

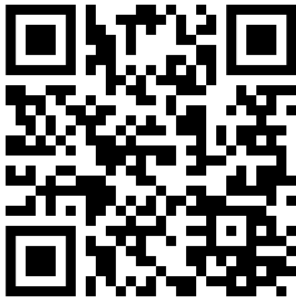


Messiah 2030 ~ The Prophetic Messianic Timeline FAQ - Part 1

The following transcript and slides are best viewed in the original video presentation (English only) and can be found here:

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Thank you for your prayers and support,

The Messiah 2030 Project

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The following presentation consists of Frequently Asked Questions that The Messiah 2030 Project has received in relation to the Messiah 2030 ~ The Prophetic Messianic Timeline series and our respective answers. The presentation proceeds with the assumption that the viewer has recently watched the complete "Messiah 2030 ~ The Prophetic Messianic Timeline" series.

Understanding Matthew 24:36 in Context

QUESTION: In Matthew 24:36 isn't Jesus referring to the sentence right before it (Matthew 24:35) as the day and hour that no man knows? That day refers to the destruction of Heaven and earth after the Millennium

Let's examine Matthew 24:36:

Matthew 24:36

But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only.

Some teachings suggest that verse 36, where "the day and hour no one knows" is mentioned, refers back to verse 35, which speaks of heaven and earth passing away. This interpretation suggests that the unknown day and hour pertains to the time when heaven and earth will pass away AFTER the millennial reign, not to the return of the Messiah BEFORE the millennial reign.

Matthew 24:35

Heaven and earth will pass away, but my words will not pass away.

On the surface, this interpretation makes sense grammatically if we focus solely on these two verses. However, when we consider the broader context before and after verse 36, we see that this interpretation cannot be accurate.

Why is this interpretation flawed?

It is flawed because all related context that follows connects not knowing the day and hour to the Messiah's return, not the destruction of Heaven and Earth.

Immediately after verse 36, in verses 37-44, Messiah Yeshua connects his return with the days of Noah.

Matthew 24:37-39

For **as were the days of Noah, so will be the coming of the Son of Man**. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and **they were unaware** until the flood came and swept them all away, **so will be the coming of the Son of Man**.

The prophetic connection to the days of Noah is specific: just as those outside the faith were unaware of the coming judgment and were surprised by the flood, in the same way unbelievers in the end times will not know the hour when the Messiah returns and will be surprised by his judgment.

Further, in verses 45-51, we see that the faithful and wise servant will be prepared, while the wicked servant will not know the day or the hour of Messiah Yeshua's return.

Matthew 24:50

the **master of that servant will come** on a **day** when he does not expect him and at an **hour** he does not know

From this context, we understand that unbelievers will not know the day and hour of the Messiah's second coming.

Thus, Matthew 24:36, which declares that no one knows the day or the hour, cannot be referring to the destruction of heaven and earth mentioned in verse 35. Instead, it must refer to the return of the Messiah.

Matthew 24:33-36

So also, **when you see all these things, you know that he is near, at the very gates.** Truly, I say to you, this generation will not pass away until all these things take place. Heaven and earth will pass away, but my words will not pass away. **“But concerning that day and hour no one knows**, not even the angels of heaven, nor the Son, but the Father only.

The generation that sees ALL of these things take place, which is referring to all of the things from the verses prior, will be those that see the return of the Messiah.

For 2,000 years, we have witnessed significant events: the destruction of the temple, famines, wars and rumors of wars, earthquakes in various places, and increased lawlessness. Each of these events echoes Yeshua's words: "But the end is not yet" (Matthew 24:6).

The Key Event: The Abomination of Desolation

However, one critical event has yet to occur—the final abomination of desolation that triggers the 3.5-year Great Tribulation. When we witness this abomination and the 3.5-year tribulation, we will know that the Messiah's return is near, even at the gates.

Matthew 24:33-34

So also, **when you see all these things, you know that he is near, at the very gates.** Truly, I say to you, this generation will not pass away until all these things take place.

This passage highlights that the generation witnessing the abomination of desolation and the Great Tribulation will also see the return of Messiah Yeshua. Thus, in the context of Matthew 24:37-51, the phrase "the day and hour no one knows" refers to verses 33-34, which indicate the Messiah's return. Verse 35 serves as an interjection within this context.

For more on properly understanding the context of the day and hour that no one knows, and how the wise are to know the day at the time of the end and the wicked will not, please see our presentation “The Day and Hour No One Knows? (Matthew 24:36)”

QUESTION: So, if we have to go through the tribulation then what is our hope?

In "Messiah 2030 ~ The Prophetic Messianic Timeline – Parts 1 & 2," it is revealed that 52 prophecies and patterns indicate the second coming of Messiah and the first resurrection and rapture occur on the same day—Yom Teruah 2030, which begins the 1,000 year reign of Messiah. This understanding reveals that God's people will endure the 3.5-year Great Tribulation, challenging the notion that the rapture serves as an escape from tribulation.

While there are numerous verses that teach us that we will be saved from the wrath that will occur at the Messiah's coming, a common misunderstanding is that the rapture's primary purpose is to save believers from tribulation because many mistakenly conflate wrath with tribulation. However, tribulation and wrath are two different things entirely. Tribulation is a call to repentance for unbelievers and a testing and strengthening of faith for believers. Wrath is God's anger manifested as punishment due to a lack of repentance. Wrath follows tribulation.

For those that are understandably concerned about the coming tribulation, we should be aware that the Bible does promise protection for many during the Great Tribulation, often referred to as the Greater or Second Exodus, which we will explore in depth in another teaching. Nevertheless, the rapture's primary purpose is not about avoiding tribulation but rather about the resurrection just before the wrath is poured out and our eternal union with Messiah.

Yet, just because the rapture does not remove us before the tribulation, there is a clear reason that Paul calls the rapture and first resurrection our “hope.” And this “hope” that Paul expresses related to the rapture is certainly greater and better than simply avoiding tribulation.

1 Thessalonians 4:13-18 is a pivotal passage that addresses the first resurrection and rapture. Here, Paul provides comfort to the Thessalonians, and by extension, also to us:

1 Thessalonians 4:13-18

But we do not want you to be uninformed, brothers, about **those who are asleep**, that you may **not grieve** as others do **who have no hope**. For since we believe that Jesus died and rose again, even so, through Jesus, **God will bring with him those who have fallen asleep**. For this we declare to you by a word from the Lord, that we who are alive, who are left until the **coming of the Lord**, will not precede those who have fallen asleep. For the Lord himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of God. And the dead in Christ will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord. Therefore encourage one another with these words.

This passage emphasizes that our hope lies in being reunited with our loved ones who have passed away, saved from death, and being forever with the Lord. This is our ultimate hope and encouragement. There is nothing in this passage, or elsewhere, that connects the rapture to a hope of being saved from tribulation.

Titus 2:13-14 reinforces the nature of our blessed hope:

Titus 2:13-14

waiting for our **blessed hope**, the appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

Our Messiah's return is the blessed hope—not because it saves us from tribulation, but because it solidifies our eternal redemption from lawlessness and death.

Hebrews 9:28 further clarifies:

Hebrews 9:28

so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for him.

Our hope in Messiah is multifaceted. It encompasses the resurrection, the rapture, and our eternal life with him. The rapture is not about avoiding tribulation but about receiving our glorified body and being united with our loved ones and Messiah forever. The promise of protection through the Greater Exodus assures us of God's provision during tribulation. The first resurrection and rapture will then occur at the Messiah's return, just before he begins to pour out his wrath. Let us encourage one another with these things and remain steadfast in our faith.

QUESTION: What are the strongest arguments against your eschatology? If 2030 weren't to come to pass as you are expecting, how would you reconcile your understanding of scripture?

We are not sure what the strongest arguments are against our position as we have not yet found a criticism that really introduces unreconcilable tension with our presentations.

If spring 2027 concludes without the Abomination of Desolation taking place, that would invalidate our timeline, yet our faith would still be 100% intact.

We are about 98% confident in our current speculations. If we are wrong about these prophecies and patterns, and all we did is reveal 52 astounding Biblical coincidences, then we do not believe we (personally) have any hope of understanding Biblical eschatology in any capacity.

QUESTION: Can you clarify as to why sometimes the word “day” in the Bible is taken as a literal day or instead as 1,000 years, or how in some cases numbers are multiplied by a Jubilee unit of 50 and other times are not.

To address these questions, we will explore the principles behind these interpretations and their prophetic significance.

The Prophetic Day

In Scripture, the term "day" can have various meanings depending on the context:

Literal Day: The most straightforward interpretation is a 24-hour period, as seen in the creation account in Genesis.

Prophetic Year: Sometimes, a "day" represents a year, especially in prophetic literature. For example, in Numbers 14:34 and Ezekiel 4:6, God uses the concept of a day for each year.

Millennial Day: A "day" can also symbolize 1,000 years. This interpretation is drawn from passages like Psalm 90:4 and 2 Peter 3:8, where a day is likened to a thousand years before God.

The principle of "a day as a thousand years" does not negate the literal use of "day" in the Bible but rather complements it by revealing deeper, prophetic meanings, but only when repeating thematic and prophetic messianic connections warrant such interpretations.

The Jubilee Principle

The Jubilee Principle involves the use of the number 50 as a prophetic macro-unit, stemming from the concept of the jubilee year, described in Leviticus 25. Every 50th year, slaves were given liberty, and land was returned to original owners, symbolizing a time of land restoration and freedom.

This is also messianic prophecy.

The Messiah forgave us and set us free from the bondage of sin and death on the Passover of the 80th jubilee. This is why Moses was 80 at the first documented Passover (Exodus 7:7).

The Messiah will also bring us into the Promised Land at his return. This will happen on the 120th jubilee. This is why Moses died at 120 (Deuteronomy 34:7) and then Joshua, who has the same Hebrew name as our Messiah, brought God's people into the Promised Land.

There were 40 years in which God's people were in the wilderness after the first documented Passover. Likewise, there are 40 jubilees between the Passover of the 80th jubilee and the Messiah's return of the 120th jubilee, and represents the wilderness period of our current time, which is nearing expiration. The 120th jubilee or Biblical year 6,000, will begin in Gregorian year 2030.

40 jubilees equates to 2,000 years, as $40 \times 50 = 2,000$. 2,000 years, using the day as a thousand years principle, equates to two prophetic days. In this way, dozens of prophecies and patterns, whether using the jubilee counting method or the day as a thousand years method, provide us exact same messianic timeline chronology, thus validating the utility of both prophetic units.

The use of "day" and 50 year jubilee units in biblical prophecy reveals God's intricate design and timeline for human history and salvation. These principles demonstrate how patterns and numbers in Scripture can guide our understanding of past and future events. Clear numeric and contextual thematic patterns related to known prophetic Messianic objectives guide the usage of “Day as a Thousand Years Principle” or “Jubilee Principle” to reveal the big picture of the Messianic timeline. Despite these two principles employing very different numerics they independently reveal the exact same Messianic timeline, thus solidifying their legitimacy.

QUESTION: If you are wrong, does this make you a false prophet?

Understanding the biblical definition of a false prophet is essential for applying it correctly. Let's delve into what Scripture teaches us about this.

Defining a False Prophet

Deuteronomy 13 provides us with a clear definition of a false prophet:

A false prophet is someone who performs true signs and wonders but leads people away from the Torah, the law of God, which God understands as the same as going after other gods, as different gods have different commandments.

The consequence of such actions is capital punishment, underscoring the severity of leading others away from God's commandments.

In contrast, Deuteronomy 18 addresses those who speak presumptuously.

If someone makes a prophecy in God's name that does not come true, then they are considered a false prophet under the same severe terms. They are someone who has spoken presumptuously, and we are instructed not to listen to them.

Our Position

We are not performing signs and wonders to lead people away from the Torah, thus we do not violate Deuteronomy 13.

There is also a clear difference between attempting to interpret Biblical prophecy and creating prophecy.

We are attempting to interpret prophecy not create prophecy, neither are we doing either in the name of God, thus we are not violating Deuteronomy 18.

This is no different than what any student of eschatology already does as regular practice. There are countless different interpretations of Biblical prophecy and all of us have things we understand and teach correctly, and all of us have things we understand and teach incorrectly. Yet, that does not make all of us false prophets just because we believe and teach something incorrectly, despite our best and sincere efforts.

The false prophet, however, will speak prophecies in God's name, thus declaring such things came from God, yet such things will not come to pass or come true.

While we hold a high degree of confidence in our studies, we do not claim to have an infallible understanding. We do not speak our interpretations of end times in God's name. Our goal is to present our findings and allow our audience to decide.

Declaring someone to be a false prophet is indeed a very serious accusation. According to Scripture, this accusation must be compatible with the guidelines given in Deuteronomy 13 and 18, and it must be supported by solid evidence. In fact, Deuteronomy 19:16-20 emphasizes the gravity of false testimony, indicating that false witnesses should receive the same punishment they intended for the accused.

We have examined 52 independent prophecies and patterns that appear to align with a specific Messianic timeline. The timeline prophecies that connected to the Messiah's first coming happened right on time. Will the timeline prophecies for the second coming, using the same prophetic methodologies, also happen right on time? We invite you to consider whether these alignments are coincidental or indicative of a greater truth. However, we remain open to the possibility of error in our interpretations, as humility is crucial in biblical scholarship.

QUESTION: What makes these teachings different from Herald Camping's predictions?

It is essential to address the differences between our presentations and the failed eschatological predictions made by Harold Camping. Given the serious implications of making prophetic speculations, we must distinguish our approach from those that have proven false.

Those familiar with Harold Camping's predictions and the support he provided for them will see a stark contrast between his methods and ours. Camping made definitive claims about specific dates, notably May 21, 2011, based on a complex and unbiblical calculation involving the date of the biblical flood and a supposed 7,000-year timeline. His methodology lacked biblical precedence and relied on subjective mathematical interpretations that could be easily adjusted after each failed prediction.

In contrast, our approach in the "Messiah 2030 ~ The Prophetic Messianic Timeline" series is fundamentally different:

Biblical Evidence: We base our conclusions on 52 independent biblical prophecies and patterns that converge to paint a cohesive picture. Each prophecy is carefully analyzed within its scriptural context to avoid subjective interpretations.

Encouraging Critical Examination: Unlike Camping, we do not claim infallibility in our interpretations. Instead, we invite our audience to examine the data themselves and draw their own conclusions. This practice aligns with the Berean approach, as seen in Acts 17:11, where the Bereans were commended for verifying teachings against Scripture.

Multiplicity of Data Points: Our methodology involves numerous independent data points, reducing the likelihood of confirmation bias or arbitrary adjustments. This multiplicity creates a robust framework that is not easily dismissed or reinterpreted.

Transparency and Accountability: We are open about the fact that if our timeline does not align with future events, there is no room for recalculating or reinterpreting the data. This approach ensures accountability and integrity in our teachings.

Comparison with Historical Attempts

Historical eschatological predictions, like Camping, often relied on just one or two correlating data points, leading to overly biased and speculative conclusions. In contrast, our methodical and transparent approach provides a comprehensive understanding that stands up to scrutiny.

The stark difference between our teachings and those of Harold Camping lies in the biblical foundation, transparency, and accountability of our approach. We encourage everyone to review historical attempts and compare them to our presentations to see the difference. Our confidence comes not from arbitrary calculations but from a thorough and scripturally grounded analysis of biblical prophecies.

This concludes part 1 of the FAQ of the Messiah 2030 ~ The Prophetic Messianic Timeline Series. We hope and pray that our brief answers to these questions afford you and yours some clarity regarding some of the details that we simply could not cover in the main presentations. We have a lot more content planned, and we appreciate you sharing our content and your support for making this work possible.

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