

## Biblical Messianic Prophecies

In Simple Gematria, **Biblical Messianic Prophecies** = 256.

$256 = 2^8 = 4^4$  where 4 = **God's Absolute Control over His Creation & World / Earth** (directions, winds, empires) – **Universal Truth – Creative Works including All Things Terrestrial – Message** (hear).

<https://www.gematrix.org/?word=biblical+messianic+prophecies>

Other 256 phrases include:

Jesus answers prayer  
By His stripes we are healed  
No greater love than this  
Weeping and gnashing of teeth  
God is here and He Loves you  
I am the Lord Jesus Christ  
Behold the Lamb of God - Laws of God  
Jesus the Lamb of God – Gospel  
Yehushua the Lion of Judah  
The Lion of the Tribe of Judah  
The Lamb of God – The Lion of Judah  
The True God has returned  
God present on earth now  
One four four thousand  
He who is the bride of Christ  
Sweet sweet victory  
Secrets of the universe  
Its all coming back to me now

This document has been adapted from the very detailed works done by

[Messiah2030.com](http://Messiah2030.com)

who may be contacted via

[contact@messiah2030.com](mailto:contact@messiah2030.com)

The reader's attention is drawn to their YouTube videos

Messiah 2030 ~ The Prophetic Messianic Timeline - Part 1 - NO MUSIC VERSION

<https://www.youtube.com/watch?v=oBeHMiLmJ9o>

and

Messiah 2030 ~ The Prophetic Messianic Timeline - Part 2 - NO MUSIC VERSION

<https://www.youtube.com/watch?v=V5AkSZ27wRc>

It is noted that Part 3 is "in progress with a 6-12 month production schedule"

God willing, this document will be updated in due course.

In connection with their productions the following statement is noted by [Messiah2030.com](http://Messiah2030.com)

His presentation offers calendrical interpretations of Biblical messianic prophecy and patterns. Despite the implied confidence in the following presentation, these interpretations are in no way definitive and could be subject to alternative explanations

The document that follows does provide alternative explanations and updates which are in keeping with the Spirit of Prophecy and the

<http://www.godswordexplained.com/>

website.

All Bible references in their presentations [in general they have used the ESV] are followed by the KJV.

In their presentations, they have used the ESV Bible in general. In this document the KJV Bible is used.

Refer to the YouTube videos to view their diagrams and slides.

## > General Creation Data

**James Ussher** was born in 1581 and died in 1656. He was an Anglican archbishop of Armagh, Ireland; he published his *Annales* (1650-54), which became the standard for Biblical chronology for nearly two hundred years among both Catholics and Protestants.

In 1650 the archbishop of Armagh, James Ussher, began counting all the "begats" in the Old Testament. He also studied ancient Egyptian and Hebrew texts, analysed how the ancient calendars were calculated and came up with a date for the Creation.

**Ussher deduced that the First Day of Creation was Sunday October 23rd, 4004 BC.** The world, he concluded, had begun one weekend in 4004BC - specifically, **on the evening before, which was 'October 22nd'**.

[https://en.wikipedia.org/wiki/Ussher\\_chronology](https://en.wikipedia.org/wiki/Ussher_chronology)

<https://www.mondaq.com/unitedstates/industry-updates--analysis/437916>

**Creation occurred at 6 pm Jerusalem time on October 22, 4004 BC.** As "evenings and mornings" constitute each day, then **this time started the next day, Sunday, 23rd of October, the first day of the week, Day 1 of Creation.**

In the printing of English Bibles, a chronology was added in the margin. Ussher's calculation was used, and his work was still widely accepted in the late 19th century.

**Then along comes man!** Scientists were exploring other ways of calculating Earth's age, based on the amount of salt that had accumulated in the oceans, for example, or the time Earth took to cool from a molten mass to a solid planet.

Now, from radioactive techniques, we "know" that the Earth is 4.6 billion years old, an age that leaves plenty of time for the relentless processes of geology and evolution to take place. What would James Ussher have made of such a timescale?

How utterly ridiculous!

Proverbs 14:12 **There is a way which seemeth right unto a man, but the end thereof [are] the ways of death.**

A quote from The Review and Herald Publishing Association states:

"In the Ussher chronology this canon is undervalued, but it is now regarded as accurate."

With regards to the Creation of the world and along with many other people, I believe in this **chronology** dating system as determined by Ussher.

After all, he did derive it from the Bible, which should be our first port of call.

**October 22nd**, - does that ring any bells? - the perfection of God is amazing.

## > General Jubilee Data

### Biblically, how long is a Jubilee?

There are two correct answers to this question, one being 50 years and the other being 49 years.

The prophetic Jubilee is of a 50 year duration while the actual Jubilee is, in modern terms of counting, of 49 years duration.

Biblically, the counting method was by **Inclusive Reckoning**.

Thus ancient Jews and everyone else counted any part of a day as a whole day.

By example, Jesus was dead from 3pm Friday afternoon until very early Sunday morning.

Scripture records this as 3 days and 3 nights – 3 full days.

### So what does Inclusive Reckoning imply for our Jubilee?

October 23rd, 4004BC until October 22nd, **3955BC** constituted the first Jubilee.

It means that the **first 2 Jubilees** ran from October 23rd, 4004BC until October 22nd, 3906BC, not 3904BC.

98 years and not 100 years. 4004BC, then 3955BC, then 3906BC, then 3857BC, etc..

Inclusive Reckoning is like putting up a fence.

You need 3 fence posts to contain 2 panels of fencing.

The centre post being liken to the end day of the first Jubilee, which is also the start day of the second Jubilee.

We see the principle of the Jubilee in Leviticus:

Leviticus 25:8 ¶ **And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.**

Leviticus 25:9 **Then shalt thou cause the trumpet of the jubilee to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

Leviticus 25:10 **And ye shall hallow the fiftieth year, and proclaim LIBERTY throughout [all] the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his POSSESSION, and ye shall RETURN every man unto his family.**

Leviticus 25:11 **A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed.**

Leviticus 25:12 **For it [is] the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.**

However, for these YouTube video presentations, and also for this document, we are NOT going to be considering actual Jubilees but the prophetic Jubilee of 50 years.

Thus 1 Jubilee unit = 50 years. Likewise, the "day" dates will be approximated, i.e. 4004BC being 4000BC.

### > General 1 Day = 1,000 Years Data

The Creation message is recorded from Genesis 1:1 to Genesis 2:3. The word "Genesis" is Greek for "origins".

Here we have God's Creation in 6 literal days, which forms a parallel to our 6000 years, followed by God's day of rest, our 1000 years following the 2nd Coming of Jesus.

Consider 4 Scriptures:

2 Peter 3:8 **But, beloved, be not ignorant of this one thing, that ONE DAY [IS] WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY. [Numbers 14:34; Psalm 90:4; Ezekiel 4:6]**

Psalm 90:4 **FOR A THOUSAND YEARS IN THY SIGHT [ARE BUT] AS YESTERDAY when it is past, and [as] a watch in the night. [Numbers 14:34; Ezekiel 13:34; 2 Peter 3:8]**

Numbers 14:34 **After the number of the days in which ye searched the land, [even] forty days, each DAY FOR A YEAR, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise. [Psalm 90:4; Ezekiel 4:6; 2 Peter 3:8]**

Ezekiel 4:6 **And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each DAY FOR A YEAR. [Numbers 14:34; Psalm 90:4; 2 Peter 3:8]**

**These 4 verses define God's Year – Day – 1000 Year principle.**

### > General Creation and Prophetic Jubilee Data

We shall now dwell upon this principle of God, its direct link to the Genesis Creation account and God's prophetic Jubilees.

In the Bible and in Jubilee terms, the 6000 years equates to the number 120; 120 x 50 being 6000.

Likewise, 4000 years equates to the number 80 and also 2000 years equates to the number 40.

Genesis 1:1 – Genesis 2:3 covers Creation Week - the 7 Days of Creation. It is represented by 140 prophetic Jubilees of each 50 giving 7000 years when, at the end of the 1000 years with Jesus, the New Jerusalem will descend from heaven, Satan, his angels and his people, and all traces of sin, will be removed; whereupon eternity will commence.

I said all traces of sin, but we must obviously recognise that one reminder remains:

**One reminder alone remains: our Redeemer will ever bear the marks of his crucifixion. Upon his wounded head, his hands and feet, are the only traces of the cruel work that sin has wrought. {1884 Spirit of Prophecy, Volume 4, page 489, paragraph 2}**

You see brethren, Jesus Christ remains in human form – forever a man – glorified humanity:

### > Jesus, His Omnipresence and His Spirit

**On the day of Pentecost, JESUS FORFEITED HIS OMNIPRESENCE, which had been given to Him by God, His Father. In fulfilment of Matthew 28:20 and His words "Lo, I am with you alway", Jesus has given up HIS Holy Spirit to His believers, so that Jesus Christ can dwell in our bodies, which is the Temple of God. What a sacrifice, for eternity, yet almost all of the churches are ignorant of this sacrifice – because they have adopted the pagan trinity belief.**

**In giving His commission to His followers, Christ did not tell them they would be left alone. He assured them that He would be near them. He spoke of His Omnipresence in a special way. Go to all nations, He said. Go, to the farthest portion of the habitable globe, but know that My presence will be there. Labor in faith and confidence, for the time will never come when I shall forsake you. {Manuscript No. 138, 1897}**

It continues:

The assurance of His abiding presence was the richest legacy Christ could give His disciples. Having the High Priest of our profession close by our side, we need not imperil our souls by opening the secrets of our hearts to priest or minister. In all confidence we may open our heart to the head over all the church. Take every matter, small or great to Jesus. "Come unto me," He says, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Precious assurance. Let us show that we honor the invitation by obeying the call. {*Manuscript No. 138, 1897*}

Christ took human nature upon Him and BORE IT, pure and spotless, INTO THE HEAVENLY COURTS. HE WILL BEAR THIS NATURE THROUGH THE AGES OF ETERNITY. In ascending to heaven with a GLORIFIED HUMANITY, Christ has declared what man can become if he will do the will of God, but it is only through the mediation of Christ that any human being can overcome. Of the redeemed we read, "They overcame him by the blood of the Lamb, and by the word of their testimony." God will honor those who accept Christ, making them witnesses of Him to the world. {*Letter No.257, 1903*}

It continues:

Those who do not lay hold of and appreciate THIS POWER stand in their own light, keeping themselves from THOROUGH CONSECRATION. {*Letter No.257, 1903*}

We want THE HOLY SPIRIT, which IS JESUS CHRIST. {*Letter No. 66, 1894*}

**Brethren, has that sunk in?**

The Holy Spirit is NOT a third God [nor is Jesus a second God – Jesus is the SON of the Almighty and Only One God].

The Holy Spirit has an owner – Jesus Christ. This He acquired from God, His Father. That is why God's Word ALWAYS refers to the Spirit OF God, or the Spirit OF Jesus / Spirit OF Christ.

#### > The Birth of Jesus Christ is now known

Returning to the prophetic Jubilee concept, we can see that the 1st Coming of Jesus occurred at the end of the 4th Day of Creation, or 4000 years; likewise we can see that the 2nd Coming of Jesus will occur at 6000 years.

4000 years after 4004BC gives 4BC. Life begins at conception. When was Jesus conceived?

From the Bible and Spirit of Prophecy, from ancient Jewish records, from computer analysis of celestial activity, and from historical records, we have been able to confirm with CERTAINTY that Jesus was born on September 11, 3BC sometime in an 81 minute span of time between sunset at 6:18 pm and moonset at 7:39 pm [Jerusalem time].

This in turn proves that Jesus was indeed conceived in December, 4BC.

For more information see

[http://www.godswordexplained.com/?page\\_id=1006](http://www.godswordexplained.com/?page_id=1006)

and

[http://www.godswordexplained.com/?page\\_id=699](http://www.godswordexplained.com/?page_id=699)

#### > 6,000 Years and our Long-suffering God

But the 6000 years from 4004BC has passed.

The 6000 years after October 23rd, 4004BC began on October 23rd, 1997. Note that 4004+1997 = 6001; this is correct as we must add 1 owing to there being no year zero [1BC was followed immediately by 1AD]. Thus, the 6000th year was completed on October 2nd, 1998.

Remember that the start and end dates add up to 1 full year and are not 2 years.

So why has Jesus Christ not come?

Because we have a merciful God.

2 Peter 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

Like any good parent, there is a warning first before any punishment is given.

God gave the antediluvians 120 years warning through Noah and Nineveh had 40 days warning from Jonah.

Don't you praise God for His mercy? In 1997 I was not ready and, in all probability, you were not ready.

It is only by total obedience to God the Father and Jesus Christ, His only begotten Son, along with much prayer and keeping the Commandments of God, and having the faith of Jesus - which implies perfection of our character, will be accepted into a sinless heaven.

In consideration of the shortness of time we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. **BECAUSE THE TIME IS APPARENTLY EXTENDED**, many have become careless and indifferent in regard to their words and actions. They do not realize their danger and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of **OVERCOMING EVERY DEFECT IN THEIR OWN CHARACTERS AND IN HELPING OTHERS**, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. {1876-1881 4T 306.3} = *{Testimonies to the Church, Volume No.4, page 306, paragraph 3}*

**What an amazing God that we can serve. Will we? Will we make that total commitment? Nothing else will do.**

**> Biblical usage of the numbers 120 and 40 include [if not all]:**

Genesis 6:3 **And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.**

Deuteronomy 31:2 **And he {Moses} said unto them, I [am] an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.**

Deuteronomy 34:7 ¶ **And Moses [was] an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.**

2 Chronicles 3:4 **And the porch that [was] in the front [of the house], the length [of it was] according to the breadth of the house, twenty cubits, and the height [was] an hundred and twenty: and he overlaid it within with pure gold.**

2 Chronicles 5:12 **Also the Levites [which were] the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, [being] arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets:)**

Daniel 6:1 ¶ **It pleased Darius to set over the kingdom an hundred and twenty princes, which should be over the whole kingdom;**

Acts 1:15 ¶ **And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,)**

Genesis 7:4 **For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.**

Genesis 7:12 **And the rain was upon the earth forty days and forty nights.**

Genesis 7:17 **And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.**

Genesis 8:6 ¶ **And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:**

Genesis 25:20 **And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel the Syrian of Padanaram, the sister to Laban the Syrian.**

Genesis 26:34 ¶ **And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:**

Genesis 50:3 **And forty days were fulfilled for him [*Jacob, Joseph's father*]; for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days.**

Exodus 16:35 **And the children of Israel did eat manna forty years, until they came to a land inhabited; they did eat manna, until they came unto the borders of the land of Canaan.**

Exodus 24:18 **And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.**

Exodus 34:28 **And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.**

Numbers 13:25 **And they returned from searching of the land after forty days.**

Numbers 14:33 **And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcasses be wasted in the wilderness.**

Numbers 14:34 **After the number of the days in which ye searched the land, [even] forty days, each DAY FOR A YEAR, shall ye bear your iniquities, [even] forty years, and ye shall know my breach of promise. [*Psalm 90:4; Ezekiel 4:6; 2 Peter 3:8*]**

Numbers 32:13 **And the LORD'S anger was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the LORD, was consumed.**

**Deuteronomy 2:7 For the LORD thy God hath blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these forty years the LORD thy God [hath been] with thee; thou hast lacked nothing.**

**Deuteronomy 8:2 And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, [and] to prove thee, to know what [was] in thine heart, whether thou wouldest keep his commandments, or no.**

**Deuteronomy 8:4 Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.**

**Deuteronomy 9:9 When I was gone up into the mount to receive the tables of stone, [even] the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water:**

**Deuteronomy 9:11 And it came to pass at the end of forty days and forty nights, [that] the LORD gave me the two tables of stone, [even] the tables of the covenant.**

**Deuteronomy 9:18 And I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread, nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.**

**Deuteronomy 9:25 Thus I fell down before the LORD forty days and forty nights, as I fell down [at the first]; because the LORD had said he would destroy you.**

**Deuteronomy 10:10 And I stayed in the mount, according to the first time, forty days and forty nights; and the LORD hearkened unto me at that time also, [and] the LORD would not destroy thee.**

**Deuteronomy 29:5 And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.**

**Joshua 5:6 For the children of Israel walked forty years in the wilderness, till all the people [that were] men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD: unto whom the LORD sware that he would not show them the land, which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.**

**Judges 13:1 ¶ And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.**

**1 Samuel 4:18 And it came to pass, when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.**

**1 Samuel 17:16 And the Philistine drew near morning and evening, and presented himself forty days.**

**2 Samuel 5:4 ¶ David [was] thirty years old when he began to reign, [and] he reigned forty years.**

**2 Samuel 15:7 ¶ And it came to pass after forty years, that Absalom said unto the king, I pray thee, let me go and pay my vow, which I have vowed unto the LORD, in Hebron.**

**1 Kings 2:11 And the days that David reigned over Israel [were] forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.**

**1 Kings 6:17 And the house, that [is], the temple before it, was forty cubits [long].**

**1 Kings 11:42 And the time that Solomon reigned in Jerusalem over all Israel [was] forty years.**

**1 Kings 19:8 And he [Elijah] arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God.**

**2 Kings 12:1 ¶ In the seventh year of Jehu Jehoash began to reign; and forty years reigned he in Jerusalem. And his mother's name [was] Zibiah of Beersheba.**

**1 Chronicles 29:27 And the time that he reigned over Israel [was] forty years; seven years reigned he in Hebron, and thirty and three [years] reigned he in Jerusalem.**

**2 Chronicles 9:30 And Solomon reigned in Jerusalem over all Israel forty years.**

**2 Chronicles 24:1 ¶ Joash [was] seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also [was] Zibiah of Beersheba.**

**Nehemiah 9:21 Yea, forty years didst thou sustain them in the wilderness, [so that] they lacked nothing; their clothes waxed not old, and their feet swelled not.**

**Psalms 95:10 Forty years long was I grieved with [this] generation, and said, It [is] a people that do err in their heart, and they have not known my ways:**

**Ezekiel 4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each DAY FOR A YEAR. [Numbers 14:34; Psalm 90:4; 2 Peter 3:8]**

**Ezekiel 29:11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.**

Ezekiel 29:12 **And I will make the land of Egypt desolate in the midst of the countries [that are] desolate, and her cities among the cities [that are] laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.**

Ezekiel 29:13 ¶ **Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered:**

Amos 2:10 **Also I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.**

Amos 5:25 **Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?**

Amos 5:26 **But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves.**

Amos 5:27 **Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name [is] The God of hosts. [Acts 7:42]**

Jonah 3:3 **So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.**

Jonah 3:4 **And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.**

Matthew 4:2 **And when he had fasted forty days and forty nights, he was afterward an hungered. {Exodus 34:28; Deuteronomy 9:9; Deuteronomy 9:18; 1 Kings 19:8; Matthew 4:2; Luke 4:2}**

Mark 1:13 **And he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him.**

Luke 4:2 **Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.**

Acts 1:3 **To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:**

Acts 4:23 ¶ **And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.**

Acts 7:22 **And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.**

Acts 7:23 **And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.**

Acts 7:30 **And when forty years were expired, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush. [Exodus 3:2]**

Acts 7:36 **He brought them out, after that he had showed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years.**

Acts 7:42 **Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness? [Amos 5:25-27]**

Acts 13:18 **And about the time of forty years suffered he their manners in the wilderness.**

Acts 13:21 **And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.**

Acts 23:12 **And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.**

Acts 23:13 **And they were more than forty which had made this conspiracy.**

Acts 23:21 **But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.**

Hebrews 3:9 **When your fathers tempted me, proved me, and saw my works forty years.**

Hebrews 3:17 **But with whom was he grieved forty years? [was it] not with them that had sinned, whose carcasses fell in the wilderness?**

## > General Layout Data

Starting with the Creation account, we shall then look in detail at each **Biblical Messianic Prophecy.**

### > 00 Creation

### > 01 The Creation Prophecy

### > 02 The Sabbath Prophecy

- > 03 The Four of Seven Prophecy
- > 04 The Fourth Commandment Prophecy
- > 05 The Hosea Prophecy
- > 06 The Jubilee Principle
- > 07 The Genesis 6 Prophecy
- > 08 The Death of Moses Prophecy
- > 09 The Jubilee Prophecy
- > 10 The Exodus Prophecy
- > 11 The 2000 Cubits Prophecy
- > 12 The Lazarus Prophecy
- > 13 The Woman at the Well Prophecy
- > 14 The Official's Son Prophecy
- > 15 The Good Samaritan Prophecy
- > 16 The Fasting Prophecy
- > 17 The Mount Sinai Prophecy
- > 18 The Healing on the Sabbath Prophecy
- > 19 Ascending the Mountain Prophecy
- > 20 The Ascension Prophecy
- > 21 The Transfiguration Prophecy
- > 22 The Job Prophecy
- > 23 The Temple Prophecy
- > 24 The Servant Prophecy
- > 25 The Land Rest Prophecy
- > 26 The Appearing of the Seventh Day Prophecy
- > 27 The David and Goliath Prophecy
- > 28 The Wedding Day Prophecy
- > 29 The Jonah Prophecy
- > 30 The Jericho Prophecy
- > 31 The Feeding of the Four Thousand Prophecy
- > 32 The Esther Prophecy
- > 33 The Three Measures of Leaven Prophecy
- > 34 The Enoch Prophecy
- > 35 The Birth Pang Prophecy
- > 36 The Fig Tree Prophecy
- > 37 The Eight Day Prophecy
- > 38 The Circumcision Prophecy
- > 39 The Sukkot Prophecy
- > 40 The Menorah Prophecy
- > 41 [1] Life of Job Prophecy
- > 42 [2] The Throne of Solomon Prophecy
- > 43 [3] The Last Trumpet Prophecy
- > 44 [4] The Three Wells Prophecy
- > 45 [5] The Shunammite's Son Prophecy
- > 46 [6] The Fox Prophecy
- > 47 [7] The Ruth Prophecy
- > 48 [8] Seven Times in Jordan Prophecy
- > 49 [9] The Jehohash Prophecy



- > 50 [10] The Days of Rest Prophecy
- > 51 [11] The Sold for Silver Prophecy
- > 52 [12] The Years of Punishment Prophecy
- > The Day and Hour No One Knows?
- > 53 7-7-7 The Lamech Prophecy
- > 54 The '[Remainder of the] Bible' Prophecy

## > 00 Creation

**Genesis Chapter 1** {The word "Genesis" is Greek for "origins".}

Genesis 1:1 ¶ **In the beginning God created the heaven[s] and the earth.** {*IN THE BEGINNING (Alpha), THE THEOS (Alpha & Omega) CREATED (perfectly without flaw, without waste, without corruption,) THE UNIVERSE AND THE EARTH. - The Assyrian word "Elohim" can be either singular or plural, see Exodus 7:1 & Exodus 32:4. But the Greek Septuagint used the word "THEOS" which is a singular word, not plural. All evidence is that THEOS is a single Being, ONE Spirit. NOT three. Theos is singular in this verse as well as in all verses which use the word "Theos".*}

Genesis 1:2 **And the earth was without form, and void; and darkness [was] upon the face of the deep. And the SPIRIT OF GOD moved upon the face of the waters.** {*Right from the very beginning, the Holy Spirit has an owner – God the Father. Bible findings: Holy Spirit of God = 1; Holy Spirit = 7; Spirit of God = 26; Spirit of the Lord = 31 but no god the [holy] spirit.*}

Genesis 1:3 **And God said, Let there be light: and there was light.**

Genesis 1:4 **And God saw the light, that [it was] good: and God divided the light from the darkness.**

Genesis 1:5 **And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.**

Genesis 1:6 ¶ **And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.**

Genesis 1:7 **And God made the firmament, and divided the waters which [were] under the firmament from the waters which [were] above the firmament: and it was so.**

Genesis 1:8 **And God called the firmament Heaven. And the evening and the morning were the second day.**

Genesis 1:9 ¶ **And God said, Let the waters under the heaven be gathered together unto one place, and let the dry [land] appear: and it was so.**

Genesis 1:10 **And God called the dry [land] Earth; and the gathering together of the waters called he Seas: and God saw that [it was] good.**

Genesis 1:11 **And God said, Let the earth bring forth grass, the herb yielding seed, [and] the fruit tree yielding fruit after his kind, whose seed [is] in itself, upon the earth: and it was so.**

Genesis 1:12 **And the earth brought forth grass, [and] herb yielding seed after his kind, and the tree yielding fruit, whose seed [was] in itself, after his kind: and God saw that [it was] good.**

Genesis 1:13 **And the evening and the morning were the third day.**

Genesis 1:14 ¶ **And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for moedim [*Hebrew word for appointed times of the LORD*] seasons, and for days, and years:**

Genesis 1:15 **And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.**

Genesis 1:16 **And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.**

Genesis 1:17 **And God set them in the firmament of the heaven to give light upon the earth,**

Genesis 1:18 **And to rule over the day and over the night, and to divide the light from the darkness: and God saw that [it was] good.**

Genesis 1:19 **And the evening and the morning were the fourth day.**

Genesis 1:20 **And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl [that] may fly above the earth in the open firmament of heaven.**

Genesis 1:21 **And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that [it was] good.**

Genesis 1:22 **And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.**

Genesis 1:23 **And the evening and the morning were the fifth day.**

Genesis 1:24 ¶ **And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.**

Genesis 1:25 **And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that [it was] good.**

Genesis 1:26 ¶ **And God said, Let US make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.** {See Ephesians 3:9 for identity of US : also Hebrews 1:2: Man was to be made in the image of God. So the US must have the attributes of God. Obviously, one was God the Father and the other must have come from God.}

Genesis 1:27 **So GOD created man in his [own] image, in the image of God created he him; male and female created he them.** [Matthew 19:4] {Jesus received all power from His Father [Matthew 28:18]; ultimately it was God who created; not Jesus.}

Genesis 1:28 **And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.**

Genesis 1:29 ¶ **And God said, Behold, I have given you every herb bearing seed, which [is] upon the face of all the earth, and every tree, in the which [is] the fruit of a tree yielding seed; to you it shall be for meat.**

Genesis 1:30 **And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein [there is] life, [I have given] every green herb for meat: and it was so.**

Genesis 1:31 **And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day.**

Genesis 2:1 ¶ **Thus the heavens and the earth were finished, and all the host of them.**

Genesis 2:2 **And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.** [Hebrews 4:4]

Genesis 2:3 **And {32nd "And"'s link Creation. 32=2^5: 2=Union [God and Man] & 5=Human Faith; God's Grace – God the Creator} God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.**

## > 01 The Creation Prophecy

Isaiah 46:9 **Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,**

Isaiah 46:10 **DECLARING THE END FROM THE BEGINNING, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:**

The beginning is found in Genesis 1:1 in the creation account.

We shall see that each Day of the Creation Week has a reflected parallel in each millennia that has occurred since Creation. The Biblical evidence of this will be revealed and amplified. This fact has been overlooked and forgotten for many centuries

**The "One Day as a Thousand Years" Prophetic Principle** teaches that when the Bible mentions a literal day, depending on context, it can be prophetically connected to a span of 1,000 years.

This is not a new concept. Some early Christian writings describe the "One Day as a Thousand Years" principle in Biblical prophecy.

In the Epistle of **Barnabas** [written between 70AD and 132AD (100AD?)]:

Barnabas 15:3 **Of the Sabbath He speaketh in the beginning of the creation; And God made the works of His hands in six days, and He ended on the seventh day, and rested on it, and He hallowed it.**

Barnabas 15:4 **Give heed, children, what this meaneth; He ended in six days. He meaneth this, that in six thousand years the Lord shall bring all things to an end;** for the day with Him signifyeth a thousand years; and this He himself beareth me witness, saying; Behold, the day of the Lord shall be as a thousand years. **Therefore, children, in six days, that is in six thousand years, everything shall come to an end.**

Barnabas 15:5 **And He rested on the seventh day. this He meaneth; when His Son shall come, and shall abolish the time of the Lawless One, and shall judge the ungodly, and shall change the sun and the moon and the stars, then shall he truly rest on the seventh day.**

**\*\*\* Brethren, reflect upon the implication of those underlined words in Barnabas 15:4. It implies that in former days**

**the Prophetic Messianic Timeline was KNOWN and UNDERSTOOD. This is also confirmed in the two quotations below \*\*\***

Irenaeus in 150AD:

**For in as many days as this world was made, in so many thousand years shall it be concluded.** And for this reason the Scripture says: Thus the heaven and the earth were finished, and all their adornment. And God brought to a conclusion upon the sixth day the works that He had made; and God rested upon the seventh day from all His works. Genesis 2:2 This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; 2 Peter 3:8 and in six days created things were completed: it is evident, therefore, that **they will come to an end at the sixth thousand year.**

Methodius 300AD (Banquet Of The Ten Virgins, Discourse 9, Chapter 1):

For in six days God made the heaven and earth, and finished the whole world . . . and blessed the seventh day and sanctified it, so by a figure in the seventh month (Tishri ) when the fruits of the earth have been gathered in, we are commanded to keep the Feast to the Lord, which signifies that, **when this world shall be terminated at the seven thousand years**, when God shall have completed the world, He shall rejoice in us. . . . Then, when the appointed times shall have been accomplished, and God shall have ceased to form this creation, in the seventh month, the Great Resurrection Day, it is commanded that the Feast of our Tabernacles shall be celebrated to the Lord.

Psalm 90:3 **Thou turnest man to destruction; and sayest, Return, ye children of men.**

Psalm 90:4 **FOR A THOUSAND YEARS IN THY SIGHT [ARE BUT] AS YESTERDAY** when it is past, and [as] a watch in the night. [Numbers 14:34; Ezekiel 13:34; 2 Peter 3:8]

Psalm 90 is a Prayer of Moses.

Genesis is the first Bible book and was written by Moses; it records the fall of man and the consequences.

Genesis 3:19 **In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.**

**Sin = death = return to dust.**

Genesis 2:16 **And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:**

Genesis 2:17 **But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**

Adam **spiritually** died that day.

Adam **physically** died later – when 930 years old.

Genesis 5:5 **And all the days that Adam lived were nine hundred and thirty years: and he died.**

It appears that God's usage of the word "day" is therefore not a literal 24 hour period but of a longer duration.

With the Genesis 2:17 "day" being 1000 years , then Adam lived 70 years short of the 1000 years.

**Therefore Adam did die on Prophetic Day 1 – within the first 1000 years, which equates to Creation Day 1.**

Regarding the 1000 year reign of Messiah – this occurs on Creation Day 7:

Isaiah 65:18 **But be ye glad and rejoice for ever [in that] which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.**

Isaiah 65:19 **And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.**

Isaiah 65:20 **There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner [being] an hundred years old shall be accursed.**

Isaiah 65:21 **And they shall build houses, and inhabit [them]; and they shall plant vineyards, and eat the fruit of them.**

Isaiah 65:22 **They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree [are] the days of my people, and mine elect shall long enjoy the work of their hands.**

Isaiah 65:23 **THEY SHALL NOT LABOUR IN VAIN, nor bring forth for trouble; for they [are] the seed of the blessed of the LORD, and their offspring with them.**

Isaiah 65:24 **And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.**

Isaiah 65:25 **The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and DUST [SHALL BE] THE SERPENT'S MEAT. They shall not hurt nor destroy in all my holy mountain, saith the LORD.**

As parallel texts for Isaiah 65:23:

Genesis 3:17 **And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed [is] the ground for thy sake; in sorrow shalt thou eat [of] it all the days of thy life;**

Genesis 3:18 **Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;**

Genesis 3:19 **In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou [art], and unto dust shalt thou return.**

and for Isaiah 65:25:

Genesis 3:14 **And the LORD God said unto the serpent, Because thou hast done this, thou [art] cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:**

1 Corinthians 15:22 **For as in Adam all die, even so in Christ shall all be made alive.**

1 Corinthians 15:45 **And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. [Genesis 2:7] [Romans 8:10]**

In the beginning God entered into a covenant with Adam promising him **eternal life on the condition of perfect obedience**. Adam is therefore best understood as a covenant head whose actions affect all those who are "in him." Like Adam, Jesus is also a covenant head. Unlike Adam, Jesus, a type of Adam, loved and obeyed God fully.

Thus we have a **First Adam**, who sinned, and a **Second / Last Adam in Christ**, who did not sin.

1 Corinthians 15:22 **For as in Adam all die, even so in Christ shall all be made alive.**

1 Corinthians 15:23 **But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.**

1 Corinthians 15:24 **Then [cometh] the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.**

1 Corinthians 15:25 **For he must reign, till he hath put all enemies under his feet.**

1 Corinthians 15:26 **The last enemy [that] shall be destroyed [is] death.**

1 Corinthians 15:27 **For he {God} hath put all things under his {Jesus} feet. But when he {God} saith all things are put under [him {Jesus}], it is] manifest that he {God} is excepted, which did put all things under him {Jesus}.**

1 Corinthians 15:28 **And when all things shall be subdued unto him {Jesus}, then shall the Son also himself {Jesus} be subject unto him {God} that put all things under him {Jesus}, that God may be all in all. {Such action would not occur with a 3 co-equal, co-eternal god-being trinity}**

More specifically, He {Jesus} shall reign as king David:

Luke 1:31 **And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.**

Luke 1:32 **He shall be great, and shall be called the Son of the Highest: and the Lord GOD shall give unto him the THRONE of his father David:**

Luke 1:33 **And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.**

Christ's was originally connected with Adam; then at His 1st Coming He is connected with David.

Adam lived for 930 years and David for 70 years. 930+70=1000 years.

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.**

This 1000 years is **1 Prophetic Day** [Day 7] and is called the "**Day of the Lord**".

This phrase [and the phrase "**Day of the Lord's**"] is found 23 [and 6] times throughout the Bible.

Specifically:

Isaiah 13:6 ¶ **Howl ye; for the day of the LORD [is] at hand; it shall come as a destruction from the Almighty.**

Isaiah 13:9 **Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.**

Joel 1:15 **Alas for the day! for the day of the LORD [is] at hand, and as a destruction from the Almighty shall it come.**

Joel 2:1 ¶ **Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;**

Zephaniah 1:14 **The great day of the LORD [is] near, [it is] near, and hasteth greatly, [even] the voice of the day of the LORD: the mighty man shall cry there bitterly.**

Zephaniah 2:3 **Seek ye the LORD, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the LORD'S anger.**

Malachi 4:5 ¶ **Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: {2 Kings 1:8; Malachi 4:5; Matthew 3:4 – Elijah – John the Baptist comparison}**

1 Thessalonians 5:2 **For yourselves know perfectly that the day of the Lord so cometh as a THIEF IN THE NIGHT.**

2 Peter 3:10 **But the day of the Lord will come as a THIEF IN THE NIGHT; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

But also:

Isaiah 2:12 **For the day of the LORD of hosts [shall be] upon every [one that is] proud and lofty, and upon every [one that is] lifted up; and he shall be brought low:**

Isaiah 34:8 **For [it is] the day of the LORD's vengeance, [and] the year of recompenses for the controversy of Zion.**

Jeremiah 46:10 **For this [is] the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.**

Lamentations 2:22 **Thou hast called as in a solemn day my terrors round about, so that in the day of the LORD'S anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.**

Ezekiel 13:5 **Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.**

Ezekiel 30:3 **For the day [is] near, even the day of the LORD [is] near, a cloudy day; it shall be the time of the heathen.**

Joel 2:11 **And the LORD shall utter his voice before his army: for his camp [is] very great: for [he is] strong that executeth his word: for the day of the LORD [is] great and very terrible; and who can abide it?**

Joel 2:31 **The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.**

Joel 3:14 **Multitudes, multitudes in the valley of decision: for the day of the LORD [is] near in the valley of decision.**

Amos 5:18 **Woe unto you that desire the day of the LORD! to what end [is] it for you? the day of the LORD [is] darkness, and not light.**

Amos 5:20 **[Shall] not the day of the LORD [be] darkness, and not light? even very dark, and no brightness in it?**

Obadiah 1:15 **For the day of the LORD [is] near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.**

Zephaniah 1:7 **Hold thy peace at the presence of the Lord GOD: for the day of the LORD [is] at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.**

Zephaniah 1:8 **And it shall come to pass in the day of the LORD'S sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.**

Zephaniah 1:18 **Neither their silver nor their gold shall be able to deliver them in the day of the LORD'S wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.**

Zephaniah 2:2 **Before the decree bring forth, [before] the day pass as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORD'S anger come upon you.**

Zechariah 14:1 ¶ **Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.**

Acts 2:20 **The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:**

1 Corinthians 5:5 **To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

2 Corinthians 1:14 **As also ye have acknowledged us in part, that we are your rejoicing, even as ye also [are] ours in the day of the Lord Jesus.**

Peter's explanation of the **Day of the Lord** is given as:

2 Peter 3:3 **Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,**

2 Peter 3:4 **And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation.**

2 Peter 3:5 **For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: [a reference to God's Creation in Genesis 1:9-10]**

2 Peter 3:6 **Whereby the world that then was, being overflowed with water, perished: [a reference to God's destruction by the Flood in Genesis 7-9]**

2 Peter 3:7 **But the heavens and the earth, which are now, by the same word are kept in store, reserved unto FIRE against the day of judgment and perdition of ungodly men.**

2 Peter 3:8 **But, beloved, be not ignorant of this one thing, that ONE DAY [IS] WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY.** [*Numbers 14:34; Psalm 90:4; Ezekiel 4:6*]

**DAY 1 = Millennia 1 = Jubilee Nos. 1-20:** On Day 1 of Creation the Light was separated from the darkness (Genesis 1:3-5). In Millennia 1 Adam and Eve sinned; that introduced darkness in man.

Romans 5:12 **Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**

Adam died when 930 years old, in 3074 [or in 3073]BC.

**DAY 2 = Millennia 2 = Jubilee Nos. 21-40:** On Day 2 of Creation the earth was covered by water; then the water below was separated from the water above (Genesis 1:6-10). In Millennia 2 the earth was once again covered by water; the waters from the fountains of the deep, below, and the waters from the rain, above.

The Great Flood occurred [Noah at that time was 600 years old] 1656 years after Creation in 2348BC. There is much evidence everywhere that the waters cover the whole earth.

The waters then receded back into the earth below and then evaporated into the heavens above.

Genesis 8:1 ¶ **And God remembered Noah, and every living thing, and all the cattle that [was] with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;**

Genesis 8:2 **The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;**

Genesis 8:3 **And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.**

Genesis 8:4 **And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.**

Genesis 8:5 **And the waters decreased continually until the tenth month: in the tenth [month], on the first [day] of the month, were the tops of the mountains seen.**

**DAY 3 = Millennia 3 = Jubilee Nos. 41-60:** On Day 3 of Creation the land was provided and produced seed-bearing fruit (Genesis 1:9-13).

In Millennia 3 Abraham was promised that his seed would be given land.

Genesis 22:18 **And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.** [Acts 3:25]

Genesis 26:4 **And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;**

Genesis 35:12 **And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.**

Israel was given "seed" [The Word of God – Luke 8:11] and "planted" in the Promised Land. In 1406BC [2598 years after Creation] Israel entered the Promised Land.

Luke 8:11 **Now the parable is this: The seed is the word of God.**

**DAY 4 = Millennia 4 = Jubilee Nos. 61-80:** On Day 4 of Creation the Sun, the Greater Light, was created (Genesis 1:14-19). At the end of Millennia 4 Messiah came into the world as Light – John 12:46. Not only did He come as the Son of God but also as the Sun of Righteousness – Malachi 4:2, Luke 1:78-79]. The 1st Coming of Jesus occurred at 3BC on 11th September.

John 12:46 **I am come a light into the world, that whosoever believeth on me should not abide in darkness.**

Malachi 4:2 ¶ **But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.**

Luke 1:78 **Through the tender mercy of our God; whereby the dayspring from on high hath visited us,**

Luke 1:79 **To give light to them that sit in darkness and [in] the shadow of death, to guide our feet into the way of peace.**

**DAY 5 = Millennia 5 = Jubilee Nos. 81-100:** On Day 5 of Creation fish and birds are created and instructed to multiply over all the earth (Genesis 1:20-23). At the beginning of Millennia 5 the disciples of Jesus became "fishes of men" and the Spirit of Jesus, represented as a dove filled the disciples.

John 1:32 **And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.**

Acts 2:1 ¶ **And when the day of Pentecost was fully come [Sunday 31 AD, June 16], they were all with one accord in one place.**

Ac2:2 **And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.**

Acts 2:3 **And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.**

Acts 2:4 **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**

The disciples of Christ were told to multiply over all the earth; thus metaphorically, multiplying birds and fish.

Matthew 28:19 ¶ **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** has been altered from **Go ye and make disciples of all the nations IN MY NAME, teaching them to observe all things, whatsoever I commanded you.** [Eusebius translation]

Matthew 28:20 **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, [even] unto the end of the world. Amen.**

{ I = Jesus Christ, in person, through His Holy Spirit which is the Holy Spirit of God}.

**DAY 6 = Millennia 6 = Jubilee Nos. 101-120:** On Day 6 of Creation man was created and instructed to fill the earth and to exercise dominion over all creation (Genesis 1:28-31).

**2<sup>nd</sup> Coming of Jesus** occurs after 6000 years. Towards the end of Millennia 6 [since 1900AD – expansion of the industrial age] the population of man has increased exponentially and achieved an unprecedented mastery over all creation.

<https://www.alamy.com/a-graph-showing-the-worlds-rapidly-increasing-population-from-1700-to-the-present-day-and-extend>

## **> 02 The Sabbath Prophecy**

**DAY 7 = Millennia 7 = Jubilee Nos. 121-140:** On Day 7 of Creation God did not create but rested on that Sabbath day (Genesis 2:1-3).

The last day – John 11:24, 12:48. Hebrews 4:3-11 and Revelation 20:1-4 show that:

(a) The seventh day of the week is the Sabbath day, or Shabbat in Hebrew. The 7th day Sabbath remains, and

(b) the future reign with Christ for the 1000 years. This Millennia 7 begins and ends with Judgements and Resurrections.

The beginning of the Millennia is when the Messiah comes to collect His people. They will reign and rest with Him for 1000 years.

John 11:23 **Jesus saith unto her, Thy brother shall rise again.**

John 11:24 **Martha saith unto him, I know that he shall rise again in the resurrection at the last day.**

John 11:25 **Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

John 12:48 **He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.**

Hebrews 4:3 **For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.**

Hebrews 4:4 **For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works.** [Genesis 2:2]

Hebrews 4:5 **And in this [place] again, If they shall enter into my rest.**

Hebrews 4:6 **Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:**

Hebrews 4:7 **Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.**

Hebrews 4:8 **For if Jesus had given them rest, then would he not afterward have spoken of another day.**

Hebrews 4:9 **There remaineth therefore a rest to the people of God.**

Hebrews 4:10 **For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his.**

Hebrews 4:11 **Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.**

Revelation 20:1 ¶ **And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.**

Revelation 20:2 **And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,**

Revelation 20:3 **And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**

Revelation 20:4 **And I saw THRONES, and THEY sat upon THEM, and judgment was given unto THEM: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of GOD, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with CHRIST a thousand years.**

This “day” (as a thousand years) will occur after Christ’s intervention and will, not surprisingly, last a thousand years (Revelation 20:1-4), just as each prophetic day should according to Genesis 1, Psalm 90:4, and 2 Peter 3:8-10.

Psalm 90:4 **FOR A THOUSAND YEARS IN THY SIGHT [ARE BUT] AS YESTERDAY when it is past, and [as] a watch in the night. [Numbers 14:34; Ezekiel 13:34; 2 Peter 3:8]**

2 Peter 3:8 **But, beloved, be not ignorant of this one thing, that ONE DAY [IS] WITH THE LORD AS A THOUSAND YEARS, AND A THOUSAND YEARS AS ONE DAY. [Numbers 14:34; Psalm 90:4; Ezekiel 4:6]**

2 Peter 3:9 **The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**

2 Peter 3:10 **But the day of the Lord will come as a THIEF IN THE NIGHT; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

This “day” is 1,000 years in length. This is precisely why the prophets declare so many messianic prophetic events to occur on the “Day of the Lord.” It is not because it is a literal 24-hour period, but a period of 1,000 years in which begins and ends with judgment and resurrections.

The beginning of the 7,000th year is when our Messiah comes to gather us and take us to the Promised Land. We will reign and rest with him for 1,000 years as the prophetic fulfilment of the seventh day Sabbath. Because of this the Messiah referred to himself as “Lord over the Sabbath” (Matthew 12:8).

Matthew 12:8 **For the Son of man is Lord even of the sabbath day.**

The 1,000-year reign of our Messiah is the future fulfilment of the seventh day of creation, our Sabbath rest. The creation prophecy details the 7,000-year complete plan of God for man, revealing the end from the beginning and all that will be accomplished (Isaiah 46:10).

Isaiah 46:9 **Remember the former things of old: for I [am] God, and [there is] none else; [I am] God, and [there is] none like me,**

Isaiah 46:10 **Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:**

Our Messiah arrived at the very end of the fourth day.

His death, burial, and resurrection was during the first Passover and First-fruits of the fifth day. The timeline we established using the creation prophecy will be further solidified by additional prophecy and patterns that will be presented shortly. For example, note how there is exactly 2,000 years or “two days” between the death, burial, and resurrection of the Messiah and the second Coming on the third day. This “two days” will be more important later.

The first seven days of the existence of this world also prophetically reveals the first 7,000 years, the whole plan of God for mankind, and the first and second Coming of the Messiah. But we’re just getting started. There are many prophecies and patterns to go and they all point to the same timeline.

### **> 03 The Four of Seven Prophecy**

Leviticus 23:1 ¶ **And the LORD spake unto Moses, saying,**

Leviticus 23:2 **Speak unto the children of Israel, and say unto them, [Concerning] the FEASTS of the LORD, which ye shall proclaim [to be] holy convocations, [even] these [are] my FEASTS.**

Leviticus 23:3 **Six days shall work be done: but the seventh day [is] the sabbath of rest, an holy convocation; ye shall do no work [therein]: it [is] the sabbath of the LORD in all your dwellings.**

Leviticus 23:4 ¶ **These [are] the FEASTS of the LORD, [even] holy convocations, which ye shall proclaim in their seasons.**

Leviticus 23:5 **In the fourteenth [day] of the first month at even [is] the LORD's passover.**

Leviticus 23:6 **And on the fifteenth day of the same month [is] the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.**

Leviticus 23:7 **In the first day ye shall have an holy convocation: ye shall do no servile work therein.**



Leviticus 23:8 **But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day [is] an holy convocation: ye shall do no servile work [therein].**

In Leviticus 23, there are two different Hebrew words that translate “feast.” The first word is “Mo-ahd,” and is often translated “appointed time.” Mo-ahd means to set an appointment, as in a set time or season, for a specific assembly or festival. The plural form of “mo-ahd” is “moedim.” This particular word for feast refers to the weekly Sabbaths and all the Levitical Holy Days.

From Moses to the Messianic days, there were 4 Spring feasts – 4 Moedim – the Passover, Unleavened Bread, First-fruits and Pentecost.

**Jesus, in His 1st Coming**, accomplished the first 4 feasts.

By His death, resurrection and the giving of His Holy Spirit as the Comforter, Jesus fulfilled all of these feasts.

The first four mo'edim represent what our Messiah accomplished in His first Coming. He died on Passover, was in the tomb during the Feast of Unleavened Bread, and was resurrected on Firstfruits. As documented in Acts 2, fifty days later the Holy Spirit came down on Pentecost.

So here we again see a “four” as “four *mo'edim*” being prophetically fulfilled and directly connected to the Messiah’s first Coming that began on “day 4.”

In addition, there were 3 Autumn [or Fall] feasts – 3 Moedim - the Trumpets, Atonement and Tabernacles.

The final three *mo'edim* represent prophetic fulfillments of the Messiah’s return. At the return there will be a loud noise or trumpet. This would perhaps connect back to the day of Trumpets as the first of the Fall *mo'edim*.

**At His 2nd Coming**, Jesus will fulfil these last 3 feasts.

The “four of seven” pattern is not just found in the *mo'edim* of Leviticus 23. The seals found in Revelation contain the four horsemen as the first four of seven seals (Revelation 6). Likewise, the first four of the seven trumpets are distinguished from the three woes of the final three trumpets (Revelation 8). This messianic four and seven pattern is overemphasized in the scriptures.

In Revelation 6 we see **4 Horsemen Seals followed by 3 later Seals.**

In Revelation 8 we see **4 Trumpets followed by 3 Trumpets** called “**Woes**” in Revelation 9.

Likewise in Exodus 20 we have the 4th Commandment to observe the Sabbath. The return of Jesus will occur at the end of the 6000 years. Then, as we enter the 7000 year period – the 7th millennia, for 1000 years we shall “rest” with Jesus.

Thus, the 4 and 7, or 4+3, principle is found within the Bible.

The resurrection will take place at the Messiah’s return. There is also judgment of the nations and the metaphorical wedding supper of the lamb which are also connected to the Day of Atonement and Tabernacles.

The first four *mo'edim* as the first Coming connect to the final three *mo'edim* as the second Coming. These messianic *mo'edim* total seven in number and represent and connect back to the return of the Messiah on the 7th day.

So here we again see a “seven” as the completed prophetic “seven *mo'edim*” being directly connected with the Messiah’s second Coming just as we have already seen the connection of the seventh day as part of creation week.

Thus, as the “four of seven” prophecy reveals, the Messiah’s first Coming is and was on day four, and Messiah’s second Coming is on day seven.

### **The Moedim – Explanatory Notes**

The Jewish people are unparalleled in culture and tradition — especially when it comes to times of festivities. All throughout the year, the Jewish holidays (moedim) abound. These days and weeks with major significance to the people of Israel. From the single-day celebration of Purim in the spring to the eight-day celebration of Hanukkah in winter.

There are, however, seven appointed times that take the greatest precedence on the calendars of the Jewish people. Israel calls these appointed times the moedim. Though this Hebrew word can be defined as “appointed times,” this definition fails to give the word true justice in its translation.

The word does not solely mean a festive time or a season of celebration. It is a time to remember and reflect on all of the times when God revealed Himself as mighty and strong, loving and holy.

In Leviticus 23, there are two different Hebrew words that translate “feast.” The first word is “Mo-ahd,” and is often translated “appointed time.” Mo-ahd means to set an appointment, as in a set time or season, for a specific assembly or festival. The plural form of “mo-ahd” is “moedim.” This particular word for feast refers to the weekly Sabbaths and all the Levitical Holy Days.

There are four Spring moedim and three Fall moedim. Below is a list of their English names with Hebrew transliteration:

Spring Moedim

Passover – Pesach

Feast of Unleavened Bread – Hag HaMatzot

First Fruits – Yom Habikkurim

Festival of Weeks (Pentecost) – Shavuot  
Autumn/Fall Moedim  
Feast of Trumpets – Yom Teruah (Rosh Hashanah)  
Day of Atonement – Yom Kippur  
Feast of Tabernacles – Sukkot

In dying on the cross, Yeshua fulfilled the first two festivals. Passover deals with redemption through the death of a lamb. Unleavened Bread is about getting rid of leaven (sin). The death of the Lamb of God (Passover) paid the price for our indebtedness and gave us freedom from sin (Unleavened Bread).

Yeshua's resurrection from the grave fulfilled the holiday of First Fruits. This holiday deals with offering God the first of the produce. 1 Corinthians 15:20 says it perfectly: **But now is Christ risen from the dead, [and] become the firstfruits of them that slept.**

Finally, Pentecost (or Shavuot) was fulfilled in Acts 2 upon the receiving of the Holy Spirit. Pentecost deals with the seal of covenant relationship with God as the people received the Law on Mt. Sinai. Yeshua gave us the promise of His Holy Spirit. We received Him soon after Yeshua ascended into heaven.

Ephesians 1:13 **In whom ye also [trusted], after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise,** *{for it's owner see Ephesians 4:30}*

Ephesians 4:30 **And grieve not the HOLY SPIRIT of God, whereby ye are sealed unto the day of redemption.** *{Note: Ephesians 1:13 spoke about the 'Holy Spirit of Promise'; here, at the only other 'Holy Spirit of' instance in the Bible, we find it's Owner.}*

To the people of Israel, the moedim are important. They are commanded by God and are times of celebration and remembering. They have distinct fulfilment in Yeshua. The Spring moedim have been fulfilled, and the Fall festivals will be fulfilled upon Christ's return.

#### **> 04 The Fourth Commandment Prophecy**

The pattern of the fourth and seventh day as the days of Messianic fulfilment are a repeating pattern in the scriptures. Just as we saw in the Mo'edim Prophecy and the seals and trumpets of Revelation, we even see the same pattern in the Ten Commandments.

The "fourth" commandment is the commandment to observe the Sabbath. The seventh day Sabbath is a Messianic prophecy detailing the rest we are to enter on the "seventh" millennium (Hebrews 4).

Thus the pattern of the fourth and seventh days are even present in the Ten Commandments.

#### **> 05 The Hosea Prophecy**

Hosea 6:1 ¶ **Come, and let us return unto the LORD: FOR HE HATH TORN, and he will heal us; he hath smitten, and he will bind us up.**

Hosea 6:2 **After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

Hosea 6:3 **Then shall we know, [if] we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [and] former rain unto the earth.** *{rain equates to Spirit}*

Day 1: Counting from His 1st Coming we have 3 Prophetic Days – the 5th, 6th and 7th millennia.

Day 2; the 6th millennia; this follows the 5th millennia – Day 5.

Day 3: Just like the death and resurrection of Jesus, God's people shall be resurrected [raised up] on the third day – which is the Seventh Day counting from Creation.

#### **>06 The Jubilee Principle**

John 2:18 ¶ **Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?**

John 2:19 **Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.**

John 2:20 **Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?**

John 2:21 **But he spake of the temple of his body.**

Applying the Jubilee Principle to the 46 years gives  $46 \times 50 = 2300$  years.

Daniel 8:14 **And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed** *{margin justified}.*

Here we see Jesus who is talking about His body being the Temple and Daniel who is talking about the Temple restoration - the heavenly sanctuary being cleansed after 2300 years; the 2300 years occurred from 457BC to 1844AD.

### **> 07 The Genesis 6 Prophecy**

Genesis 6:3 **And the LORD said, My spirit shall not always strive with man, for that he also [is] flesh: yet his days shall be an hundred and twenty years.**

120 years was granted to man as a probational period; then God would act.

Applying the prophetic Jubilee time frame, 120 years becomes 6000 years.

The word strive is sometimes translated as 'contend with', 'to struggle with' or 'abide with'.

God has certainly been contending with man for more than 120 years. The Scriptures are filled with man contending with or opposing God repeatedly and cyclically. Man is still contending with God. God did not stop contending with man at the flood. But we do see that God put an expiration on contending with man.

The days of our flesh are said to be just 120 years. But we are flesh and blood until the resurrection and the resurrection was not just 120 years after Genesis 6.

There are 6,000 years in which God will contend with the flesh of man for his people, but at the end of the 6,000 years, that ends. At the end of the 6,000 years, we shed this flesh via the resurrection at the return of the Messiah. There will be 6,000 years or "6 days" in which we struggle with sin and the flesh, however, on the seventh we are delivered or saved and evil will touch us no longer.

For 6000 years, which equates to the 6 Days of Creation, God's people in their flesh would have struggled with sin.

**Then they shall be resurrected at the 2nd Coming of Jesus.**

By parallel example:

Job 5:19 **He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.**

I here are six "days" of man, and on the "seventh "day" the Messiah will reign as King on Earth for the last day, 1,000 years

6000 years of trouble, then 1000 years with Jesus - without Satan, nor his angels, his people and his influences.

### **> 08 The Death of Moses Prophecy**

Deuteronomy 31:2 **And he said unto them, I [am] an hundred and twenty years old this day; I can no more go out and come in: also the LORD hath said unto me, Thou shalt not go over this Jordan.**

Moses, 120 years of age, knew from God that he would not enter the earthly Promised Land.

Deuteronomy 34:7 ¶ **And Moses [was] an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.**

Again the 120 years equates to the 6000 years, or 6 Prophetic Days.

The death of Moses at 120 years represents the conclusion of the 6,000-year period of man.

What happened after the death of Moses?

Joshua led God's people into the Promised Land.

After 6000 years, Jesus will return and take His people to heaven - the Promised Land - to be with Him for 1000 years.

God's people, after toiling 6000 years on earth with then have a Sabbath rest of 1000 years.

The Hebrew word 'Yeshua' means Jesus and also Joshua.

80 equates to the 4000 by reason of the 80x50 Jubilee principle.

The Messiah died on the Passover on Biblical year 4000. This is regarded as being at the end of Creation Day 4.

**Moses was a type of Christ. He received the words from the mouth of God, and spoke them to the people. God saw fit to discipline Moses in the school of affliction and poverty, before he could be prepared to lead the armies of Israel in their travels from Egypt to the earthly Canaan. The Israel of God who are now passing on to the heavenly Canaan have a Captain who needed no earthly teaching, as did Moses, to perfect him for the work of a divine teacher and leader to guide his people into a better and heavenly country. He manifested no human weakness or imperfection; yet he died in order to obtain an entrance for us into the promised land. Moses pointed the people forward to Christ. He said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." He continues, "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet, from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."** {Spirit of Prophecy, Volume 1, page 343, paragraph 2, 1870}

Exodus 7:7 **And Moses [was] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.**

It has to be recognised that when applying the Creation Day or the prophetic Jubilee principle, then we are referring to a **TIME ZONE** and not just to a specific year. Hence, we can say that: The start of Creation Day 5 relates to the Jesus being the First fruits.

God's people have metaphorically wandered in the wilderness for 2000 years – seeking to go into the Promised Land. This 2000 years equates to **2 Creation Days** – Day 5 and Day 6 of Creation.

At the end of Biblical year 6000, Jesus the Messiah will return again to fulfil His role as King David on earth.

God's people will then be taken out of the wilderness and taken to live with Jesus for a 1000 years – Day 7.

Again, we should recognise the Joshua – Jesus relationship.

As we have seen above the Israelites wandered in the wilderness for 40 years before being taken into the Promised Land.

Upon hearing about Lazarus, Jesus stayed 2 days before going to Judea again.

Being on the other side of the River Jordan is just like wandering in the wilderness.

It also parallels the 2000 Cubits Prophecy with respect to crossing the River Jordan.

Martha calls Mary. Mary rises quickly and goes straight to Jesus.

Mary is like a metaphorical bride. The spouse calls and the bride comes quickly.

### **> 09 The Jubilee Prophecy**

The Biblical Jubilee does not just grant us the ability to discern prophetic timing. The Jubilee, as messianic prophecy, also tells us what the Messiah will accomplish in two separate comings. There are two messianic prophetic elements to the Jubilee (Leviticus 25:8-12) that are fulfilled in two separate messianic comings:

1) Liberty is declared.

2) Land is returned to God's people.

Leviticus 25:8 ¶ **And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.**

Leviticus 25:9 **Then shalt thou cause the trumpet of the jubilee to sound on the tenth [day] of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.**

Leviticus 25:10 **And ye shall hallow the fiftieth year, and proclaim LIBERTY throughout [all] the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his POSSESSION, and ye shall RETURN every man unto his family.**

Leviticus 25:11 **A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather [the grapes] in it of thy vine undressed.**

Leviticus 25:12 **For it [is] the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.**

Note in verse 10, that **Liberty** is proclaimed, **Possessions** are returned and **Slavery** is replaced by **Freedom**.

The first prophetic element of the Jubilee is that we are declared to be free. The Messiah granted us freedom in the first century.

Luke 4:16 ¶ **And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.**

Luke 4:17 **And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,**

Luke 4:18 **The Spirit of the Lord [is] upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, [Isaiah 61:1] {Note: With the "Spirit of the Lord" as the Holy Spirit then, if a trinitarian person, we would have a literal god literally "piggy-backing" Jesus Christ.}**

Luke 4:19 **To preach the acceptable year of the Lord. [Isaiah 61:2]**

It is understood here that the Messiah is proclaiming the first fulfilment of the year of Jubilee. The author of Hebrews states the same, speaking of the Messiah's sacrifice.

Hebrews 9:22 **And almost all things are by the law purged with blood; and without shedding of blood is no remission.**

The Greek word *aphesis* is the word translated as "forgiveness of sins" in the ESV. *Aphesis* is the same word used for Jubilee in the Greek version of the Torah, the Septuagint. There is no Greek word for sins present in this text. It could literally read as follows:

*And almost all things are by the law purged with blood; and without shedding of blood is no Jubilee.*

Through the death of Jesus, the first part of this has occurred; God's people have **Liberty**, or **forgiveness of sins**, through the shedding of His blood.

The Messiah's sacrifice affords us freedom from sin and death (Romans 8:2). Freedom from sin and death is the first prophetic fulfilment of the Jubilee prophecy. The Messiah died and resurrected in a Jubilee year to fulfil the first prophetic elements of the Jubilee prophecy.

But there are two parts of messianic Jubilee prophetic fulfilment, and the second part is still pending.

The second prophetic element of the Jubilee is that we are brought into the land. The Messiah has not yet accomplished this, and according to Biblical patterns, it might be expected that the first fulfilment of the Jubilee year, liberty, and the second fulfilment of the Jubilee year, restoring land, are exactly 40 Jubilees apart from each other, or 2,000 years. This is precisely why the number 40 occurs so often in Scripture and we will discuss this more later.

When the Messiah returns, we will be taken into the land. The land will be returned to us and all will settle in their respective tribe and the tribe's allotted division of land. For those of us who do not have a tribe, i.e. grafted in Gentiles, whatever segment of land we settle into becomes our tribe and we shall be as the native born (Ezekiel 47:21-23).

**Ezekiel 47:21 So shall ye divide this land unto you according to the tribes of Israel.**

**Ezekiel 47:22 ¶ And it shall come to pass, [that] ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.**

**Ezekiel 47:23 And it shall come to pass, [that] in what tribe the stranger sojourneth, there shall ye give [him] his inheritance, saith the Lord GOD.**

The remaining parts will occur when Jesus returns, God's people shall then be released from sin and become members of the family of God.

Just as the land is to rest on the Jubilee year as a 50 and the Sabbath year as a 7, both represent the 7th day or 1,000-year day rest that we will receive when the Messiah takes us into the land.

## **> 10 The Exodus Prophecy**

The Messiah is the prophet likened unto Moses (Deuteronomy 18:15). There are numerous parallels between Moses as a type of the Messiah. However, we are only going to touch on what's necessary for the purpose of the Exodus prophecy. We will be using the "Jubilee Principle" as the prophetic timing key for the Exodus Prophecy.

**Deuteronomy 18:15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; {Acts 3:22}**

**Acts 3:19 ¶ Repent ye therefore, and be converted, that your sins may be {future} blotted out, when the times of refreshing shall come from the presence of the Lord;**

**Acts 3:20 And he shall send Jesus Christ, which before was preached unto you:**

**Acts 3:21 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.**

**Acts 3:22 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. {Deuteronomy 18:15} mouth of all his holy prophets since the world began.**

**Moses was a type of Christ. He received the words from the mouth of God, and spoke them to the people. God saw fit to discipline Moses in the school of affliction and poverty, before he could be prepared to lead the armies of Israel in their travels from Egypt to the earthly Canaan. The Israel of God who are now passing on to the heavenly Canaan have a Captain who needed no earthly teaching, as did Moses, to perfect him for the work of a divine teacher and leader to guide his people into a better and heavenly country. He manifested no human weakness or imperfection; yet he died in order to obtain an entrance for us into the promised land. Moses pointed the people forward to Christ. He said, "The Lord thy God will raise up unto thee a Prophet, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." He continues, "The Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet, from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." {Spirit of Prophecy, Volume 1, page 343, paragraph 2, 1870}**

Moses was 80 years old at the first documented Passover (Exodus 7:7) and delivered God's people from Egypt. 80 x 50, a Jubilee, is exactly 4,000. Thus, 4,000 is the exact Biblical year that the Messiah had to die on Passover, and he did exactly that.

**Exodus 7:7 And Moses [was] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.**

We have already seen that:

**Ussher deduced that the First Day of Creation was Sunday October 23rd, 4004 BC. The world, he concluded, had begun one weekend in 4004BC - specifically, on the evening before, which was 'October 22nd'.**

**Creation occurred at 6 pm Jerusalem time on October 22, 4004 BC.** As “evenings and mornings” constitute each day, then **this time started the next day, Sunday, 23rd of October, the first day of the week, Day 1 of Creation.**

4,000 years after October 22 / 23, 4004 BC gives October 22 / 23, 4 BC.

We see from

[http://www.godswordexplained.com/?page\\_id=1006](http://www.godswordexplained.com/?page_id=1006)

That the Winter Solstice for 4BC occurred on 23 December at 01:07 hours; some cite the time on this day as 05:51 hours.

Either way, the Winter Solstice marks the darkest day of the year in the Northern Hemisphere; this being the shortest amount of time between sunrise and sunset [ due to the Earth's relation to the Sun and the angle of the Earth's tilt ].

Between 4 BC October 22 and 4BC December 22 there are 61 days.

Between 4 BC October 22 and 4BC December 23 there are 62 days.

In Gematria:

61 = **King of Jews (Messiah).**

62 = **Jerusalem the Royal City.**

Only our OMNI-God could produce all the above results with such accuracy.

It has to be recognised that when applying the Creation Day or the prophetic Jubilee principle, then we are referring to a **TIME ZONE** and not just to a specific year. Hence, we can say that: The start of Creation Day 5 relates to the Jesus being the First fruits.

God's people have metaphorically wandered in the wilderness for 2000 years – seeking to go into the Promised Land. This 2000 years equates to **2 Creation Days** – Day 5 and Day 6 of Creation.

At the end of Biblical year 6000, Jesus the Messiah will return again to fulfil His role as King David on earth.

God's people will then be taken out of the wilderness and taken to live with Jesus for a 1000 years – Day 7.

Again, we should recognise the Joshua – Jesus relationship.

As we have seen above the Israelites wandered in the wilderness for 40 years before being taken into the Promised Land.

Upon hearing about Lazarus, Jesus stayed 2 days before going to Judea again.

Being on the other side of the River Jordan is just like wandering in the wilderness.

It also parallels the 2000 Cubits Prophecy with respect to crossing the River Jordan.

The Messiah died on Passover and was resurrected on First-fruits in Biblical year 4,000, Day 5, and consequently delivered us or freed us from sin. We will detail later how Biblical year 4,000 is the same as 31AD on the Gregorian calendar.

God's people then wandered in the wilderness for forty years.  $40 \times 50$  is 2,000.

God's people have metaphorically wandered in the wilderness for nearly 2,000 years, or “two days (Hosea 6:2).”

Moses was 120 years old when he died (Deuteronomy 34:7).  $120 \times 50$  is exactly 6,000. Just as Biblical year 4,000 was the year the Messiah fulfilled the first part of his prophetic role, Biblical year 6,000 is the year the Messiah fulfils his role as King David on Earth and bring us into the land.

For almost two thousand years, we have been in this situation, wandering in the desert, waiting to enter the Promised Land at the Messiah's return, in which we will all be resurrected or changed incorruptible and rest and reign with him. Just as Joshua led God's people into the Promised Land, our Messiah, who shares the same Hebrew name, will also bring us into the Promised Land.

### **> 11 The 2,000 Cubits Prophecy**

As Joshua led Israel to cross over the Jordan river, God instructed Israel to distance itself from the Ark of the Covenant and Levitical priesthood by exactly 2,000 cubits (Joshua 3).

Joshua 3:3 **And they commanded the people, saying, When ye see the ARK OF THE COVENANT of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.**

Joshua 3:4 **Yet there shall be a space between you and it, ABOUT TWO THOUSAND CUBITS by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed [this] way heretofore.**

Joshua 3:5 **And Joshua said unto the people, Sanctify yourselves: for tomorrow the LORD will do wonders among you.**

Assuming the mention of exactly 2,000 cubits at the crossing of the Jordan river is not likely a coincidence, this may be a clear prophetic picture of the distance of 2,000 years that will preface our being gathered and taken into the land by the Messiah at his return. The metaphorical picture presented to us here is that there is a literal 2,000 years between God's people and being before the throne of God.

The 2000 cubits equates to the 2 Creation Days [Day 5 and Day 6] between Christ's 1st Coming and His 2nd Coming = 40x50 being 40 jubilees.

Note that Joshua said **ABOUT**. The 2000 years since Jesus **has** expired; but we are told in the Spirit of Prophecy that **God has extended probation**. Hence Joshua's inspired wording.

### **> 12 The Lazarus Prophecy**

The "Lazarus Prophecy" is undeniably similar to the "2,000 Cubits Prophecy" and helps validate these patterns as interpretive witnesses.

The Messiah was told that Lazarus was ill. When he heard this, he intentionally stayed on the "other side" of the Jordan river for "two days." Following the "two days" the Messiah stated that it is now time to return to Judea "again." Note the mention of the "two day" delay and after the delay, the Messiah returns "again."

John 11:5 **Now Jesus loved Martha, and her sister, and Lazarus.**

John 11:6 **When he had heard therefore that he was sick, he abode two days still in the same place where he was.**

John 11:7 **Then after that saith he to [his] disciples, Let us go into Judaea again.**

The Messiah staying on the other side of the Jordan is just like the 40 years in the wilderness before Joshua took Israel over the Jordan into the Promised Land. Again, using the "Jubilee Principle" the 40 years would represent 2,000 prophetic years, or exactly two days using the "Day as a Thousand Years Principle." This would also then connect back to the distance of 2,000 cubits mentioned prior to Israel crossing the Jordan river and entering the Promised Land.

But there is more. The resurrection is typified here as well.

In John 11 we see the Messiah delay his return to Judea by two days before resurrecting Lazarus. Using the "Day as a Thousand Years Principle" that would be suggesting a delay of 2,000 years before his return.

But it doesn't stop there. When the Messiah returns there is to be a resurrection at the moment of us being gathered and taken to the land. The prophetic pattern revealed in the "Lazarus Prophecy" is a mirror of the resurrection that takes place after the Messiah's delay of "two days" and then comes "again."

John 11:10 **But if a man walk in the night, he stumbleth, because there is no light in him.**

John 11:11 **These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.**

John 11:12 **Then said his disciples, Lord, if he sleep, he shall do well.**

John 11:13 **Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.**

Martha even mentions the future resurrection on the "last day" in context of Lazarus being brought back to life. Our Messiah likewise mentions that he is the resurrection and the life.

John 11:23 **Jesus saith unto her, Thy brother shall rise again.**

John 11:24 **Martha saith unto him, I know that he shall rise again in the resurrection at the last day.**

John 11:25 **Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:**

In the following set of verses, note how the Messiah calls for Mary and Mary rose quickly. Mary appears to be a picture of us as the metaphorical bride when our Bridegroom returns and calls for us. We then "rise quickly."

John 11:28 **And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.**

John 11:29 **As soon as she heard [that], she arose quickly, and came unto him.**

Consider comparing what is metaphorically occurring here to 1 Thessalonians 4:16-18:

1 Thessalonians 4:16 **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:**

1 Thessalonians 4:17 **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.**

1 Thessalonians 4:18 **Wherefore comfort one another with these words.**

John 11:40 **Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?**

John 11:41 **Then they took away the stone [from the place] where the dead was laid. And Jesus lifted up [his] eyes, and said, Father, I thank thee that thou hast heard me.**

John 11:42 **And I knew that thou hearest me always: but because of the people which stand by I said [it], that they may believe that thou hast sent me.**

John 11:43 **And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.**

John 11:44 **And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.**

Lazarus not only represents the resurrection after the Messiah's "two day" delay and return, but Lazarus also represents the day in which we are unbound to the law of sin and death. The mention of "unbind him, and let him go" is the key connective phrase here. While we are relieved of the law of sin and death in promise, it is at our resurrection that we are forever free from sin and death.

### **> 13 The Woman at the Well Prophecy**

The Messiah meeting the woman at the well also contains a mention of two days.

John 4:16 **Jesus saith unto her, Go, call thy husband, and come hither.**

John 4:17 **The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:**

John 4:18 **For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.**

John 4:19 **The woman saith unto him, Sir, I perceive that thou art a prophet.**

John 4:20 **Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.**

John 4:21 **Jesus saith unto her, Woman, believe me, the hour cometh, when YE SHALL neither in this mountain, nor yet at Jerusalem, WORSHIP THE FATHER.**

John 4:22 **Ye worship ye know not what: we know what we worship: for SALVATION IS OF THE JEWS** *[they worship only ONE God].*

John 4:23 **But the hour cometh, and now is, when the TRUE worshippers shall WORSHIP THE FATHER IN SPIRIT AND IN TRUTH: FOR THE FATHER SEEKETH SUCH TO WORSHIP HIM** *[singular].*

John 4:24 **God [is] a SPIRIT: and they that WORSHIP HIM [singular] must worship [him] in spirit and in truth.** *{Note: So why does there need to be another god the [Holy] Spirit? There already is one – the Holy Spirit OF God.}*

John 4:25 **The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.**

John 4:26 **Jesus saith unto her, I that speak unto thee am [he].**

John 4:39 ¶ **And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.**

John 4:40 **So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.**

John 4:41 **And many more believed because of his own word;**

John 4:42 **And said unto the woman, Now we believe, not because of thy saying: for we have heard [him] ourselves, and know that this is indeed the Christ, the Saviour of the world.**

Before the Messiah ascended, he mentioned that He is with us always, till the end of the world.

Matthew 28:19 ¶ **Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:** has been altered from ***Go ye and make disciples of all the nations IN MY NAME, teaching them to observe all things, whatsoever I commanded you.*** *[Eusebius translation]*

Matthew 28:20 **Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen.**

*{ I = Jesus Christ, in person, through His Holy Spirit which is the Holy Spirit of God.}*

While the Messiah is not physically [as a human being] with us, as mentioned in verses 19-20, we have His Spirit and still have the Commandments of the Messiah enabling us to become His disciples. The Messiah stayed with the Samaritans for two days and many more believed His word. In the last two thousand years many have come to believe the words of the Messiah as our Messiah and that He is the Saviour of the world, primarily reaching Gentiles. Likewise, the Samaritans, like the Gentiles, were considered outsiders in the first century.



The mention of the six men in the woman's life may refer to the six days, or six thousand years of man. The mention of the two days represents the two days, or two thousand years, in which the gospel is to be delivered to the outsiders, or gentiles, so many will come into the faith.

But it does not stop there. Remember, at the end of the six days, or six thousand years, and the end of the two days, or two thousand years, there is to be a resurrection. Where do we find that pattern in the event of the woman at the well? We should expect to find the resurrection, correct?

### **> 14 The Official's Son Prophecy**

Immediately after the two days with the woman at the well we find the story of the Messiah healing the official's son. First, note how the Messiah is said to "come again" after these "two days."

Initially, the Gospels were preached to the Jews – the Samaritans and Gentiles being considered outsiders in the 1st century

**John 4:46 So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.**

**John 4:47 When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.**

The Messiah is asked to "come down" then "heals" the son after the "two days."

**John 4:48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.**

**John 4:49 The nobleman saith unto him, Sir, come down ere my child die.**

This matches the Hosea 6:2 prophecy perfectly.

**Hosea 6:2 After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

So we clearly have a picture of the Messiah coming down and then resurrection that occurs after the mention of the two days. But remember, the two days, or two thousand years, from this first Coming to His second Coming is also the seventh day, or seventh thousandth year from creation.

**John 4:50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.**

**John 4:51 And as he was now going down, his servants met him, and told [him], saying, Thy son liveth.**

The Capernaum nobleman's son was at the point of death, then Jesus told him that his son was alive.

It should not be of any surprise that we also see a seven connected to this story to solidify the timing pattern of the Messiah's return.

And here it is...

**John 4:52 Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. {Roman time keeping: 1 pm.}**

**John 4:53 So the father knew that [it was] at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.**

At the 7th hour, the fever left him and he was fully restored.

At the start of the 7th Prophetic Day and **having already overcome** all their sins, God's people **shall remain** fully restored and perfect.

**Hosea 6:2 After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

It is on the "seventh" day in which we shall also be raised up and then "live before him."

### **> 15 The Good Samaritan Prophecy**

The familiar story of the Good Samaritan is another witness to the Messiah returning after two days.

**Luke 10:33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion [on him],**

**Luke 10:34 And went to [him], and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.**

**Luke 10:35 And on the morrow when he departed, he took out two pence, and gave [them] to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.**

The word **pence** is from Latin origin - a **denarius** - pence, penny(-worth).

In the first century, **two denarii are about two days of wages. A two day stay at the inn was also about two days of wages.** In knowing that, the maths becomes simple. The good Samaritan offered compassion and then left, intending to return after two days. Again, using the “One Day as a Thousand Years Principle” this “two days” equates to 2,000 years. Likewise, the Messiah offered his continuous compassion and healing to us nearly 2,000 years ago. He then left but promised to come back.

From the parable of the labourers in the vineyard, it would seem that a **denarius** was then the **ordinary pay for a day's wages.** (Matthew 20:2-13)

Matthew 20:2 **And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.**

Matthew 20:3 **And he went out about the third hour, and saw others standing idle in the marketplace,** *{Roman time keeping: the third hour would be 9 o'clock.}*

Matthew 20:4 **And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.**

Matthew 20:5 **Again he went out about the sixth and ninth hour, and did likewise.** *{Roman time keeping: Noon to 3 o'clock.}*

Matthew 20:6 **And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?** *{Roman time keeping: the eleventh hour would be 5 pm.}*

Matthew 20:7 **They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, [that] shall ye receive.**

Matthew 20:8 **So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them [their] hire, beginning from the last unto the first.**

Matthew 20:9 **And when they came that [were hired] about the eleventh hour, they received every man a penny.** *{Roman time keeping: the eleventh hour would be 5 pm.}*

Matthew 20:10 **But when the first came, they supposed that they should have received more; and they likewise received every man a penny.**

Matthew 20:11 **And when they had received [it], they murmured against the goodman of the house,**

Matthew 20:12 **Saying, These last have wrought [but] one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.**

Matthew 20:13 **But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?**

## > 16 The Fasting Prophecy

Matthew 9:13 **But go ye and learn what [that] meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.**

Matthew 9:14 ¶ **Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?**

Matthew 9:15 **And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.**

This is an interesting statement by our Messiah. He clearly states that he will be leaving for a time, and connects that with us fasting.

The Messiah's example of a fast, ironically enough, was exactly 40 days in the wilderness, and not likely a coincidence.

Matthew 4:1 ¶ **Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil.**

Matthew 4:2 **And when he had fasted forty days and forty nights, he was afterward an hungered.** *{Exodus 34:28; Deuteronomy 9:9; Deuteronomy 9:18; 1 Kings 19:8; Matthew 4:2; Luke 4:2}*

The forty days and forty nights in the wilderness coupled with the Jubilee Principle is another mention of 2,000 years of us fasting in the wilderness. In following the Messiah's example of fasting in the wilderness, how long have we also been fasting in the wilderness, waiting for the Messiah's return? ...Nearly 40 Jubilees, or 2,000 years.

## > 17 The Mount Sinai Prophecy

Exodus 19:4 **Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself.**

Exodus 19:5 **Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine:**

Exodus 19:16 ¶ **And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that [was] in the camp trembled.**

Exodus 19:17 **And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.**

Exodus 19:18 **And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.**

Exodus 19:19 **And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.**

Exodus 19:20 **And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses [up] to the top of the mount; and Moses went up.**

It was at the beginning of the 3rd Day in the morning that thunders and lightnings occurred, that they was a thick cloud, loud trumpet blast causing the people to tremble.

Likewise, it will be the **same at the 2nd Coming of Jesus.**

It is hard to ignore the mention of the trumpet blast (1 Corinthians 15:52), lighting (Matthew 24:27), and thunder (Revelation 19:6) connected with thick cloud (Luke 21:27) on the third day here. It should also call to mind "The Hosea Prophecy."

Hosea 5:15 ¶ **I will go [and] return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.**

Hosea 6:1 ¶ **Come, and let us return unto the LORD: FOR HE HATH TORN, and he will heal us; he hath smitten, and he will bind us up.**

Hosea 6:2 **After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

Hosea 6:3 **Then shall we know, [if] we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [and] former rain unto the earth. {rain equates to Spirit}**

### **> 18 The Healing on Sabbath Prophecy**

We just read in Hosea how we will be healed and resurrected on the third day.

Hosea 6:1 ¶ **Come, and let us return unto the LORD: FOR HE HATH TORN, and he will heal us; he hath smitten, and he will bind us up.**

Hosea 6:2 **After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

We also now know that the third day and the seventh day are the same day on the Messianic timeline. The third day being the third day from the Messiah's first Coming and the seventh day being the seventh day from creation.

Many are familiar with the Messiah performing miracles on the Sabbath day at His first Coming. But how many realize that these miracles were declaring what the Messiah would do to us on the seventh day? The miracles that the Messiah performed on the seventh day were all about healing.

On the seventh day the Messiah:

- 1) healed Simon Peter's Mother-in-Law (Mark 1:29-31)
- 2) healed a man with a withered hand (Mark 3:1-6)
- 3) healed a man born blind (John 9:1-16)
- 4) healed a crippled woman (Luke 13:10-17)
- 5) healed a man with dropsy (Luke 14:1-6)
- 6) healed a man with an evil spirit (Mark 1:21-28)
- 7) healed a lame man by the pool of Bethesda (John 5:1-18)

The Messiah healed seven people on the seventh day. Likewise, at the resurrection on the seventh day, we will also be healed.

### **> 19 Ascending the Mountain Prophecy**

Recall the first instance in which Moses, as a type of the Messiah, ascended the mountain.

Exodus 24:18 **And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.**

Just as Moses ascended and entered the cloud, so did the Messiah ascend and enter the cloud.

Acts 1:9 **And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.** {Jesus went to heaven as a man - visible to His disciple on-lookers.}

How long was Moses gone? Answer: 40 days and 40 nights. Once again using the “Jubilee Principle” in the 40 equates to 2,000, the prophetic relationship to the Messiah would be 2,000 years [Day 5 and Day 6] until the Messiah comes back down after he went up, just like Moses.

Interestingly enough, this occurred twice, perhaps for emphasis. Just like the fasting prophecy, note the mention of no food or water for 40 days, affording us another connection.

Exodus 34:28 **And he was there with the LORD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.**

We are told that the Messiah will return in the same way as He went into heaven.

The Ascension is connected to the return of Jesus.

How long was it from the Messiah’s death and resurrection until His Ascension?

Again, using the Jubilee principle of 40x50 we find another prophetic unit of 2000 years [Day 5 and Day 6]

**The voice of God tells the disciples of Jesus to Hear Him. Likewise we must Listen to Him:**

Luke 9:35 **And there came a voice out of the cloud, saying, This is my beloved Son: hear him.** {The voice of God confirms Jesus as His Son in a singular context – no plural God.}

After 6 days is the 3rd Day [7th Day from Creation].

On that day God’s people will Rise, Not be afraid, and Have their eyes fixed upon Jesus such that they see no man.

This is symbolic of the resurrection.

After 6 days [6000 years] of trouble, God’s people are delivered – they are saved from future evil.

Mankind has been plagued by sin for 6000 years.

Acts 1:10 **And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel;** {Note: Not 3 – God and Christ almost always work with ONE or TWO and hardly ever send THREE angels [only the 3 Angles’ Messages or parallel - Genesis]. Genesis 19:1; Luke 9:30, 24:4; John 20:12}

Acts 1:11 **Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in LIKE MANNER as ye have seen him go into heaven.** {Jesus was taken to heaven as a man; He will return in LIKE MANNER as a man.}

### **> 20 The Ascension Prophecy**

We are told that the Messiah will return in the same way that He ascended. Thus, His ascension is connected to His return.

How long was it from the Messiah’s death and resurrection until His ascension?

Acts 1:3 **To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God:**

We find that it was forty days from the time of our Messiah’s death and resurrection till the time He ascended.

Again, using the “Jubilee Principle” of 40 x 50, we find another prophetic unit of 2,000 years between the Messiah’s death and resurrection and His return as represented by His ascension. His ascension, of course, is declared to be representation of His return according to the men in the white robes. The Messiah’s death and resurrection was nearly 2,000 years ago.

### **> 21 The Transfiguration Prophecy**

Matthew 17:1 ¶ **And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,**

Matthew 17:2 **And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.**

Matthew 17:6 **And when the disciples heard [it], they fell on their face, and were sore afraid.**

Matthew 17:4 **Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.**

Matthew 17:5 **While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.** {The voice of God confirms Jesus as His Son in a singular context – no plural God.} {Matthew 3:17; 2 Peter 1:17}

Matthew 17:6 **And when the disciples heard [it], they fell on their face, and were sore afraid.**

Matthew 17:7 **And Jesus came and touched them, and said, Arise, and be not afraid.**

Matthew 17:8 **And when they had lifted up their eyes, they saw no man, save Jesus only.**

The transfiguration is illustrative of the Messiah coming into the kingdom as revealed by the Law and Prophets, metaphorically represented here by Moses and Elijah. We know this not only because of the symbology evidenced during this vision, but just prior to this event the Messiah said to His disciples that some standing here will not see death till the Messiah comes into the kingdom.

We see a specific mention of six days passing before the transfiguration vision occurs. Thus, there will be “six days” till the Messiah comes into the kingdom. Using the “Day as a Thousand Years Principle” we find that it will be 6,000 years until the Messiah comes into the kingdom. There is also the mention of a three which connects this again to the third day mentioned in Hosea 6:2. The disciples are told to arise which is symbolic of the resurrection that is to occur on the third day.

Hosea 6:2 **After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

The timing has been there all along.

### > 22 The Job Prophecy

Job 5:19 **He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.**

When are we delivered?

We are delivered after 6 periods of tribulation or trouble. Man will be in tribulation or distress on Earth for six days or 6,000 years. Following that we are delivered or saved from evil by means of a resurrection (Hebrews 9:28).

Hebrews 9:28 **So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

Using the “Day as a Thousand Years Principle” here, we understand that man will be plagued by trouble because of sin for 6,000 years, yet we are delivered through that. In the 7,000th year we will be resurrected incorruptible, no longer affected by sin or evil.

By the 7th Day, God’s people are eagerly waiting for the return of Jesus. It is on the 7th day that we are delivered and rest.

### > 23 The Temple Prophecy

John 2:19 **Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.**

John 2:20 **Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?**

John 2:21 **But he spake of the temple of his body.**

These statements occurred at the end of April 28AD.

Jesus was speaking about the Temple of His Body.

The Jews related His comment to the Jerusalem Temple. 46 years being from 19BC – 28AD.

The Temple was finally completed in 66AD; only to be destroyed by the Romans in 70AD.

This agrees with the statement of Jesus in John 2:19 above.

The body of Jesus represented the Temple. He died and was placed in the grave.

Then He was resurrected as the metaphorical Temple.

In these events we have the Micro Fulfilment.

In Life: and

In Death:

6000 years of being a slave to sin; then 1000 years free from sin – a free gift from God and Jesus.

This parallels the Sabbath Prophecy:

6 days in bondage then released on Day 7.

Acts 7:44 **Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen.**

### **The Tabernacle Pattern:**

We can divide the Tabernacle of the Wilderness into 3 different sections:

- 1) The outer Courtyard
- 2) The Holy Place
- 3) and the Holy of Holies

The dimensions or pattern of the Tabernacle can be found in Exodus 25 through Exodus 27.

Let's look at these 3 different sections:

The Holy of Holies represents the throne of God and is our destination. Thus, we will start with the 1,500 of the outer courtyard and work our way in.

1. **The Outer Courtyard** of the Tabernacle design was defined by just walls; thus, we will calculate the area of the Courtyard wall.
2. **The Outer Courtyard** contained walls and a ceiling; thus, we will calculate the volume of the Holy Place.
3. **The Outer Courtyard** also contained walls and a ceiling; thus, we will calculate the volume of the Holy of Holies.
  1. **The Outer Courtyard**. 100 cubits x 50 cubits x 5 cubits high with no roof; area = **1500** square cubits.
  2. **The Holy Place**. 20 cubits x 10 cubits x 10 cubits high with roof; volume = **2000** cubic cubits.
  3. **The Holy of Holies – The Most Holy Place**. – This equates to the Throne of God [The destination of the people of God.] 10 cubits x 10 cubits x 10 cubits high with roof; volume = **1000** cubic cubits.

Numbers in the Bible often have deeper meanings. We simply just need to unravel the clues.

The question before us is this: How do the units of 1,500, 2,000, and 1,000 have anything to do with the Messiah declaring Himself to be the temple?

1. Moses received the 10 Commandments [Torah] in 1446BC which is **1476** years before the death, burial and resurrection of Jesus Christ. This equates to Day 2 of Creation and **The Outer Courtyard** of **1500** square cubits.
2. There are **2000** years between Christ's 1st Coming and His 2nd Coming. This equates to Day 5 and Day 6 of Creation and **The Holy Place** volume of **2000** cubic cubits.
3. Then there will be the **1000** year Millennium, or Reign of Christ, [The Day of the Lord] where God's people shall be with Jesus for the Judgement of the wicked. This equates to Day 7 of Creation and **The Most Holy Place** volume of **1000** cubic cubits.

The dimensions of the Earthly Tabernacle were given to us by God to Moses when in the Wilderness. The Earthly Tabernacle being a pattern of the Heavenly Tabernacle.

From Moses at Sinai until the Messiah's death, burial, and resurrection, is 1476 years. Thus, 1,500 years is our Messianic connection for the first number from the courtyard.

Hosea 6:2 stated that there would be two days till the resurrection, which of course is when the Messiah returns.

According to the "One Day as a Thousand Years" principle, two days is two thousand years.

From the death, burial, and resurrection of the Messiah to His return is 2,000 years. Thus, 2,000 is our messianic connection for the second number from the Holy Place.

And now, we have the third day (Hosea 6:2). Evil will no longer touch us (Job 5:19).

Hosea 6:2 **After two days will he revive {resurrection} us: in the third day he will raise {resurrection} us up, and we shall live {resurrection} in his sight.**

Job 5:19 **He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.**

Since each day in God's plan for man is 1,000 years, that means that the 7th day is 1,000 years long. Unsurprisingly, this is how long prophecy clearly reveals that our Messiah will reign with us, and the adversary is locked up.

Revelation 20:2 **And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him A THOUSAND YEARS,**

Revelation 20:3 **And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.**

Revelation 20:4 **And I saw THRONES, and THEY sat upon THEM, and judgment was given unto THEM: and [I saw] the souls of them that were beheaded for the witness of Jesus, and for the word of GOD, and which had not worshipped the beast, neither his image, neither had received [his] mark upon their foreheads, or in their hands; and they lived and reigned with CHRIST A THOUSAND YEARS.**

It was 3 days before Jesus was raised up – Friday 31AD April 27 at 3pm [Nisan 14] Jerusalem time to Sunday very early in the morning of April 29. 3 full days by Inclusive Reckoning.

He died and was placed in the grave for three days and three nights. He was then resurrected, and His body is metaphorically the temple. That is **the Micro Fulfilment**.

The Messiah said it would take three days to raise Himself up as the temple. So not only was He in the grave for three days and three nights literally, the Messiah is also demonstrating agreement with the design of the Tabernacle where He needed three days to raise Himself up as the temple in the end, at the arrival of the New Jerusalem, 3,000 years after His first Coming.

Revelation 21:10 **And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God,**

Revelation 21:22 **And I saw no temple therein [the city – New Jerusalem]: for the Lord God Almighty and the Lamb are the temple of it.**

In these events we have **the Macro Fulfilment.**

**The Temple being The Lord God Almighty and the Lamb [2 Beings and not 3!].**

At the end of Creation Day 7 there is the final judgement – the Just and Unjust, Eternal Life or Eternal Death, the Wheat and the Tares.

With Creation Days 5, 6 and 7 you have the 3000 years.

Exodus 32:28 **And the children of Levi [Israel {Manuscript16-1896}] did according to the word of Moses: and there fell of the people that day about three thousand men.**

Acts 2:41 ¶ **Then they that gladly received his word were baptized: and the same day there were added [unto them] about three thousand souls.**

### **> 24 The Servant Prophecy**

Exodus 21:2 **If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.**

6 days of work before a day of rest

6000 years in bondage then set free from sin and corruption.

The Redemption of our bodies:

David being a type of Christ does battle with a seemingly insurmountable foe.

Jesus battles with Satan, his fallen angels and, humanity in general and all the resulting consequences.

The word presented implying a form of traumatising:

For this 2000 year period the spirit of Antichrist dominates the world.

Then destruction:

Jesus will kill the lawless ones with the breath of His mouth – by His Word [Torah] – the Law of God.

David and Goliath represent Jesus and the Antichrist.

David picked up 5 smooth stones from the brook.

There is more on these points under **> 27 The David and Goliath Prophecy** below.

Romans 8:18 **For I reckon that the sufferings of this present time [are] not worthy [to be compared] with the glory which shall be revealed in us.**

Romans 8:19 **For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**

Romans 8:20 **For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected [the same] in hope,**

Romans 8:21 **Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

Romans 8:22 **For we know that the whole creation groaneth and travaileth in pain together until now.**

Romans 8:23 **And not only [they], but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.**

Romans 8:24 **For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?**

Romans 8:25 **But if we hope for that we see not, [then] do we with patience wait for [it].**

### **> 25 The Land Rest Prophecy**

The Sabbath Prophecy teaches that we are brought into the land to rest and reign with the Messiah. The Land Rest Prophecy teaches us the same. On the seventh day, or Biblical year 6,000, we rest in the land.

Exodus 23:10 **And six years thou shalt sow thy land, and shalt gather in the fruits thereof:**

Exodus 23:11 **But the seventh [year] thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, [and] with thy oliveyard.**

### **> 26 The Appearing on the Seventh Day Prophecy**

Exodus 24:16 **And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud.**

Exodus 24:17 **And the sight of the glory of the LORD [was] like devouring fire on the top of the mount in the eyes of the children of Israel.**

We find similar language with the return of our Messiah.

Matthew 24:30 **And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

### **> 27 The David and Goliath Prophecy**

In 1st Samuel 17 we read the well known events of David and Goliath. The Messiah's second Coming will fulfil the role of Messiah as David when the Messiah defeats the Antichrist at His Coming. David is a type of Messiah as the events of David and Goliath appear to rhyme with the Messiah's second Coming.

1 Samuel 17:16 **And the Philistine drew near morning and evening, and presented himself forty days.**

Again, using the Jubilee principle of 40 days x 50 we find another prophetic unit of 2000 years [Day 5 and Day 6]: 1st Coming of Jesus – His 2nd Coming.

Goliath taunted the army for 40 days before David acted. Using the established "Jubilee Principle" we would see that as 2,000 years. Goliath represents the Antichrist. The spirit of the Antichrist has been in the world taunting believers since the Messiah ascended, nearly 2,000 years ago.

1 Samuel 17:24 **And all the men of Israel, when they saw the man, fled from him, and were sore afraid.**

1 John 4:3 **And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world.**

As John notes, the spirit of the Antichrist has been around for some time, but the manifestation of the final Antichrist is still coming. Paul mentions this event and details how the Messiah Himself will destroy the Antichrist at His Coming.

2 Thessalonians 2:8 **And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:**

The Messiah defeats the Antichrist by speaking just words, the "breath of his mouth." The Messiah speaks the Torah, the Law of God. The Torah overcomes the lawless one, "the Antichrist." Likewise, David, as a type of the Messiah, displays this same pattern in 1 Samuel 17. Goliath taunts for 40 days. This represents the 40 Jubilees or 2,000 years of the spirit of the Antichrist that is already in the world. At the end of this 40-day period, Goliath and David meet for battle. David and Goliath represent the Messiah and Antichrist.

1 Samuel 17:40 **And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling [was] in his hand: and he drew near to the Philistine.**

David had picked up **five** smooth stones from a river (1 Samuel 17:40). The five smooth stones represent the five books of the Torah that will flow from Zion like a river of water (Isaiah 2:1-4). David then defeats Goliath with a stone from his slingshot. Likewise, the Messiah will defeat the Antichrist with the Torah that comes from His mouth (2 Thessalonians 2:8).

This suggests that we will have 40 Jubilees or 2,000 years of the spirit of the Antichrist. However, the Antichrist will eventually meet with the Messiah and be destroyed by the Words that He speaks.

In Gematria, **5 represents Faith in God**; it also means the **Pentateuch** – the first 5 books of Moses forming the Bible and the Jewish Torah.

### **> 28 The Wedding Day Prophecy**

Using the "One Day as a Thousand Years" principle we learn the timing of the Marriage Supper of the Lamb. Just as Hosea 6:2 declares that it is on the third day that we will be resurrected, likewise, the Marriage Supper of the Lamb will also be on the third day, which is just after two days or two thousand years from the death, burial, and resurrection of the Messiah.

John 2:1 ¶ **And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:**

John 2:2 **And both Jesus was called, and his disciples, to the marriage.**

John 2:3 **And when they wanted wine, the mother of Jesus saith unto him, They have no wine.**

John 2:4 **Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.**

John 2:5 **His mother saith unto the servants, Whatsoever he saith unto you, do [it].**

John 2:6 **And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.**

John 2:7 **Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.**

John 2:8 **And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare [it].**



John 2:9 **When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew); the governor of the feast called the bridegroom,**

John 2:10 **And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: [but] thou hast kept the good wine until now.**

This was the wedding feast in which the Messiah turned water into wine. The wedding represents the Marriage supper of the Lamb.

6 water-pots (John 2:6) parallels the 6 Days of Creation, the 6000 years, which need to pass before man is judged at the Messiah's return.

The governor recognised that the best was kept to last.

The wine represents the Judgement of man (Revelation 19:15).

The wine-press being the destruction by the Wrath of God.

The only Biblical reference to a "marriage supper" is:

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.**

Then we see the mention of the "wine-press" of God's wrath.

Revelation 19:15 **And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.**

### > 29 The Jonah Prophecy

There are two amazing prophetic patterns found in the Book of Jonah. Chapters 1-2, when Jonah was swallowed by the great fish, contains the first prophetic pattern. The Messiah not only verbally revealed this pattern, but he then also fulfilled it through His death and resurrection. The Messiah gave away the first one for us.

Jonah 1:17 ¶ **Now the LORD had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.**

Matthew 12:40 **For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.**

This was the first prophetic pattern revealed in Jonah and relates to the Messiah's first Coming.

Since the first prophetic pattern of Jonah is centred on the Messiah's first Coming, it is unsurprising that the second prophetic pattern of Jonah centres on the Messiah's second Coming. This of course is referring to the story of Jonah and Nineveh

The first prophetic nugget in this chapter relates to three days and sets the prophetic scope.

Jonah 3:3 **So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.**

Using the "Day as a Thousand Years" principle, recall that the Messiah's window of prophetic fulfilment is also three days in breadth. The distance between the Messiah's first Coming and second Coming is 2,000 years, or two days. Then he will rule and reign for 1,000 years or one day. Both prophetic windows fulfil all Messianic prophecy and is 3,000 years or three days in breadth. The 3 days [Creation Days 5, 6 and 7] parallels the 3000 years.

Nineveh was then told that they have 40 days and then they will be overthrown.

Jonah 3:4 **And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.**

It is largely recognized that Nineveh represents the world or the nations. In this situation we are taught that if the world repents that they will be spared from destruction. Applying the Jubilee principle of 40 days x 50 gives the prophetic unit of 2000 years [Day 5 and Day 6]: 1st Coming of Jesus – His 2nd Coming.

We know that the whole point of the Great Tribulation, which is perhaps nearly 2,000 years after the resurrection of the Messiah, that the nations are being called to repent so that they might avoid the Messiah's judgment at His return.

Nineveh repented and God spared them; in Revelation, mankind, the nations, do not repent:

Revelation 9:20 **And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:**

Revelation 9:21 **Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.**

Revelation 16:9 **And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.**

Revelation 16:10 **And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,**

Revelation 16:11 **And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.**

Unfortunately, while the prophetic pattern of Nineveh is available to the nations in the end should they repent, they do not. However, the House of Israel those in the faith that are grafted in and scattered into the nations will fulfil the pattern of Nineveh.

Jonah 3:5 ¶ **So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.**

Jonah 3:6 **For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered [him] with sackcloth, and sat in ashes.**

Jonah 3:7 **And he caused [it] to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:**

Jonah 3:8 **But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that [is] in their hands.**

Jonah 3:9 **Who can tell [if] God will turn and repent, and turn away from his fierce anger, that we perish not?**

Jonah 3:10 ¶ **And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did [it] not.**

The House of Israel fulfil those of Nineveh. But **God's people are still to be found in Babylon**. Like Nineveh, we are warned:

Revelation 18:4 **And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.**

Revelation 18:5 **For her sins have reached unto heaven, and God hath remembered her iniquities.**

However, some will realize their error and repent in the end:

Jeremiah 16:19 **O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and [things] wherein [there is] no profit.**

### > 30 The Jericho Prophecy

The story of Jericho is a parallel to the events and timing of the return of the Messiah.

Joshua 6:1 ¶ **Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in.**

Joshua 6:2 **And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, [and] the mighty men of valour.**

Joshua 6:3 **And ye shall compass the city, all [ye] men of war, [and] go round about the city once. Thus shalt thou do six days.**

Joshua 6:4 **And SEVEN priests shall bear before the ark SEVEN trumpets of rams' horns: and the seventh day ye shall compass the city SEVEN times, and the priests shall blow with the trumpets. [In Gematria, 777 = Power of the Godhead, Jesus Christ.]**

Joshua 6:5 **And it shall come to pass, that when they make a long [blast] with the ram's horn, [and] when ye hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him.**

It is hard to ignore the mention of the trumpet blast and great shout (1 Thessalonians 4:16) immediately preceding the people "rising" on the seventh day. The fall of Jericho on the 7th day represents the victory over God's enemies on the Day of the Lord, led by Joshua, who represents our Messiah with even the same name in Hebrew.

1 Thessalonians 4:16 **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:**

Jericho represents the victory of God over His enemies on the 'Day of the Lord'.

### > 31 The Feeding of the Four Thousand Prophecy

The feeding of the four thousand prophecy shares interpretive elements also used in the "Four of Seven Prophecy" and the "Hosea Prophecy." Applying the "One Day as a Thousand Years" principle is also necessary.

Matthew 15:32 ¶ **Then Jesus called his disciples [unto him], and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.**

Matthew 15:33 **And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?**

Matthew 15:34 **And Jesus saith unto them, How many loaves have ye? And they said, SEVEN, and a few little fishes.**

Matthew 15:35 **And he commanded the multitude to sit down on the ground.**

Matthew 15:36 **And he took the SEVEN loaves and the fishes, and gave thanks, and brake [them], and gave to his disciples, and the disciples to the multitude.**

Matthew 15:37 **And they did all eat, and were filled: and they took up of the broken [meat] that was left SEVEN baskets full.** [*In Gematria, 777 = Power of the Godhead, Jesus Christ.*]

Matthew 15:38 **And they that did eat were four thousand men, beside women and children.**

Matthew 15:39 **And he sent away the multitude, and took ship, and came into the coasts of Magdala.**

As we have already learned, the 3rd day, following 2,000 years after the first Coming of the Messiah, and the 7th day, following 6,000 years after creation, are the same day. They just have different starting points. The 3rd and 7th day is the day of our resurrection. We will be cleansed and purified as we shed this flesh and put on the incorruptible glorified body (see 1 Corinthians 15, especially the second half of this chapter).

This is also typified in the law of purification, which occurs on the 3rd day and the 7th day.

Numbers 19:12 **He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.**

The feeding of the 4,000 attempts to teach this as well.

The feeding of the 4,000 parallels the Laws of Purification.

4000 – 1st Coming of Jesus – end of Day 4.

Resurrection of Jesus – beginning of Day 5.

**Bread = Word of God** (Matthew 4:4) / **Jesus Christ**. The Word of God in the flesh, our Messiah, arrives again on the 7th day.

Matthew 4:4 **But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.** [*Deuteronomy 8:3; Luke 4:4*]

John 6:35 **And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.**

John 1:14 **And THE WORD WAS MADE FLESH, AND DWELT AMONG US, (and we beheld his glory, the glory as of THE ONLY BEGOTTEN OF THE FATHER,) full of grace and truth.** [*The word begotten means derived from something which is already in existence.*]

Revelation 19:13 **And he [was] clothed with a vesture dipped in blood: and his name is called The Word of God.**

This invites us to use the “one day as a thousand years” principle for metaphorical application here.

The 7 baskets of bread would illustrate the 7,000-year plan of the Word of God is complete on the 7th day.

It could be that the 4,000 represents the 4th day of the 7-day plan.

Our Messiah came first on the 4th day, and will return on the 7th day.

### > 32 The Esther Prophecy

Following resurrection, we are brought into the throne room. Deserving death, we are instead granted salvation from the King

Revelation 7:9 **After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;**

Revelation 7:10 **And cried with a loud voice, saying, Salvation to our GOD which sitteth upon the throne, and unto the Lamb.** [*Salvation is in just TWO – God and Jesus; NOT in the Holy Spirit [of God].*]

Revelation 7:11 **And all the angels stood round about the THRONE, and [about] the elders and the four beasts, and fell before the throne on their faces, and WORSHIPPED GOD,** [*Even the heavenly angels worship God the Father – surely they would get things right?*].

Mankind, according to the Law, should die – Romans 3:23 **FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD;**

When Esther presented herself to the king wearing her royal robes, she entered the throne room knowing that she deserved death for entering against the law.

Esther 4:16 **Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which [is] not according to the law: and if I perish, I perish.**

However, the king extended life as a picture of our salvation and the resurrection. What day did this happen? It should come as no surprise that it happened on the third day!

Esther 5:1 ¶ **Now it came to pass on the third day, that Esther put on [her] royal [apparel], and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.**

Esther 5:2 **And it was so, when the king saw Esther the queen standing in the court, [that] she obtained favour in his sight: and the king held out to Esther the golden sceptre that [was] in his hand. So Esther drew near, and touched the top of the sceptre.** {Sceptre = an ornamented staff carried by rulers on ceremonial occasions as a symbol of sovereignty}

Notice that this salvation and resurrection occurred on the 3rd day – Esther 5:1.

Esther pictures us as the bride before the throne room of our king. She is wearing her royal robe – probably purple, the colour of royalty. We will be wearing our white robes. Esther was granted life when she deserved death. We are granted eternal life via the resurrection though we deserved death. For Esther this occurred on the third day. For us, we are also resurrected unto life on the third day.

Summary:

Esther, according to the law, should die – unannounced, she was going to enter the throne room of the king.

Instead, the king welcomed Esther, thereby extending her life. Thus providing a picture of our salvation.

Deserving death, God's people are likewise accepted into family of God through His only begotten Son and His death.

Esther pictures God's people as the bride before the king.

God's people shall be wearing their white robes – a colour of purity.

Esther deserved death, but instead was granted life.

God's people deserve death, but instead will be granted eternal life.

The crucial element is for the kingdom of heaven to be everywhere.

In particular, this is so when this earth is renewed.

Reference is made to this in the Lord's prayer:

### > 33 The Three Measures of Leaven Prophecy

One of the purposes of the millennial kingdom is for the kingdom of heaven to be on Earth. In fact, that is a crucial element of the Lord's prayer, when our Messiah said in Matthew 6:10 "**Thy kingdom come. Thy will be done in earth, as [it is] in heaven.**" We are waiting for the Kingdom to arrive on Earth, which begins with the Messiah's reign. It will start small and grow, just as the parable of the mustard seed also teaches us.

Our Messiah spoke in parables to reveal mysteries in hidden form:

Matthew 13:35 **That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.** {Psalm 78:2}

Just before Matthew 13:35 we are given this short parable.

Matthew 13:33 ¶ Luke 13:20-21 **Another parable spake he [again] unto them; [Whereunto shall I liken the kingdom of God?] The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.**

This is a parable and we are told parables are all about hidden information. All information matters in parables, especially numbers. The context here is the kingdom coming to Earth and growing just as leaven grows and expands bread so will the kingdom of God expand and grow on Earth. Why the mention of three measures of flour? Why not 1 or 2 or 5? It should come as no surprise now, but the three measures of leaven teach us that the Kingdom on Earth, starting with the Messiah's reign, will arrive on the third day.

God's people are waiting for the kingdom of heaven to be **set up on the [new] earth** where Jesus will reign throughout eternity – Day 8.

The kingdom started small, then grew as mustard seed into a tree much larger than surrounding plants:

"Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." Far and near the mustard lifted itself above the grass and grain, waving its branches lightly in the air. Birds flitted from twig to twig and sang amid its leafy foliage. Yet the seed from which sprang this giant plant, was the least of all seeds. At first it had sent up a tender shoot; but it was of strong vitality, and grew and flourished till it was of large proportions, and the birds lodged under its shadow. {2SP 245.3 1877}

The people look upon the mustard, growing so vigorously about them, and their minds are vividly impressed by the illustration Jesus has used to point the truths of his doctrine. He thus declares that not by force of arms, and the pomp and heraldry of war, is the kingdom of Christ to be set up. But the work is of gradual development. Though the beginning may be small, it will grow and strengthen till, like the grain of mustard seed, it will reach, through imperceptible stages of development, the majesty of greatness. {2SP 246.1 1877}

As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot, but it was of strong vitality, and grew and flourished until it reached its present great size. So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ's claim to be a king was ridiculed. Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their poverty, the fewness of their numbers, were urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power. {COL 77.2 1900}

So the work of grace in the heart is small in its beginning. A word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results? {COL 78.1 1900}

### > 34 The Enoch Prophecy

A section of Jude mentions the return of our Messiah and how he will return to execute judgment. Jude mentions that this is a prophecy of Enoch. What is perhaps the most interesting, is that Jude feels it oddly necessary to also mention in the context of the Messiah's return that Enoch was the seventh from Adam.

Jude 1:14 **And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,**

Jude 1:15 **To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against him.**

We know by now that the Messiah is to return on the seventh day. Perhaps this is why Jude felt compelled to note that Enoch is the 7th from Adam in the context of the Messiah's return.

Genesis 5:22 **And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:**

Genesis 5:23 **And all the days of Enoch were three hundred sixty and five years:**

Genesis 5:24 **And Enoch walked with God: and he [was] not; for God took him. [Hebrews 11:5]**

This occurred in 3017BC – at the end of Creation Day 1.

So, we have 6 generations [Adam, Seth, Enos, Cainan Mahalaleel and Jared] where they all died.

Then on the 7th generation we have a translation in Enoch.

6,000 years and then Jesus returns and collects His people.

### > 35 The Birth Pangs Prophecy

In Matthew 24 the Messiah likened the beginning of end times to birth pangs.

Matthew 24:4 **And Jesus answered and said unto them, Take heed that no man deceive you.**

Matthew 24:5 **For many shall come in my name, saying, I am Christ; and shall deceive many.**

Matthew 24:6 **And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet.**

Matthew 24:7 **For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.**

Matthew 24:8 **All these [are] the beginning of sorrows.**

In humans, conception to birth is “40” weeks. The average length of human gestation being 280 days, or 40 weeks, from the first day of the woman’s last menstrual period. Using the “Jubilee Principle” we find that this time-frame would last about 2,000 years, starting in the first century. The beginning of these “birth pangs” include wars, rumours of wars, famines, earthquakes, and many being led astray in the faith (Matthew 24:4-8). These things have certainly been occurring for 2,000 years and appear to increase as we near the end. The final stages of the birth pangs include an increase of lawlessness, tribulation, and the abomination of desolation (Matthew 24:15-28). Just as birth pains get stronger towards the end, so God’s people will feel similar effects. Lastly, these birth pangs end at the Messiah’s coming (Matthew 24:29-31).

With 40 weeks seen as 40 jubilees this would be 2000 years. It is then representative of Days 5 and 6 on the Creation timetable.

**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:) [Daniel 9:27, 11:31; Mark 13:14]**

**Matthew 24:16 Then let them which be in Judaea flee into the mountains:**

**Matthew 24:17 Let him which is on the housetop not come down to take any thing out of his house:**

**Matthew 24:18 Neither let him which is in the field return back to take his clothes.**

**Matthew 24:19 And woe unto them that are with child, and to them that give suck in those days!**

**Matthew 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:**

**Matthew 24:21 For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be.**

**Matthew 24:22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.**

**Matthew 24:23 Then if any man shall say unto you, Lo, here [is] Christ, or there; believe [it] not.**

**Matthew 24:24 For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if [it were] possible, they shall deceive the very elect.**

**Matthew 24:25 Behold, I have told you before.**

**Matthew 24:26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, [he is] in the secret chambers; believe [it] not.**

**Matthew 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.**

**Matthew 24:28 For wheresoever the carcass is, there will the eagles be gathered together.**

**\*\*\* So we need to fully accept, believe and immerse ourselves in Jesus and with much faith and constant prayer to combat such an onslaught. \*\*\***

**Matthew 24:29 ¶ Immediately after the TRIBULATION of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

**Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

**Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

<http://www.cgsf.org/dbeattie/calendar/?roman=31>

Fast of Esther - - - Adar II 13 - - - March 26, 31AD

Purim - - - Adar II 14-15 - - - March 27-28, 31AD

Passover Sacrifice (Pesach) - - - Nisan 14 - - - **April 25, 31AD**

Feast of Unleavened Bread (Passover) (Pesach) - - - Nisan 15-21 - - - April 26-May 2, 31AD

Feast of Weeks (Shevuot) - - - Sivan 8 - - - June 17, 31AD

Fast of the 17th Day of Tammuz - - - Tammuz 17 - - - July 26, 31AD

Fast of the 9th Day of Av - - - Av 9 - - - August 16, 31AD

Feast of Trumpets (Rosh Hashanah – Yom Teruah) - - - Tishri 1,2 - - - October 6, 31AD

Fast of Gedaliah - - - Tishri 3 - - - October 8, 31AD

**Day of Atonement (Yom Kippur) - - - Tishri 10 - - - October 15, 31AD**

Feast of Tabernacles (Sukkot) - - - Tishri 15-21 - - - October 20-26, 31AD

The Eighth Day (Shmini Atzeret) - - - Tishri 22 - - - October 27, 31AD

Feast of Dedication (Chanukah) - - - Kislev 25-Tebet 2 - - - December 29, 31AD-January 5, 32AD

Note that in the above calendar, Nissan 14 is given as April 25; two days earlier.

This is explained as follows:

The Jewish month starts from the crescent new moon. The 14th day is the Passover.

In the fourteenth day of the first month at even is the LORD'S Passover." (Leviticus 23:5)

The above shows that the first Day of Atonement (Yom Kippur) occurred after the death, burial and resurrection of Jesus Christ on Friday 31AD April 27 [Nisan 14]; which is always the case as Nissan comes before Tishi.

Leviticus 23:5 **In the fourteenth [day] of the first month at even [is] the LORD's passover.**

The lunar Sabbatarians may say that when Jesus died, it was the full moon because fourteen days after the crescent new moon comes the full moon, and The United States Naval Observatory records that April 25 in AD 31 was the full moon, not April 27. But **let us not forget that the ancient Israelites did not have the advance of scientific knowledge that we have today. They were not going by astronomical new moons and astronomical full moons. They were going by the new moon and full moon visible to the naked eye**, and the lunar Sabbatarians agree to this. Thus the two day difference.

Also, **the Biblical new moon, is the crescent new moon**; this occurs at least one day after the the new moon in conjunction. Only the astronomical new moon can be found through calculations, not the crescent new moon. Although the date and time of each New Moon can be computed exactly, the visibility of the lunar crescent as a function of the Moon's "age" - the time counted from New Moon - depends upon many factors and cannot be predicted with certainty. In the first two days after New Moon, the young crescent Moon appears very low in the western sky after sunset, and must be viewed through bright twilight. It sets shortly after sunset. We are told by The United States Naval Observatory that **sometimes even two days are too few to see the crescent new moon**. The number of days depends on several factors. The Karaite Jews tell us that it could take up to three and a half days. There are no scientific records at all for the crescent moon appearances because there is no single parameter for its calculation.

<https://clearbibleanswers.org/books-michael-pedrin/lunar-sabbath-the-big-lie/93-ad-31-and-the-friday-crucifixion-lunar-sabbath/>

From April 31AD – August 70AD is 40 years [Inclusive Reckoning].

Spirit of Prophecy also records that it was a full moon the day Jesus died:

For more details [but Herod's death date is wrong – he died in January 1AD] see the above link.

Unusual occurrences occurred before the Destruction of the Temple at Jerusalem in 70AD.

Start of the Documented Messianic Miracles – From the Death of Jesus on April 27th, 31AD.

**On the Day of Atonement**, October 15 in 31AD almost 6 months **after** the first Feast, Passover Sacrifice (Pesach), a couple of things are recorded by Josephus, the Talmud and one in the Gospel account of Matthew in the New Testament. Remember 70AD was when the Temple was destroyed, so 40 years before that date was 31AD. **Remember that the biblical method of counting was by Inclusive Reckoning, where any part of a day is counted as a whole day**. After these 40 years – then the Romans came for Judgement – to destroy the Jewish Jerusalem Temple. Here is what the Talmud\* and Gospel accounts record:

\* The Talmud is a record of the rabbinic debates in the 2nd-5th century on the teachings of the Torah, both trying to understand how they apply and seeking answers for the situations they themselves were encountering.

>1. Forty years before the destruction of the Temple, **the scarlet cord stopped turning white** showing that the **Day of Atonement (Yom Kippur) sacrifice was not accepted by God**. This is by far the most interesting of the Jewish sources that has to do with the legend of Azazel. **Azazel is the Jewish name for the scapegoat**. In the ritual for the Day of Atonement, Yom Kippur, two goats were brought into the Temple, one was killed as a blood sacrifice, the other one after the laying on of hands was led out into the wilderness, symbolically carrying the year's sins. That was the scapegoat.

*"and it has further been taught: 'For forty years before the destruction of the Temple the thread of scarlet never turned white but it remained red.'" (Bavli Rosh Hashanah 31b).*

According to Jewish writing of this period, it became the custom to tie a red ribbon [crimson-coloured strap] around the scapegoat [the Azazel goat]; A portion of this red cloth was also removed from the goat and tied to the Temple door. Each year the red cloth on the Temple door turned white as if to signify the atonement of another Yom Kippur was acceptable to the Lord, and when the goat was led out into the wilderness, the ribbon turned white. **The changing of the colour of the red [denotes blood] ribbon to white signified that God had forgiven the sins of Israel for that year**. The Jewish legend goes on to say that the red ribbon stopped turning white, 40 years before the destruction of the Temple. So, as of the year 31AD, God was no longer forgiving the sins of Israel by means of the Day of Atonement, Yom Kippur, sacrifice of the slaying of one goat, and the leading out of the other into the wilderness. This annual event happened until that year when the cloth then remained crimson each year to the time of the Temple's destruction. This undoubtedly caused much stir and consternation among the Jews.

This traditional practice is linked to Israel confessing its sins and ceremonially placing this nation's sin upon the Azazel goat. The sin was then removed by this goat's death. Sin was represented by the red colour of the cloth, the colour of blood)

But the cloth remained crimson — that is, Israel's sins were not being pardoned and "made white."

Concerning the crimson strip—though not mentioned in the Scriptures and long before 31AD, when Simon the Righteous / Simeon the Just, was Jewish High Priest for 40 years [the Second Temple period], a crimson thread which was associated with this person always turned white when he entered the Temple's innermost Holy of Holies.

The people noticed this and also they noted that "the lot of the LORD" (the white lot) came up for 40 straight years during Simon's priesthood. They noticed that the "lot" picked by the priests after Simon would sometimes be red, and sometimes white, and that the crimson thread would sometimes turn white, and sometimes not.

The Jews came to believe that if the crimson thread turned white, that God approved of the Day of Atonement rituals and that Israel could be assured that God forgave their sins, and that Israel could be assured that God forgave their sins.

But after 31AD, according to multiple witnesses and accounts, the crimson thread never turned white again for 40 years, eventually leading to the destruction of the Temple and the cessation of all Temple rituals!

As God told Israel through Isaiah the prophet:

**Isaiah 1:18 Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**

>2. Yohanan Ben Zakkai was the leader of the Jewish community during the time following the destruction of the Temple in 70AD, when the Jewish government was transferred to Jamnia, some thirty miles west of Jerusalem. The next miracle was that the most important lamp of the **seven candle-stick Menorah** in the Temple went out and would not shine.

We read in the Jerusalem Talmud: "Forty years before the destruction of the Temple, **the western light (of the Lampstand, the Menorah)** went out. **This 'western lamp' was to be kept lit at all times.** For that reason, the priests kept extra reservoirs of olive oil and other implements in ready supply to make sure that the 'western lamp' (under all circumstances) would stay lit. But what happened in the forty years from the very year Messiah said the physical Temple would be destroyed? **Every night for forty years the western lamp went out**, and this in spite of the priests each evening preparing in a special way the western lamp so that it would remain constantly burning all night!

**"Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open"** (Jacob Neusner, *The Yerushalmi*, p.156-157).

A similar passage in the Babylonian Talmud states:

**"Our rabbis taught: During the last forty years before the destruction of the Temple the lot [For the Lord] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves"** (Soncino version, Yoma 39b).

**Every night for 40 years** (over 12,500 nights in a row) **the main lamp of the Temple lampstand, the Menorah**, went out of its own accord — no matter what attempts and precautions the priests took to safeguard against this event!

Earnest Martin states:

*"In fact, we are told in the Talmud that at dusk the lamps that were unlit in the daytime (the middle four lamps remained unlit, while the two eastern lamps normally stayed lit during the day) were to be re-lit from the flames of the western lamp (which was a lamp that was supposed to stay lit all the time — it was like the 'eternal' flame that we see today in some national monuments) . . .*

*"This 'western lamp' was to be kept lit at all times. For that reason, the priests kept extra reservoirs of olive oil and other implements in ready supply to make sure that the 'western lamp' (under all circumstances) would stay lit. **But what happened in the forty years from the very year Messiah said the physical Temple would be destroyed? Every night for forty years the western lamp went out, and this in spite of the priests each evening preparing in a special way the western lamp so that it would remain constantly burning all night!"** (The Significance of the Year AD 30 {should be 31}, Ernest Martin, Research Update, April 1994, p.4).*

The odds against the lamp continually going out are astronomical. Something out of the ordinary was going on.

The "light" of the **Menorah**—representing contact with God, His Spirit, and His Presence—was now removed. **This special demonstration occurred starting with the crucifixion of the Messiah...**

**Note:** Like many things, the **Menorah** ended up in Rome, where it remains today.

>3. As two to three witnesses establish a matter, we want to bring several witnesses to the table as it relates to 31AD.

The next miracle, which the ancient Jewish authorities acknowledged, was that the Temple doors swung open every night of their own accord.

For 40 years this was the case, beginning in 31AD.

Both Josephus and the Talmud both mention that **the very heavy Temple doors, which took several [many?] men to close and open, suddenly and inexplicably opened on their own accord.** One of the chief rabbis of that day, Yochanan Ben Zakkai, a witness according to the Talmud, when he saw this happening turned around and said to the Temple, "O Temple, O Temple, there is no need for you to say anything, I know that you are destined for destruction."

The leading Jewish authority of that time, Yohanan ben Zakkai, declared that this was a sign of impending doom, and that the Temple itself would be destroyed.

The Jerusalem Talmud states:

**"Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars' " (Zechariah 11:1)' (Sota 6:3).**



Zechariah 11:1 ¶ **Open thy doors, O Lebanon, that the fire may devour thy cedars.**

The Temple doors would open by themselves miraculously. (And these doors were 75 feet high and required up [several?] to 25 men to open one door!)

>4. Leviticus 16 states that the Kohen Gadol (High Priest) was to cast lots over two goats, one of which was sacrificed on the altar while the other was led into the wilderness symbolically bearing Israel's guilt. **During the last forty years** in which this ritual took place, according to the Talmud, **'The lot for the Lord always came up in the left hand'**. Two stones were taken as lots from the High Priest's breastplate. The 'lot for the Lord' designated the goat to be offered on the altar.

This is referencing a practice on the Day of Atonement in which the High Priest was to present two goats before the Lord. He would then cast lots over the goats to determine which would be offered to the Lord and which would be led into the wilderness as the scapegoat. The goat on which the Lord's lot fell was offered as a sin offering.

For the Lord's lot to come up in the left hand two years in succession was regarded as unpropitious. For that to happen every year for forty years was deeply troubling because **the mathematical odds** against such an occurrence **are 1,099,511,627,776 to 1 or approximately 1 in 1.1 trillion [2^40] !**

As you can expect, statistically, this is basically impossible.

This of course, absolutely dumbfounded the priesthood and was the subject of much discussion. This was such a big deal that it was documented in multiple ways. The only thing that they knew was that something was seriously different in the Day of Atonement sacrifice.

>5. Finally, in Matthew 27:51 it is recorded that **the veil between the Holy Place and the Holy of Holies was rent to two from top to bottom.**

Matthew 27:51 **And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;**

**In the spring of A. D. 31, Christ the true sacrifice was offered on Calvary. Then the veil of the temple was rent in twain, showing that the sacredness and significance of the sacrificial service had departed. The time had come for the earthly sacrifice and oblation to cease.** {*The Desire of Ages, page 233 paragraph 2. 1898*}

The clear indication from all these events is that the whole community had lost the Lord's attention in relation to something that occurred in 31AD.

The mechanism providing forgiveness of sin through the Day of Atonement clearly changed in 31AD.

What happened in 31AD to merit such a change at the Day of Atonement?

The yearly atonement achieved through the typical Day of Atonement observance was not being realized as expected. Atonement apparently was to be gained in some other way.

The only thing that makes any sense whatsoever, is the year of the Messiah's death.

On **April 27, 31AD** [Nisan 14], the 14th of the 1st Hebraic month, the day of the Passover Sacrifice (Pesach), our Messiah offered Himself as a sacrifice for sin.

Because of this event there is a transference of the atonement now no longer achieved through the two goats as offered on the Day of Atonement.

Like an innocent Passover lamb, the Messiah was put to death although no fault was found in Him!

But unlike Temple sacrifices or the Day of Atonement events, as already detailed, where sin is only covered over for a time, the Messianic sacrifice is covered for all time.

What all the above occurrences are saying is that God no longer accepted the Day of Atonement sacrifice for the last 40 years before the destruction of the Temple (31AD-70AD). This is **HIGHLY** significant! **It means that Jesus, as the 'Lamb of God' was the last and final sacrifice.** God was not going to accept any other sacrifice after this. And all God would now do is warn the Israelites of the coming judgement.

In the Book of Hebrews, which focuses on the Day of Atonement sacrifice, we learn that it is what the Messiah accomplished on the cross that was causing all of these strange events to occur.

**Jesus sacrifice was once and for all. No other will be accepted.**

Hebrews 9:25 **Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;**

Hebrews 9:26 **For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.**

Using the Jubilee principle of 40 days x 50 gives the prophetic unit of 2000 years [Day 5 and Day 6] – 1st Coming of Jesus until His 2nd Coming. After that Jesus will then carry out His Judgement.

Using all the prophecies and patterns establishes for us a rather precise messianic timeline. **Since we have deduced that there will be "two days" or two thousand years from the death, burial, and resurrection of the Messiah to His second Coming, all we need to know is the year of the Messiah's resurrection to then know the year of His return.**

We have already cited that Jesus died on Friday 31AD April 27th at 3pm [Nisan 14] Jerusalem time. Consequently, His resurrection was on Sunday 31AD April 29th. **Again, using Inclusive Reckoning the 2,000 years until the second Coming of Jesus would occur in 2030.** This may place the Abomination of Desolation to be in early 2027.

### > 36 The Fig Tree Prophecy

Just before our Messiah mentioned the day and hour that no one knows, he made it clear that we will at least know the season.

**Matthew 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer [is] nigh:**

**Matthew 24:33 So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors.**

**Matthew 24:34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled. [Psalm 119:89-90; Isaiah 40:8; Matthew 5:18, 24:35; Mark 13:30-31; Luke 16:17; 1 Peter 1:25]**

**Matthew 24:35 Heaven and earth shall pass away, but my words shall not pass away. [Psalm 119:89-90; Isaiah 40:8; Matthew 5:18, 24:34; Mark 13:30-31; Luke 16:17; 1 Peter 1:25]**

What does this mean? The obvious interpretation is that when we see such signs and events that were mentioned in previous verses that the Messiah's return is near, at the very gates. However, as should be clearly evident by now, limiting ourselves to the only obvious interpretation is a serious handicap to proper understanding of Messianic prophecy, especially Messianic timing. As we have done dozens of times already, we just need to "crack the code" if you will. And when we do just that, guess what we find. It gives us the same prophetic messianic timeline that we see over and over in the Bible.

Biblical scholars have long understood the fig tree to be metaphorically connected to Israel.

The leave of the fig tree are what Adam and Eve tried to use to cover their sin (Genesis 3:7) and the fig tree is the only tree that God ever cursed, which represented the Jewish Pharisees (Matthew 21:19-20). Jeremiah clearly tells us that fig tree represents Israel without fruit (Jeremiah 24:2-8).

**Genesis 3:7 And the eyes of them both were opened, and they knew that they [were] naked; and they sewed fig leaves together, and made themselves aprons.**

**Matthew 21:19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.**

**Matthew 21:20 And when the disciples saw [it], they marvelled, saying, How soon is the fig tree withered away!**

**Jeremiah 24:2 One basket [had] very good figs, [even] like the figs [that are] first ripe: and the other basket [had] very naughty figs, which could not be eaten, they were so bad.**

The Fig tree represents Israel without fruit.

Israel became a nation with land again in 1948, but still lacked Jerusalem as its capital.

With 1950 as the start, how long is a generation?

1950 + 80 = 2030, afterwards God's people fly away.

This calculation has led some people to believe that the 2nd Coming of Jesus will be in 2030.

The 8th Day:

The starting point for Eternity Future.

In the Bible, Revelation Chapters 21 and 22 give some detail but overall not much is known.

However, within the Spirit of Prophecy, there is much information given, for instance, in the devotional 'Heaven (2003)'.

**Jeremiah 24:3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.**

**Jeremiah 24:4 ¶ Again the word of the LORD came unto me, saying,**

**Jeremiah 24:5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for [their] good.**

**Jeremiah 24:6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull [them] down; and I will plant them, and not pluck [them] up.**

**Jeremiah 24:7 And I will give them an heart to know me, that I [am] the LORD: and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.**

**Jeremiah 24:8 ¶ And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:**

Perhaps most importantly, the mention of the fig tree being early in bloom in Matthew 24 is also very similar to the same connection made by the prophet Hosea.

**Hosea 9:10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: [but] they went to Baalpeor, and separated themselves unto [that] shame; and [their] abominations were according as they loved.**

Israel became a nation with land again in 1948 but still lacked Jerusalem as the capital. According to the Bible, Jerusalem is where the Lord placed his name.

The Fig season in Israel typically runs from June through September. This is the time when the fruit is most ripe and flavourful.

The cursing of the barren fig tree shows that Jesus was human enough to get unreasonably annoyed on occasion. But a closer acquaintance with fig trees is beneficial. **'the time of figs was not [yet]'** records Mark, for it was just before Passover, about six weeks before the fully-formed fig appears. When the fig leaves appear about the end of March, they are accompanied by a crop of small knobs, called taqsh by the Arabs, a sort of fore-runner of the real figs. These taqsh are eaten by peasants and others when hungry. They drop off before the real fig is formed. But if the leaves appear unaccompanied by taqsh, there will be no figs that year. So it was evident to our Lord, when He turned aside to see if there were any of these taqsh on the fig-tree to assuage His hunger for the time being, that the absence of the taqsh meant that there would be no figs when the time of figs came. For all its fair foliage, it was a fruitless and a hopeless tree.

**Mark 11:12 ¶ And on the morrow, when they were come from Bethany, he was hungry:**

**Mark 11:13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not [yet].**

**Mark 11:14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard [it].**

**Hosea 9:10 I found Israel like grapes in the wilderness; I saw your fathers as the firstripe in the fig tree at her first time: [but] they went to Baalpeor, and separated themselves unto [that] shame; and [their] abominations were according as they loved.**

**2 Kings 21:7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:**

On January 23rd 1950, the government of Israel proclaimed that Jerusalem was now their capital, causing the fig tree branches to be tender and start putting forth leaves.

**Matthew 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer [is] nigh:**

**Matthew 24:33 So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors.**

**Matthew 24:34 Verily I say unto you, This GENERATION shall not pass, till all these things be fulfilled. [Psalm 119:89-90; Isaiah 40:8; Matthew 5:18, 24:35; Mark 13:30-31; Luke 16:17; 1 Peter 1:25]**

**2 Kings 21:7 And he set a graven image of the grove that he had made in the house, of which the LORD said to David, and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever:**

Then, on 23 January 1950, the Israeli Knesset proclaimed Jerusalem as the capital of Israel and began moving Government offices into the City, causing fig tree's branch to now be tender and putting on leaves.

So, if 1950 is the start, how long is a generation? Ironically, in Psalm 90, the same chapter we read earlier in this documentation that demonstrated the concept of a day as a thousand years, we are also given a very interesting verse.

**Psalm 90:10 The days of our years [are] threescore years and ten; and if by reason of strength [they be] fourscore years, yet [is] their strength labour and sorrow; for it is soon cut off, and we fly away.**

**Psalm 90:13 Return, O LORD, how long? and let it repent thee concerning thy servants.**

And so, we simply do the maths  $1950 + 80 = 2030$  ...and then, "we fly away."

On the 8th Day, all will be 100% in service to Jesus and God.

We have already seen that the actual 6000 years has occurred and that in mercy God has extended probation.

Hence we are on the border of the 7000 years, or Creation Day 7.

Circumcision is a sign of the covenant given to Abraham.

When we take the 7000 years and divide it by 40 being the days of uncleanness we get **175; the lifespan of Abraham.**

### **> 37 The Eighth Day Prophecy**

So, what happens after this 7,000 year or seven "day" plan of man that God has for us?

There is not a lot of detail of what occurs following the new Heaven and the new Earth. Revelation 21-22 affords us some detail, and mirrors similar language we find in the prophets. There are some patterns given to us that help further establish the overall timing. However, as we have previously stated, within the Spirit of Prophecy there is much information given, for instance, in the devotional 'Heaven (2003)'.

### > 38 The Circumcision Prophecy

Circumcision is a reference to the sign of the covenant given to Abraham. Have you ever asked why circumcision occurs on the eighth day?

Leviticus 12:1 ¶ **And the LORD spake unto Moses, saying,**

Leviticus 12:2 **Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.**

Leviticus 12:3 **And in the eighth day the flesh of his foreskin shall be circumcised.**

Leviticus 12:4 **And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.**

Leviticus 12:5 **But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.**

With a male child being born, a woman is unclean for 7 days plus 33 days, for a total of 40 days.

With a female child being born, a woman is unclean for 14 days plus 66 days, for a total of 80 days.

Therefore the Purification Period:

For males – 7 + 33 = 40 days, and

For females – 14 + 66 = 80 days.

By adding the 40 + 80 = 120 days of uncleanness, before the purification takes place; applying the Jubilee principle, this equates to the [120x50=] 6000 years.

After 6 days, the 7th Day is the time of purification. This Day is the 7th Day from Creation and the 3rd Day from the death of Jesus.

Numbers 19:12 **He shall purify himself with it on the third day, and on the seventh day he shall be clean: but if he purify not himself the third day, then the seventh day he shall not be clean.**

Likewise, God's translated people have to be cleansed **BEFORE** the resurrection [by the 120th Jubilee], on the 7th Day and the 3rd Day.

By then God's translated people will have circumcised hearts, hearts "cut out" for God and Jesus.

By the 2nd Coming of Jesus and through their desire for sanctification in Christ, God's translated people would have discarded their bodies of flesh, prior to be given their glorified bodies. The result being that God's people will only have desire, or new heart, to follow God and Jesus for eternity.

**Without perfection of character, no one can enter the pearly gates of the city of God; for if, with all our imperfections, we were permitted to enter that city, there would soon be in heaven a second rebellion. We must first be tried and chosen, and found faithful and true. Upon the purification of our character rests our only hope of eternal life. {Manuscript37-1908}**

**None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory. {Acts of the Apostles 531.2 1911}**

Matthew 5:48 **Be ye therefore perfect, even as your Father which is in heaven is perfect.**

1 John 5:18 **We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.**

**Were justice extinct, and were it possible for divine mercy to open the gates to the whole race, irrespective of character, there would be a worse condition of disaffection and rebellion in heaven than before Satan was expelled. The peace, happiness, and harmony of heaven would be broken. The change from earth to heaven will not change men's character; the happiness of the redeemed in heaven results from the character formed in this life after the image of Christ. The saints in heaven will first have been saints on earth. {Review and Herald, December 13, 1892 par. 7}**

Often in Scripture, as already revealed in this teaching, a "7" is metaphorically relating to the 7,000-year plan God has for man.

With the "7" here relating to the "7,000" years, and that somehow relates to the Covenant of Abraham, is there anything here to suggest that numerically?

Take the 7,000 years and divide it by the 40 days of uncleanness.

$7,000 / 40 = 175$ .

How long did Abraham live?

**Genesis 25:7 And these [are] the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.**

Circumcision physically represents the cutting away and discarding of our flesh. It spiritually represents the cutting of our heart, or circumcising our heart and having a heart only to follow God. That is what is meant by a circumcised heart.

**Ezekiel 36:26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.**

**Ezekiel 36:27 And I will put MY SPIRIT within you, and cause you to walk in MY statutes, and ye shall keep MY judgments, and do [them].**

**Ezekiel 36:28 And ye shall dwell in the land that I gave to your fathers; and ye shall be MY people, and I will be your God.**

At the end of the 7th Day all resurrections would have occurred and "the last great day" will take place.

**We as a people profess to have truth in advance of every other people upon the earth. Then our life and character should be in harmony with such a faith. The day is just upon us when the righteous shall be bound like precious grain in bundles for the heavenly garner, while the wicked are, like the tares, gathered for the fires of the last great day. But the wheat and tares "grow together until the harvest." In the discharge of life's duties the righteous will to the last be brought in contact with the ungodly. The children of light are scattered among the children of darkness, that the contrast may be seen by all. Thus are the children of God to "show forth the praises of Him who hath called you out of darkness into His marvelous light." The divine love glowing in the heart, the Christ like harmony manifested in the life, will be as a glimpse of heaven granted to men of the world that they may see and appreciate its excellence. {1882-1889 Testimonies for the Church Volume 5 100.2}**

**The Lord does not delight in vengeance, though he executes judgment upon the transgressors of his law. He is forced to do this, to preserve the inhabitants of the earth from utter depravity and ruin. In order to save some, he must cut off those who have become hardened in sin. Says the prophet Isaiah: "The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act." The work of wrath and destruction is indeed a strange, unwelcome work for Him who is infinite in love. {The Signs of the Times, August 24, 1882 par. 15}**

**After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened--the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. "Behold ye," said the angel, "the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names." This, I saw, was the work of the saints with Jesus through the one thousand years in the Holy City before it descends to the earth. Then at the close of the one thousand years, Jesus, with the angels and all the saints, leaves the Holy City, and while He is descending to the earth with them, the wicked dead are raised, and then the very men that "pierced Him," being raised, will see Him afar off in all His glory, the angels and saints with Him, and will wail because of Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side. The prints of the nails and the spear will then be His glory. It is at the close of the one thousand years that Jesus stands upon the Mount of Olives, and the mount parts asunder and becomes a mighty plain. Those who flee at that time are the wicked, who have just been raised. Then the Holy City comes down and settles on the plain. Satan then imbues the wicked with his spirit. He flatters them that the army in the city is small, and that his army is large, and that they can overcome the saints and take the city. {Early Writings 52.2 1882}**

**As it was, Moses passed through death, but the Son of God came down from Heaven and resurrected him before his body had seen corruption. Though Satan contended with Michael for the body of Moses, and claimed it as his rightful prey, he could not prevail against the Son of God, and Moses, with a resurrected and glorified body, was borne to the courts of Heaven, and was now one of the honored two, commissioned by the Father to wait upon his Son. {Spirit of Prophecy Volume 2 330.1 1877}**

**The resurrection of Jesus was a sample of the final resurrection of all who sleep in him. The risen body of the Saviour, his deportment, the accents of his speech, were all familiar to his followers. In like manner will those who sleep in Jesus rise again. We shall know our friends even as the disciples knew Jesus. Though they may have been deformed, diseased, or disfigured in this mortal life, yet in their resurrected and glorified body their individual identity will be perfectly preserved, and we shall recognize, in the face radiant with the light shining from the face of Jesus, the lineaments of those we love. {Spirit of Prophecy Volume 3 219.2 1878}**

All this humiliation and anguish were endured to bring back the wanderers, guilty and thankless, to the Father's house. O the home of the blest--I cannot afford to lose it! I shall, if saved in the kingdom of God, be constantly discerning new depths in the plan of salvation. All the redeemed saints will see and appreciate as never before the love of the Father and the Son, and songs of praise will burst forth from immortal tongues. He loved us, He gave His life for us. With glorified bodies, with enlarged capacities, with hearts made pure, with lips undefiled, we shall sing the riches of redeeming love. There will be no suffering ones in heaven, no skeptics whom we must labor to convince of the reality of eternal things, no prejudices to uproot, but all will be susceptible to that love which passeth knowledge. Rest, thank God, there is a rest for the people of God, where Jesus will lead the redeemed into green pastures, by the streams of living waters which make glad the city of our God. Then the prayer of Jesus to His Father will be answered: "I will that they also, whom thou hast given me, be with me where I am." {*Maranatha 318.4 1976*}

That leads us into "The Sukkot Prophecy."

### > 39 The Sukkot Prophecy

Firstly, an explanation of this Jewish celebration called Sukkot:

Notwithstanding the above, we shall include this prophecy in this document as it has Biblical support.

Sukkot is an Autumn / Fall feast recorded in Leviticus 23. It is also called Tabernacles.

Sukkot is a week-long Jewish holiday that comes five days after Yom Kippur [the Day of Atonement]. Sukkot celebrates the gathering of the harvest and commemorates the miraculous protection God provided for the children of Israel when they left Egypt. Sukkot commemorates the 40 years the Jewish spent in the desert on their way to the Promised Land after escaping slavery in Egypt. Originally, Sukkot was one of three pilgrimage festivals in Judaism, in addition to Passover and Shavuot. But when the Temple of Jerusalem, the pilgrims' destination, was destroyed for the second and final time, the festivals were increasingly celebrated in local synagogues. Still, pilgrimage is an essential part of Judaism. After all, it was one of God's commandments to Moses that Jews shall pilgrimage to Jerusalem three times a year. A popular contemporary destination is the Western Wall, the last remaining part of the Temple.

Every year on the 15th of the Jewish month of Tishrei, the Jews celebrate Sukkot, also known as Feast of Tabernacles.

This celebration continues for 7 days, just like God commanded in the Torah. For Sukkot, the Jewish people build a hut, called the sukkah, in their garden. **Today, the sukkah is a reminder that only God creates a real sense of security and protection.** The sukkah must consist of two and a half walls and a roof made of branches and leaves. It is important that one can still see the sky when inside the sukkah. Jewish families have their meals and some even sleep inside the sukkah.

Every day, they shake the branches of the four different species of plants mentioned in the Torah: Etrog, palm, myrtle and willow.

With the exception of the Jews, [the majority of] Christians do not celebrate Sukkot nor, in fact, the other Jewish celebrations. It is also noted that the Spirit of Prophecy has no mention of the words: Sukkot, Sukkah, Feast of Booths.

However, the Feast of Tabernacles [same as the Feast of Booths] is well documented.

The first time Sukkot / Sukkoth / Succoth is mentioned in Scripture is found in Genesis:

**Genesis 33:3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.**

After bowing 7 times before his family, and leaving Esau behind, Jacob arrives at Succoth. Succoth was the first place where they stopped.

**Genesis 33:17 And Jacob journeyed to Succoth, and built him an house, and made booths for his cattle: therefore the name of the place is called Succoth.**

As well as 7 being mentioned in connection with Sukkot, the number 8 is mentioned:

At the end of 7,000 years, both resurrections will have occurred and God's people will then enter into Eternity Future, on the 8th Day.

The result of both resurrections will cause us to have discarded our bodies of flesh, and we will each have glorified bodies. The result being that we will have only desire, or new heart, to follow God for all of eternity.

On the eighth day, following both resurrections at the beginning and end of the seventh day, all will be 100% God's.

**Exodus 22:30 Likewise shalt thou do with thine oxen, [and] with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.**

Should Christians celebrate Sukkot? **The answer has to be an emphatic NO.**

Firstly, even the Jewish Museum of London admits that today's Sukkah and its reason have changed from what was originally done and meant.

Secondly, the original Sukkot celebrations - the week-long holiday centred on the Temple and specifically on animal sacrifice therein. Altogether 70 bulls were sacrificed during each Sukkot, as well as numerous other animals.

The Bible makes it abundantly clear that in the death of Jesus, As we have already said, He paid a 'once and for all' sacrifice. His death put an end to animal sacrifices.

**Leviticus 23:39 Also in the fifteenth day of the SEVENTH month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD SEVEN days: on the first day [shall be] a sabbath, and on the EIGHTH day [shall be] a sabbath.**

**Leviticus 23:40 And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God SEVEN days.**

**Leviticus 23:41 And ye shall keep it a feast unto the LORD SEVEN days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the SEVENTH month.**

One of the things that God mentions of the purpose of Sukkot is that He wanted His people to remember that Israel dwelt in booths after coming out of Egypt.

**Leviticus 23:42 Ye shall dwell in booths SEVEN days; all that are Israelites born shall dwell in booths:**

**Leviticus 23:43 That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God.**

**Exodus 12:37 ¶ And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, beside children.**

So when the Jews dwell in booths for Sukkot, they are reminded of the wilderness. When God brought the Israelites out of Egypt and brought them into temporary dwelling places in the wilderness.

But here is what is interesting in John's gospel; specifically on the 8th Day the Messiah mentions **living water**.

**John 7:37 In the last day, that great [day] {meaning the eighth day} of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.**

**John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

**John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)**

The Messiah may have been giving more understanding of Isaiah 55.

**Isaiah 55:1 ¶ Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.**

**Isaiah 55:2 Wherefore do ye spend money for [that which is] not bread? and your labour for [that which] satisfieth not? hearken diligently unto me, and eat ye [that which is] good, and let your soul delight itself in fatness.**

At the end of the 7th Day, the New Jerusalem will arrive. The New Jerusalem will descend to earth after the Messiah reigns for the 1000 years.

Most believe the New Jerusalem will arrive after the Messiah reigns for 1,000 years. Referring back to the "Creation Prophecy," there are six days, and the seventh day is a rest. Recall the "One Day as a Thousand Years Principle" here. There will be 6,000 years of man, and then on the seventh day, the Messiah arrives and we rest and reign with him for 1,000 years, or one "day," specifically the Sabbath day, the Day of the Lord. After the 7th day, thus technically the 8th day, the New Jerusalem will arrive.

**John 7:37 In the last day, that great [day] of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.**

**John 7:38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.**

**John 7:39 (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet [given]; because that Jesus was not yet glorified.)**

It was not likely an accident that the Messiah mentioned the "living waters" on the 8th day of Sukkot, as we are likewise presented with the "living waters" from the New Jerusalem on the 8th day.

This is why the feast of Sukkot groups the seven days together, and then mysteriously mentions another, 8th day, the Last Great Day (Leviticus 23:39-43).

In addition, the New Jerusalem arrives just before the old Earth and old Heaven pass away and we are presented with a new Heaven and a new Earth. It is possible that the New Jerusalem is a type of Noah's Ark. After all resurrections, at the end of the 7th day and entering the 8th day, we enter the New Jerusalem. God's Word goes forth and destroys Heaven and Earth in a consuming fire and a New Heaven and a New Earth follows, leading us into eternity. The flood was a baptism or cleansing by water and the end is a baptism or cleansing by fire. Noah's ark points to this in several ways. For example, there were "eight" people on the ark and the rains began after the 7th day, thus the 8th day.

Thus, Sukkot also reminds us that this life and this Earth is a temporary dwelling. Just as the Biblical holiday of Sukkot teaches to live in temporary dwellings or tents for seven days, we too live on this Earth for 7,000 years. This Earth, or current version of it anyway, is our temporary dwelling. On the eighth day, called the Last Great Day in the context of Sukkot, we will see the new Earth our new and permanent dwelling, restoring us all of the way back to the beginning, as the end is revealed in the beginning. The whole point of the end is to return back to the garden, back to the beginning.

Zechariah 14:7 **But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, [that] at evening time it shall be light.**

Zechariah 14:8 **And it shall be in that day, [that] living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.**

In the context of the New Jerusalem, we read:

Revelation 22:1 ¶ **And he showed me a pure river of water of life, clear as crystal, proceeding out of THE THRONE OF GOD AND OF THE LAMB.** {NB: TWO Divine Beings sit on a combined throne. GOD, who is THE FATHER, and His Only Begotten Son, JESUS CHRIST. TWO Divine Beings have a kingdom [See v.3 & Ep5:5].}

Revelation 22:2 **In the midst of the street of it, and on either side of the river, [was there] the tree of life, which bare twelve [manner of] fruits, [and] yielded her fruit every month: and the leaves of the tree [were] for the healing of the nations.**

Revelation 22:3 **And there shall be no more curse: but THE THRONE OF GOD AND OF THE LAMB shall be in it; and his servants shall serve him:** {No trinity "god the holy spirit" sits upon the throne – only GOD THE FATHER, and His Only Begotten Son, JESUS CHRIST.}

Revelation 22:4 **And they shall see his face; and his name [shall be] in their foreheads.**

Revelation 22:5 **And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.**

**I saw that while Jesus was in the Most Holy place he would be married to the New Jerusalem, and after his work should be accomplished in the Holiest, he would descend to earth in kingly power and take the precious ones to himself who had patiently waited his return.** {1SG 157.1 1958}

**"I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. . . . And I John saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."** Revelation 21:1, 2. {Education 301.4 1903}

There will be 6000 years of man; then on the 7th Day, the Messiah returns and God's people rest and reign with Jesus – for 1000 years – or for 1 Day; specifically, in terms of the Creation week, the Sabbath day – the **Day of the LORD**.

Likewise, it is mentioned with the New Jerusalem, and as we saw in Leviticus.

The New Jerusalem arrives on earth just before the old earth and old heaven pass away.

Then God's people are presented with a New Earth and a New Heaven.

It is possible that the New Jerusalem is a type of "Noah's Ark".

7 days then destruction came – "8" people were saved.

The New Jerusalem will arrive after the Messiah reigns for 1000 years.

God's Word goes forth and destroys the old earth and heaven in a consuming fire.

A New Earth and a New Heaven follows as God's people enter into Eternity Future.

The Flood was a baptism, or cleansing by water, and the end is a baptism, or cleansing by fire.

Noah's Ark points to this in several ways:

There were 8 people on the Ark and the rains commenced after 7 days – thus the 8th Day.

7 days dwell in a temporary dwelling – old earth.

Leviticus 23:39 **Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day [shall be] a sabbath, and on the eighth day [shall be] a sabbath.**

Leviticus 23:40 **And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.**

Leviticus 23:41 **And ye shall keep it a feast unto the LORD seven days in the year. [It shall be] a statute for ever in your generations: ye shall celebrate it in the seventh month.**

Leviticus 23:42 **Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths:**

Leviticus 23:43 **That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I [am] the LORD your God.**

At the end of the 7th Day and the beginning of the 8th Day, God's people enter the New Jerusalem.

Sukkot also reminds us that this life and this earth is a temporary dwelling.

Then the last great day – 8th Day – New Earth.

Just like the Biblical holiday teaches the Jewish people to live in temporary dwellings or booths for 7 days, we too live on this earth for 7000 years.

The current earth and heaven is God's people's temporary dwellings for 7000 years.



On the 8th Day, called the last great day in the context of Sukkot, God's people will see their New Earth and new permanent dwelling; restoring all as before – all the way back to the beginning.

Isaiah 46:10 **DECLARING THE END FROM THE BEGINNING, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:**

**The end is revealed at the beginning; the whole point is to return back to the garden, back to the beginning – the Garden of Eden.**

**The garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be "a new heaven and a new earth" (Revelation 21:1), it is to be RESTORED MORE GLORIOUSLY ADORNED than at the beginning. {1973 Amazing Grace 360.2}**

Our bodies are also temporary. Paul refers to our temporary bodies as a tabernacle [tent] (2 Corinthians 5:1-5). Man will have lived in the flesh, our tent, for 7,000 years. By the eighth day, both resurrections will have occurred, and the house not made with hands, our resurrected bodies, will be our new eternal home.

2 Corinthians 5:1 ¶ **For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.**

2 Corinthians 5:2 **For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:**

2 Corinthians 5:3 **If so be that being clothed we shall not be found naked.**

2 Corinthians 5:4 **For we that are in [this] tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.**

2 Corinthians 5:5 **Now he that hath wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit.**

It should also be noted that all agricultural harvests will have occurred by then... the barley harvest, the wheat harvest, and the grape harvest. That is the purpose of Sukkot, to feast on the completed harvest.

There is a prophetic implication to consider here as well.

The Messiah was referred to as the first-fruits of the harvest, which is the barley harvest.

1 Corinthians 15:20 **But now is Christ risen from the dead, [and] become the firstfruits of them that slept.**

There is also the wheat harvest, which is us in the faith (Matthew 13:24-30).

Matthew 13:24 ¶ **Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:**

Matthew 13:25 **But while men slept, his enemy came and sowed tares among the wheat, and went his way.**

Matthew 13:26 **But when the blade was sprung up, and brought forth fruit, then appeared the tares also.**

Matthew 13:27 **So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?**

Matthew 13:28 **He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?**

Matthew 13:29 **But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.**

Matthew 13:30 **Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.**

The grape harvest are the rebellious:

Revelation 14:17 **And another angel came out of the temple which is in heaven, he also having a sharp sickle.**

Revelation 14:18 **And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.**

Revelation 14:19 **And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast [it] into the great winepress of the wrath of God.**

Revelation 14:20 **And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand [and] six hundred furlongs.**

Sukkot follows the completion of all harvests and is also a feast of the harvests. Often it is proposed that Sukkot will be the timing of the Wedding Supper of the Lamb.

Revelation 19:6 **And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.**

Revelation 19:7 **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.**

Revelation 19:8 **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.**

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.**

Revelation 19:10 **And I fell at his feet to worship him. And he said unto me, See [thou do it] not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: WORSHIP GOD: for the testimony of Jesus is the spirit of prophecy.**

So the reason that the marriage supper of the lamb is speculated to be at Sukkot is because all of the harvests have been completed and it is also found as the last and final feast.

Another interesting connection is found in the timeline of the first temple dedication. The temple was dedicated on the 8th day of Sukkot.

2 Chronicles 7:8 ¶ **Also at the same time Solomon kept the feast seven days, and all Israel with him, a very great congregation, from the entering in of Hamath unto the river of Egypt.**

2 Chronicles 7:9 **And in the eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.**

2 Chronicles 7:10 **And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people.**

Likewise, this appears similar to the New Jerusalem in which the temple is the *Lord God the Almighty and the Lamb*.

Revelation 21:22 **And I saw no temple therein [the city – New Jerusalem]: for the Lord God Almighty and the Lamb are the temple of it.**

Lastly, as we conclude this documentation, after the Great Tribulation ends, the Antichrist is defeated, and we enter into the 1,000 years reigning with our Messiah...and guess what...all nations will be observing Sukkot.

Zechariah 14:16 ¶ **And it shall come to pass, [that] every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.**

But that leads into a whole other fascinating subject...

In conclusion of all you have seen so far, the best illustration of the whole Messianic timeline is the temple menorah itself. It includes every timeline pattern we have seen over and over in this teaching and now should be easy to see.

Once you see it you cannot unsee it. It has always been hidden in plain sight.

Summary:

Old bodies – Flesh and Blood.

New bodies – Glorified / Immortal bodies.

Man would have lived in the flesh – our tabernacle / tent, for 7000 years.

By the 8th Day, all resurrections would have occurred.

It should also be noted that all agricultural harvests would have occurred by then:

The barley harvest [end of Day 4], the wheat harvest [end of Day 6] and the grape harvest [end of Day 7].

That was the purpose of Sukkot – to feast upon the harvests.

There is a prophetic implication to be considered here as well.

The Messiah was referred to as the First-fruits of the harvest – which is the barley harvest.

Grapes crushed into wine. Weeds burned. End of Judgement.

Sukkot follows the feast of all the harvests and its also a feast of the harvests.

In timing, it looks forward to and precedes the wedding supper of the Lamb.

And the house – not made with hands – our resurrected bodies – will be our new eternal home.

## > 40 The Menorah Prophecy

The pattern of the Menorah is a summary of the whole Messianic timeline. It touches every critical Messianic time-stamp for the whole plan of mankind.

The Menorah is described to be the light of the tabernacle and it was to always stay lit. It was to always provide light.

**Exodus 27:20 ¶ And thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always.**

The menorah was to also be constructed in a very specific pattern that was shown to Moses.

**Exodus 25:31 ¶ And thou shalt make a candlestick [of] pure gold: [of] beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers, shall be of the same.**

**Exodus 25:32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:**

**Exodus 25:33 Three bowls made like unto almonds, [with] a knop and a flower in one branch; and three bowls made like almonds in the other branch, [with] a knop and a flower: so in the six branches that come out of the candlestick.**

**Exodus 25:34 And in the candlestick [shall be] four bowls made like unto almonds, [with] their knops and their flowers.**

**Exodus 25:35 And [there shall be] a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.**

**Exodus 25:36 Their knops and their branches shall be of the same: all it [shall be] one beaten work [of] pure gold.**

**Exodus 25:37 And thou shalt make the seven lamps thereof: and they shall light the lamps thereof, that they may give light over against it.**

**Exodus 25:38 And the tongs thereof, and the snuffdishes thereof, [shall be of] pure gold.**

**Exodus 25:39 [Of] a talent of pure gold shall he make it, with all these vessels.**

**Exodus 25:40 And look that thou make [them] after their pattern, which was showed thee in the mount. [Hebrews 8:5]**

Our Messiah described himself as a light.

**John 8:12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

More specifically, our Messiah is that lamp, the menorah.

**Revelation 21:23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb [is] the light thereof.**

**Revelation 21:24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.**

Thus, the pattern of the Messiah is also the pattern of the menorah.

And now for the messianic timeline in the Menorah Prophecy.

What you see here is a recreation of the menorah by the Temple Institute of Israel.

There are six branches and one lampstand. The branches surround the lampstand which points to the Messiah being the centrepiece of the 7th day. Also notice how the lampstand is the 4th lamp from either the left or the right. If you recall from earlier in the teaching the Messiah arrived at the end of the 4th day, died and resurrected at the beginning of the 5th day, and is to return at the beginning of the 7th day. Thus, the two time-stamps of the two Comings of the Messiah are numerically represented.

As we can see the lampstand itself represents the Messiah, just as we saw in Revelation 21. The lampstand also contains the whole eight-day pattern of Messianic prophecy.

This is where it becomes absolutely fascinating and this messianic timeline pattern in particular serves very well in summarizing and concluding everything we have learned so far.

The lampstand itself represents the whole Messianic timeline. It starts at the base and works itself up leading to the lamp or light itself, which represents the timeline. The scope of this timeline is the beginning to eternity, from day one to day eight.

Remember, the menorah pattern is the messianic pattern. The pattern exists for a reason and it is not just random.

To begin, we need to bring the overall timeline that was the focus of this whole teaching. Then what we are going to do is take the lampstand and set it on its side, parallel to the whole messianic timeline and pattern.

Some may already see the pattern, but we want to make this easy for everyone.

We will start at the bottom and layer each piece onto the messianic timeline.

The start is represented by a cup, calyx, and flower. We then have three more calyxes, for a total of four calyxes.

These calyxes represent the first four days before the Messiah's resurrection at His first Coming.

Next we have two cups and a cup, calyx, and a flower. Just as the cup, calyx and flower represented the start, here it represents the end, highlighting the messianic 7th day that begins and ends with a resurrection. The three cups represent the distance between the resurrection of the Messiah and the last or final resurrection in the end.

Lastly, we have the lamp. The lamp connects directly to the New Jerusalem in which the Lamb, the Messiah, is said to be the lamp and is to be our eternal light. This light is continual, just like the Menorah. It represents eternity itself. It has no

end. Thus, if the lamp is turned upright once again, it is now easy to see the messianic pattern before us. We see the flower, calyx, and cup to represent the start. We see the four calyxes that represents the first four days. We see the three cups that represents the three prophetic days of the Messiah that include the resurrections unto life. We see the flower, calyx, and cup to represent the end. We see the lamp that connects back to the Messiah and the eternal light and life on the eighth day

**John 8:12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.**

The Menorah exhibits the same messianic prophetic timeline that has been the constant thread of this teaching.

### **>41 The Life of Job Prophecy**

In the last chapter of Job, in the last paragraph, we find a concise presentation of all of the key Messianic time-stamps in the prophetic Messianic timeline.

**Job 42:12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.**

**Job 42:13 He had also seven sons and three daughters.**

**Job 42:14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.**

**Job 42:15 And in all the land were no women found [so] fair as the daughters of Job: and their father gave them inheritance among their brethren.**

**Job 42:16 After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, [even] four generations.**

**Job 42:17 So Job died, [being] old and full of days.**

This one section of Job is simply saturated with Messianic timing language. We see all eight days or eight thousand years numerically presented in order, 6,000 camels for the six thousand years or six days, 1,000 yoke of oxen for the 7th day, and 1,000 donkeys for the 8th day. We also see a reference to the 3rd and 7th day with the three daughters and seven sons. The daughters are specifically called "beautiful" and given an "inheritance." This reminds us of us being the beautiful bride of the Lamb and receiving our glorified bodies at the resurrection as our coming inheritance. The name of the third daughter literally means beautiful in Hebrew, and perhaps connects back to the third day when we meet the Messiah as our bridegroom.

We see that that Job lived a life "full of days" which is represented by his death at 140 years. We see that when 140 is multiplied by the 50 years of a Jubilee unit, using the prophetic Jubilee principle, we similarly arrive to the full days of man, or all eight days.  $140 \times 50 =$  Biblical year 7,000. The mention of Job seeing his sons and his son's sons at "four generations" may point to us seeing the son of God, our Messiah on day four.

Lastly, there is the cryptic mention of 14,000. The obvious connection might be that 14,000 is simply 7,000 multiplied by two because of the double blessing mentioned in Job 42:10. This could be suggesting that both of the two resurrections, as a double blessing, will have occurred by Biblical year 7,000.

The connection of the completion the two resurrections on Biblical year 7,000 may also be foreshadowed by the 50 connected to Pentecost, and the 50 connected to the Jubilee.

In the 7,000-year plan of man we see that the 7th day Sabbath prophetically represents the 1,000-year reign of the Messiah. The second resurrection occurs after the 7th "day," after the rest. The second resurrection occurs on the 8th day.

The Jubilee count shares a similar pattern.

The Jubilee year is calculated by a week of 7 years multiplied by a week of 7 years, for a total of 49 years. The next year is the Jubilee year, the 50th year. Because the 7th year in each week of seven years is a rest for the land, that means the year preceding the Jubilee is also land rest. Thus, the year following the 7th year land rest is not only a "50" but also serves as a prophetic type of "day 8" in following the 7th year rest. The last Jubilee leading us into eternity is Jubilee 140.

Likewise, "day 8" is the last day in the plan of man, representing eternity. The Jubilee year is also a land rest, thus producing two "rests" in a row. Likewise, though the 1,000-year reign is the 7th day rest we look forward to, our eternal rest extends into eternity, also creating two "days" of rest in a row.

The Pentecost count shares a similar pattern.

Pentecost is calculated by a week of 7 days multiplied by another week of 7 days, for a total of 49 days following the Sabbath during unleavened bread. The next day is the day of Pentecost, the 50th day. Because the 7th day in each week of seven days is a Sabbath rest for God's people, that means the day preceding Pentecost is a Sabbath rest.

Thus, the day following the 7th day Sabbath rest is not only a "50" but also serves as a type of "day 8" in following the 7th day Sabbath rest. Pentecost is also a rest day, thus also producing two "rests" in a row. As already mentioned, though the 1,000-year reign is the 7th day rest we look forward to, our eternal rest also extends into eternity, also creating two "days" of rest in a row.

Lastly, given that this pattern suggests the last of the two resurrections occurring at the start of the 8th day, it is seemingly appropriate that on the day of Pentecost two loaves of "risen" bread is to be offered up to God. Shavuot will be the final resurrection and thus the completion of the two resurrections.

### **>42 The Throne of Solomon Prophecy**

The Queen of Sheba, impressed with Solomon's wisdom, gifted Solomon 120 talents of gold and connected that gift to the context of Solomon ruling on the throne of Israel and executing justice and righteousness.

**1 Kings 10:9 Blessed be the LORD thy God, which delighted in thee, to set thee on the THRONE of Israel: because the LORD loved Israel for ever, therefore made he thee king, to do judgment and justice.**

**1 Kings 10:10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.**

When we utilize the "Jubilee Principle" and multiply the 120 x 50, as we have done over and over in similar contexts, we arrive to Biblical year 6,000. Biblical year 6,000 is also the same year that the Messiah would begin the Day of the Lord, the 1,000-year reign of Messiah on Earth as king, likewise also exercising justice and righteousness.

**1 Kings 10:18 ¶ Moreover the king made a great throne of ivory, and overlaid it with the best gold.**

**1 Kings 10:19 The throne had six steps, and the top of the throne [was] round behind: and [there were] stays on either side on the place of the seat, and two lions stood beside the stays.**

**1 Kings 10:20 And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.**

Here we see, just a few verses later, that Solomon constructs a throne. This throne has six steps leading to it, likely representing the six days or six thousand years before we are before the throne of God on the 7th day. We also see a mention of a 2 and a 12.

After the death of Solomon, the 12 tribes of Israel eventually split into two kingdoms. One kingdom was known as the Northern Kingdom, represented by 10 tribes, and known as the House of Israel. The other kingdom was the Southern Kingdom, represented by 2 tribes and known as the House of Judah. The House of Israel was divorced by God in Jeremiah 3:8. and did not return. The House of Judah, known as "Jews," did return but not with her whole heart and was the dominant group we see present in the first century. According to the prophecy in Ezekiel 37, these two kingdoms will be restored into one kingdom again, bringing together all 12 tribes at the resurrection. Thus, it is not surprising to see the connection of a "two" to represent the "two kingdoms" coming together at this time, connected to the number "twelve" which represents the twelve tribes of Israel.

There is already a lot of prophetic timing information presented here, but there is one additional connection worth including in the context of the Messiah taking the throne and beginning to reign. Not only do these events related to Solomon disclosure of the timing of the start of the Messiah's reign, but so do the trumpets of Revelation, with similar language.

### **>43 The Last Trumpet Prophecy**

After the fourth trumpet sounds in Revelation, we are then told that the last three trumpets are specifically called the "three woes."

**Revelation 8:13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound! {last 3 trumpets are called woes.}**

After the 5th trumpet sounds, we are told that the first woe has passed.

**Revelation 9:12 One woe is past; [and], behold, there come two woes more hereafter.**

After the sixth trumpet sounds and then the two witnesses die we are told that the **second woe** has passed.

**Revelation 11:14 The second woe is past; [and], behold, the third woe cometh quickly.**

That leaves us with the 7th trumpet which also happens to be the 3rd "woe." Thus, we have a 3 and a 7 which should by now be a familiar pattern revealing prophetic messianic timing. The 3rd "woe" and 7th Trumpet occurs on the 3rd and 7th day.

As we learned from the “Throne of Solomon” prophecy and other patterns and prophecies we covered in part 1, it is on the 3rd and 7th day that the Messiah begins his 1,000-year reign. But is there anything else to connect the 7th or last trumpet to the start of the Messiah’s reign?

There certainly is...

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 {Jesus} shall reign for ever and ever. {kingdoms: God and Jesus, as reigning kings, in their time-frame, each have a kingdom.}**

Revelation 11:16 **And the four and twenty elders {a symbol of the whole church}, which sat before God on their seats, fell upon their faces, and worshipped God,**

Revelation 11:17 **Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned {God hast reigned; now Jesus will reign}.**

Revelation 11:18 **And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.**

Here we are told that it is at the seventh, or last trumpet, that the Messiah begins to take his reign, we receive our rewards at the resurrection, and the bowls of wrath begin.

We are told that those in the faith, who are dead, are now judged and rewarded. This refers to the resurrection at the last trumpet, which is also connected to the 3rd and 7th day.

As we have seen over and over, a loud trumpet and shouting is often thematically connected to verses that involve the third or seventh day, the rapture and first resurrection, the crowning of a king, and God overcoming his enemies.

#### **>44 The Three Wells Prophecy**

We see another connection to the 3rd and 7th day when Isaac digs up three wells and then proceeds to Beersheba, which, of course, means “well of seven” in Hebrew.

Genesis 26:18 **And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.**

Genesis 26:19 **And Isaac's servants digged in the valley, and found there a well of springing water.**

Genesis 26:20 **And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water [is] ours: and he called the name of the well Esek; because they strove with him.**

Genesis 26:21 **And they digged another well, and strove for that also: and he called the name of it Sitnah.**

Genesis 26:22 **And he removed from thence, and digged another well; and for that they strove not: and he called the name of it Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitful in the land.**

Genesis 26:23 **And he went up from thence to Beersheba.**

The first two wells, representing two days or two thousand years after the death and resurrection of the Messiah, are also connected to contention and quarrelling. How often have we seen contention and quarrelling amongst God’s people, resulting in countless denominations and opposing doctrines?

When the third well was dug the quarrelling and contention ended.

Similarly, in Ezekiel we read of a time in which our Messiah will rule as king David, which as we know, will be on the third day. He will act as the one true shepherd. Likewise, we will all walk in sync in God’s rules and statutes. No longer will we have contention and quarrels about understanding and applying the Word of God.

Ezekiel 37:24 **And David my servant [shall be] king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**

When our Messiah is crowned and rules and reigns for 1,000 years, we will all be in synchronization with how to understand and practice the Word of God.

Isaac named the third well Rehoboth, meaning broad places or many rooms. Many rooms have been prepared for us, which will be received at the resurrection on the 3rd and 7th day.

John 14:2 **In MY FATHER’S house are many mansions: if [it were] not [so], I would have told you. I go to prepare a place for you. {Jesus confirms God as His Father in a singular context – no plural God.}**

John 14:3 **And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, [there] ye may be also.**

We read similar language in Isaiah. After the birth pangs and resurrection, we enter the chambers during a very short period of God’s wrath.

Isaiah 26:16 **LORD, in trouble have they visited thee, they poured out a prayer [when] thy chastening [was] upon them.**

#### **[THE BIRTH PANGS]**

Isaiah 26:17 **Like as a woman with child, [that] draweth near the time of her delivery, is in pain, [and] crieth out in her pangs; so have we been in thy sight, O LORD.**

#### **[THE RESURRECTION]**

Isaiah 26:18 **We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen.**

Isaiah 26:19 **Thy dead [men] shall live, [together with] my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew [is as] the dew of herbs, and the earth shall cast out the dead.**

#### **[THE CHAMBERS OR ROOMS DURING THE WRATH]**

Isaiah 26:20 ¶ **Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.**

Isaiah 26:21 **For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.**

Lastly, after they dug the three wells, they then dug one more well in Beersheba, meaning “well of seven,” in Hebrew, thus connecting another three and seven for the 3rd and 7th day.

### **>45 The Shunammite's Son Prophecy**

In 2 Kings Elisha enters the Shunammite's house and found the child dead. Elisha proceeds to bring the child back to life. The child then sneezes seven times.

2 Kings 4:33 **He went in therefore, and shut the door upon them twain, and prayed unto the LORD.**

2 Kings 4:34 **And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm.**

2 Kings 4:35 **Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes.**

The name Elisha means “God is my salvation” in Hebrew. When our Messiah returns, he will likewise save us from eternal death via the resurrection.

Hebrews 9:28 **So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.**

Likewise, here, we have Elisha raising to life a child. This appears to be connected to our future resurrection, which is further solidified by the fact that the child sneezes seven times. Seven, of course, connecting directly to our resurrection that is to occur on the 7th day.

### **>46 The Fox Prophecy**

When the Messiah was told that Herod wanted to kill him we see a rather cryptic response.

Luke 13:31 ¶ **The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.**

Luke 13:32 **And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third [day] I shall be perfected.**

Luke 13:33 **Nevertheless I must walk to day, and to morrow, and the [day] following: for it cannot be that a prophet perish out of Jerusalem.**

Luke 13:34 **O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen [doth gather] her brood under [her] wings, and ye would not!**

Luke 13:35 **Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until [the time] come when ye shall say, Blessed [is] he that cometh in the name of the Lord.**

From a study of Greek, Latin, and Hebrew literature it can be seen that the fox is both crafty and inferior in its position. The fox is an insignificant or base person, in contrast to the lion. He lacks real power and dignity, using cunning and deceit to achieve his aims.

After calling Herod a fox, our Messiah goes on to tell us that his work will be both powerful and significant. The Messiah declares that his work will be complete on the third day, and connects the third day with the statement "Blessed is he who comes in the name of the Lord." In using the "Day as a Thousand Years Principle," the obvious conclusion is that not only is the third "day" the last "day" of the Messiah's work, which we also know to be the seventh "day," but that is also the day of the Messiah's return.

### **>47 The Ruth Prophecy**

In the account of Boaz and Ruth, Boaz is often said to represent the Messiah as the bridegroom and Ruth is often said to represent the bride of the Messiah. Boaz acts as a redeemer of Ruth just as Messiah is the redeemer for us as his bride.

While there are numerous prophetic connections to the Messiah in the story of Boaz and Ruth, our interest centres on the expectation that we will also see a revealing of the messianic timeline correlated with these prophetic messianic themes.

And of course, as expected, we certainly do.

**Ruth 3:15 Also he said, Bring the veil that [thou hast] upon thee, and hold it. And when she held it, he measured six [measures] of barley, and laid [it] on her: and she went into the city.**

After a "six" we then see the marriage of Ruth and Boaz in chapter 4.

**Ruth 4:10 Moreover Ruth the Moabite, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye [are] witnesses this day.**

Likewise, using the "Day as a Thousand Years" principle, after six days or 6,000 years, we too will enter into marriage with the Lamb. The Messiah has redeemed us for a wedding just as Boaz redeemed Ruth.

We will be restored unto eternal life on the seventh day.

**Ruth 4:15 And he shall be unto thee a restorer of [thy] life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath borne him.**

### **>48 The Seven Times in Jordan Prophecy**

Commander Naaman, who was ritually unclean because of leprosy and desired to be cured, was approached by the prophet Elisha with a solution. Elisha instructed Naaman to wash in the Jordan seven times to be restored.

**2 Kings 5:8 ¶ And it was [so], when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.**

**2 Kings 5:9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.**

**2 Kings 5:10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.**

**2 Kings 5:11 But Naaman was wrath, and went away, and said, Behold, I thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and strike his hand over the place, and recover the leper.**

**2 Kings 5:12 [Are] not Abana and Parpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean? So he turned and went away in a rage.**

**2 Kings 5:13 And his servants came near, and spake unto him, and said, My father, [if] the prophet had bid thee [do some] great thing, wouldest thou not have done [it]? how much rather then, when he saith to thee, Wash, and be clean?**

**2 Kings 5:14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.**

Likewise, at the resurrection, we also will be restored, just as we cross the Jordan to enter the promised land.

### **>49 The Jehohash Prophecy**

Jehoash beginning his reign appears to reveal the timing of the Messiah beginning his reign. Jehoash means "God has given" which may connect to the Father giving us his only son who is then also exalted to king on the 7th day, or Biblical year 6 000

**2 Kings 11:4 ¶ And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the king's son.**

**2 Kings 11:9 And the captains over the hundreds did according to all [things] that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.**



2 Kings 11:10 **And to the captains over hundreds did the priest give king David's spears and shields, that [were] in the temple of the LORD.**

2 Kings 11:11 **And the guard stood, every man with his weapons in his hand, round about the king, from the right corner of the temple to the left corner of the temple, [along] by the altar and the temple.**

2 Kings 11:12 **And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king.**

2 Kings 11:13 ¶ **And when Athaliah heard the noise of the guard [and] of the people, she came to the people into the temple of the LORD.**

2 Kings 11:14 **And when she looked, behold, the king stood by a pillar, as the manner [was], and the princes and the trumpeters by the king, and all the people of the land rejoiced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, Treason.**

2 Kings 11:18 **And all the people of the land went into the house of Baal, and brake it down; his altars and his images brake they in pieces thoroughly, and slew Mattan the priest of Baal before the altars. And the priest appointed officers over the house of the LORD.**

2 Kings 11:19 **And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house. And he sat on the throne of the kings.**

2 Kings 11:20 **And all the people of the land rejoiced, and the city was in quiet: and they slew Athaliah with the sword [beside] the king's house.**

2 Kings 11:21 **Seven years old [was] Jehoash when he began to reign.**

Do you see the 7-7-7?

The picture before us is that the son of God comes down and is proclaimed as king. This all occurs with very specific, and what should be understood by now, rather obvious timing. We are shown that the Messiah comes down and is crowned king in the 7th year. We also see that this is on a day in which trumpets sound. According to Leviticus 23 the day of trumpets is in the 7th month. Now we have the seventh year and the seventh month. We see the final messianic prophetic time-stamp as the 7th day Sabbath, prophetically representing our coming day of rest.

With that we have perfect 7-7-7 as the day, month, and year that we receive our king. On a future 7-7-7 our Messiah will be crowned king and God's enemies will be destroyed in the wrath that follows.

When we reveal the Lamech prophecy later in this documentation we will show how the 7-7-7 connects directly to Gregorian year 2030, which is also Biblical year 6,000, the 3rd and 7th day. 2030 is the only year in which the 7-7-7 messianic prophetic time stamp will ever occur and it will never occur again.

### **>50 The Days of Rest Prophecy**

We already know that when the Messiah returns that we will enter the prophetic fulfilment of the 7th day Sabbath.

We also know that the rest we enter extends into the 8th day, which represents eternity. But there is one more day in which man already had rest, and that is in the garden. This is metaphorically revealed to us in Genesis 3:19 in which Adam is told that because of his sin that he will only eat bread by the "sweat of your face." Prior to sin, we were intimately connected to our Creator and had complete rest and peace in the garden. After sin, that all changed. The whole divine plan for man is to restore us back to the beginning, back to the garden, before sin entered the picture.

What this means is that man had rest on day one, but lost it because of sin. However, on the 7th day and extending into the 8th day, man is restored back to God's full presence in our lives and there will be no more pain, no more tears, no more worry, and no more suffering. We will be at complete rest and peace again, just like in the garden.

Likewise, some might also notice in Leviticus 23 that the week of the Feast of Unleavened Bread and The Feast of Tabernacles also contain specific days of rest. This is not an accident, but reveals these same "days" in which man has had and will have rest.

We see that the Feast of Unleavened Bread has a rest day on day 1 and day 7. We also see that the Feast of Tabernacles has a rest day on day 1 and day 8. With both of these feasts we have a perfect illustration of the rest we had in the garden and the restoration of rest that will occur on the 7th day, extending into eternity on the 8th day. The *mo'edim*, or the appointed times found in Leviticus 23 all point to the Messiah, not only what he would accomplish for man in two separate comings, but also when.

### **>51 The Sold for Silver Prophecy**

The name Joseph is based on a Hebrew verb that literally means “he takes away.” The root of this verb (*asaf*) means essence, the name Joseph is connected to a gathering or a harvest. Similarly, we see that theme with several events related to Joseph. For example, consider Genesis 37:7 in which the grain sheaves were bowing to Joseph. Joseph was also “taken” to Egypt in which he was put in charge of “household and field.” The pharaoh’s dream was about a harvest and as a result, Joseph was put in charge of Egypt’s harvests and food supply.

Joseph, representing a gathering or harvest, was sold for **20** pieces of silver. (Genesis 37:28).

**Genesis 37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty [pieces] of silver: and they brought Joseph into Egypt.**

Likewise, the Messiah was sold for **30** pieces of silver (Matthew 26:15).

**Matthew 26:15 And said [unto them], What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.**

There are many parallels between Joseph and Jesus, see

[http://www.godswordexplained.com/?page\\_id=990](http://www.godswordexplained.com/?page_id=990)

When 20 is put with 30 we have the year 2030.

**2030** = The Harvest or Gathering of the Messiah.

**Matthew 24:29 ¶ Immediately after the TRIBULATION of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

**Matthew 24:30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

**Matthew 24:31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

### **>52 The Years of Punishment Prophecy**

This prophecy is one of the clearest prophetic pieces of evidence pointing to the first resurrection and coming of our Messiah in 2030. This prophecy requires some explanation to set the necessary foundation, but it should be rather easy to follow.

As discussed in the Throne of Solomon prophecy, Israel consisted of 12 tribes. After the reign of Solomon, the 12 tribes divided into two kingdoms, 10 tribes to the northern kingdom known as the House of Israel, and 2 tribes to the southern kingdom, known as the House of Judah.

Both the House of Judah and the House of Israel committed spiritual adultery.

**Jeremiah 3:6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen [that] which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.**

**Jeremiah 3:7 And I said after she had done all these [things], Turn thou unto me. But she returned not. And her treacherous sister Judah saw [it].**

**Jeremiah 3:8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.**

**Jeremiah 3:9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.**

**Jeremiah 3:10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.**

The House of Israel was divorced and scattered into the nations and mixed with the Gentiles where they remain to this day. They became so mixed into the nations that most were lost over time. This is why our Messiah said this:

**Matthew 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.**

One of the Messiah’s goals is to bring back the House of Israel, fulfilling Ezekiel 37.

Unlike the House of Israel who did not return after exile, the House of Judah, the Jews, returned after being in Babylon, however, she did not return with her whole heart.

We are told by the prophets that the House of Judah and the House of Israel will repent and be restored back into one kingdom led by our Messiah. One of the clearest pictures of this event is found in Ezekiel 37.

**Ezekiel 37:15 ¶ The word of the LORD came again unto me, saying,**

**Ezekiel 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:**

**Ezekiel 37:17 And join them one to another into one stick; and they shall become one in thine hand.**

We are then generously provided the interpretation of the prophecy.

**Ezekiel 37:22 And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:**

The restoration of the two kingdoms and being brought into the land occurs just after the first resurrection. We are told this in just a few verses earlier in the chapter.

**Ezekiel 37:12 Therefore prophesy and say unto them, Thus saith the Lord GOD; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.**

**Ezekiel 37:13 And ye shall know that I [am] the LORD, when I have opened your graves, O my people, and brought you up out of your graves,**

**Ezekiel 37:14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the LORD have spoken [it], and performed [it], saith the LORD.**

Thus, after the first resurrection, the House of Judah and the House of Israel as the two divided kingdoms of Israel will be reunited and brought into the land and Messiah will rule and reign from Israel as a metaphorical King David.

**Ezekiel 37:24 And David my servant [shall be] king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.**

**Ezekiel 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, [even] they, and their children, and their children's children for ever: and my servant David [shall be] their prince for ever.**

While many of the House of Judah, known today as Jews, have returned to the land beginning in 1948, which is necessary for certain upcoming prophetic end times events, the prophetic fulfilment of the House of Israel returning to the land has not yet occurred. And what is perhaps more obvious, our Messiah has not yet returned to gather all, including grafted in believing Gentiles, to rule and reign from the land. Lastly, most of the Jews in the modern-day nation of Israel do not yet walk in his rules nor are they careful to obey his statutes. None of this can occur until the first resurrection.

Before any of this can occur, the punishment period for the House of Israel and the House of Judah needs to expire.

This punishment period will end at the first resurrection and being brought back into the land.

When does the first resurrection and entering the land occur?

According to all prophecies we have reviewed so far, the first resurrection and entering the land occurs in Jubilee year 120, which is also Biblical year 6,000 and Gregorian year 2030. This begins the Day of the Lord which is known as the 3rd and 7th day.

Is 2030 the same year that the Bible says that the punishment period will end for the House of Israel and the House of Judah?

Let's find out.

We are told in Ezekiel 4 when these years of punishment would begin, and when it would end.

**Ezekiel 4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: [according] to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.**

**Ezekiel 4:5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.**

**Ezekiel 4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each DAY FOR A YEAR. [Numbers 14:34; Psalm 90:4; 2 Peter 3:8]**

**Ezekiel 4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm [shall be] uncovered, and thou shalt prophesy against it.**

**Ezekiel 4:8 And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.**

**Ezekiel 4:9 ¶ Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.**

**Ezekiel 4:10 And thy meat which thou shalt eat [shall be] by weight, twenty shekels a day: from time to time shalt thou eat it.**

**Ezekiel 4:11 Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.**

Ezekiel lays on his side for 390 days for the House of Israel. We are told this represents 390 years.

Ezekiel also lays on his side for 40 days for the House of Judah. We are told that this represents 40 years.

We are also told that the punishment of the House of Israel and the House of Judah is related to a siege of Jerusalem.

There is also a mention of a 20 and a 6.

We will find that these 390 years of punishment for the House of Israel begins at the first siege of Jerusalem and that the 40 years of punishment for the House of Judah leads to the last siege of Jerusalem.

In Leviticus 26 we are told in the Torah that when Israel is being punished that they have a chance to repent, but if they do not, then their punishment is multiplied sevenfold.

**Leviticus 26:18 And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.**

*(Refer also to Leviticus 26:21, 24 & 28.)*

**Leviticus 26:21 ¶ And if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins.**

**Leviticus 26:24 Then will I also walk contrary unto you, and will punish you yet seven times for your sins.**

**Leviticus 26:28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.**

Ezekiel was told to turn his face toward the siege of Jerusalem. Thus the siege of Jerusalem is the starting point for every time the House of Israel or House of Judah fails to repent for their sins.

But when was this siege of Jerusalem that determines starting point for the punishment of Israel?

This is important to determine, since there are multiple sieges of Jerusalem to consider, and the timeline depends on an accurate starting point. However, the correct siege of Jerusalem is rather easy to identify.

Logic dictates that the punishment of Israel starts at the first siege of Jerusalem, not before or after.

The punishment period cannot begin before the punishment of the first siege of Jerusalem, nor would it make sense to state that the punishment period begins after Israel has already been punished by the first siege of Jerusalem.

Thus, punishment period begins when we observe the punishment occurring. That should just make sense.

But there is another clue.

Ezekiel was told to take a brick and engrave a city on it to represent Jerusalem. Then Ezekiel was to take an iron griddle and place it between him and the brick. We are told that the iron griddle represents an iron wall and that

Most scholars believe that Ezekiel 4 was written in about 593BC when Ezekiel foretold the siege of Jerusalem. Ezekiel also prophesied against Jerusalem in 591BC [Ezekiel 21, 22]. There was indeed a siege of Jerusalem in 588BC [January 27th]. While this siege was certainly part of Israel's punishment period, it cannot represent the start of the punishment period. The siege of 588BC was successful and we are looking for an unsuccessful siege. The siege of 588BC was also not the first siege of Jerusalem, and we are looking for a clear indication of when Israel's punishment began. By 588BC the punishment of Israel had already been occurring for some time.

With these clues, there is only one siege of Jerusalem that fits.

The punishment for the 390 years for the House of Israel began at the first siege of Jerusalem by the Assyrians in 701BC when Sennacherib threatened Jerusalem [2 Kings 18, Isaiah 36, 2 Chronicles 32].

This siege was not only unsuccessful, but it was also the first siege of Jerusalem, indicating that Israel's punishment began and fits perfectly with Ezekiel 4.

So 701BC is the start of the punishment period for the House of Israel.

390 years after 701BC brings us to 311BC.

Did the House of Israel repent in 311BC? No, they did not. Thus, their punishment of 390 years is to be multiplied by seven according to the Torah.

390 years x 7 = 2,730 years.

701BC (the siege of Jerusalem) + 2,730 years (remember, there is no year 0) = 2030.

2030 is the next available deadline for the House of Israel to come to repentance and be reunited to the House of Judah, fulfilling Ezekiel 37.

The punishment of iniquity for the 40 years for the House of Judah, the Jews, began in 31AD, as our Messiah said:

**Matthew 23:37 O Jerusalem, Jerusalem, [thou] that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under [her] wings, and ye would not!**

**Matthew 23:38 Behold, your house is left unto you desolate.**

Matthew 23:39 **For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed [is] he that cometh in the name of the Lord.**

31AD + 40 years [Inclusive Reckoning] = 70AD. In 70AD once again, Jerusalem was placed under siege, which becomes our sevenfold starting point when the House of Judah fails to repent. The temple was then destroyed, and the House of Judah was left desolate.

If you recall, in part one we detailed 40 years of documented miracles from the death of the Messiah to the destruction of the temple in 70AD, which included:

- The temple doors would not stay shut for 40 years.
- The menorah would not stay lit for 40 years.
- The lot for the Lord always came up in the left hand for 40 years.
- And most importantly, the Yom Kippur scarlet thread would not turn white for 40 years, indicating their status before God

These were all part of the 40 years of punishment for the House of Judah in the first century, as accurately predicted by Ezekiel 4, leading to the siege and fall of Jerusalem and Temple in 70AD.

Did the House of Judah repent in 70AD?

No, they did not.

Thus, their punishment of 40 years is to be multiplied by seven according to the Torah.

40 years x 7 = 280 years.

280 years from 70AD is 350AD.

Did the House of Judah repent in 350AD? No, they did not.

Thus, their punishment of 280 years is multiplied by seven according to the Torah. 280 years x 7 = 1,960 years.

70AD (the siege of Jerusalem) + 1,960 years is 2030.

2030 is also the next available deadline for the House of Judah to come to repentance and be reunited to the House of Israel, fulfilling Ezekiel 37.

Both the House of Judah and the House of Israel's punishment expiration periods are both scheduled to end at the exact same time for the first time in history, which has never happened before and will never happen again.

Meaning this, if the House of Judah and the House of Israel do not repent by the appointed time in 2030, both punishment periods are once again multiplied times seven according to the Torah, and the punishment end periods for both kingdoms will never mathematically sync up again. Do with that what you will.

But there is more. We are actually given a contextual hint in Ezekiel 4 as to when the House of Judah and the House of Israel will repent, thus removing their punishment status. While Ezekiel is laying on his side, he is to only eat a weight of 20 shekels of food every day and only drink a sixth part of a hin of water every day.

Do you see it?

20 x 6 = 120.

As we have seen over and over again in similar contexts, 120 refers to Jubilee year 120 as the prophetic messianic time-stamp of the second Coming and the first resurrection of mankind.

The 120th Jubilee year is Gregorian year 2030. It is Biblical year 6,000. It is the 3rd and 7th day. It is the last year available to the House of Israel and the House of Judah to repent, take part in the first resurrection, and enter the land under the reign of our Messiah during the Day of the Lord.

Lastly, there is one more prophetic connection we need to cover.

Ezekiel is told that the punishment period of the House of Israel is represented by laying on his left side.

**Ezekiel 4:4 Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: [according] to the number of the days that thou shalt lie upon it thou shalt bear their iniquity.**

Then Ezekiel is told that the punishment period of the House of Judah is represented by laying on his right side.

**Ezekiel 4:6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each DAY FOR A YEAR. [Numbers 14:34; Psalm 90:4; 2 Peter 3:8]**

Finally, Ezekiel is told to face Jerusalem while lying on his side in reference to the siege.

**Ezekiel 4:7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm [shall be] uncovered, and thou shalt prophesy against it.**

What does laying the left and right side for the House of Israel and the House of Judah respectively mean? And what does it have to do with facing the siege of Jerusalem? It must mean something.

When we connect these things, we are to prophetically understand that on a timeline, the punishment period for the House of Israel should start to the left of the siege, and the punishment period for the House of Judah should start to the right of the siege.

However, when we look at our timeline, we find that our timeline is exact opposite of what the prophecy demands.

For the House of Israel, we see that the siege occurs, and then the punishment period begins on the right of the siege, not to the left as according to the prophecy.

There is a similar problem with the House of Judah. For the House of Judah, we see that the siege occurs, and the punishment period already began on the left forty years before, not to the right of the siege as according to the prophecy.

Why is this? Why is our timeline flipped exactly opposite of what the prophecy demands. Why is what is to be on the right is on the left and what is to be on the left is on the right?

Did we do something wrong?

Not at all. This is actually predictable and to be expected.

We need to understand the prophecy in the context, language, and culture in which it was given. Most cultures and languages today think and write from right to left. However, many Ancient Near East cultures, like Hebrew, proceed from right to left. Likewise, the prophecy was given in the Ancient Near East context and culture.

Our timeline, based on our western culture and practices, goes from left to right to make the presentation easier on our intended audience. This is the exact opposite of how Ezekiel or any other Hebrew would have built the timeline. Thus, our right is left and our left is right according to how the prophecy is intended to be read, causing an apparent discrepancy.

However, there is an easy fix.

If we were to build this timeline like Ezekiel would have, we would build it from right to left. If we would read the timeline Hebraically, from right to left, then the House of Israel's punishment would have indeed been to the left of the first siege of Jerusalem and the House of Judah's punishment would have indeed been to the right of the last siege of Jerusalem.

The answer is that simple. Since our timeline is reversed for presentation purposes, then the punishment period starting points also need to be reversed in relation to both sieges.

Since we created a timeline from left to right instead of the Hebraic right to left, then the punishment starting point for the House of Israel also needs to flip from left to right and the punishment period starting point for the house of Judah needs to flip from right to left.

When we account and correct for the flipped left to right timeline, the punishment periods begin on the correct side of both sieges.

Before we conclude this documentation with the "The Lamech Prophecy," we will need to cover what the Messiah meant by not knowing the day and hour.

### **The Day and Hour No One Knows**

The "day and hour" that no one knows, famously mentioned by the Messiah in Matthew 24:36, is directly connected to the timeline that is sealed in the Book of Daniel until the time of the end.

What that means is this. Those in the first century did not know the day and hour, but we **will know** the day and the hour, and those outside of the faith **will not know** the day and hour. Both Daniel and the Messiah confirm this.

These are not conflicting statements, but instead detail exactly what was predicted by the prophet Daniel and retaught by our Messiah. He was not teaching anything new, but what was already established by the prophet Daniel as true.

To understand this, we must start with the verse that is all too often copied and pasted outside of its stated present tense context and inappropriately forced to be future tense beyond the Messiah's words.

Matthew 24:36 ¶ **But of that day and hour knoweth no [man], no, not the angels of heaven, but MY FATHER only.**  
[Mark 13:32] {Jesus confirms God as His Father in a singular context – no plural God.} {Jesus confirms that the angels are next in rank – not any god the holy spirit.}

This is where many start and stop reading, and consequently, and unfortunately, so does any meaningful understanding. Not only is the surrounding context often missed, but it must also be recognized that this verse says that no one **knows** the day and hour. It does not say that no one will ever know, and there is a reason for that.

There is likely an intended literal and an idiomatic understanding of the "day and hour that no one knows." We will cover both.

As many already know, the Messiah often spoke in idioms.

For example, the Messiah said to Nathanael in John 1 "Before that Philip called thee, when thou wast under the fig tree, I saw thee." To us that makes little sense, just as us saying "Does a cat have your tongue?" would make little sense to the first century Jew.

John 1:48 **Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.**

Here our Messiah used a strong figure of speech pointing to a commonly taught Jewish expectation concerning the resurrection and the millennium. In short, he told Nathanael that he will be alive on the Last Day to inherit the land promised to Abraham. From the Messiah's words Nathanael understood that he would participate in the resurrection since "that Day" was future.

How did Messiah communicate this to Nathanael?

This is understood in the first century Jewish figure of speech, "I saw you while you were still under the fig tree," which refers to the life and study of Torah in the millennium.

The millennial or day of the Lord concept of the fig tree is found throughout the scriptures, including Zechariah.

**Zechariah 3:10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.**

That "day" is referring to the Day of the Lord, the start of the 1,000-year reign, which begins with a resurrection.

Thus, from the Messiah's words Nathanael understood that he would participate in the resurrection since "that Day" was still well in the future.

For this reason, Nathanael responded emphatically.

**John 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.**

The Messiah used dozens of Jewish idioms in his teachings and interactions with others and this was just one of many available examples.

The mentioning of not knowing the "day and hour" in connection to the Messiah's return is suspected to be another idiomatic example and the reasoning goes something like this.

In Leviticus 23 we can find all of the prophetic and messianic *mo'edim* that perfectly illustrate what the Messiah is supposed to do and when he is supposed to do them. We find that the Messiah prophetically fulfilled Passover, Unleavened Bread, First-fruits and Pentecost in His first Coming, and in that specific order.

The next thing the Messiah needs to do is to return for the resurrection. This will occur on the prophetic fulfilment of the 7th day Sabbath, which is also found in Leviticus 23, as it prophetically represents the 1,000-year reign of our Messiah. We see his return and our resurrection, thematically connected to a day of trumpets, shouting, and the beginning of our day of rest at the start of the 7th millennium.

The next prophetic messianic day that follows Pentecost, in order, is the Day of Trumpets, or Yom Teruah. Then comes the Day of Atonement and lastly Tabernacles. In Hebrew Yom Teruah, as the Day of Trumpets, literally means the day of shouting and the blowing of trumpets which results in a perfect thematic connection. It is also a rest day, which is an additional thematic requirement. The Day of Trumpets always lands in the seventh month which also necessarily represents the return at the start of the seventh millennium. We also know that the seventh millennium or the seventh "day" is also the "Day of the Lord." *Teruah* is intimately connected to the start of the "Day of the Lord."

For example *teruah* is also connected with the fearsome "day of the LORD" in the book of Joel:

**Joel 2:1 ¶ Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand;**

**Joel 2:2 A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations.**

Thus, Yom Teruah is the only day that is consistent with all prophetic requirements.

How does the Day of Trumpets also connect idiomatically?

This Messianic dress rehearsal is the only prophetic day of the Lord that lands on the first of the month and thus requires careful observation of the moon to declare the official occurrence of that day. The day is not truly declared and known until the moon marks its occurrence by means of observation. Thus, the "day no man knows" could reasonably be a brilliant idiom for the Day of Trumpets for the Messiah's return. In fact, it is only in the modern age in which we can calculate the moon's cycle down to the minute. Thus, Yom Teruah may be idiomatically understood as the day that no man knows.

Despite all of that, we cannot ignore the literal nature of what the Messiah said because there is clearly more to it than simply a fascinating Hebraic idiom.

A few verses later we read...

**Matthew 24:42 ¶ Watch therefore: for ye know not what hour your Lord doth come.**

Thus, the "day and hour" is certainly referring the return of the Lord. This is also in present tense, not future tense, just like Matthew 24:36. Those in the first century are not supposed to know the day of the Messiah's coming. More importantly, they are told to watch because the day is not known.

Does that mean that if one "stays awake" that we will eventually know the day?

We will examine that idea shortly, but first let's back up further. Why is the Messiah talking about the timing of his return?

Because the disciples asked him these questions:

Matthew 24:3 ¶ **And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?**

Why would the disciples ask about when these things would be and the sign of the Messiah's coming at the end of the age? They asked these questions because the Messiah prophesied that the temple was going to be destroyed.

Matthew 24:1 ¶ **And Jesus went out, and departed from the temple: and his disciples came to [him] for to show him the buildings of the temple.**

Matthew 24:2 **And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.**

The disciples understandably wanted to know not only when the temple would be destroyed when they asked "when shall these things be?" but also when the Messiah would be returning. The disciples were requesting the timeline for the end of the age.

In the minds of the disciples if the temple was going to be destroyed, then surely that is the end of the age, and surely the Messiah would then return.

But that assumption was flawed, and we have the last two thousand years to prove it.

The Messiah listed events that would lead up to the destruction of the temple, listed events that would occur after the destruction of the temple, and then listed events that would occur just before his return. After all of those things, the Messiah then answered the questions "**when shall these things be?**" and "**what [shall be] the sign of thy coming, and of the end of the world?**"

Before we reveal how the Messiah answered their question, we should understand that the prophet Daniel asked the very same question long ago.

Daniel 12:6 **And [one] said to the man clothed in linen, which [was] upon the waters of the river, How long [shall it be to] the end of these wonders?**

To what wonders is Daniel referring?

Daniel asked this question regarding the Great Tribulation and the resurrection to come. Daniel wanted to know when the tribulation would end, and the resurrection would occur as mentioned in the previous verses.

Daniel 12:1 ¶ **And at that time shall Michael stand up, the great PRINCE which standeth for the children of thy people: and there shall be a TIME OF TROUBLE, SUCH AS NEVER WAS since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.**

Daniel 12:2 **And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame [and] everlasting contempt.**

From this we read that there will be a Great Tribulation and then a resurrection, or in Hebraic thinking, a gathering or a harvest following a time of trouble. Does that sound familiar?

Our Messiah said the same thing in Matthew 24 in response to nearly the same question.

Matthew 24:21 **For then shall be GREAT TRIBULATION, such as was not since the beginning of the world to this time, no, nor ever shall be.**

After referring to the prophet Daniel in verse 15, which is not likely a coincidence, the Messiah says something very similar to what we read in Daniel 12:1-2, also referring to a time of tribulation, and then of course, a gathering.

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:) [Daniel 9:27, 11:31; Mark 13:14]**

Matthew 24:29 ¶ **Immediately after the TRIBULATION of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:**

Matthew 24:30 **And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.**

Matthew 24:31 **And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.**

Daniel asked about the timing of the end of these things and the Messiah was asked about the end of these things.

Daniel asked how long till the tribulation and resurrection shall be accomplished and Daniel was told a time, times, and a half of a time. Daniel was clearly confused and frustrated because while that gives the length of the timeline it did not reveal the timing in which these things ended. Daniel wanted to know when these things were supposed to be completed. When Daniel requested clarification, he is told that it is not yet time for him or anyone else to know the end of the timeline.

Daniel 12:9 **And he said, Go thy way, Daniel: for the words [are] closed up and sealed till the time of the end.**

Daniel was told that he was not yet supposed to know the timing of the Great Tribulation and resurrection. He is told that timing is sealed until the "time of the end."



That timing is sealed until the “time of the end.”

Is it a coincidence that the Messiah said the same thing?

The Messiah said that He did not know the day and hour of the Great Tribulation and the resurrection to come, even though it is clearly connected to His return. The Messiah went on further to say that even the angels did not know, but only the Father.

Daniel was also told that he was not to know the timing of the tribulation and the resurrection to come. Nobody is supposed to know, at least yet.

Daniel was told that no one was supposed to know. It was not yet the time of the end.

The Messiah also said no one was supposed to know. It was not yet the time of the end.

Verb tense in grammar is important. Not knowing something in the present is not the same as not knowing in the future.

These details are sealed until the time of the end according to Daniel 12:9. The Messiah’s point is that because these details are sealed until the time of the end that only the Father knows. Only the Father can know that which is sealed until someday it is unsealed.

**Daniel 12:9 And he said, Go thy way, Daniel: for the words [are] closed up and sealed till the time of the end.**

No one in the first century lived in the time of the end, thus no one was to know the timing of the Messiah’s return.

It is to remain hidden, and it is to remain sealed, until the proper time.

**Acts 1:7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.**

The kingdom of Israel is restored at the start of the 1,000-year reign of Messiah, the Day of the Lord. Those in the first century are not to know that timing.

It is to remain sealed until the “time of the end.” It has been nearly 2,000 years since the Messiah said these things.

Are we at the time of the end? Are we now supposed to know? Are we supposed to know at all? And if so, when is the proper time?

Both the Messiah and Daniel answer this in the same way, which is also not likely a coincidence.

We will start with Daniel. The unsealing of the timing of the end of the tribulation and resurrection mentioned in Daniel 12 is not to happen in a moment, but over a period of time.

**Daniel 12:4 But thou, O Daniel, shut up the words, and seal the book, [even] to the time of the end: many shall run to and fro, and knowledge shall be increased.**

In the context of the timing of the end of the tribulation and resurrection being sealed until the time of the end we are told that the solution is that knowledge shall increase. This increase in knowledge leads to the unsealing of the timeline of the tribulation and resurrection.

Knowledge will increase about what exactly? According to the preceding context we are to understand that knowledge about the sealed timing of the great tribulation and the sealed timing of the resurrections to come will increase.

**Daniel 12:1 ¶ And at that time shall Michael stand up, the great PRINCE which standeth for the children of thy people: and there shall be a TIME OF TROUBLE, SUCH AS NEVER WAS since there was a nation [even] to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.**

The timing is sealed and hidden and is to become unsealed and revealed by a gradual increasing of knowledge.

Daniel is not only told this, but the Messiah says the very same, and we will cover that shortly.

We are told that we will eventually know these things before his return. In fact, not only will we know, but we are also supposed to know.

We were to not know these things in the first century, but after a process of increasing knowledge about the timeline of the tribulation and the resurrection, eventually we will know the timeline in advance.

**Daniel 12:9 And he said, Go thy way, Daniel: for the words [are] closed up and sealed till the time of the end.**

**Daniel 12:10 Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**

Thus, not only is the timeline sealed but we are also told that an increase of knowledge will gradually unseal it. Perhaps most importantly, we are also told that the wicked will not understand this timeline, but only the wise will understand.

The wicked are those that do not follow the Word of God. The wise are those that do follow the Word of God.

In the time of the end, the wise will know, but the wicked will not.

As our prophetic knowledge and understanding increases over a couple thousand years we realize that the answer to “**How long [shall it be to] the end of these wonders?**” will no longer be out of reach like it was for Daniel, the disciples, the Messiah, or even the angels.

The timeline of the Messiah is like a large complex puzzle with many pieces.

Consider the process that leads to the completion of a jigsaw puzzle. When you put together a puzzle you often start with the outside borders. This frames the scope of the puzzle. Not only is that often the easiest path to the solution, but you then know that every remaining piece must fit into those borders.

As you begin to fill in the detail with other pieces that fit specific visual and thematic connections the puzzle begins to take shape faster and faster over time, with increasing detail and clarity, making it easier and easier to find how the remaining pieces fit.

Likewise, the same process is utilized in Biblical prophecy. Knowledge has been increasing for some time, for a couple thousand years, and it is increasing exponentially. Many are now seeing the big picture and the remaining pieces are rapidly providing additional detail and clarity. The last pieces to fit, according to Daniel 12, fill in the micro timeline, which leads directly to the day and hour, and connects directly back to Matthew 24:36.

So, we know that Daniel was not supposed to know the day that the tribulation ended and the day of the resurrection.

Daniel did not live in the "time of the end."

We know that those in the first century, including the disciples, Messiah, and angels, were also not supposed to know the day the tribulation ended nor the day of the resurrection. They were not in the "time of the end."

**Matthew 24:6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet.**

According to our Messiah, the end arrives as we near the [3.5-year? - Spirit of Prophecy has confirmed that there will be NO more time prophecies after 1844] Great Tribulation which starts at the abomination of desolation.

**The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened.** John heard the mysteries which the thunders uttered, but he was commanded not to write them. The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God, most wonderful and advanced truths would be proclaimed. The first and second angels' messages were to be proclaimed, but no further light was to be revealed before these messages had done their specific work. This is represented by the angel standing with one foot on the sea, proclaiming with a most solemn oath that time should be no longer. {1MR 99.3 1981}

**This time which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.** The angel's position with one foot on the sea, the other on the land signifies the wide extent of the proclamation of the message. It will cross the broad waters and be proclaimed in other countries, even to all the world. The comprehension of truth, the glad reception of the message is represented in the eating of the little book. The truth in regard to the time of the advent of our Lord was a precious message to our souls. Ms 59, 1900, pp. 8, 9. ("Jots and Tittles, II," August 16, 1900.) White Estate Washington, D. C. May 4, 1950 {1MR 100.1 1981}

**Matthew 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.** [Mark 13:10 - published among all nations]

**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:)** [Daniel 9:27, 11:31; Mark 13:14]

**Matthew 24:16 Then let them which be in Judaea flee into the mountains:**

We are told in Daniel that as knowledge increases what is sealed and hidden will become unsealed just in time, at the time of the end. But more importantly, only the wise will know, but the wicked will not.

Does the Messiah agree with this? Let's find out.

**The wise will know at the time of the end:**

**Matthew 24:32 Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer [is] nigh:**

**Matthew 24:33 So likewise ye, when ye shall see all these things, know that it is near, [even] at the doors.**

The wise will recognize the signs and know we are close. This agrees with Daniel 12.

Those in the first century did not live in the time of the end because it is sealed. Only the Father knows what is sealed.

**Matthew 24:36 ¶ But of that day and hour knoweth no [man], no, not the angels of heaven, but MY FATHER only.** [Mark 13:32] {Jesus confirms God as His Father in a singular context – no plural God.} {Jesus confirms that the angels are next in rank – not any god the holy spirit.}

Not knowing the day and hour is stated in present tense in the first century, as no one is supposed to know until the "time of the end." This agrees with Daniel 12.

After mentioning how no one is to know the day and hour in the first century, the Messiah goes on to tell us that in the future that the day and hour will still not be known, but only for a certain group of people.

Matthew 24:37 **But as the days of Noe [were], so shall also the coming of the Son of man be.**

Matthew 24:38 **For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,**

Matthew 24:39 **And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.**

Matthew 24:40 **Then shall two be in the field; the one shall be taken, and the other left.**

Matthew 24:41 **Two [women shall be] grinding at the mill; the one shall be taken, and the other left.**

So, who did not know?

Who was swept away at the flood because they did not know?

Was it the wise or the wicked?

It was the wicked that did not know.

The Messiah's point is the same as what we are told in Daniel 12.

The wicked will have no clue that the countdown has started, just as in the time of Noah. The end will come as a surprise to the wicked, as a thief in the night. In the future the wicked will still not know just as no one knew in the first century, which is the Messiah's next point, bringing it back to present tense.

Matthew 24:42 ¶ **Watch therefore: for ye know not what hour your Lord doth come.**

Matthew 24:43 **But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.**

Matthew 24:44 **Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.**

In the first century no one is to know the day but according to Daniel 12 no one in the first century is supposed to know. It was not the time of the end.

Because of this those who do not know are told to "stay awake" so we can watch, and somehow watching will lead to knowing these things before it occurs, because for us, the Messiah will not come for us as a thief.

Remember, according to Daniel 12 it is the wise that will know and understand the timeline, which is the Messiah's next point as the Messiah is simply reteaching Daniel 12 and once again points again to the future. For us the Messiah will not come as a thief if we are staying awake and watching. The wise will know the proper time.

Matthew 24:45 **Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?**

Matthew 24:46 **Blessed [is] that servant, whom his lord when he cometh shall find so doing.**

Matthew 24:47 **Verily I say unto you, That he shall make him ruler over all his goods.**

Again, the wise will understand, and the wicked will not understand.

Matthew 24:48 **But and if that evil servant shall say in his heart, My lord delayeth his coming;**

Matthew 24:49 **And shall begin to smite [his] fellowservants, and to eat and drink with the drunken;**

Matthew 24:50 **The lord of that servant shall come in a day when he looketh not for [him], and in an hour that he is not aware of,**

Matthew 24:51 **And shall cut him asunder, and appoint [him] his portion with the hypocrites: there shall be weeping and gnashing of teeth.**

Here the Messiah blatantly reveals who will not know the day and hour. Just as Daniel also said hundreds of years before our Messiah, it is the wicked who will not understand. And just as Daniel and the Messiah also said, the wise will understand at the time of the end.

So, the Messiah comes on an unexpected day and hour for the wicked which can only mean that the Messiah comes for an EXPECTED day and hour for the wise. Again, this is nothing new. Daniel 12 already told us this and the Messiah is simply reteaching what should already be known.

The wise are those who have repented and keep the Word of God. But for the wicked the Messiah will come as a thief and not know the hour of his return beforehand.

Revelation 3:3 **Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.**

In context, this refers to the church of Sardis, which had a reputation for keeping the Word of God but in reality they did not.

Consequently, they are lumped into the wicked and are told that they will not know the hour of the Messiah's coming and that for them he would come as a thief if they do not repent. However, the inverse must also be true. If they keep the Word of God and repent that they will know the hour of the Messiah's return and he will not come as a thief. Again, this is just a reteaching of Daniel 12.

For the wicked, the Messiah comes as a thief. The wise, however, will understand the timing of the tribulation and resurrection.

Revelation 16:15 **Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.**

Again, for the wicked, the Messiah comes as a thief, and their works will be exposed.

2 Peter 3:10 **But the day of the Lord will come as a THIEF IN THE NIGHT; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**

For the wicked, the Messiah comes as a thief.

1 Thessalonians 5:1 ¶ **But of the times and the seasons, brethren, ye have no need that I write unto you.**

1 Thessalonians 5:2 **For yourselves know perfectly that the day of the Lord so cometh as a THIEF IN THE NIGHT.**

1 Thessalonians 5:3 **For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.**

Those who do not understand the times and seasons the Lord will come as a thief in the night. However, those that know the times and the seasons will not be surprised like a thief. The wise will understand the timing of the tribulation and resurrection

The very next verse...

1 Thessalonians 5:4 **But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

It must be noted that the only way to not be surprised by something that is going to occur on a certain day is to know in advance when that day is going to occur. You are not surprised by what you do know, you are surprised by what you do not know. The wicked will not know. They will be surprised. The wise will know. Thus, they will not be surprised. Both the Messiah and also Paul are simply reteaching Daniel 12.

The wise will know.

Luke 21:28 **And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.**

The wicked will not know.

Luke 12:56 **[Ye] hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?**

In summary, when we do not retain the surrounding context, verb tense, and the clear relationship to Daniel 12, many miss the point that the Messiah was making in Matthew 24:36 and similar verses.

Let's look at Revelation 3:3 again and pay close attention to what is being said.

Revelation 3:3 **Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.**

This statement by the Messiah uses the exact same language as verses that many use to state that we can never know the day and hour and reveals something that is very significant and profound: IF we do not wake up and watch he WILL come upon us as a thief, and we WILL NOT know what hour he will come upon us. If this verse is true, then the inverse must also be true: If we DO watch, he WILL NOT come upon us as a thief, and we WILL know.

Why should we watch? Why do we study these prophecies to increase our knowledge?

We watch so that we CAN KNOW at the time of the end.

Just as Daniel was told that the wicked will not understand and the wise will understand, the entire point by the Messiah was just the same.

We will know the day. We are supposed to know the day. And it will be a very BAD THING to not know the day when we are supposed to know the day.

**The voice of God is heard from Heaven declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory.**

{4SP 458.1 1884}

1 Thessalonians 5:4 **But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

While there are even more verses that speak of knowing or not knowing the day and the hour, one thing is always true, is that they all agree with Daniel 12.

Daniel 12:10 **Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**

Has prophetic knowledge increased to the point that we can perhaps now know the day? Are we close enough to the “time of the end” for the timeline to be unsealed?

We may not yet know for certain, but perhaps the most laser focused Messianic time-stamp we can present is found in the Lamech Prophecy in Genesis 5.

### **>53 The Lamech Prophecy**

When we study the Bible we find that names, in particular Hebrew names, often carry relevant meaning. We find something similar in Genesis 5.

something similar in Genesis 5.

When we examine that particular chapter, we find this list of names in this order:

- Adam
- Seth
- Enosh
- Kenan
- Mahalalel
- Jared
- Enoch
- Methuselah
- Lamech
- Noah

Each name carries a meaning in Hebrew.

- Adam means “a man”
- Seth means “appointed”
- Enosh means “mortal”
- Kenan means “sorrow”
- Mahalalel means “praise of God”
- Jared means “he shall come down”
- Enoch means “teaching”
- Methuselah means “death shall bring”
- Lamech means “the despairing”
- Noah means “rest”

When we put it all together, it prophetically reads *“A man (is) appointed mortal sorrow. Praise of God! He shall come down teaching (that his) death shall bring the despairing rest!”*

We see that this messianic prophecy results in two Comings of the Messiah. In his first Coming, in Biblical year 4,000, the Messiah came down, died and was then resurrected. Likewise, we will also be resurrected on the 3rd and 7th day and is when we enter the prophetic and messianic Sabbath rest that still remains.

While that is all rather astounding and is additional testimony to the divine nature of the scriptures, we are going to take it a step further.

We see that Lamech fathered Noah, which means “rest.” Lamech lived to the age of 777 and thus 7-7-7 is connected to the rest that we are going to enter through Messiah on the Day of the Lord. Just as it is true that Noah came from Lamech, it is also true that rest will come from 7-7-7.

Now we just need to decode 7-7-7.

First, it should be noted that three sevens as a three and a seven already clearly connects to the 3rd and 7th day. But there is more.

In every instance of a seven as a prophetic messianic timing mechanism we see it referring to the 7th millennium.

Thus, we already know that one of the sevens represents the year as that is has been the overwhelmingly consistent prophetic theme related to seven and the general timing of the Messiah’s return.

So, if one seven appears to represent the year, what should we logically conclude represents the remaining two sevens? It should seem obvious that if one seven of 7-7-7 represents the year, then the other two sevens represent the day and the month. Just as the hands of a clock assist us in zeroing in on a precise time, the three sevens do just the same. Thus 7-7-7, as a prophetic messianic time-stamp, represents the day, month, and year.

### **The Year**

We already know that the seven as a year is the 7th millennium. It is also the 120th Jubilee. The Jubilee year not only prophetically represents us entering into the land, the Jubilee year is also a land rest. That will be important later.

### **The Month**

The first resurrection must occur on a messianic dress rehearsal that is inclusive of both trumpets and shouting according to the Torah, Writings, Prophets, Messiah, and Paul, as the prophecies and patterns repeatedly declare Messiah's coming is preceded by shouting and a trumpet. There is only one of the *mo'edim* that qualifies both numerically and metaphorically. That is the Day of Trumpets.

**Leviticus 23:24 Speak unto the children of Israel, saying, In the seventh month, in the first [day] of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation.**

It is also next in line for orderly fulfilment. The day of Trumpets, Day of Atonement, and Tabernacles, which are three in total, are all also in the 7th month, which again, is another three and seven time-stamp that connects directly to the 3rd and 7th day.

Yom Teruah literally means the day of shouting or the day of blowing trumpets. It is the only day in the Bible connected directly to both shouting and trumpets. The day of Trumpets, or Yom Teruah, is also a time of rest. That will be important later.

Thus, the Day of Trumpets fulfils the prophetic requirement of the 7th month on the Biblical calendar.

### **The Day**

The Sabbath rest is the 7th day of the week. According to the Lamech Prophecy, the Messiah's return, in which marks our 1,000 years of rest as prophetic fulfilment of the Sabbath, must not only be on the 7th millennium for the precise year, and the Day of Trumpets in the 7th month for the precise month, but also on the 7th day Sabbath for the precise day.

The 120th Jubilee year at the 7th Millennium, which represents the 7th year, is a rest. The Day of Trumpets, which represents the 7th month, is a rest. Lastly, the Sabbath day, which represents day 7, is a rest.

This is three rests for all of these sevens, once again connecting to the 3rd and 7th day, which of course, is the prophetic fulfilment of the rest we are promised to enter.

It should go without saying that the 7th millennium, 7th month, and 7th day can only occur once. It is a singular moment in time. It will never occur again. But first, we must discover whether it even occurs at all, and if it does occur, when does it occur.

If the interpretation of the dozens of patterns and prophecies pointing to 2030 for the Messiah's return are being interpreted correctly, then the Day of Trumpets in 2030 must be on the 7th day Sabbath. Yom Teruah in 2030 must be on a Sabbath, and it is, then The 7-7-7 as the day, month, and year, that can only occur once in all of time and sealed for thousands of years, could now perhaps be unsealed.

Based on everything we have covered so far in the Messiah 2030 presentations, we know that 2030 is Biblical year 6,000, the 120th Jubilee, and the start of the 7th millennium. Check!

The day of Trumpets is always in the 7th Biblical month, so Check!

In our last and final test we must determine whether the Day of Trumpets in 2030 lands on the 7th day Sabbath. If it does not, then 2030 is not likely the year of the Messiah's return.

What do we find? It should now come as no surprise that the Day of Trumpets in 2030 does indeed begin on the 7th day Sabbath, thus fulfilling The Lamech Prophecy as the moment we enter the prophetic fulfilment of our rest on the 7th day Sabbath.

Yom Teruah [Rosh Hashanah] of 2030 is the ONLY 7-7-7 messianic prophetic time-stamp that is and ever will be, and it is coming soon.

**Hebrews 10:37 For yet a little while, and he that shall come will come, and will not tarry.**

There is one more hidden connection to 777 that also relates to Lamech and it is found in Genesis 4.

**Genesis 4:23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt.**

**Genesis 4:24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.** [Note that this is a different Lamech to the one in Genesis 5]

Just a few verses earlier we find that Cain is told that if anyone avenges Abel's death then vengeance shall be taken on him sevenfold.

Genesis 4:15 **And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.**

While seven is assigned to Cain, seventy-seven is assigned to Lamech.

Genesis 4:24 **If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.** [Note that this is a different Lamech to the one in Genesis 5]

The thematic connection and lesson provided to us is that those that were killed are not yet supposed to be avenged.

Why? Because vengeance belongs to God.

Romans 12:19 **Dearly beloved, avenge not yourselves, but [rather] give place unto wrath: for it is written, Vengeance [is] mine; I will repay, saith the Lord.** [*Deuteronomy 32:35, Hebrews 10:30*]

The Lord is our avenger.

1 Thessalonians 4:6 **That no [man] go beyond and defraud his brother in [any] matter: because that the Lord [is] the avenger of all such, as we also have forewarned you and testified.**

In seal 5 of Revelation, we find that those who have been killed are metaphorically waiting to be avenged. They ask how long will it be?

Revelation 6:10 **And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**

Thus, the answer to how long it will be until God exercises vengeance through his wrath is 7-7-7.

Genesis 4:24 **If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.** [Note that this is a different Lamech to the one in Genesis 5]

On the seventh day, of the seventh month, of the seventh year the wrath of God will begin at the Messiah's return after the Great Tribulation, thus answering "**How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?**"

While it is possible that these prophecies reveal the day of the Messiah's return, the careful student of the Word will also notice that we still do not know the day AND the hour, consistent with the Messiah's brilliant words.

However, just as Daniel 12 notes that the wise will understand the timeline in the "time of the end," the Messiah is also careful to note that at some point we will also know the hour.

Revelation 3:3 **Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.**

In context, the church of Sardis had a reputation of walking in the Word of God, but in reality, they were not, hence the instruction to keep it and repent. By keeping the Word and repenting we are told that it is not only possible to know the actual hour of the Messiah's return, but we are expected to know in advance. May that be a lesson for all of us. The lack of repentance and not keeping the Word will result in not knowing the day and hour and the Messiah coming for you as a thief.

1 Thessalonians 5:4 **But ye, brethren, are not in darkness, that that day should overtake you as a thief.**

The only way to not be surprised the day something occurs is to know in advance the day of when it is to occur, and we are told that we will not be surprised.

But what about us being told that we will know the hour?

The reality is that we may not know the "hour" until the very last moment leading up to that day.

Mark 13:34 **[For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.**

Mark 13:35 **Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:**

Mark 13:36 **Lest coming suddenly he find you sleeping.**

Mark 13:37 **And what I say unto you I say unto all, Watch.**

As we leave the 119th Jubilee period and approach that day, the Messiah will be looking for those that repent and conform to His image, believing and practising the Word as He believed and practised the Word.

Matthew 24:45 **Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?**

Matthew 24:46 **Blessed [is] that servant, whom his lord when he cometh shall find so doing.**

This concludes the documentation of dozens of prophecies and patterns demonstrating how the Messiah was to come and did come to fulfil Messianic prophecy in Biblical year 4,000, or 31AD, and how the same prophecies and patterns demonstrate a return of the Messiah in Biblical year 6,000, or 2030AD While we cannot know these things for certain, we should always be watching and always be ready, so that we might know the day and hour, and he may not come for us as a thief. God has a history of telling his people what we should do and when before he does anything important, so we should also be constantly praying, and listening.

The purpose of Biblical end times is a call to repentance, and not much time may be left. If you are knowingly not walking right with God, then there is no time like the present to learn how to walk in the whole Word of God and walk as our Messiah walked, and to do it.

Romans 3:23 **FOR ALL HAVE SINNED, AND COME SHORT OF THE GLORY OF GOD;**

Romans 5:12 **Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:**

1 John 3:4 **Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.**

We have all sinned by breaking the law of God (1 John 3:4) and thus deserve eternal death by God's perfect standards. If you have not yet accepted God's of eternal life through his grace, then we encourage you to begin to know Messiah Yeshua and learn how and why he died for you and what his resurrection means for us in the faith.

If you believe that this document and / or the Messiah 2030 videos should be urgently shared with all in the faith, then we encourage you to share it relentlessly, as time may be short and perhaps it has been noticed that things are moving quickly.

To join the community discussion about Messiah 2030, please visit their website forum at [Messiah2030.com](http://Messiah2030.com).

Your purchase of these videos support their efforts to continuously share the content so that all may have the opportunity to consider it.

If you would like to support the dissemination of these videos to even more people, please see their website for more information or contact them at [contact@messiah2030.com](mailto:contact@messiah2030.com).

### **A Day to Watch**

#### **Yom Teruah 2030**

Today, few people remember the biblical name of **Yom Teruah** and instead it is widely known as "**Rosh Hashanah**" which literally means "head of the year" and hence also "New Years".

Friday 27th September 2030 = 29th of Elul = Erev Rosh Hashana

Sabbath / Saturday 28th September 2030 = 1st of Tishrei, **5791** = Rosh Hashana = Start of [Jewish] year **5791**.

Sunday 29th September 2030 = 2nd of Tishrei = Rosh Hashana II

Note: **5791** is a Prime Number. God often uses Prime Numbers.

[https://www.google.com/search?q=is+5791+a+prime+number&gs\\_lvs=1#tts=0](https://www.google.com/search?q=is+5791+a+prime+number&gs_lvs=1#tts=0)

Daniel 12:9 **And he said, Go thy way, Daniel: for the words [are] closed up and sealed till the time of the end.**

Daniel 12:10 **Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.**

**Our personal identity is preserved in the resurrection, though not the same particles of matter or material substance as went into the grave. The wondrous works of God are a mystery to man. The spirit, the character of man, is returned to God, there to be preserved. In the resurrection every man will have his own character. God in His own time will call forth the dead, giving again the breath of life, and bidding the dry bones live. The same form will come forth, but it will be free from disease and every defect. It lives again bearing the same individuality of features, so that friend will recognize friend.** There is no law of God in nature which shows that God gives back the same identical particles of matter which composed the body before death. God shall give the righteous dead a body that will please Him. {6BC 1093.2 1956}

**Paul illustrates this subject by the kernel of grain sown in the field. The planted kernel decays, but there comes forth a new kernel. The natural substance in the grain that decays is never raised as before, but God giveth it a body as it hath pleased Him. A much finer material will compose the human body, for it is a new creation, a new birth. It is sown a natural body, it is raised a spiritual body (MS 76, 1900). {6BC 1093.3 1956}**



... We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. {Broadside1, April 6, 1846 par. 3}

\*\*\* So we shall have our first Sabbath with Jesus as we travel to the sea of glass. \*\*\*

At the beginning of this document the following was stated:

In connection with their productions the following statement is noted by [Messiah2030.com](http://Messiah2030.com)

This presentation offers calendrical interpretations of Biblical messianic prophecy and patterns. Despite the implied confidence in the following presentation, these interpretations are in no way definitive and could be subject to alternative explanations.

The document that follows does provide alternative explanations and updates which are in keeping with the Spirit of Prophecy and the

<http://www.godswordexplained.com/>

website.

With this in mind the alternative explanation is given:

6,000 years after Creation gives the 22nd October, 1997 [no year zero].

In the > 11 The 2,000 Cubits Prophecy we stated the following:

As Joshua led Israel to cross over the Jordan river, God instructed Israel to distance itself from the Ark of the Covenant and Levitical priesthood by exactly 2,000 cubits (Joshua 3).

Joshua 3:3 **And they commanded the people, saying, When ye see the ARK OF THE COVENANT of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.**

Joshua 3:4 **Yet there shall be a space between you and it, ABOUT TWO THOUSAND CUBITS by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed [this] way heretofore.**

Joshua 3:5 **And Joshua said unto the people, Sanctify yourselves: for tomorrow the LORD will do wonders among you.**

Assuming the mention of exactly 2,000 cubits at the crossing of the Jordan river is not likely a coincidence, this may be a clear prophetic picture of the distance of 2,000 years that will preface our being gathered and taken into the land by the Messiah at his return. The metaphorical picture presented to us here is that there is a literal 2,000 years between God's people and being before the throne of God.

The 2000 cubits equates to the 2 Creation Days [Day 5 and Day 6] between Christ's 1st Coming and His 2nd Coming = 40x50 being 40 jubilees.

Note that Joshua said **ABOUT**. The 2000 years since Jesus **has** expired; but we are told in the Spirit of Prophecy that **God has extended probation**. Hence Joshua's inspired wording.

We also read under:

**> 6,000 Years and our Long-suffering God**

But the 6000 years from 4004BC has passed.

The 6000 years after October 23rd, 4004BC **began** on October 23rd, 1997. Note that 4004+1997 = 6001; this is correct as we must add 1 owing to there being **no year zero** [1BC was followed immediately by 1AD]. Thus, the 6000th year was **completed** on October 2nd, 1998.

Remember that the start and end dates add up to 1 full year and are not 2 years.

So why has Jesus Christ not come?

Because we have a merciful God.

2 Peter 3:9 **The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.**

Like any good parent, there is a warning first before any punishment is given.

God gave the antediluvians 120 years warning through Noah and Nineveh had 40 days warning from Jonah.

Don't you praise God for His mercy? In 1997 I was not ready and, in all probability, you were not ready.

It is only by total obedience to God the Father and Jesus Christ, His only begotten Son, along with much prayer and keeping the Commandments of God, and having the faith of Jesus - which implies perfection of our character, will be accepted into a sinless heaven.

In consideration of the shortness of time we as a people should watch and pray, and in no case allow ourselves to be diverted from the solemn work of preparation for the great event before us. **BECAUSE THE TIME IS APPARENTLY EXTENDED**, many have become careless and indifferent in regard to their words and actions. They do not realize their danger and do not see and understand the mercy of our God in lengthening their probation, that they may have time to form characters for the future, immortal life. Every moment is of the highest value. Time is granted them, not to be employed in studying their own ease and becoming dwellers on the earth, but to be used in the work of **OVERCOMING EVERY DEFECT IN THEIR OWN CHARACTERS AND IN HELPING OTHERS**, by example and personal effort, to see the beauty of holiness. God has a people upon the earth who in faith and holy hope are tracing down the roll of fast-fulfilling prophecy and are seeking to purify their souls by obeying the truth, that they may not be found without the wedding garment when Christ shall appear. {1876-1881 4T 306.3} = *{Testimonies to the Church, Volume No.4, page 306, paragraph 3}*

**What an amazing God that we can serve. Will we? Will we make that total commitment? Nothing else will do.**

In Gematria:

**40 = Trials – Probation – Testing / Severe Test – Days of Jesus' Temptation – Time of Proving – Closing in Victory / Judgement – A Very Long Time – Tribulation**

Jesus was tempted by Satan for 40 days before Satan left Him [for a season]:

**Luke 4:2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.**

**Luke 4:12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God. {Deuteronomy 6:16; Matthew 4:7; 1 Corinthians 10:9}**

**Luke 4:13 And when the devil had ended all the temptation, he departed from him for a season.**

As we have already seen, Moses and the Israelites were in the wilderness for 40 years before, under Joshua [=Jesus], the Israelites [God's people] entered the Promised Land.

As God's people, we could easily be on probation for 40 years before entering the Promised Land.

1997 + 40 gives 2037.

**Matthew 24:20 But pray ye that your flight be not in the winter, neither on the sabbath day:**

With both The Southern and Northern Hemisphere praying for this and God answering the prayers of all His people then, seasonally, Jesus would have to return in the Spring or the Autumn [Fall].

However, there is one more detail to consolidate the 2030 date:

Jesus lived for 33 years on this earth.

If we assume that our extended probation was also 33 years, then we have:

1997 + 33 = 2030.

**Isaiah 10:22 For though thy people Israel be as the sand of the sea, [yet] a remnant of them shall return: the consumption decreed shall overflow with righteousness. [Romans 9:27]**

**Romans 9:27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: [Isaiah 10:22]**

**Romans 9:28 For he will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth.**

So the 40 years may be cut short in righteousness by 7 years to 33 years.

**Probation is about to close. In heaven the edict will soon go forth, "It is done." "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Soon the last prayer for sinners will have been offered, the last tear shed, the last warning given, the last entreaty made, and the sweet voice of mercy will be heard no more. This is why Satan is making such mighty efforts to secure men and women in his snare. He has come down with great power, knowing that his time is short. His special work is to secure professed Christians in his ranks, that through them he may allure and destroy souls. The enemy is playing the game of life for every soul. He is working to remove from us everything of a spiritual nature, and in the place of the precious graces of Christ to crowd our hearts with the evil traits of the carnal nature,--hatred, evil surmising, jealousy, love of the world, love of self, love of pleasure, and the pride of life. We need to be fortified against the incoming foe, who is working with all deceivableness of unrighteousness in them that perish; for unless we are watchful and prayerful, these evils will enter the heart, and crowd out all that is good. {RH, January 2, 1900 par. 9}**