periods. The phrase forty-two months appears several times in Revelation and it is connected to the trampling of Jerusalem and the final judgment of the old covenant system.

† The prophets used several expressions for the same time span. Forty-two months, 1,260 days, and time, times, and half a time all describe the same prophetic period of three and a half years.

† Scripture also shows that prophetic months are counted as thirty days. This doesn't mean the number is meaningless. It means the prophets used a prophetic calendar pattern to describe a real historical period that would occur during the destruction of Jerusalem.

† Revelation often describes the same historical event more than once using different symbolic images, which is why the same prophetic timeframe appears repeatedly in different visions.

† Some people try to separate these time references and make them end at different moments in history, suggesting that one 1,260 day period ends in AD 68 while another ends in AD 70. But the text of Revelation does not divide them into separate clocks.

† Revelation repeats the same prophetic timeframe several times using different expressions. The forty-two months, the 1,260 days, and the phrase time, times, and half a time all come from the same prophetic pattern first given in Daniel (Daniel 7:25; Daniel 12:7).

† Revelation 11:2 speaks of forty-two months when the nations trample the holy city.

† Revelation 11:3 speaks of 1,260 days during the testimony of the witnesses.

† Revelation 12:6 again speaks of 1,260 days.

† Revelation 12:14 calls the same period time, times, and half a time.

† Revelation 13:5 again speaks of forty-two months.

† These are not separate timelines. John is repeating the same prophetic season while describing different aspects of the same historical crisis.

† For that reason the 1,260 days cannot be split so that one ends in AD 68 and another ends in AD 70. They describe the same prophetic season during the Jewish War that culminated in the destruction of Jerusalem in AD 70.

Genesis 7:11

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

† The flood account gives us the biblical basis for understanding prophetic months. The timeline of the flood shows that five months equal 150 days.

† That means a prophetic month is counted as thirty days. This same calculation is used later in prophetic literature when time periods are expressed in months and days.

† This establishes the biblical foundation for the prophetic calendar used by Daniel and Revelation (Genesis 7:24; Genesis 8:4).

Genesis 7:24

And the waters prevailed upon the earth a hundred and fifty days.

† Genesis records that the waters prevailed for 150 days. When compared with the five months mentioned in the narrative, the calculation becomes clear.

† One hundred fifty days divided by five months equals thirty days per month. This becomes the prophetic reckoning used later in Scripture.

† This is why forty-two prophetic months equal 1,260 days.

Revelation 11:2

and the court which is without the temple leave without, and measure it not, for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.

† Revelation 11:2 speaks of forty-two months when the nations trample the holy city.

† Jesus described the same event when He warned that Jerusalem would be surrounded by armies and the city would be trampled by the nations (Luke 21:20-24).

† The phrase tread under foot is the same idea Jesus used when He said Jerusalem would be trampled by the nations (Luke 21:24). Revelation is describing the fulfillment of that warning.

† Jesus made it clear that the destruction of Jerusalem would occur within the generation that heard His words (Matthew 24:34). This confirms that the trampling of the holy city described in Revelation belongs to the same first century judgment.

† This places the prophecy squarely in the first century during the events leading up to the destruction of Jerusalem.

Revelation 11:3

And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

† Revelation 11:3 speaks of 1,260 days during the testimony of the witnesses.

† The same prophetic period appears here using a different expression.

† This shows that the numbers are not separate timeframes but different ways of describing the same season of conflict and warning before Jerusalem's fall.

Revelation 12:6

And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

† Revelation 12:6 again says 1,260 days.

† The same prophetic period appears again describing another aspect of the same historical crisis.

† John is retelling the same events using a different symbolic picture.

Revelation 12:14

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

† Revelation 12:14 calls it time, times, and half a time.

† This language comes directly from Daniel's prophecy.

† It again describes the same three and a half year prophetic pattern.

Revelation 13:5

and there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

† Revelation 13:5 again says forty-two months.

† The beast is allowed authority during the same prophetic timeframe.

† This shows that John is describing the same season of persecution and turmoil from another perspective.

Daniel 7:25

and he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time.

† Daniel first introduces this prophetic timeframe using the phrase time, times, and half a time.

† This equals three and a half years.

† The same prophetic pattern is repeated in Revelation using the expressions forty-two months and 1,260 days.

Daniel 12:7

and I heard the man clothed in linen, who was above the waters of the river, when he lifted up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and a half; and when they have made an

end of breaking in pieces the power of the holy people, all these things shall be finished.

† Daniel 12:7 again repeats the same prophetic timeframe.

† The prophecy connects the end of this period with the shattering of the power of the holy people.

† This fits perfectly with the destruction of Jerusalem and the end of the old covenant system in AD 70.

Historical References

† Josephus records that the Jewish War began in AD 66 and ended with the destruction of Jerusalem and the temple in AD 70.

† Eusebius records that Christians fled Jerusalem before the final siege because they remembered the warning of Jesus.

† Tacitus also records the Roman campaign and the devastation of Jerusalem during that same period.

† Early Christian writers such as Eusebius also connected the warnings of Jesus with the destruction of Jerusalem and recorded that believers fled the city before the Roman siege.

How It Applies To Us Today

† Understanding the prophetic timeframe helps us see that Revelation was written about real events that were approaching the first century church.

† The repeated use of the same symbolic timeframe shows that Revelation is not laying out a chronological timeline but describing the same historical crisis from different perspectives.

† When we see how these prophecies were fulfilled, it strengthens our confidence that Christ kept His promises and that Scripture is trustworthy.

Q & A Appendix

Q Are the forty-two months, 1,260 days, and three and a half years separate time periods?

A No. They are different ways of expressing the same prophetic season (Revelation 11:2-3; Revelation 12:6; Revelation 12:14; Revelation 13:5; Daniel 7:25; Daniel 12:7).

Q Why does Revelation use both forty-two months and 1,260 days?

A Revelation is using different prophetic forms to describe the same timeframe. Forty-two months and 1,260 days both equal three and a half years in prophetic reckoning (Revelation 11:2-3; Revelation 12:6).

Q Are the forty-two months symbolic while the 1,260 days are literal?

A The expressions are symbolic prophetic forms, but they describe a real historical period. The forty-two months and the 1,260 days both represent the same three and a half year season during the Jewish War that ended with the destruction of Jerusalem in AD 70 (Daniel 7:25; Revelation 11:2-3).

Q Why can't one 1,260 day period end in AD 68 and another in AD 70?

A Because Revelation repeatedly attaches the same timeframe to several visions describing the same crisis. These references come from the same prophetic pattern in Daniel and are not separate timelines.

Q Where does this prophetic pattern originate?

A The pattern comes from Daniel where the period is described

as time, times, and half a time (Daniel 7:25; Daniel 12:7).

Q What historical event fits this prophetic season?

A The Jewish War from AD 66 to AD 70 which ended with the destruction of Jerusalem and the temple (Luke 21:20-24).

Q Why does Revelation repeat the same timeframe in different ways?

A Because the book describes the same historical crisis from different symbolic perspectives rather than laying out events in strict chronological order (Revelation 11-13).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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Source Index

† Genesis 7:11; Genesis 7:24; Genesis 8:4

† Revelation 11:2-3; Revelation 12:6; Revelation 12:14;
Revelation 13:5

† Daniel 7:25; Daniel 12:7

† Luke 21:20-24; Matthew 24:34

† Josephus Wars of the Jews Book 5-6; Eusebius Ecclesiastical History 3.5; Tacitus Histories 5.13

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