

THE END TIME CHRONOLOGY

From the Abomination of Desolation to the Marriage Supper of the Lamb

A Comprehensive Theological Narrative and Exposition of the Danielic and Johannine Timelines
According to the King James Version

I. Introduction: The Mathematics of Divine Time

The prophetic tapestries of the Book of Daniel and the Book of Revelation have long fascinated, challenged, and inspired students of Sacred Scripture. Central to these apocalyptic revelations is a complex matrix of numerical durations: 1,260 days, 1,290 days, 1,335 days, 42 months, and the enigmatic phrase 'a time, times, and the dividing of time.' To the casual reader, these metrics may appear disjointed or disconnected. However, within a precise, literal hermeneutic rooted deeply in the text of the King James Version (KJV), these structural definitions unveil a beautifully harmonized chronological architecture. This narrative serves to expound upon a profound prophetic model: one that positions the 1,290 days not as a period terminating concurrently with the 1,260 days, but rather as an anchor point that extends exactly thirty days into the past. By examining the structural layout of the Solomonic Temple, the historical context of desolating idols, and the absolute transformation of the elect at the sounding of the Seventh Trumpet, this document will map the journey of the Bride of Christ as she marches toward the ultimate blessing—the Marriage Supper of the Lamb.

To establish the foundation of this study, one must first recognize the mathematical harmony inherent within biblical prophetic calculations. In ancient Hebrew and apocalyptic frameworks, a standard prophetic year consists invariably of 360 days, divided evenly into twelve months of 30 days each. Through this divinely ordered metric, several seemingly distinct designations reveal themselves to be mathematically identical. A period of 1,260 days is precisely equal to 42 months (42 multiplied by 30). Similarly, the phrase 'a time, times, and half a time' translates idiomatically to one year (a time), two years (times), and a half year (half a time), totaling exactly three and a half years. This three-and-a-half-year window represents the apex of earthly distress and Gentile dominion. Yet, Daniel introduces two crucial extensions to this baseline: the 1,290 days and the 1,335 days. By understanding these numbers sequentially rather than concurrently, the believer is handed a chronological key that unlocks the transition from global desolation to eternal celebration.

II. The Initiation Point: The 1,290 Days and the Abomination of Desolation

The absolute commencement of the final end-times countdown is marked not by the eruption of global warfare or the signature of a geopolitical treaty, but by a highly specific, blasphemous act occurring within the reconstituted sacred precincts of Jerusalem. According to Daniel, the clock begins ticking the moment the daily sacrifice is violently forcibly removed and an idol known as the abomination of desolation is erected. The textual support for this starting point is explicitly framed in the Book of Daniel:

Daniel 12:11

"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."

The phrase 'from the time' acts as a rigid grammatical anchor. It dictates that the 1,290-day timeline is the overarching framework that encompasses the entirety of the end-times drama. Crucially, this perspective demonstrates that this 1,290-day period exceeds the 1,260 days into the past. Rather than ending thirty days after the tribulation, it begins thirty days **before** the active tribulation erupts. This thirty-day window serves a dual purpose: it marks the realization of the ultimate blasphemy and simultaneously stands as a merciful interval of warning for the faithful.

To understand the nature of this abomination, one must look to historical prototypes and prophetic fulfillments. The text points to a physical idol—a statue erected in the likeness of Zeus or Jupiter Olympus—placed deliberately within the temple built after the pattern of Solomon. A critical theological distinction must be made regarding the exact location of this image. It is placed not within the Holy of Holies (the innermost chamber behind the veil, where the Ark of the Covenant originally rested), but within the **Holy Place** immediately outside the veil. The Holy Place was the grand sanctuary chamber housing the seven-branched golden candlestick, the table of shewbread, and the golden altar of incense. It was the room where the priests performed their daily ritual ministries. This distinction is vital because an idol placed in the Holy Place would be immediately visible to the officiating priesthood and the surrounding throngs, serving as an unmistakable, public sign. The New Testament reinforces this structural reality through the words of Jesus Christ Himself:

This same prophetic lens also casts suspicion upon the broader visual tradition of worldly Christianity, wherein many statues and images now used around the world to represent Jesus appear, in this interpretation, to preserve the inherited likeness of Zeus and Jupiter Olympus rather than the true historical appearance of the Nazarene. The familiar long-haired, bearded, enthroned, majestic figure did not arise in apostolic simplicity, but developed within the artistic and political vocabulary of Greece and Rome, where the supreme gods of the nations were already portrayed as seated heavenly rulers. Under this view, the ancient heads of Rome and Greece shaped religious imagery in a manner that allowed pagan forms of divine kingship to be carried forward under Christian names. Art historians commonly recognize that early Christian artists adapted Greco-Roman symbols, imperial forms, and pagan artistic models when developing Christian visual language. Therefore, the document's argument is strengthened by seeing the abomination not merely as a future idol standing in the Holy Place, but as the final unveiling of an old counterfeit image: Olympian-style statuary substituted for the true, living Christ revealed in Scripture.

Matthew 24:15

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)"

To further validate this spatial arrangement, we turn to the architectural blueprints delivered by God to Moses, which established the permanent boundaries of the sanctuary rooms:

Exodus 26:33

"And thou shalt hang up the vail under the taches, that thou mayest bring in thither within the vail the ark of the testimony: and the vail shall divide unto you between the holy place and the most holy."

By standing specifically in the 'holy place'—the area accessible to daily view rather than hidden completely behind the thick curtain of the vail—the abomination stands as a public declaration of the adversary's intent to usurp the worship due to the Most High. The setting up of this statue on Day 1 of the 1,290 days initiates the thirty-day buffer window. During this exact interval, the Great Tribulation has not yet reached its full, locked-down fury. Instead, it is the designated fleeing window warned of by Christ, allowing the elect to perceive the sign and escape before the borders are sealed and the global trap snaps shut:

Matthew 24:16-21

"Then let them which be in Judaea flee into the mountains: Let him which is on the housetop not come down to take any thing out of his house: Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

III. The 1,260 Days: The Great Tribulation and the Times of the Gentiles

Upon the expiration of the thirty-day warning window—extending from Day 1 to Day 30 of the overarching 1,290-day matrix—the world plunges into the final 1,260 days of the sequence. This milestone marks the official commencement of the Great Tribulation and the unrestricted 'Times of the Gentiles.' During this specific window, the remaining 1,260 days of the original 1,290 days run their course. The architecture of this era is defined by the total trampling of the outer components of the sacred city. John the Revelator is given a reed to measure the temple, but is explicitly told to leave the outer court exposed to the unholy nations:

Revelation 11:2

"But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months."

This New Testament passage shares an extraordinary, flawless structural parallel with the Old Testament visions given to the Prophet Ezekiel. In his detailed tour of the visionary temple complex, Ezekiel describes the exact same architectural separation designed to insulate the holy interior from the profane exterior environment:

Ezekiel 42:20

"He measured it by the four sides: it had a wall round about, five hundred reeds long, and five hundred broad, to make a separation between the sanctuary and the profane place."

The thematic link between Ezekiel and Revelation is undeniable. What Ezekiel labels as the 'profane place'—the outer perimeter separated by a wall—John identifies as the 'court which is without,' given unto the Gentiles. To measure a space in biblical prophecy signifies divine ownership, preservation, and spiritual sealing. What is inside the measured boundary (the inner Holy Place) is structurally preserved under God's ownership, while what lies outside the wall is abandoned to the physical dominion of the nations. This trampling and exercise of blasphemous authority is restricted strictly to the forty-two months, which translates perfectly to the 1,260 days of active tribulation:

Revelation 13:5

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months."

This era is also characterized by the ultimate counter-witness to this dark power: the ministry of the two witnesses, who stand as modern-day olive trees testifying against the desolation for the exact duration of the tribulation period:

Revelation 11:3

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

Concurrently, the true spiritual assembly, symbolized as the woman, finds her divine asylum in the wilderness, nourished away from the face of the serpent for this identical duration, matching the Old Testament descriptions of the three-and-a-half-year drought of Elijah:

Revelation 12:6

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

This timeframe represents the literal fulfillment of the historical intervals introduced to Daniel, where the little horn wears out the saints of the Most High during the pre-determined window of cosmic vulnerability:

Daniel 7:25

"And he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time."

Daniel 12:7

"And I heard the man clothed in linen, which was upon the waters of the river, when he held 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 an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Revelation 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."

IV. The Seventh Trumpet: The First Resurrection and the Metamorphosis of the Firstfruits

The close of the 1,260 days of active Gentile trampling marks the dramatic termination of the adversary's lease of power. At this cataclysmic junction, the heavens split open with the sounding of the Seventh Trumpet. This trumpet blast is the definitive catalyst for Christ's return, the execution of the first resurrection, and the immediate transformation of the elect. When the seventh angel sounds, the legal ownership of the earth is instantly transferred back to its rightful Monarch:

Revelation 11:15

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

This framework notes that the company gathered at this spectacular moment is a highly specific body: the 144,000 firstfruits. These individuals represent the cream of the spiritual harvest, participating directly in the First Resurrection. At the instantaneous sounding of the last trump, a dual miracle occurs across time and space. First, those among the 144,000 who have died throughout the ages are raised from the dust in incorruptible glory. Second, those who are alive and have successfully remained through the terrors of the tribulation are instantly changed. Their earthly, mortal tissue is reorganized in the twinkling of an eye, bypassing death entirely to take on the exact physical and spiritual likeness of the resurrected Christ. The Apostle Paul details this precise mechanism with absolute clarity:

1 Corinthians 15:51-52

"Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

Paul reinforces this sequential gathering in his letter to the Thessalonians, ensuring that the living do not precede those who have fallen asleep, but rather share in a unified, glorious ascension:

1 Thessalonians 4:16-17

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The nature of this transformation is not vague or ethereal; it is a literal conforming into the precise image of Jesus Christ's glorified, post-resurrection body. The Apostle John confirms that our ultimate state is directly tied to seeing Him clearly, which stamps His likeness upon our very being:

1 John 3:2

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

This bodily reconfiguration completely swallows up mortality, replacing the weakness of human clay with the uncorruptible power of the heavenly realm, as testified by Paul to the Philippian church:

Philippians 3:21

"Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

This elite company of 144,000 is explicitly identified on Mount Zion alongside the Lamb. They are designated as the spiritual 'firstfruits'—the initial harvest separated unto God, standing entirely blameless, having kept themselves pure from the spiritual prostitution of the world's deceptive systems. They are the primary citizens of the First Resurrection:

Revelation 14:1

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads."

Revelation 14:4

"These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb."

Revelation 20:6

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

V. The 1,335 Days: The Bride's Patient Waiting and the Marriage Supper of the Lamb

Following the cataclysmic events of the Seventh Trumpet and the resurrection of the firstfruits, the chronological matrix opens into its final, most glorious phase. While the active 1,260 days of tribulation and the 1,290 days from the setting up of the abomination have concluded, there remains a final extension: the 1,335 days. This leaves an exact seventy-five-day window following the 1,260-day tribulation, or a forty-five-day window following the absolute conclusion of the 1,290 days. This framework provides the definitive answer to what transpires during this final countdown. The newly resurrected and transformed firstfruits—who collectively constitute the spotless Bride of Christ—are commanded to wait out this remaining block of time. They do not instantly sit down to feast; rather, they endure through this brief transitional window while the earth is physically cleansed, the nations are judged, and the grand wedding chamber is finalized.

The identity of the 144,000 as the Bride of Christ is solidified by their description as 'virgins' in Revelation 14, matching the exact vocabulary Paul uses to describe the true Church espoused to her one true Husband:

2 Corinthians 11:2

"For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

The final blessing of Daniel 12:12 is pronounced explicitly over those who possess the endurance to wait out this final stretch of days. It acts as an exact thematic mirror to the final blessing pronounced over the guests of the ultimate heavenly feast in the Book of Revelation. The linguistic symmetry between these two testaments is profound:

Daniel 12:12

"Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days."

Revelation 19:9

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

By linking these two pronouncements of 'blessedness,' the narrative structure achieves total clarity: the 1,335 days represents the exact point in time when the waiting is declared finished, the bridal preparation is consummated, and the Marriage Supper of the Lamb officially begins.

Revelation 19:7-8

"Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

This posture of active, expectant waiting is a foundational command woven throughout the fabric of scripture. The elect are consistently likened to servants who keep their lamps burning, waiting patiently for their Lord to bring them into the wedding feast, knowing that the delay is merely the prelude to an eternal weight of glory:

Luke 12:36

"And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Isaiah 30:18

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him."

VI. Conclusion: The Unified Prophetic Tapestry

When these distinct scriptural threads are woven together under the light of chronological model, the resulting tapestry reveals an absolute precision of divine planning. History is not careening blindly toward an uncertain end; rather, it is marching down a pre-determined track measured out to the very day by the Creator. The timeline functions as a beautifully synchronized progressive narrative:

- Day 1 (The 1,290-Day Anchor): The overarching timeline begins. The daily sacrifice is abolished, and a physical abomination—a statue in the likeness of Zeus or Jupiter Olympus—is set up inside the visible Holy Place outside the veil [Daniel 12:11, Matthew 24:15].

- Days 1–30 (The Warning Window): A thirty-day period of mercy where the elect perceive the public sign in the temple and execute their flight into the wilderness mountains [Matthew 24:16].
- Day 31 (The 1,260-Day / 42-Month Baseline): The warning window expires. The outer court is left unmeasured and delivered to the nations, initiating the official Great Tribulation and the Times of the Gentiles [Revelation 11:2, Revelation 13:5].
- End of the 1,260 Days: The Seventh Trumpet sounds. The kingdoms of the world are legally reclaimed by Christ. The dead in Christ rise, the living are changed, and the 144,000 firstfruits take on His glorious likeness as the spotless Bride [1 Corinthians 15:52, Revelation 14:4].
- The Final 45 Days (Days 1,291 to 1,335): The glorified Bride waits patiently through a transitional period of global cleansing and angelic gathering [Daniel 12:12, Matthew 24:31].
- Day 1,335 (The Marriage Supper): The waiting is completed. The ultimate state of blessedness is achieved as the Bride sits down to feast at the Marriage Supper of the Lamb [Revelation 19:9].

Ultimately, this comprehensive narrative demonstrates that every number, every measurement, and every trumpet blast recorded in the King James Version fits together with mathematical precision. By placing the 1,290 days as an introductory anchor that precedes the tribulation by thirty days, the structural integrity of both Daniel and Revelation is fully preserved. The elect are given a clear roadmap: from the shocking desolation of the Holy Place to the glorious sounding of the Seventh Trumpet, culminating in the patient waiting that leads straight to the eternal marriage feast. Blessed indeed is he that waiteth, and cometh to the thousand three hundred and five and thirty days, for they shall reign with the Lamb for ever and ever.

VII. Appendix A: Technical Analysis of the Holy Place and Outer Court Dimensions

To fully appreciate why the abomination of desolation must stand in the Holy Place outside the vail, one must analyze the exact physical layout described in Exodus and reinforced throughout the Solomonic and Ezekiel temple structures. The Tabernacle, and later the Temple, was split into three distinct zones of increasing sanctity: the Outer Court, the Holy Place, and the Most Holy Place (Holy of Holies). The Outer Court was accessible to the Hebrew public for the bringing of sacrifices to the brazen altar. However, the Holy Place was a closed sanctuary, measuring twenty cubits in length by ten cubits in width. Inside this specific room, the daily priestly activities occurred. When an invading power or an antichrist figure seeks to make a public declaration of deity, placing an idol inside the hidden Holy of Holies defeats the immediate psychological purpose of global intimidation, as no one but the High Priest once a year could ever see it. By placing the statue of Zeus or Jupiter Olympus in the Holy Place, it stands directly in front of the vail, fully visible the moment the massive outer entrance doors are opened. This makes it an unmistakable, undeniable visual signpost to the officiating ministry and the public, perfectly matching Jesus' warning to watch for it standing where it ought not.

Furthermore, the linguistic distinction between the Greek terms 'Hagios' (Holy Place) and 'Adyton' or 'Hagia Hagion' (Holy of Holies) in early manuscripts completely validates this position. Matthew 24:15 uses the phrase 'en topo hagio,' meaning literally 'in the holy place.' Had the text intended to place the idol behind the vail, it would have specified the innermost sanctuary. This spatial positioning is what allows

the thirty-day window to function so dynamically. The priesthood immediately recognizes the breach, the news spreads instantly through Judea, and the elect are given their thirty-day head start to flee into the mountainous wilderness before the outer court is officially abandoned to the unmeasured trampling of the Gentile nations on Day 31.

VIII. Appendix B: The Harmony of the Prophetic Harvest and the Firstfruits

The concept of the 144,000 as the 'firstfruits' carries profound agricultural and ceremonial weight within KJV theology. Under the Mosaic Law, the firstfruits represented the very first crop harvested from the field. This initial portion was brought directly to the priest and waved before the Lord as a holy offering, sanctifying the remainder of the upcoming harvest. By identifying the 144,000 strictly as the firstfruits in Revelation 14:4, the text structurally locks them into the identity of the First Resurrection company raised at the Seventh Trumpet. They are the initial, elite harvest of humanity redeemed from the earth, taking on the incorruptible likeness of Christ before the general harvest of the millennium. This position explains their unique status as the Bride: they are the chaste virgins who follow the Lamb unconditionally, having been sealed and protected through the darkest hours of the earth's history. Their arrival at the 1,335-day mark represents the formal presentation of this holy harvest at the wedding table, signaling the complete transition from the kingdom of this world to the everlasting kingdom of our Lord and Savior Jesus Christ.