



Messiah 2030 ~ The Prophetic Messianic Timeline – Part 1

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The Messiah 2030 Project

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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.

This presentation will reveal over two dozen Biblical prophecies and patterns that point to the precise Biblical year of the Messiah's first and second comings. We will systematically review each prophecy and pattern and watch it build and reinforce a 7,000-year messianic timeline that reveals a first coming in 30 C.E. and a second coming in 2030 C.E.

What we will find is that dozens of prophecies and patterns accurately determined the exact year of our Messiah's first coming. These same prophecies and patterns also show us the exact year of his second coming. Since these prophecies and patterns were accurate in predicting his first coming, would it not be reasonable to expect the same degree of confidence in predicting his second coming?

slide 1



This timeline is hidden in the creation events found in Genesis 1. It is even hidden in the design of the tabernacle. It is hidden in the parables of the Messiah. It is hidden in detailed events in the Old and New Testaments. It is hidden in the words of the prophets. As you will soon see, this messianic timeline is found everywhere in the scriptures. These and more will be included in this presentation.

Coincidence or prophecy? You decide.

The Creation Prophecy

The prophet Isaiah wrote that the end is declared in the beginning (Isaiah 46:10). The beginning is found in Genesis 1:1 in the creation account.

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What you are about to see is how the creation account reveals God's plan for mankind and everything he will accomplish.

God's creation could have been completed instantaneously, but as you know, it was not. God intentionally marked seven days for seven specific creation events. There is a reason that God not only marked seven days for creation but why he also specifically chose to do what he did on those days. These seven days and corresponding events describe and detail a 7,000-year plan for mankind. God's whole plan for man, with corresponding timing, is found in the first chapter of the Bible.

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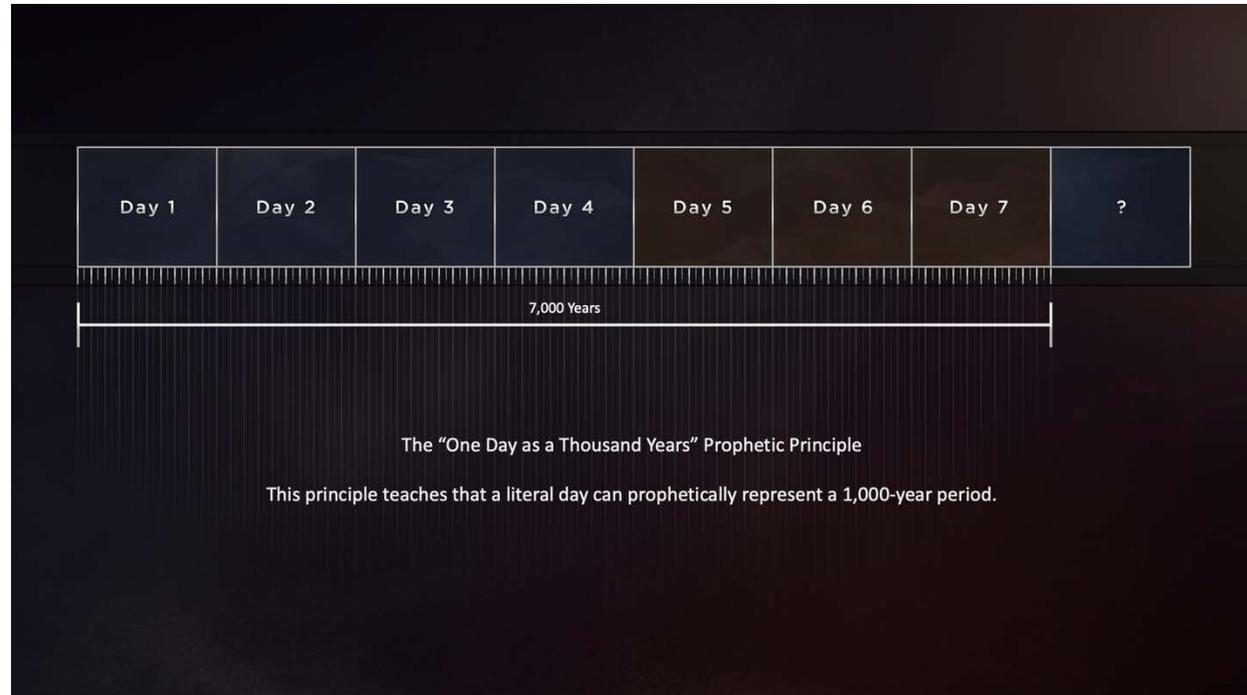


Before we reveal the details of the creation prophecy, we first need to illustrate an important prophetic principle.

The “One Day as a Thousand Years” Prophetic Principle

This 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.

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

Epistle of Barnabas 15:3-5 100 C.E.

He speaks of the Sabbath at the beginning of the Creation, "And God made in six days the works of His hands and on the seventh day He made an end, and He rested on the seventh day, and He sanctified it. Consider, my children what this signifies: That He made an end in six days. The meaning of it is this: that in six thousand years the Creator will bring all things to an end, for with Him one day is a thousand years. He Himself testifies, saying, Behold the day of the Lord shall be as a thousand years. Therefore children, in six days, that is in six thousand years, all things shall be accomplished. And He rested on the seventh day: He means this, that when His Son shall come He will destroy the season of the wicked one, and will judge the godless, and will change the sun and the moon and the stars, and then He will truly rest on the seventh day.

Irenaeus 150 C.E.

For in as many days as this world was made, in so many thousand years shall it be concluded...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; and in six days created things were completed; it is evident therefore, that they will come to an end at the six thousandth year.

- Against Heresies" Book 5, 28, .

**Irenaeus was trained by Polycarp. Polycarp was trained by John who wrote the Book of Revelation.*

Methodius 300 C.E.

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 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. - Banquet Of The Ten Virgins, Discourse 9, Chapter 1

Notice how these early writers connect this concept back to creation. But where do we find this “One Day as a Thousand Years” principle in the Bible?

In 2 Peter 3:8-10 we see that in the context of the “Day of the Lord” the teaching of a day being 1,000 years long is somehow connected. Peter presents this “one day as a thousand years” principle in the context of the Biblical creation account to address skeptics ridiculing how long it is taking for the Messiah to arrive (2 Peter 3:1-7).

slide 5

Day 1	Day 2	Day 3	Day 4	Day 5	Day 6	Day 7	?
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7,000 Years

2 Peter 3:8-10

But do not overlook this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed.

2 Peter 3:1-7 – Answering Scoffers

Now we must ask the question, where did Peter obtain this “one day as a thousand years” principle? Peter does not say exactly, but we do find a similar verse in Psalms.

Psalm 90:3-4

*You return man to dust and say, “Return, O children of man!” For a **thousand years** in your sight are but as **yesterday** when it is past, or as a watch in the night.*

As we can see, this verse also associates a 1,000-year period as a “day.”

The author of this psalm is uniquely attributed to Moses by scholars. Where would Moses have understood this concept as a thousand years as a day?

We find a clue in the preceding context which specifically mentions how man will “return to dust.” Where are we first told that man will “return to dust?”

We are told this in Genesis 3, and perhaps unsurprisingly, Moses would have been quite familiar with the book of Genesis, since he was the author of it.

Genesis 3:19

By the sweat of your face you shall eat bread, till you return to the ground, for out of it you were taken; for you are dust, and to dust you shall return."

Why was Adam told he would "return to dust?"

Because Adam was told that he would die the same "day" that he ate from the tree of the knowledge of good and evil.

Genesis 2:16-17

And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

This verse has confused many. Adam did not literally die the same day that he ate of the fruit of the tree of the knowledge of good and evil. It appears to be a contradiction. This has led some to suggest, "Well, Adam spiritually died that day and literally died later."

This may make some sense in some minds, but God literally defined death, as a consequence of this specific sin, as a returning to dust, and that same death was declared to supposedly occur on that same day. So, the explanation of a spiritual death makes sense until one thinks about it for about fifteen more seconds. Adam "returned to dust" much later. We need a better explanation.

Since the death related to Adam's sin is clearly defined for us as a "returning to dust" and that happened to Adam much later, not the same literal day, then it must be the word "day" that we are not understanding correctly. The only reasonable conclusion is that God must have not meant a literal 24-hour period in his usage of the word "day." It is this quest for a better understanding of the word "day," in the context of what was said directly to Adam, that leads us down a rather fascinating path.

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Day 1 Day 2 Day 3 Day 4 Day 5 Day 6 Day 7 ?

7,000 Years

Genesis 2:16-17
And the Lord God commanded the man, saying, "You may surely eat of every tree of the garden, but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."

A "day" here must not mean a literal 24-hour period because Adam did not "return to dust" that literal "day."

"die" = "return to dust - Genesis 3:19"

We find that Adam lived to be 930 years old until the day he died.

Genesis 5:5

Thus, all the days that Adam lived were 930 years, and he died.

Adam lived 70 years shy of exactly 1,000 years. Thus, if God was using 1,000 years as a “day” when declaring to Adam that he would surely die the same “day” then that would make much more sense. In that sense, Adam did actually die the same “day” he ate of the tree of knowledge of good and evil if a “day” is intended to be understood as 1,000 years.

And now we understand where Moses and Peter generated the understanding that in some way, 1,000 years equals one day to God. That understanding is necessary to avoid a clear contradiction in Genesis 2 and 3.

While all of that might be rather fascinating, and it certainly is, there is much more to consider. It all connects back to the Messiah as well.

How?

When we read Isaiah chapter 65 verses 18 through 25, which is all about the future 1,000-year reign of our Messiah, we find some interesting language, such as:

verse 23 – *“They shall not labor in vain”*

or

verse 25 - *“dust shall be the serpent's food”*

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All of these statements and more found in Isaiah 65 and related to the 1,000-year reign of the Messiah. They are also directly connected to the same consequences of Adam’s sin found in Genesis chapters 2 and 3.

But, there is more, and it all connects to a day as being a 1,000 years and our Messiah.

As already established, Adam died at the age of 930. As part of the Messiah's first coming, in 1 Corinthians 15:22, Paul declared him to be the "last Adam." So, in the Messiah's first coming he was a type of Adam, and can be represented by the 930 years of Adam. Keep the number 930 in mind for the Messiah's first coming.

While verse 22 refers to the first coming, in verses 23- 24 we discover that the Messiah will reign for a period of time and refers to his second coming.

1 Corinthians 15:23-24

But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ. Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power.

More specifically, when the Messiah reigns, we are to understand that he will reign as a type of King David.

Luke 1:32

*He will be great and will be called the Son of the Most High. And the Lord God will give to him **the throne of his father David**,*

Just as Adam died at 930 years, David died at the age of 70. In the Messiah's second coming, we know that he will come back and reign as King David.

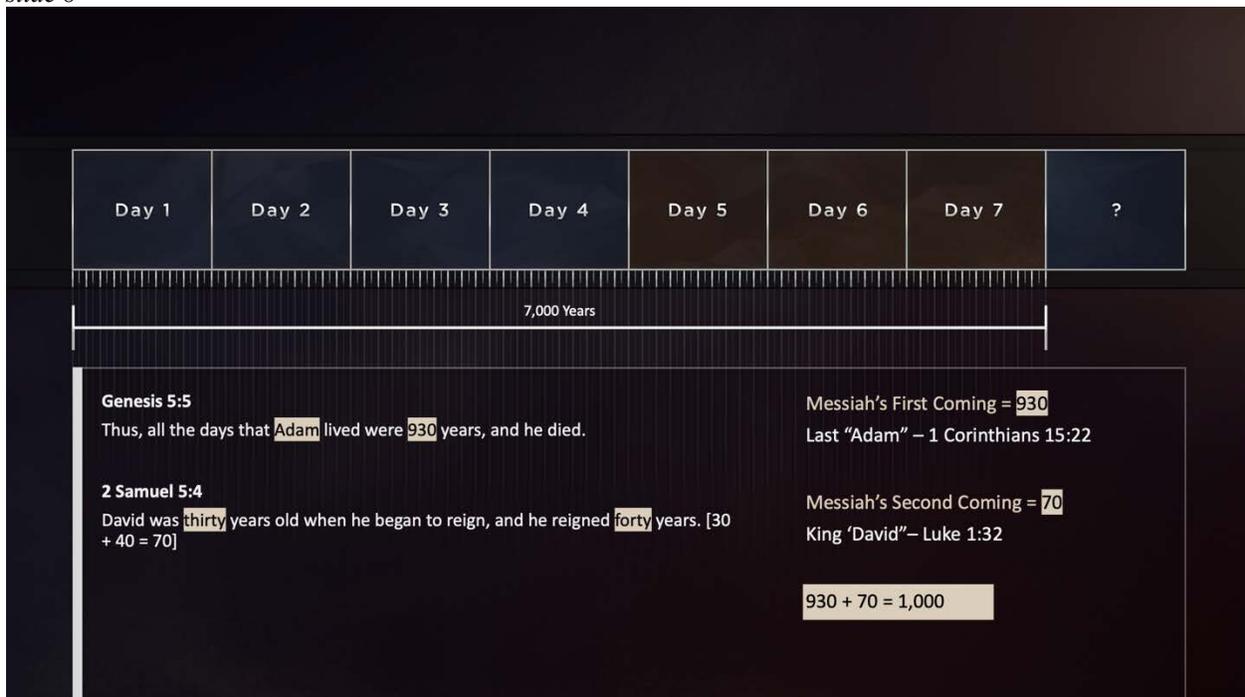
Let's follow the math.

The Messiah, in his first coming, as the last Adam, is connected to Adam who died a 930.

In his second coming, as King David, he is connected to David who died at 70.

$$930 + 70 = 1,000.$$

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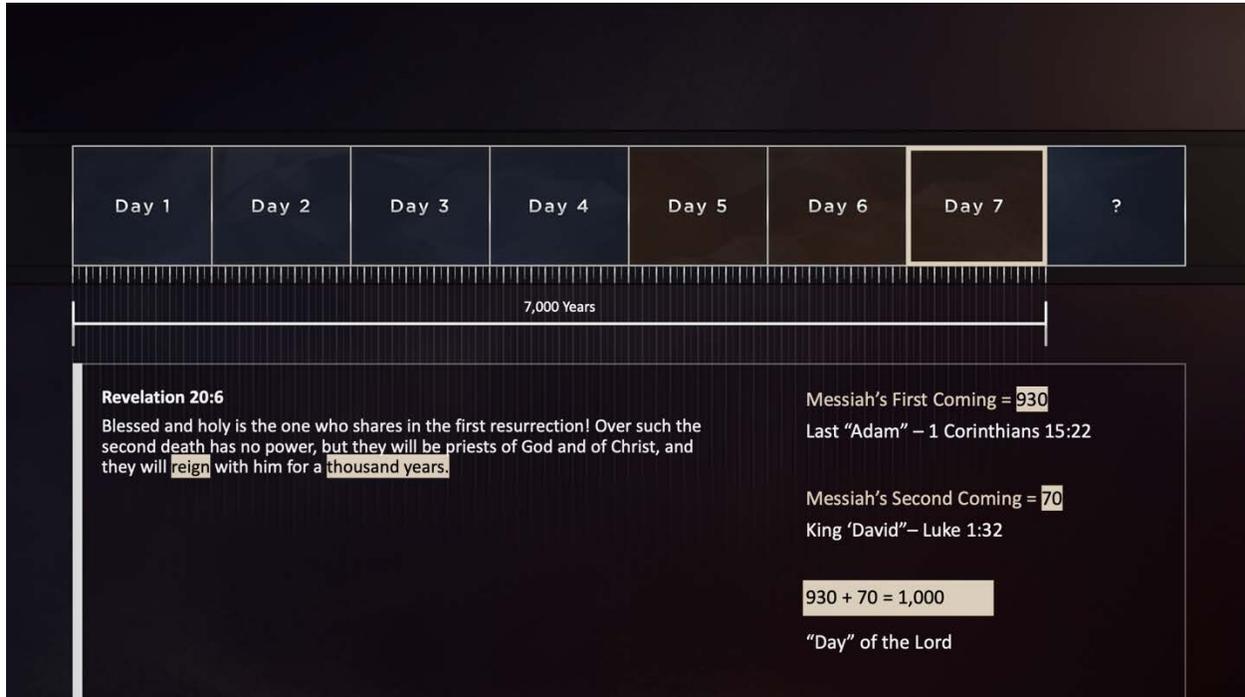


You may notice that this connects directly our Lord and Messiah's reign as 1,000 years.

Revelation 20:6

*Blessed and holy is the one who shares in the first resurrection! Over such the second death has no power, but they will be priests of God and of Christ, and they will **reign with him for a thousand years.***

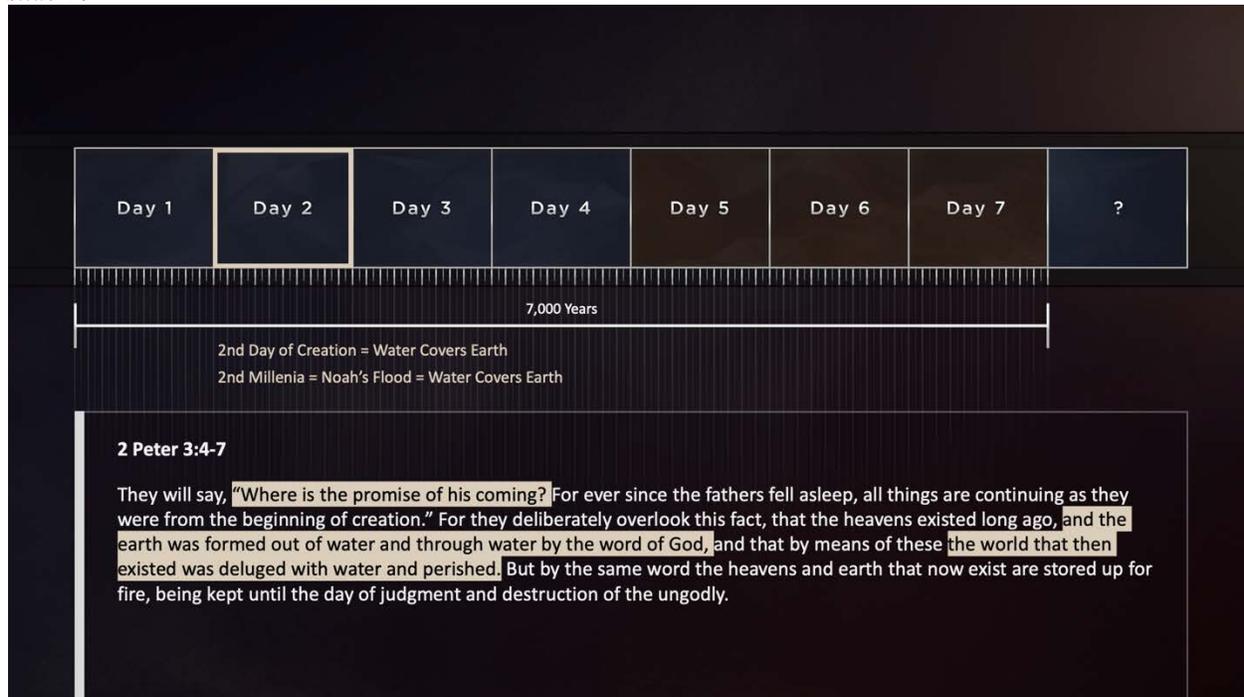
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As we already established, a “day” is as a thousand years, and our Lord and Messiah will reign for a thousand years, and now you know why this thousand-year period is also referred to as the Day of the Lord in prophecy. And we can now also see why Peter, in 2 Peter chapter 3, refers to the Day of the Lord when mentioning the “day as 1,000 years” principle. Yet Peter reveals so much more on how to properly apply the prophetic nature of a day being 1,000 years.

In the context of Peter revealing the “one day as a thousand years” principle, he provides a clever demonstration on how it works. To do this he notes that land and water was created on a certain day, and interestingly enough, he also mentions the correlating fact that the world was also destroyed by water. In this fascinating way, Peter implies a connection between the second day of creation and Noah’s flood. What that means according to Peter is this. The second day of creation predicted which millennia Noah’s flood would occur.

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Why does Peter provide this insight as a response to why it is taking so long for the Messiah to return for the day of judgment?

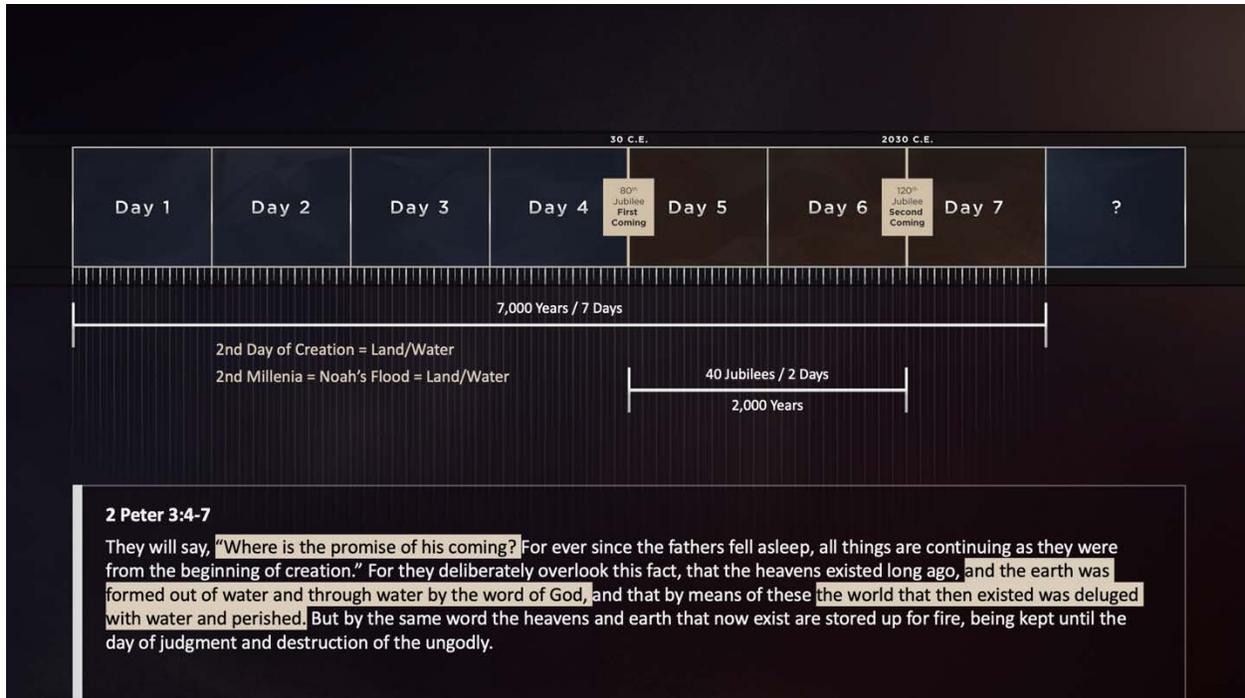
What does the creation account have to do with the second coming of the Messiah? The answer is simply fascinating.

Peter brilliantly teaches us how to prophetically interpret creation and then leaves his readers to extrapolate this insight even further. And that is exactly what we are going to do.

When we use this interpretive method for all the days of creation, we not only see the whole plan God has for mankind, but we see the two specific timestamps of when the Messiah is to come. Once we see these two timestamps revealed we then see Peter's point. Peter's hidden conclusion is that the second coming of the Messiah will be about 2,000 years later.

In this way Peter answers the skeptics asking in a scoffing manner, *"Where is the promise of his coming? For ever since the fathers fell asleep, all things are continuing as they were from the beginning of creation."* While Peter answers the scoffers by noting that the Messiah's return is a couple of millennia away, those 2,000 years have now nearly passed, and the second coming of the Messiah may not be so far off for us.

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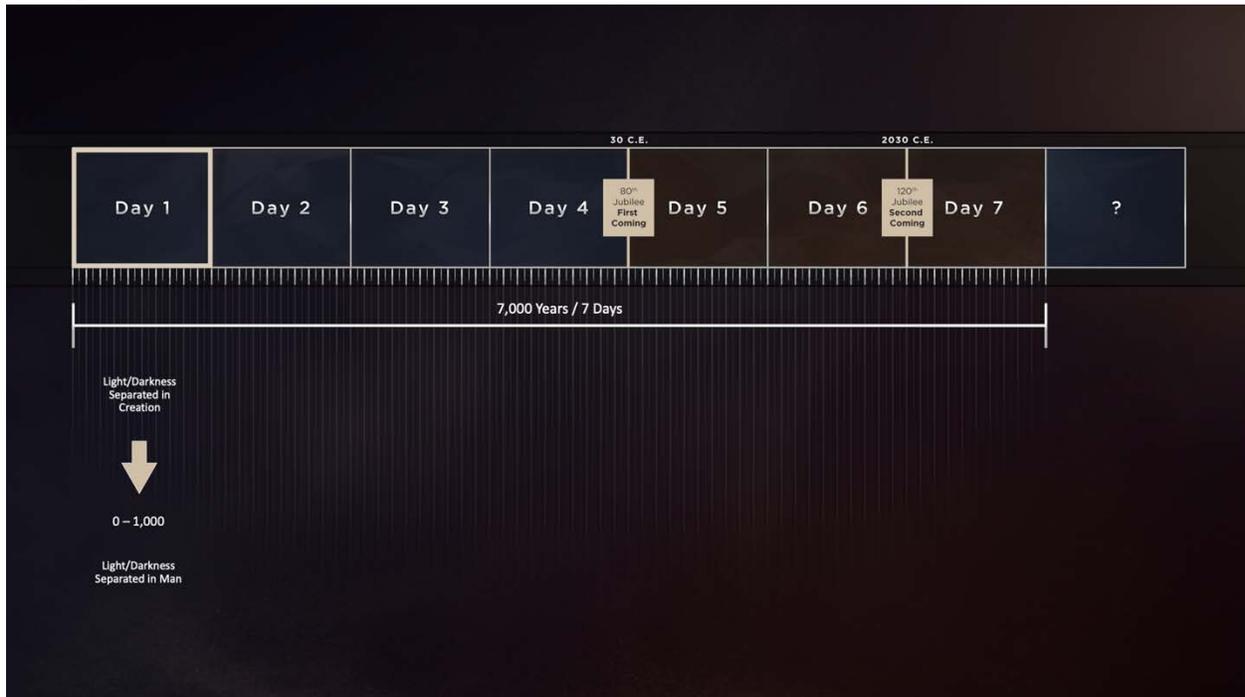
Here is how the creation prophecy works.

Day 1 (Biblical year 0 to Biblical year 1,000)

On day one of creation, light and darkness were separated (Genesis 1:3-5). In the first millennia of man, Adam and Eve sinned and thus introduced darkness in man (Romans 5:12).

The separation of good and evil, light and darkness, in man is the fulfillment of day one of creation.

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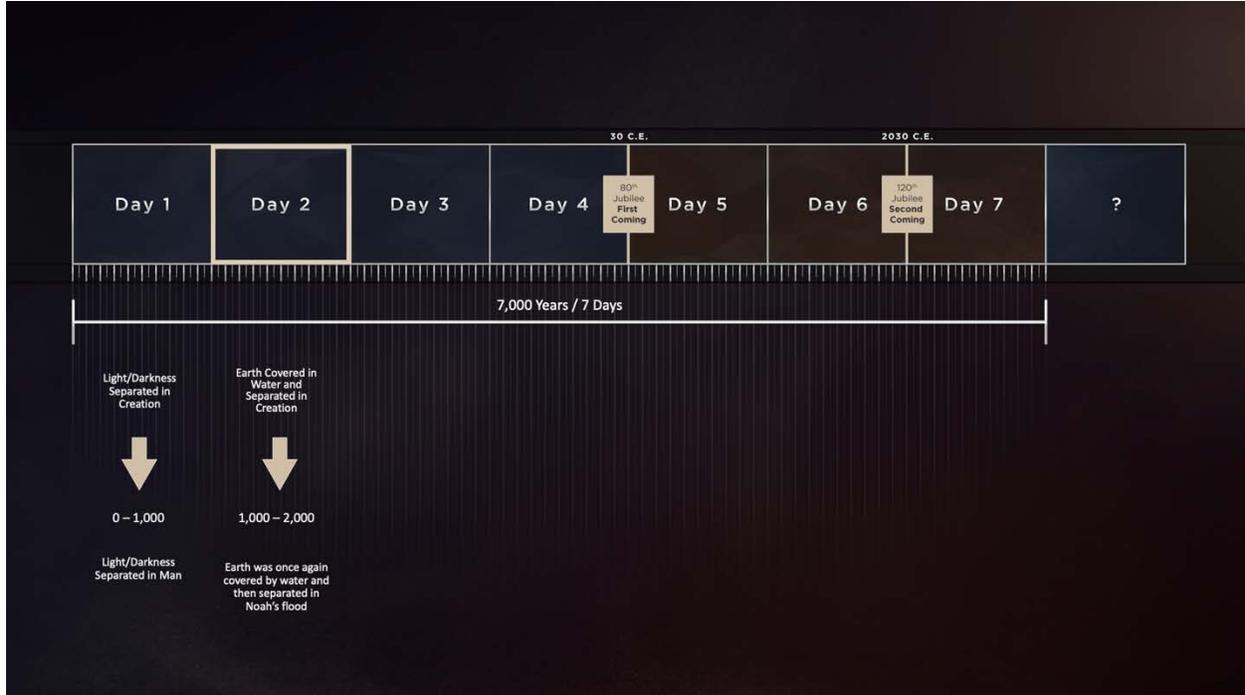


Day 2 (Biblical year 1,000 to Biblical year 2,000)

As Peter already connected for us (2 Peter 3:8-10), on day two of creation, the earth was covered by water and then the water below was separated from the water above (Genesis 1:6-10). In the second millennia of man the earth was once again covered by water from the waters from the fountain of the deep below and the waters as rain from above (Genesis 7:19). The waters then receded back to the Earth below and evaporated into the heavens above (Genesis 8:1-5).

The flood is the fulfillment of day two of creation.

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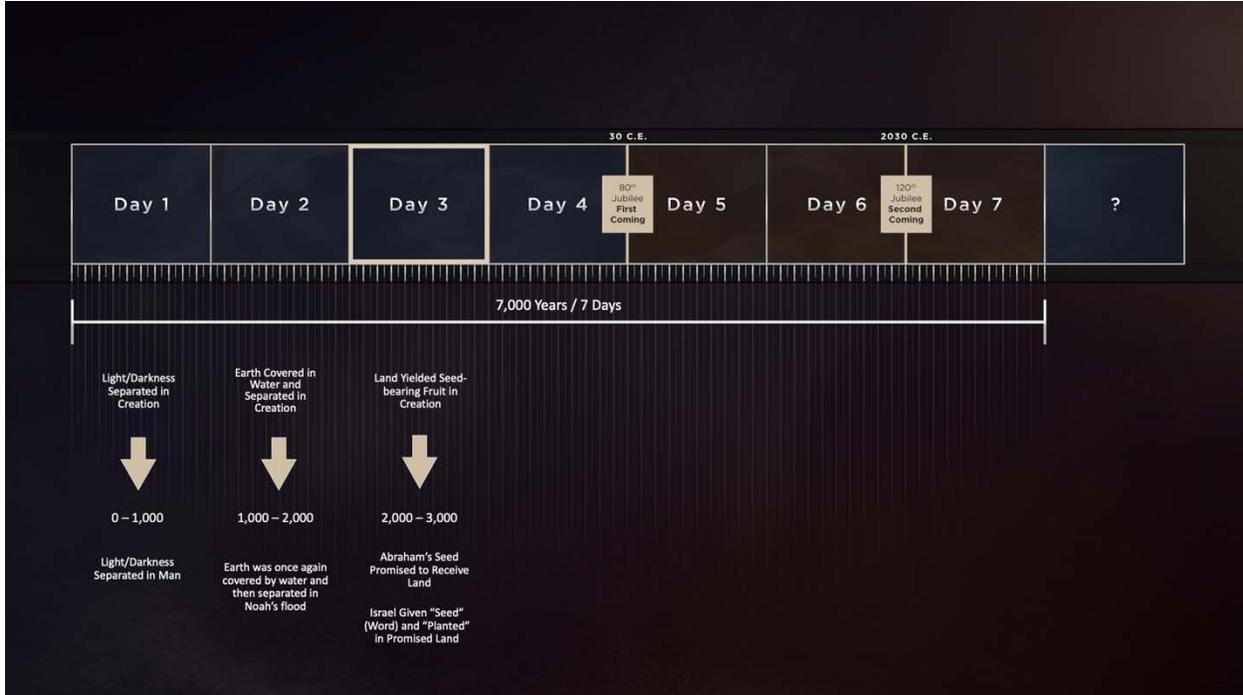


Day 3 (Biblical year 2,000 to Biblical year 3,000)

On day three of creation the land was provided and yielded seed-bearing fruit (Genesis 1:9-13). Likewise, in the third millennia of man, Abraham was promised that his seed would be given land (Genesis 22:18; 26:4; 35; 12). Also, in the third millennia of man, Israel was given the written Torah and the Word of God is referred to as the “seed” (Luke 8:11). Israel was then “planted” in the promised land.

The promise of Abraham’s seed, the giving of the Torah, and the Promised Land is the fulfillment of day three of creation.

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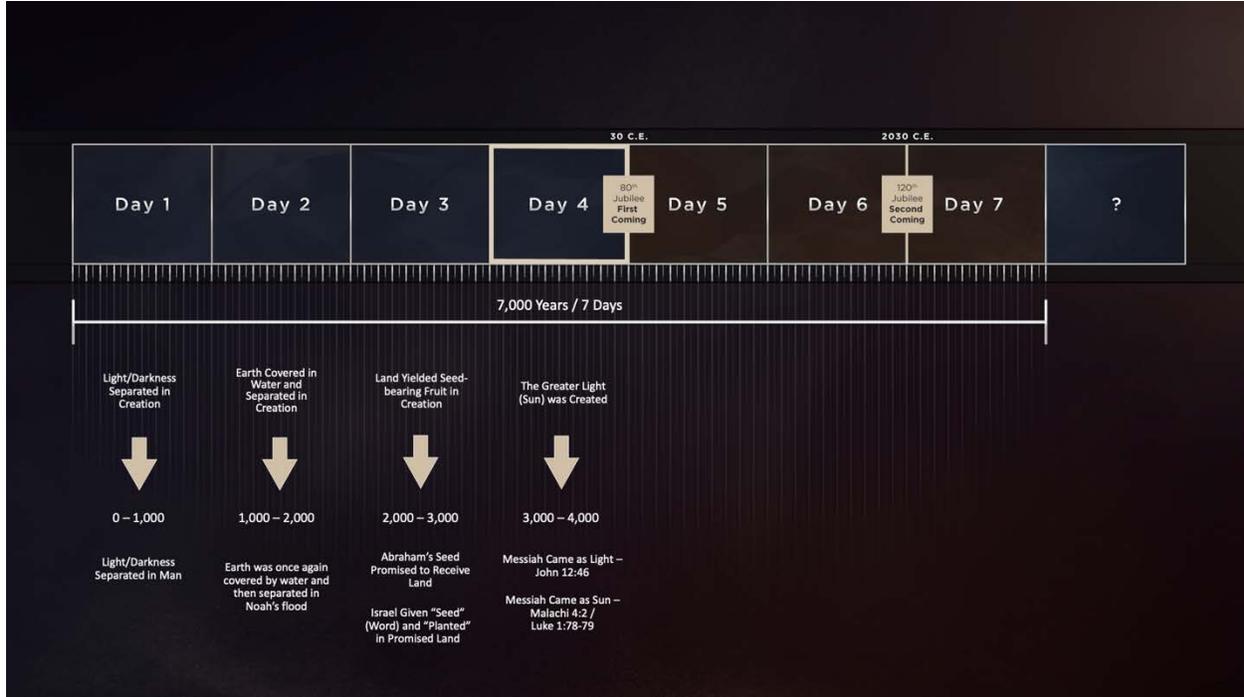


Day 4 (Biblical year 3,000 to Biblical year 4,000)

On day four of creation, the sun, as the greater light, was created (Genesis 1:14-19). At the very end of the fourth millennia of man our Messiah came into the world as light (John 12:46) and fulfilled Malachi 4:2 as the “sun (S-U-N) of righteousness” that “shall rise with healing in its wings.” [also see Messiah connected to the sun in Luke 1:78-79]

The first coming of the Messiah was the fulfillment of day four of creation, and he came right on time, and he will come again right on time. There will be substantially more on that later.

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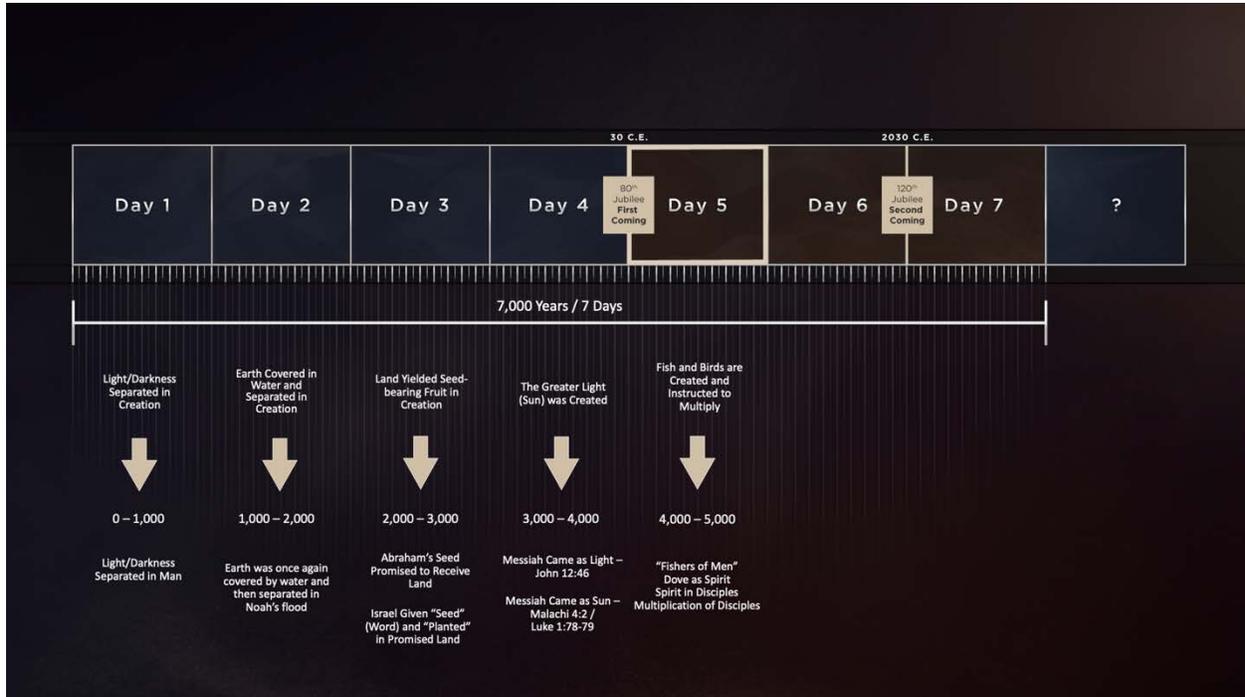


Day 5 (Biblical year 4,000 to Biblical year 5,000)

On day five of creation, fish and birds are created and instructed to multiply on the whole Earth (Genesis 1:20-23). At the very beginning of the fifth millennia of man, the Messiah's disciples became "fishers of men" (Matthew 4:19) and the spirit, represented as a dove (John 1:32), filled the disciples (Acts 2:2-4). The Messiah commanded us to multiply disciples on the whole Earth (Matthew 28:19-20), thus metaphorically multiplying birds and fish.

The exponential multiplication of Messianic disciples is the fulfillment of day five of creation.

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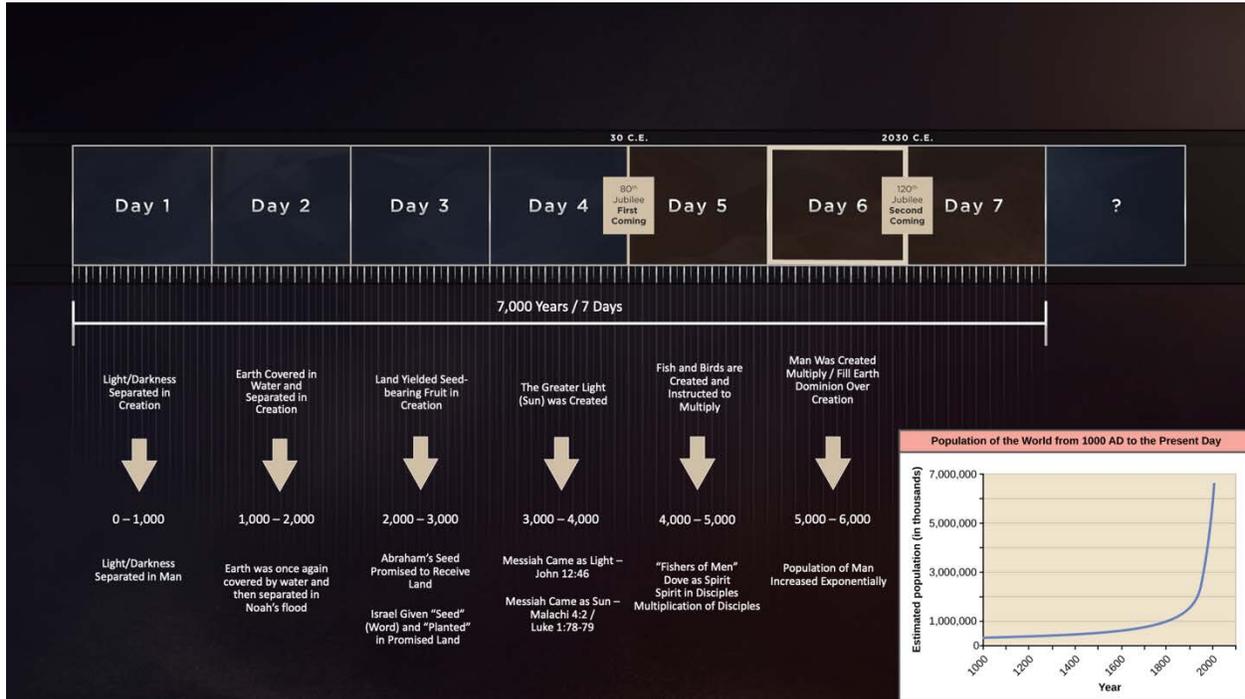


Day 6 (Biblical year 5,000 to Biblical year 6,000)

On day six of creation, man was created with the instruction to multiply and fill the Earth and to exercise dominion over creation (Genesis 1:28-31). At the very end of the sixth millennia of man we see that that the population of man has exponentially filled the Earth achieved an unprecedented mastery over creation.

Man filling and exercising dominion over the Earth is the fulfillment of day six of creation.

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Day 7 (Biblical year 6,000 to Biblical year 7,000)

The Sabbath Prophecy

We are now left with the “last day” (John 11:24; 12:48) of the prophetic creation account.

On day seven of creation God did not create, but instead he rested. The seventh day of the week is the Sabbath day, or Shabbat in Hebrew.

According to Hebrews chapter 4, we are still waiting for this prophetic fulfillment:

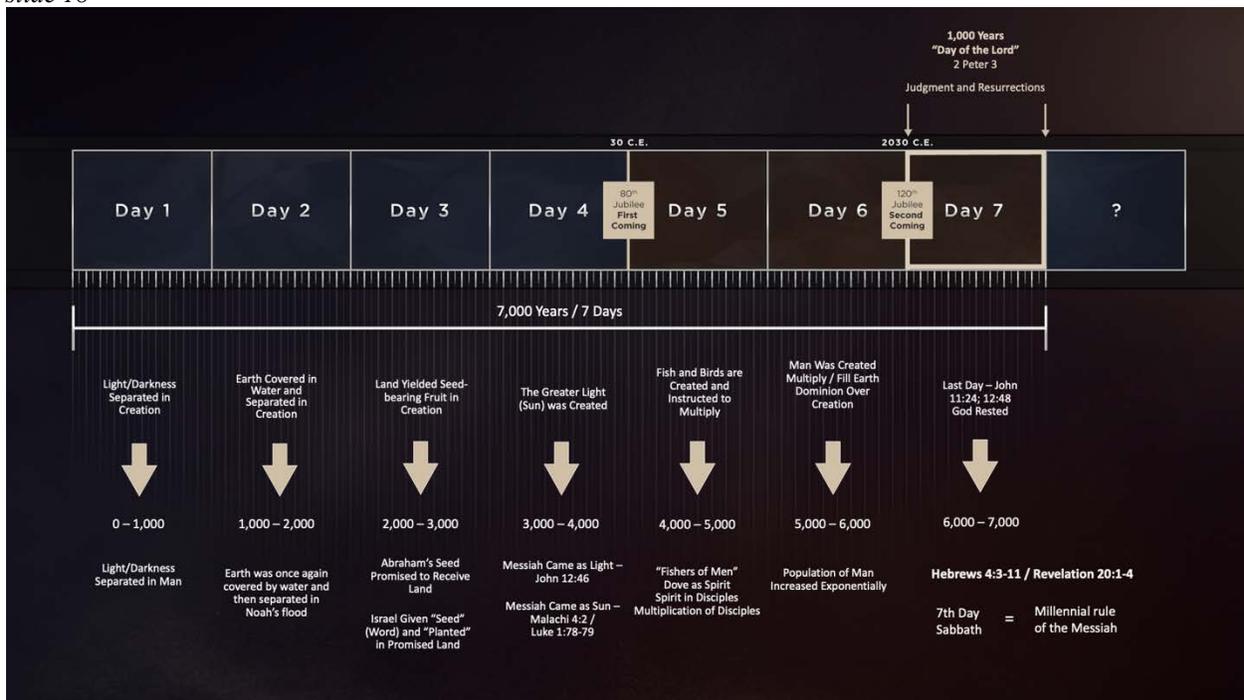
Hebrews 4:8

*For if Joshua had given them rest, God would not have spoken of **another day** later on. So then, **there remains a Sabbath rest** for the people of God,*

The author of Hebrews also had the Sabbath prophecy in mind when he taught that the seventh day of the week pictures the millennial rule of our Messiah (Hebrews 4:3-11).

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.

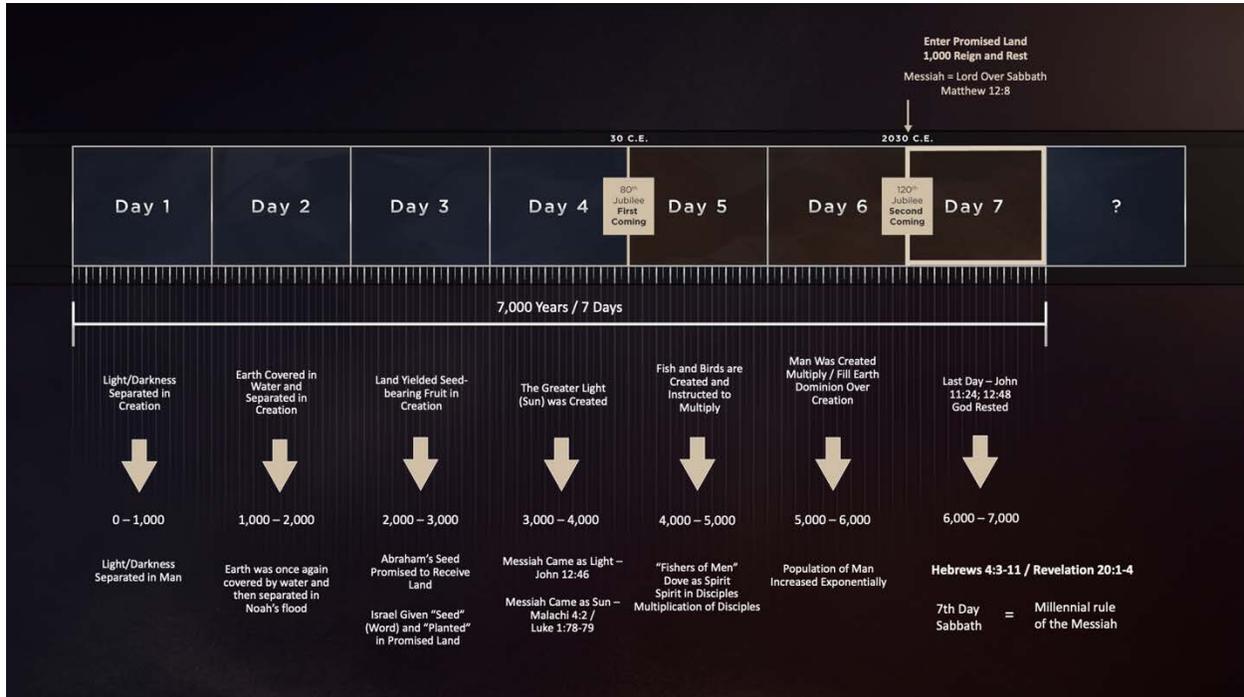
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This 1,000-year period is also referred to as the “Day of the Lord” in Biblical prophecy, and if you recall, was also the context of 2 Peter 3 when Peter uses the “One Day as a Thousand Years” principle. This “day” is also 1,000 years in length. This 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 fulfillment of the seventh day Sabbath. Because of this the Messiah referred to himself as “Lord over the Sabbath” (Matthew 12:8).

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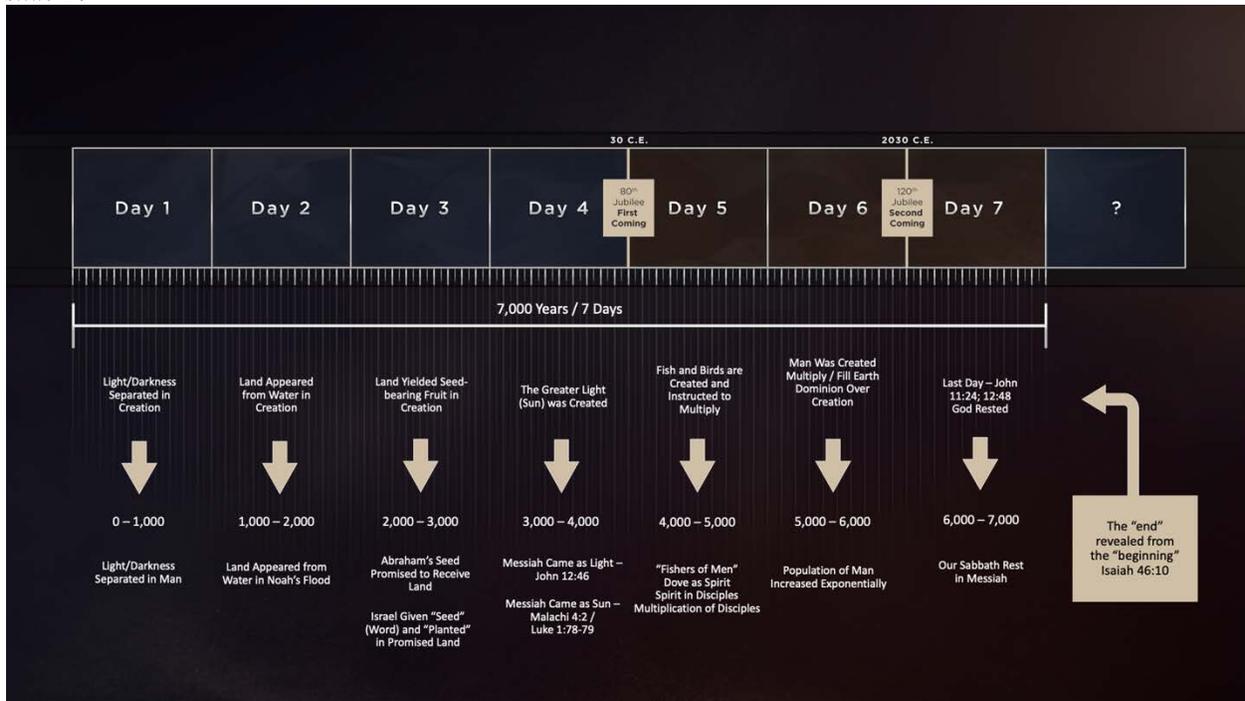
The 1,000-year reign of our Messiah is the future fulfillment of the seventh day of creation, our Sabbath rest.

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).

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

His death, burial, and resurrection was during the first Passover and Firstfruits 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.

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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 a couple dozen of the prophecies and patterns to go. And as you might have guessed, they all point to the same timeline.

The “Four of Seven” Prophecy

As it has already been established, the fourth and seventh days are the days are the first and second comings of our Messiah.

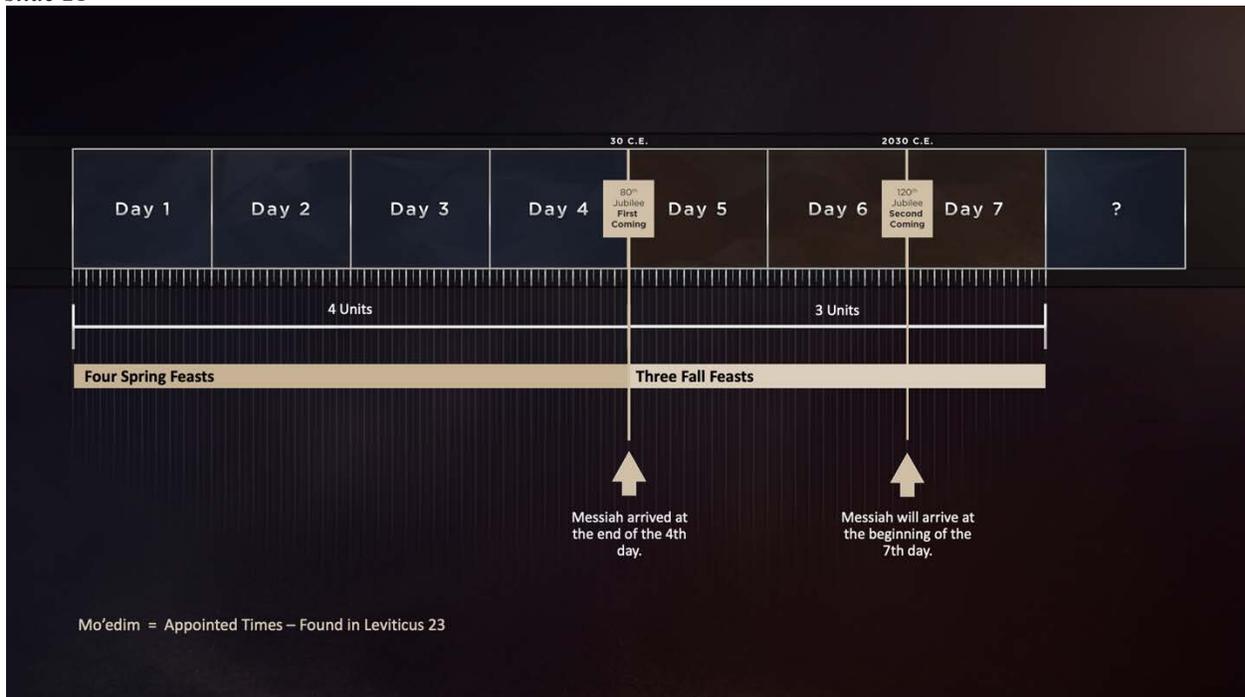
Just as we learned that the Sabbath day is messianic prophecy as one of the *mo'edim*, the annual *mo'edim* are similarly prophetic. They also teach how the fourth and seventh day relate back to the Messiah.

The importance of the fourth and seventh days as it relates to the timing of prophetic events that have been fulfilled and are still waiting to be fulfilled are also mapped out for us in the annual *mo'edim*.

The *mo'edim* is simply Hebrew for the “appointed times.” These days are appointed for us as prophetic messianic dress rehearsals and these days can be found in Leviticus 23.

These messianic appointed days are generally divided up into what are called the Spring feasts, which consist of four *mo'edim*, and the Fall feast, which consists of three *mo'edim*. Similarly, and by no coincidence, the prophetic plan of the Messiah is also divided up into two separate “comings” if you will with similar numerology.

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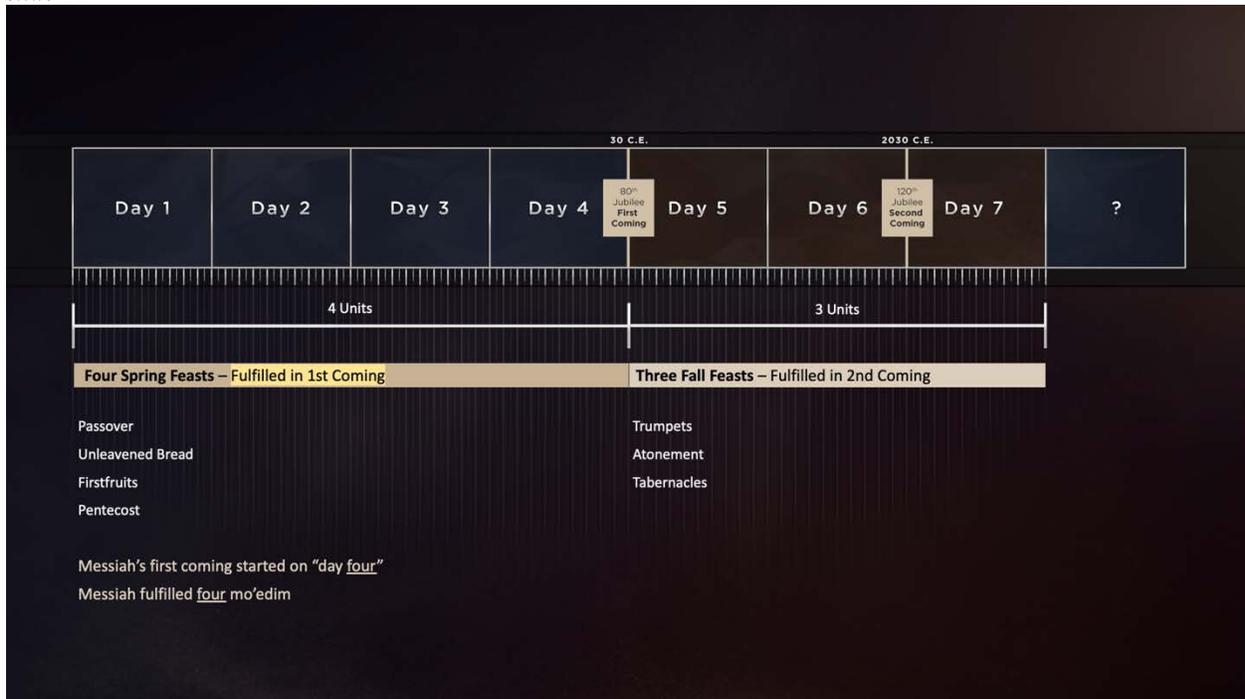


The first four *mo'edim* are Passover, Unleavened Bread, Firstfruits, and Pentecost. The last three *mo'edim* are the Day of Trumpets, Day of Atonement, and Tabernacles.

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.

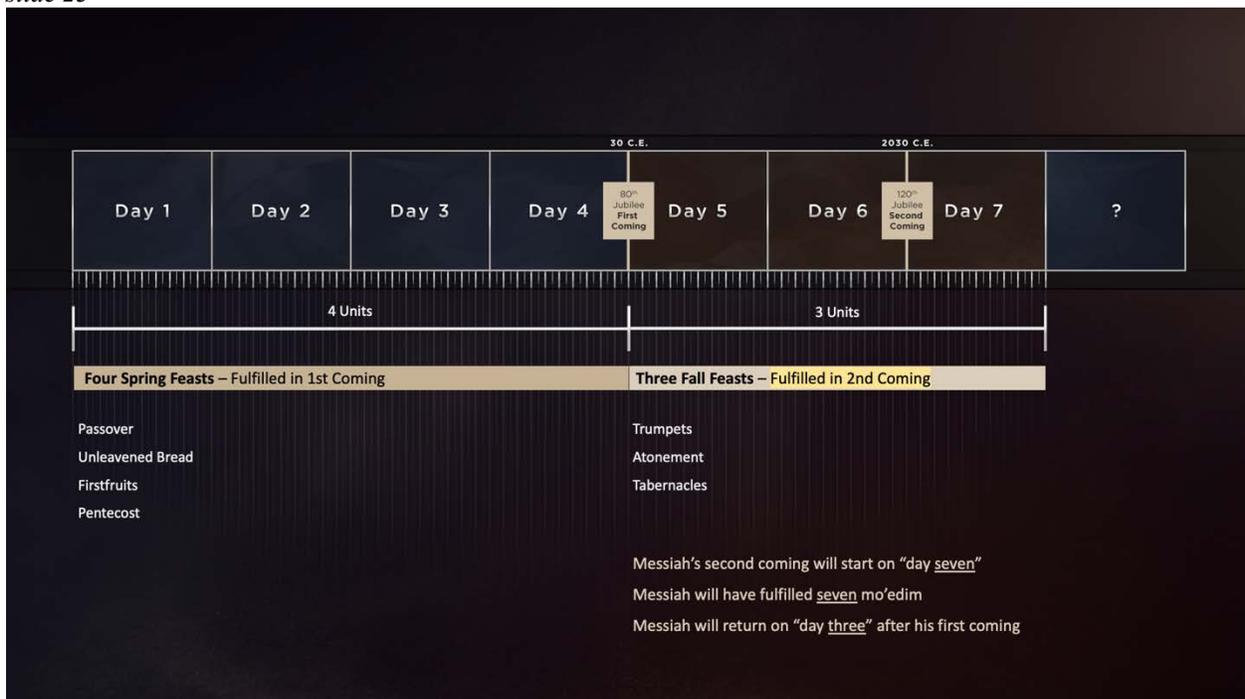
So here we again see a “four” as “four *mo'edim*” being prophetically fulfilled and directly connected to the Messiah’s first coming that began on “day 4.”

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Likewise, 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*. 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.

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The first four *mo'edim* as the first coming connect to the final three *mo'edim* as the second coming. These messianic

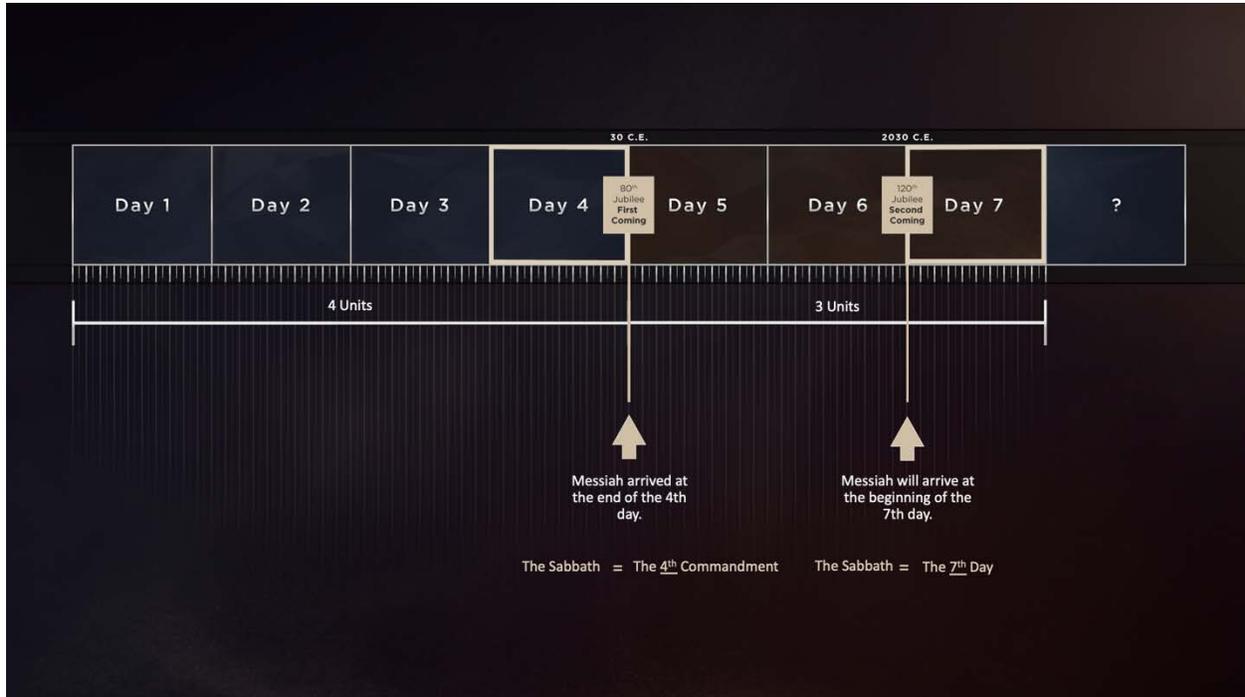
The Fourth Commandment Prophecy

The pattern of the fourth and seventh day as the days of Messianic fulfillment 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.

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The Hosea Prophecy

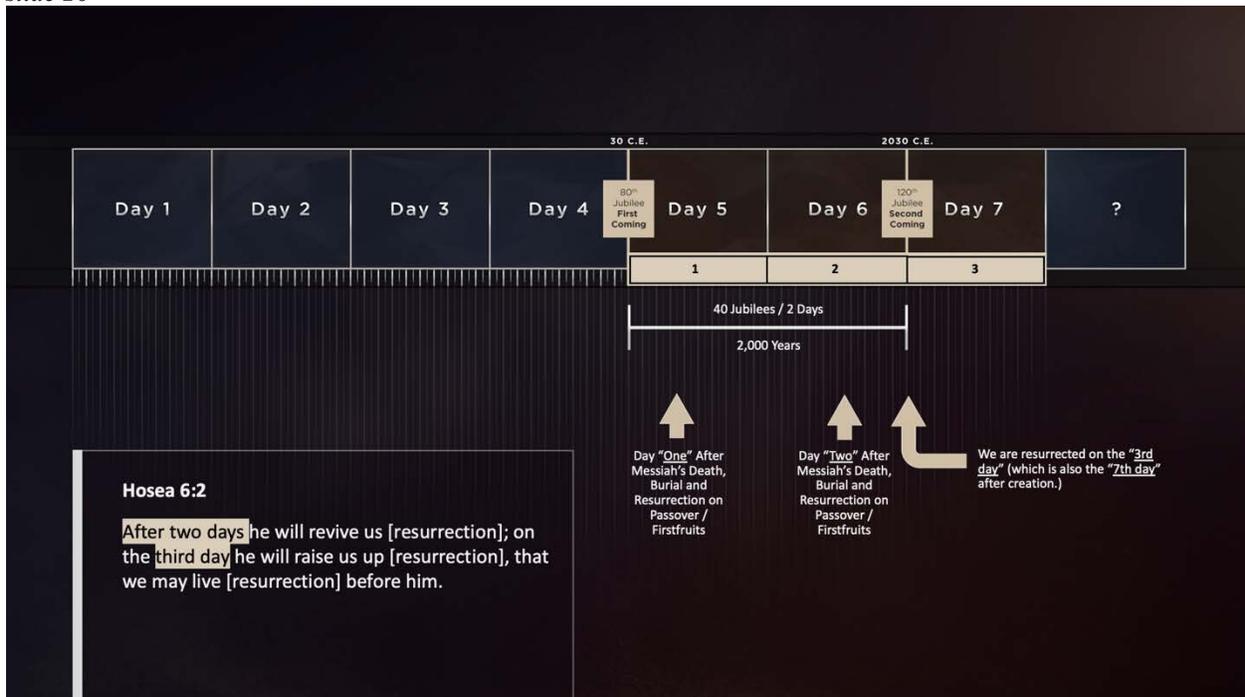
Hosea tells us without any lack of clarity when we can expect our resurrection. We can expect to be resurrected after two days. The “One Day as a Thousand Years” principle was a concept familiar to Hosea. Hosea’s prophecy is incomprehensible without it.

Hosea 6:2

After two days he will revive us [resurrection]; on the third day he will raise us up [resurrection], that we may live [resurrection] before him.

After two days, or two thousand years, we have a resurrection to look forward to.

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The Jubilee Principle

At this time, it is necessary to reveal the “Jubilee Principle.” Just like the “Day as a Thousand Years Principle” revealed a prophetic unit count, so does the Biblical Jubilee as a unit of 50 (Leviticus 25:8-12).

The prophetic Jubilee as units of 50 are hidden numerous times in the Scriptures. As an example:

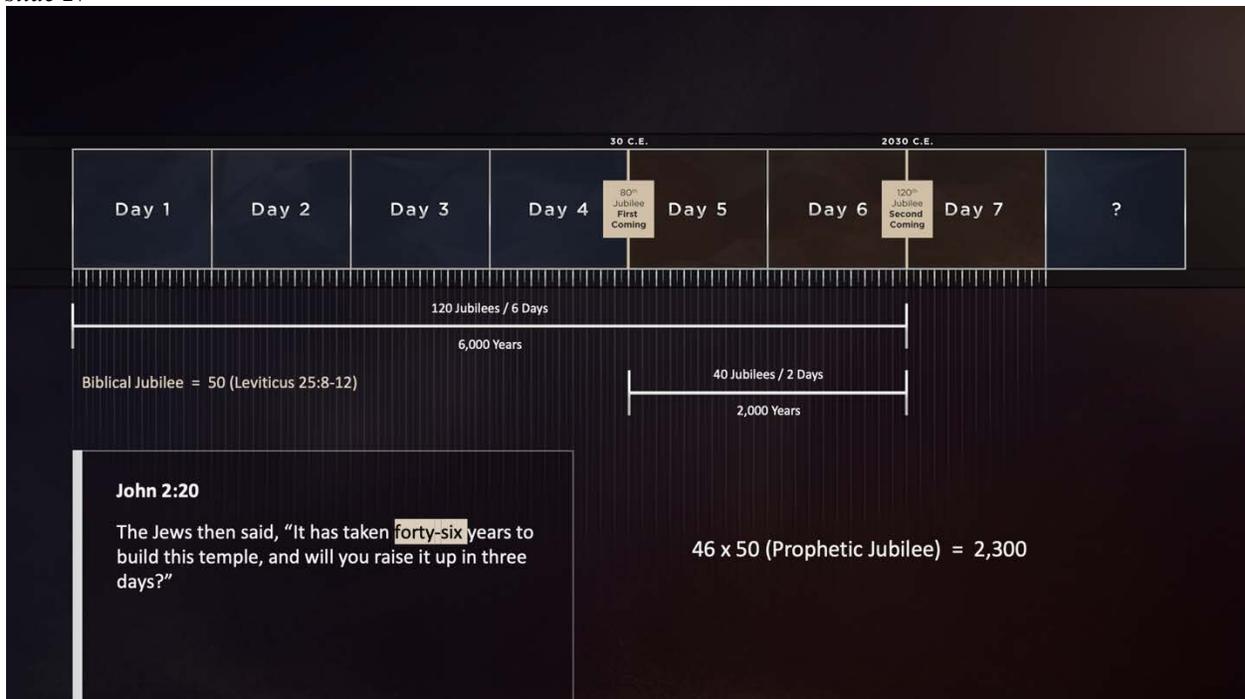
John 2:20

*The Jews then said, “It has taken **forty-six** years to build this **temple**, and will you raise it up in three days?”*

“Forty-six years?” it does not sound important on the surface, but that detail was provided for an important reason. It properly illustrates the Jubilee as an interpretive prophetic timing unit.

When we multiply 46 years times a Jubilee unit of 50 we arrive to 2,300.

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2,300 is an important number in the Book of Daniel specific to the matters of the future temple restoration.

Daniel 8:14

*And he said to me, “For **2,300** evenings and mornings. Then the **sanctuary shall be restored** to its rightful state.”*

While it is not direct fulfillment, the connection of 2,300 is not an accident. The restoration of the temple context is similar. This demonstrated the utility of the Jubilee Principle. It unlocks prophetic timing, a lot of prophetic timing.

The Genesis 6 Prophecy

Genesis 6:3

Then the Lord said, "My Spirit shall not abide in [contend with] man forever, for he is flesh: his days shall be 120 years."

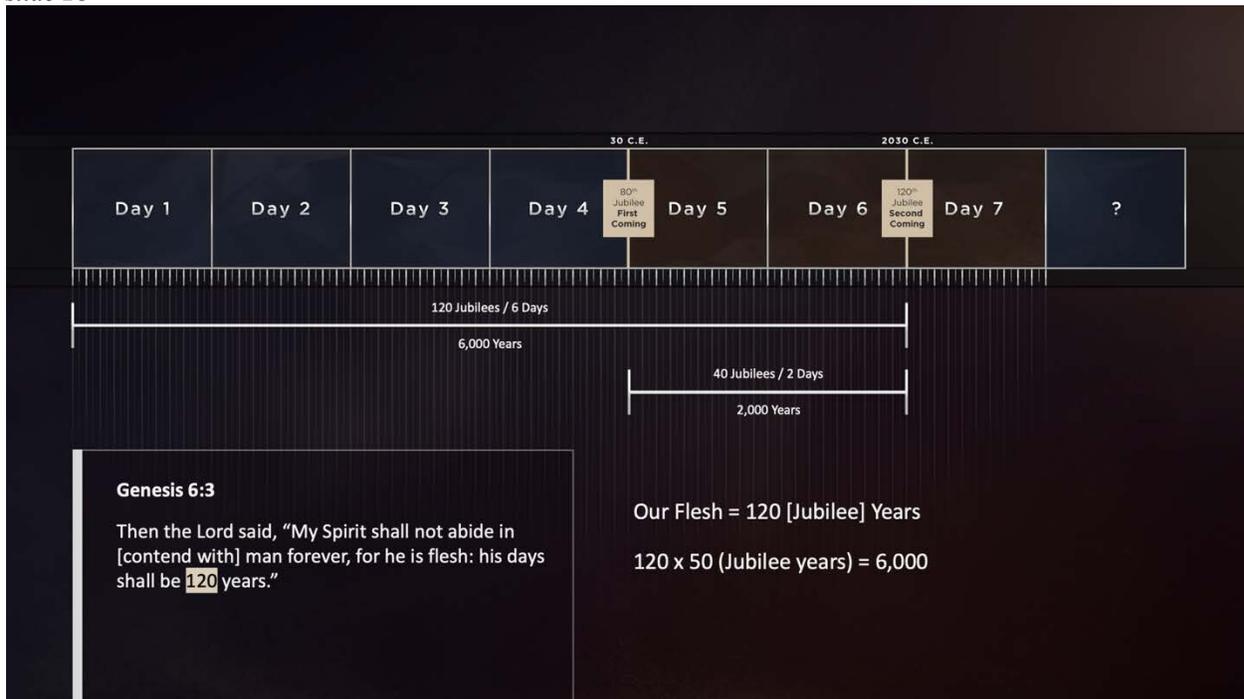
While the ESV states "abide in" many lexicons provide "contend with" as an alternate, if not a more likely translation. God states that he will not contend with man forever, but only 120 years. Contend means to "struggle in opposition."

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.

However, if we look at 120 years through the prophetic lens as Jubilee units, using the Jubilee principle, we arrive to 6,000 years.

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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.

Job 5:19

*He will deliver you from six troubles;
in seven no evil shall touch you.*

There 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.

The Death of Moses Prophecy

Moses was 120 years of age when he died (Deuteronomy 34:70)

Using the prophetic “Jubilee Principle” we find that the death of Moses represents the end of 6,000 years (120 x 50).

How does that connect to the timing of the second coming of the Messiah?

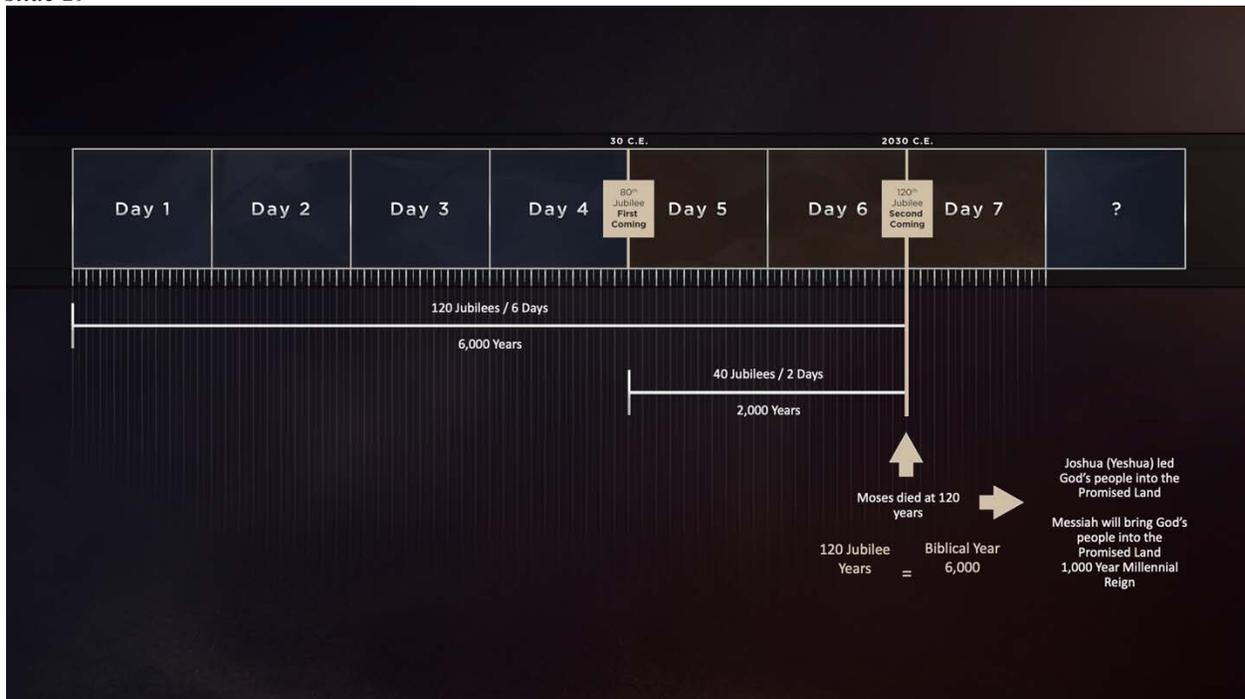
What happened just after Moses died? Joshua led God’s people into the Promised Land.

What is the Messiah supposed to do when he returns? One of the things he is supposed to do is lead us into the Promised Land.

Joshua (Yeshua) and our Messiah also share the exact same names in Hebrew.

The death of Moses at 120 years represents the conclusion of the 6,000-year period of man. Just as Joshua brought God’s people into the land by crossing the Jordon the Messiah will likewise do the same in Biblical Year 6,000.

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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.

The first prophetic element of the Jubilee is that we are declared to be free. The Messiah granted us freedom in the first century. More on that in a moment. For now, it is important to establish that the year of the Messiah's death and resurrection was most certainly a Jubilee year.

Luke 4:16-19

And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

*“The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the poor.
He has sent me to proclaim liberty to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the year of the Lord's favor.”*

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

Hebrews 9:22

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins [Jubilee].

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:

Hebrews 9:22

Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no Jubilee.

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

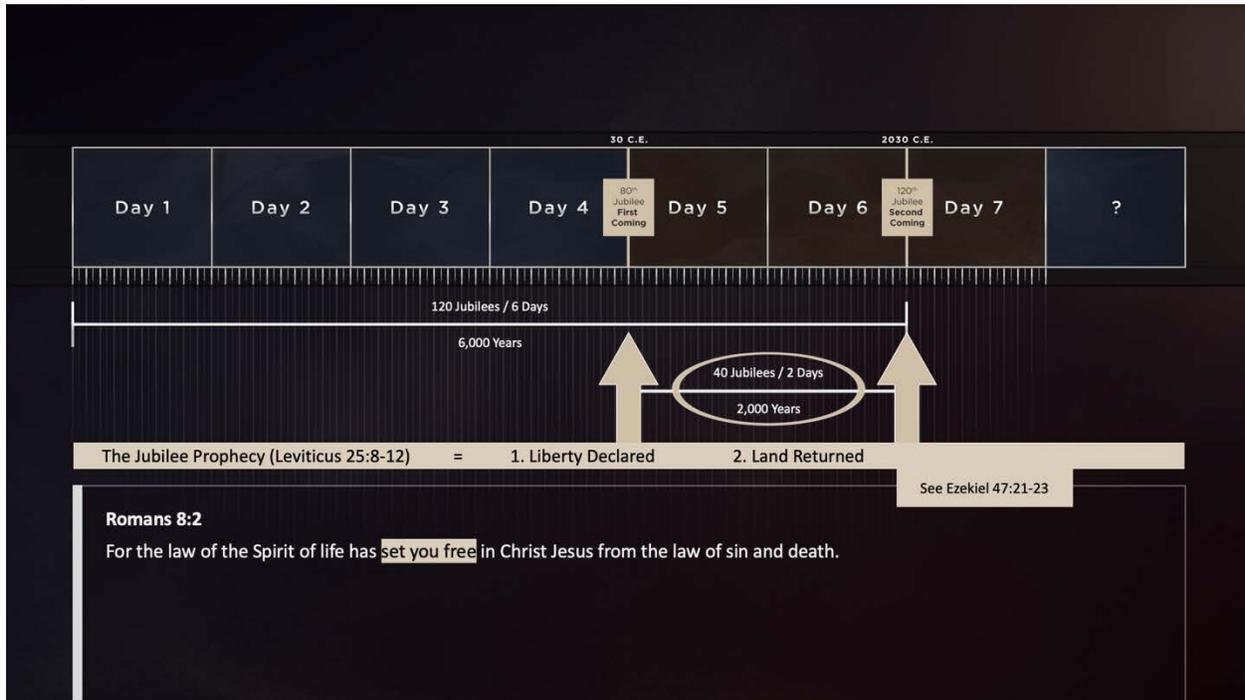
But there are two parts of messianic Jubilee prophetic fulfillment, and the second part is still pending.

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 fulfillment of the Jubilee year, liberty, and the second fulfillment 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).

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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.

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.

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.

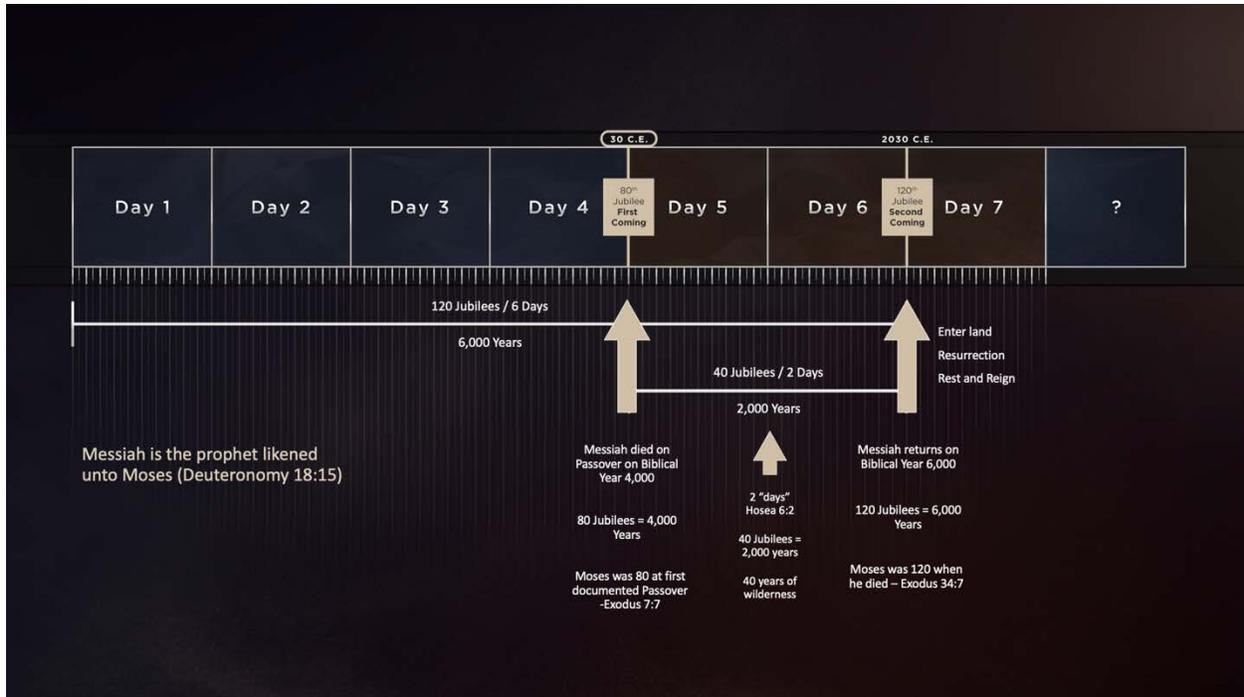
The Messiah died on Passover and was resurrected on Firstfruits in Biblical year 4,000, day 5, and consequently delivered us or freed us from sin. We will detail later how Biblical year 4,000 is the same as 30 C.E. on the Gregorian calendar.

God's people then wandered the wilderness for forty years. 40 x 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 x 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 fulfills his role as King David on Earth and bring us into the land.

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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.

The 2,000 Cubits Prophecy

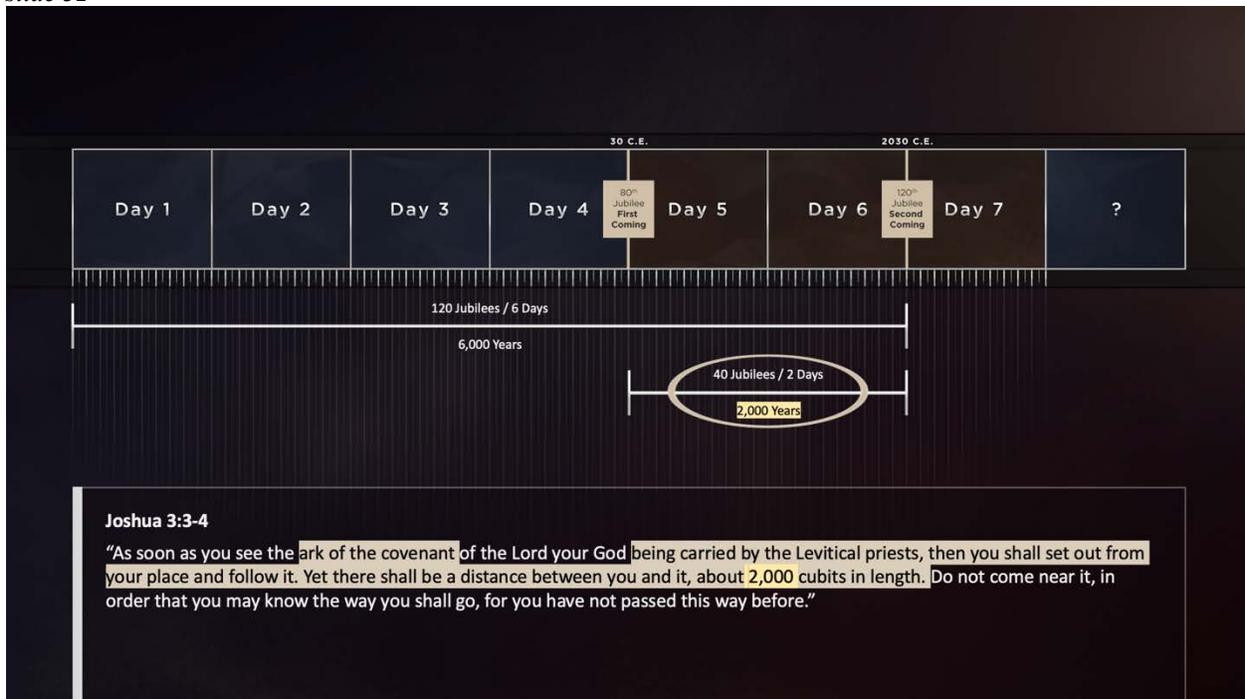
As Joshua led Israel to cross over the Jordan river, God instructed Israel to distance itself from the Ark of the Covenant and Levitical priesthood by exactly 2,000 cubits (Joshua 3).

Joshua 3:3-4

“As soon as you see the ark of the covenant of the Lord your God being carried by the Levitical priests, then you shall set out from your place and follow it. Yet there shall be a distance between you and it, about 2,000 cubits in length. Do not come near it, in order that you may know the way you shall go, for you have not passed this way before.”

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.

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The Lazarus Prophecy

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

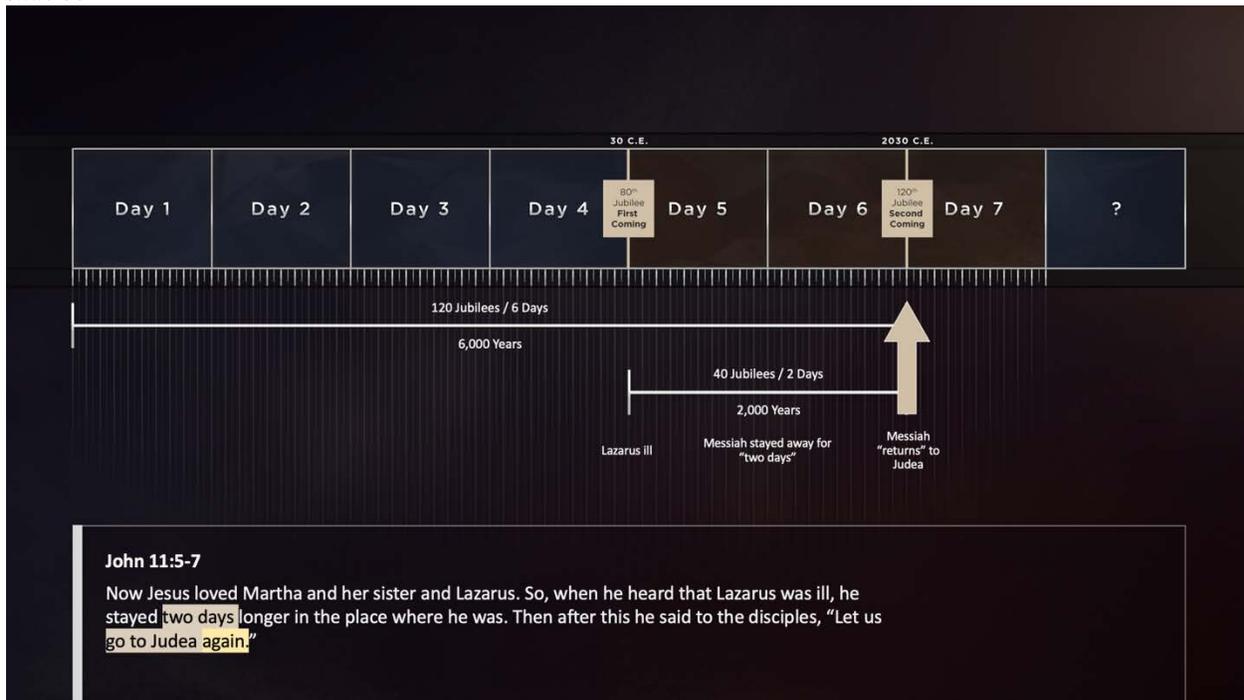
The Messiah was told that Lazarus was ill. When he heard this, he intentionally stayed on the “other side” of the Jordan river for “two days.” Following the “two days” the Messiah stated that it is now time to return to Judea “again.” Note the mention of the “two day” delay and after the delay, the Messiah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

John 11:5-7

*Now Jesus loved Martha and her sister and Lazarus. So, when he heard that Lazarus was ill, **he stayed two days longer in the place where he was.** Then after this he said to the disciples, “Let us go to Judea **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.

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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 11:10-13

*But if anyone walks in the night, he stumbles, because the light is not in him.” After saying these things, he said to them, “Our friend Lazarus **has fallen asleep, but I go to awaken him.**” The disciples said to him,*

“Lord, if he has fallen asleep, he will recover.” Now Jesus had spoken of his death, but they thought that he meant taking 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 11:23-25

*Jesus said to her, “Your brother will rise again.” Martha said to him, “**I know that he will rise again in the resurrection on the last day.**” Jesus said to her, “I am the resurrection and the life.*

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 11:28-29

*When she had said this, she went and called her sister Mary, saying in private, “**The Teacher is here and is calling for you.**” And when she heard it, she rose quickly and went to him.*

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

John 11:40-41

*Jesus said to her, “Did I not tell you that if you believed you would see the glory of God?” So they took away the stone. And Jesus lifted up his eyes and said, “Father, I thank you that you have heard me. I knew that you always hear me, but I said this on account of the people standing around, that they may believe that you sent me.” When he had said these things, **he cried out with a loud voice, “Lazarus, come out.”** The man who had died came out, his hands and feet bound with linen strips, and his face wrapped with a cloth. Jesus said to them, “**Unbind 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.

The Woman at the Well Prophecy

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

John 4:16-26

*Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and the one you now have is not your husband. What you have said is true." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain, but you say that in Jerusalem is the place where people ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. **But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father is seeking such people to worship him. God is spirit, and those who worship him must worship in spirit and truth.**" The woman said to him, "I know that Messiah is coming (he who is called Christ). When he comes, he will tell us all things." Jesus said to her, "I who speak to you am he."*

John 4:39-42

*Many Samaritans from that town believed in him because of the woman's testimony, "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them, and **170 he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world."***

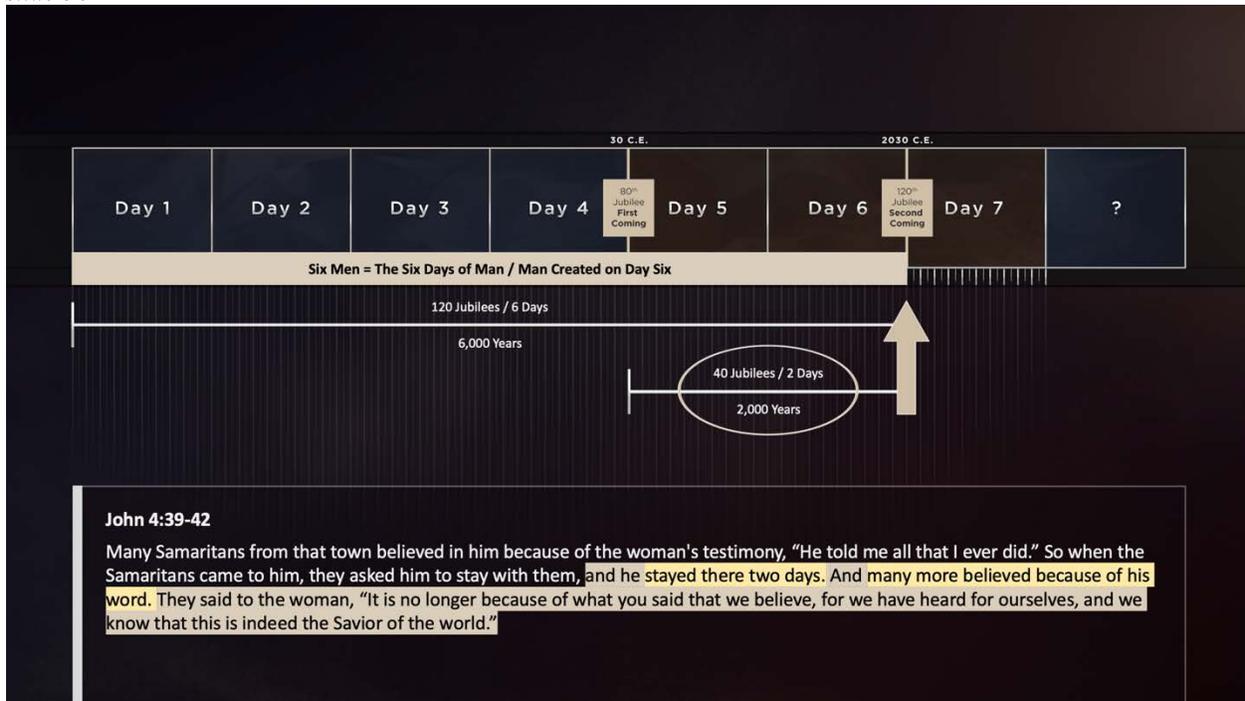
Before the Messiah ascended, he mentioned that he is with us always, till the end of the age.

Matthew 28:19-20

*Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. **And behold, I am with you always, to the end of the age.**"*

While the Messiah is not physically with us, as mentioned in verses 19-20, we still have the commandments of the Messiah enabling us to become disciples of him. 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 Savior 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?

We just need to keep reading. Immediately after the two days with the woman at the well we find the story of the Messiah healing the official's son.

The Official's Son Prophecy

First, note how the Messiah is said to "come again" after these "two days."

John 4:46

*So he **came again** to Cana in Galilee, where he had made the water wine. And at Capernaum there was an official whose son was ill.*

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

John 4:47-49

*When this man heard that Jesus had come from Judea to Galilee, he went to him and asked him to come down and **heal his son, for he was at the point of death**. So Jesus said to him, "Unless you see signs and wonders you will not believe." The official said to him, "**Sir, come down** before my child dies." Jesus said to him, "**Go; your son will live**." The man believed the word that Jesus spoke to him and went on his way.*

This matches the Hosea 6:2 prophecy perfectly.

Hosea 6:2

*After **two days** he will revive us;
 on the **third day** he will raise us up,
 that we may live before him.*

So we clearly have a picture of the Messiah coming down and then resurrection that occurs after the mention of the

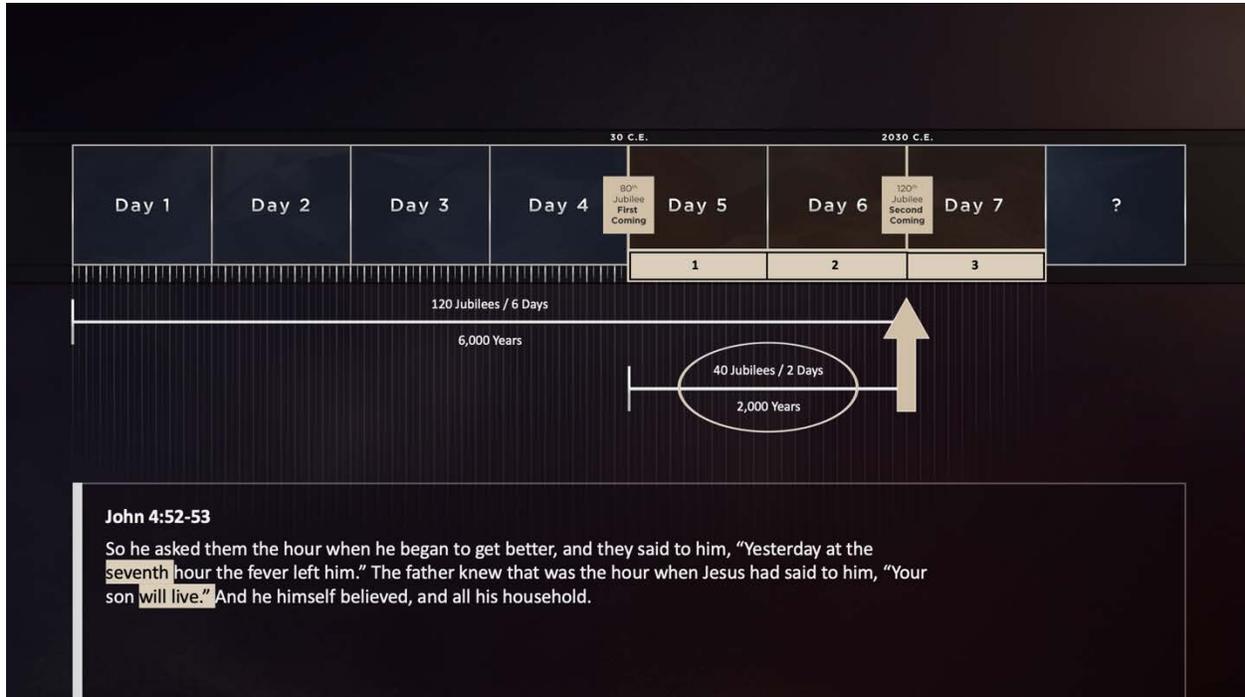
two days. But remember, the two days, or two thousand years, from this first coming to his second coming is also the seventh day, or seventh thousandth year from creation. Thus, it should not be of any surprise that we also see a seven connected to this story to solidify the timing pattern of the Messiah's return.

And here it is...

John 4:52-53

*So he asked them the hour when he began to get better, and they said to him, "Yesterday **at the seventh hour** the fever left him." The father knew that was the hour when Jesus had said to him, "**Your son will live.**" And he himself believed, and all his household.*

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

The Good Samaritan Prophecy

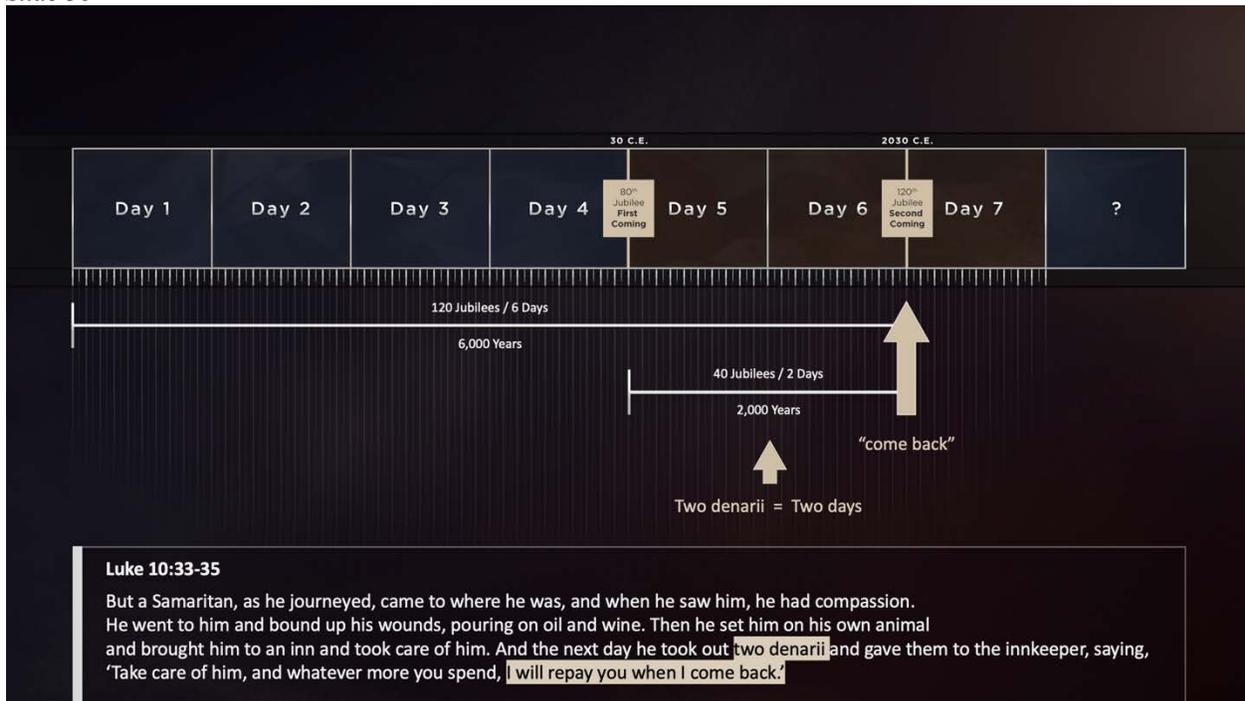
The familiar story of the Good Samaritan is another witness to the Messiah returning after two days.

Luke 10:33-35

*But a Samaritan, as he journeyed, came to where he was, and when he saw him, he had compassion. He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal and brought him to an inn and took care of him. And the next day he took out **two denarii** and gave them to the innkeeper, saying, '**Take care of him, and whatever more you spend, I will repay you when I come back.**'*

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 math 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.

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The Fasting Prophecy

Matthew 9:13-15

*Then the disciples of John came to him, saying, "Why do we and the Pharisees fast, but your disciples do not fast?" And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? **The days will come when the bridegroom is taken away from them, and then they will 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.

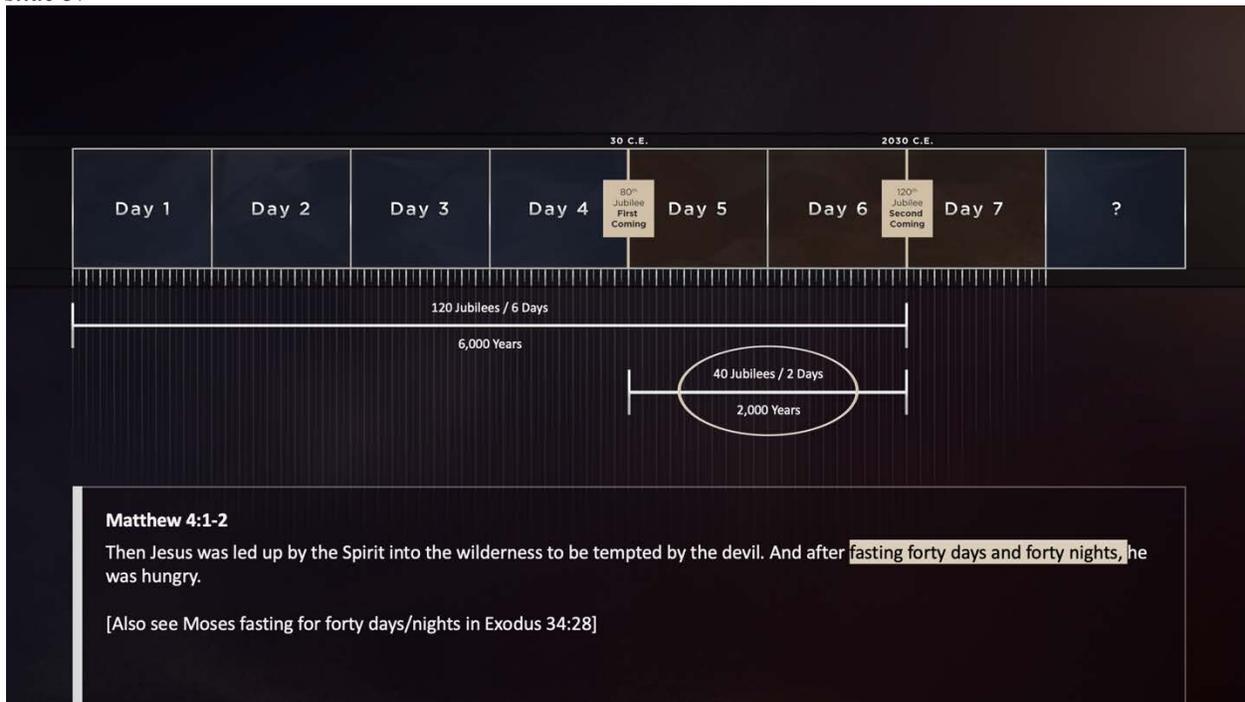
The Messiah's example of a fast, ironically enough, was exactly 40 days in the wilderness, and not likely a coincidence.

Matthew 4:1-2

*Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil. And after fasting **forty days and forty nights**, he was hungry.*

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.

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The Mount Sinai Prophecy

Exodus 19:4-5

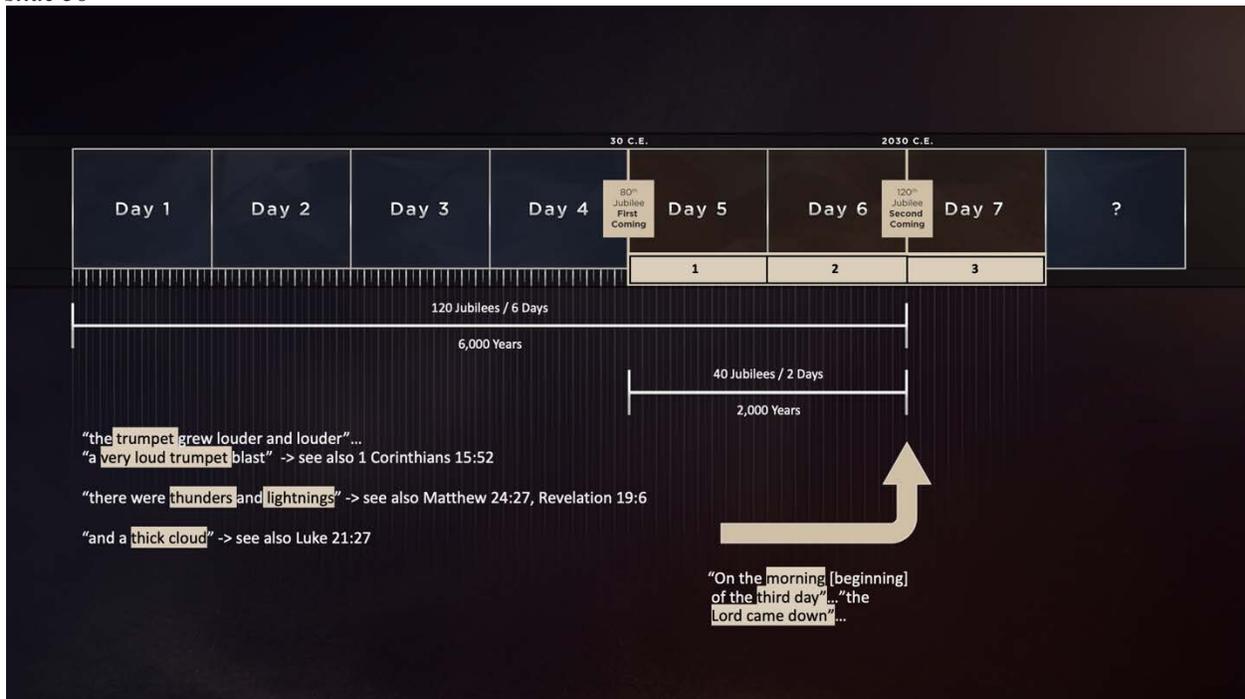
'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples, for all the earth is mine;

Exodus 19:16-20

*On the morning of the **third day** there were thunders and lightnings and a **thick cloud** on the mountain and a **very loud trumpet blast**, so that all the people in the camp trembled. Then Moses brought the people out of the camp **to meet God**, and they took their stand at the foot of the mountain. Now Mount Sinai was wrapped in smoke because the Lord had descended on it in fire. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly. And as the sound of the trumpet grew louder and louder, Moses spoke, and God answered him in **thunder**. **The Lord came down on Mount Sinai, to the top of the mountain**. And the Lord called Moses to the top of the mountain, and Moses went up.*

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."

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Hosea 5:15-6:2

*I will return again to my place,
until they acknowledge their guilt and seek my face,
and in their distress earnestly seek me.
"Come, let us return to the Lord;
for he has torn us, that he may heal us;
he has struck us down, and he will bind us up.*

*After two days he will revive us;
on the **third day** he will raise us up,
that we may live before him.*

The Healing on Sabbath Prophecy

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

Hosea 6:1-2

*“Come, let us return to the Lord;
for he has torn us, that he may **heal** us;
he has struck us down, and he will bind us up.
After two days he will **revive** us;
on the **third day** he will raise us up,
that we may **live** before him.*

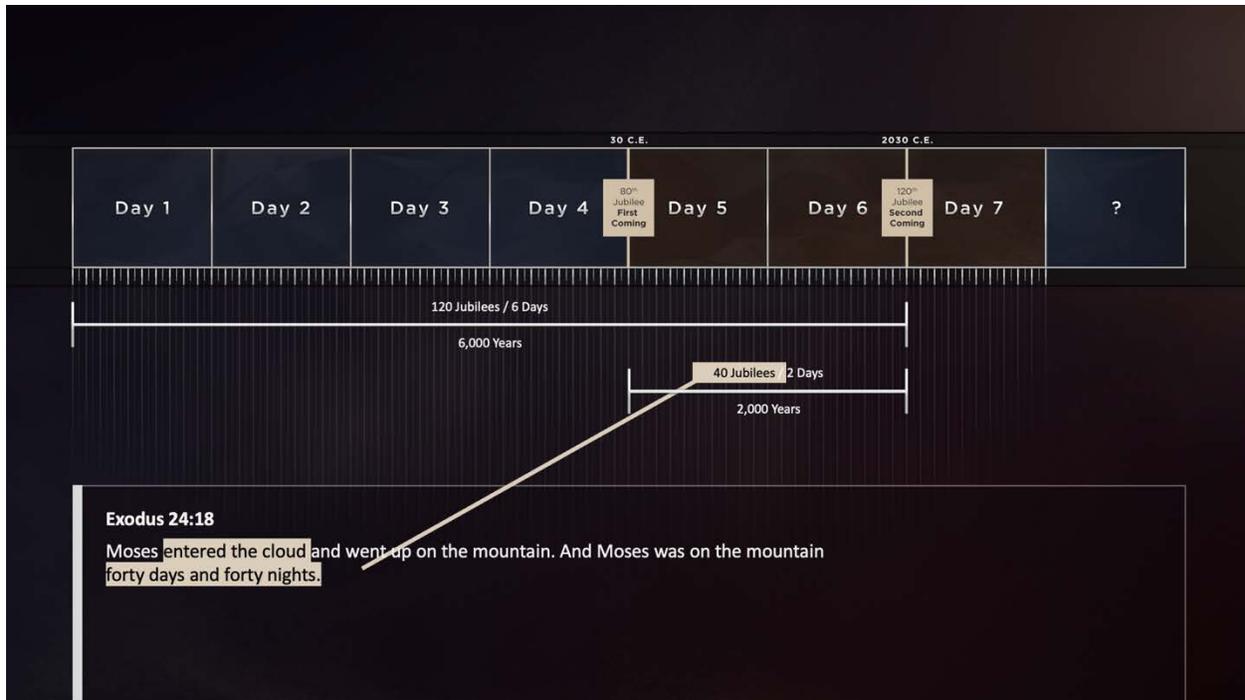
We also now know that the third day and the seventh day are the same day on the Messianic timeline. The third day being the third day from the Messiah’s first coming and the seventh day being the seventh day from creation.

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)

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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

*So he was there with the Lord **forty days and forty nights**. He **neither ate bread nor drank water**. And he wrote on the tablets the words of the covenant, the Ten Commandments.*

Acts 1:9-11

*And when he had said these things, as they were looking on, he was lifted up, and **a cloud** took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, “Men of Galilee, why do you stand looking into heaven? **This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.**”*

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.

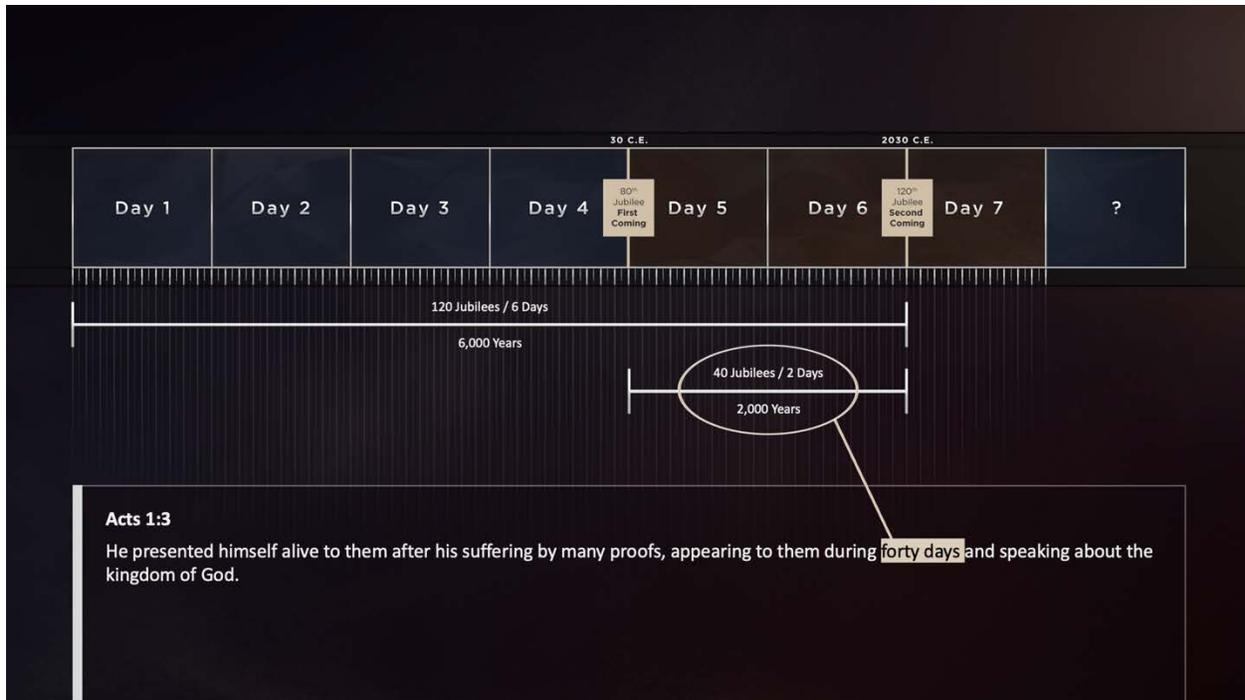
How long was it from the Messiah’s death and resurrection until his ascension?

Acts 1:3

*He presented himself alive to them after his suffering by many proofs, appearing to them during **forty days** and speaking about 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.



The Transfiguration Prophecy

Matthew 17:1-8

*And after six days Jesus took with him Peter and James, and John his brother, and led them up a high mountain by themselves. And he was transfigured before them, and his face shone like the sun, and his clothes became white as light. And behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is good that we are here. If you wish, I will make **three** tents here, one for you and one for Moses and one for Elijah." He was still speaking when, behold, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces and were terrified. But Jesus came and touched them, saying, "**Rise**, and have no fear." And when they lifted up their eyes, they saw no one but 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.

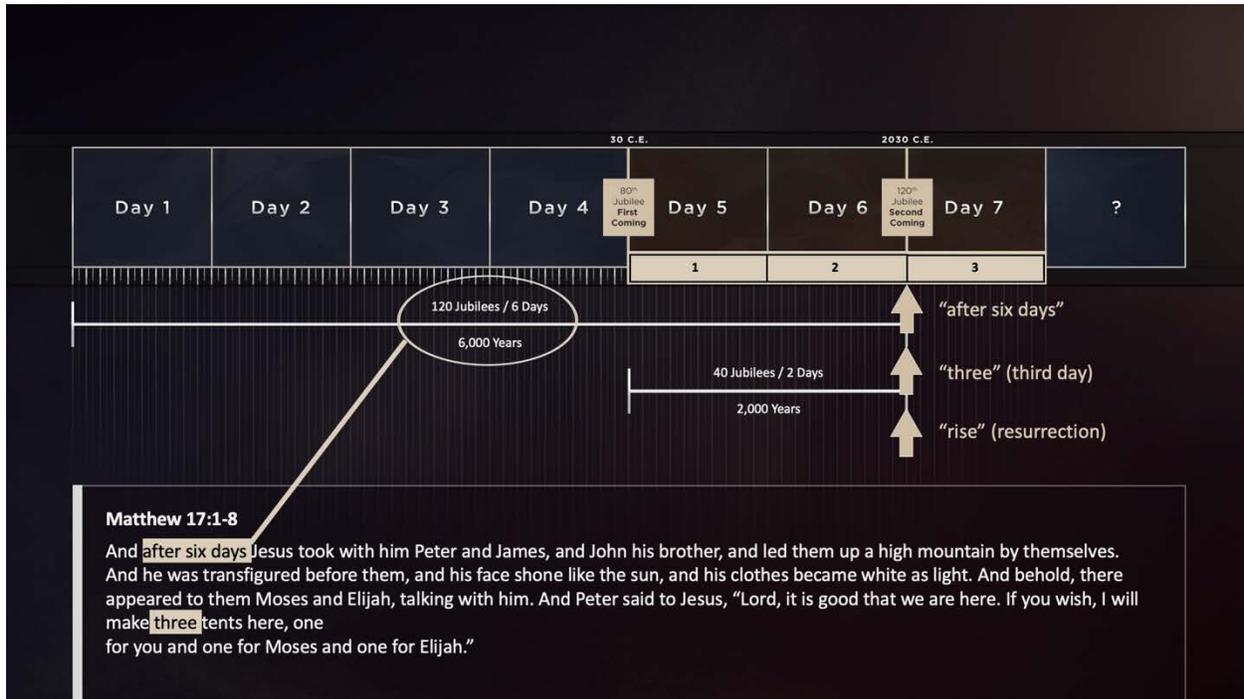
We see a specific mention of six days passing before the transfiguration vision occurs. Thus, there will be "six days"

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 rise which is symbolic of the resurrection that is to occur on the third day.

Hosea 6:2

*on the **third day** he will **raise us up**,
that we may live before him.*

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The timing has been there all along.

The Job Prophecy

Job 5:19

*He will deliver you from **six troubles**;
in **seven no evil shall touch you**.*

When are we delivered?

We are delivered after 6x 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).

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. It is on the 7th day that we are delivered and rest.

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As already mentioned, that is not an accident, but a further numeric revealing of prophecy found in the Book of Daniel about the temple and the number 2,300 being connected to the restoration of the temple.

Let's examine a deeper meaning on one of the ways the Messiah could apply to the temple. And since the Messiah was a prophet like unto Moses, let's take it to the Tabernacle of the Wilderness.

Acts 7:44

*Our fathers had the **tent of witness in the wilderness**, just as he who spoke to Moses directed him to make it, according to the **pattern** that he had seen.*

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 the Courtyard.

1) THE COURTYARD

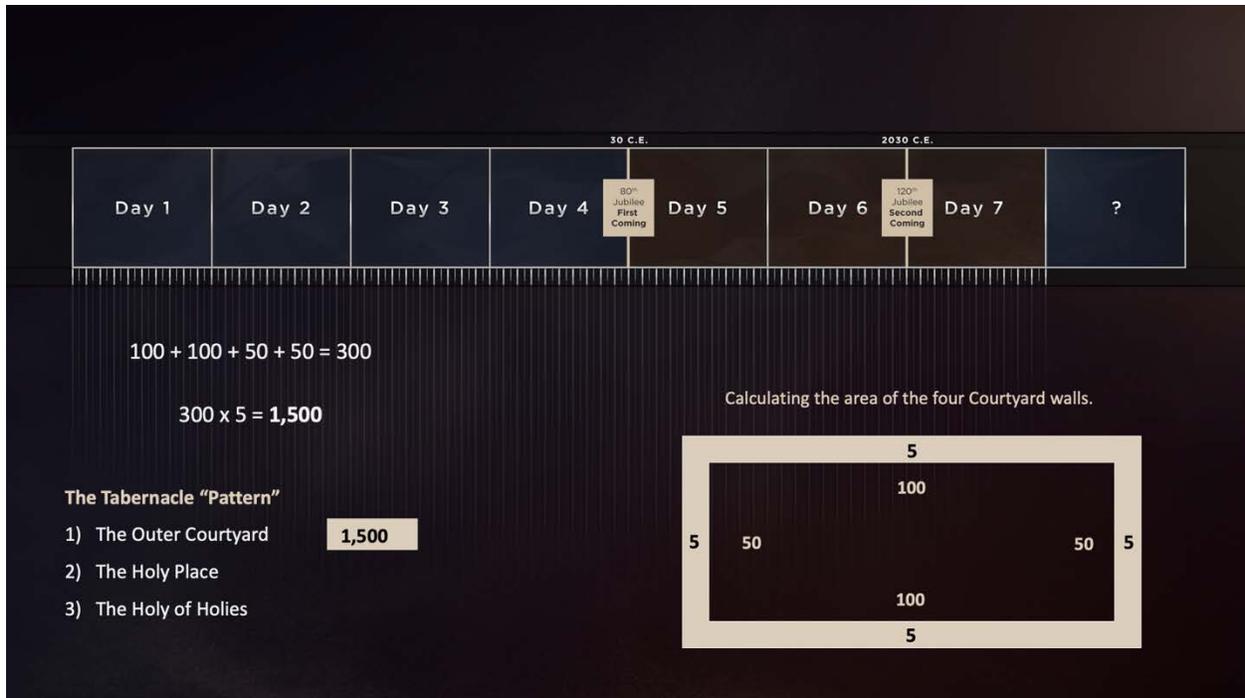
The Courtyard of the Tabernacle design was defined by just walls; thus, we will calculate the area of the Courtyard wall.

The outer wall was 100 cubits in length, 50 cubits in width, and 5 cubits in height.

If we add the two longer walls (100+100) to the two shorter walls (50+50), then we find that the Tabernacle Courtyard was 300 cubits around.

Further, if you multiply 300 cubits by 5 cubits (the wall height), we find that the wall was 1500 square cubits.

Keep this number of 1500 in mind.



Now let's look at the Holy Place.

2) THE HOLY PLACE

The Holy Place contained walls and a ceiling; thus, we will calculate the volume of the Holy Place.

The Holy Place was 20 cubits long, 10 cubits wide, and 10 cubits high.

Note that 20x10x10 is 2000 - the Holy Place was 2000 cubic cubits.

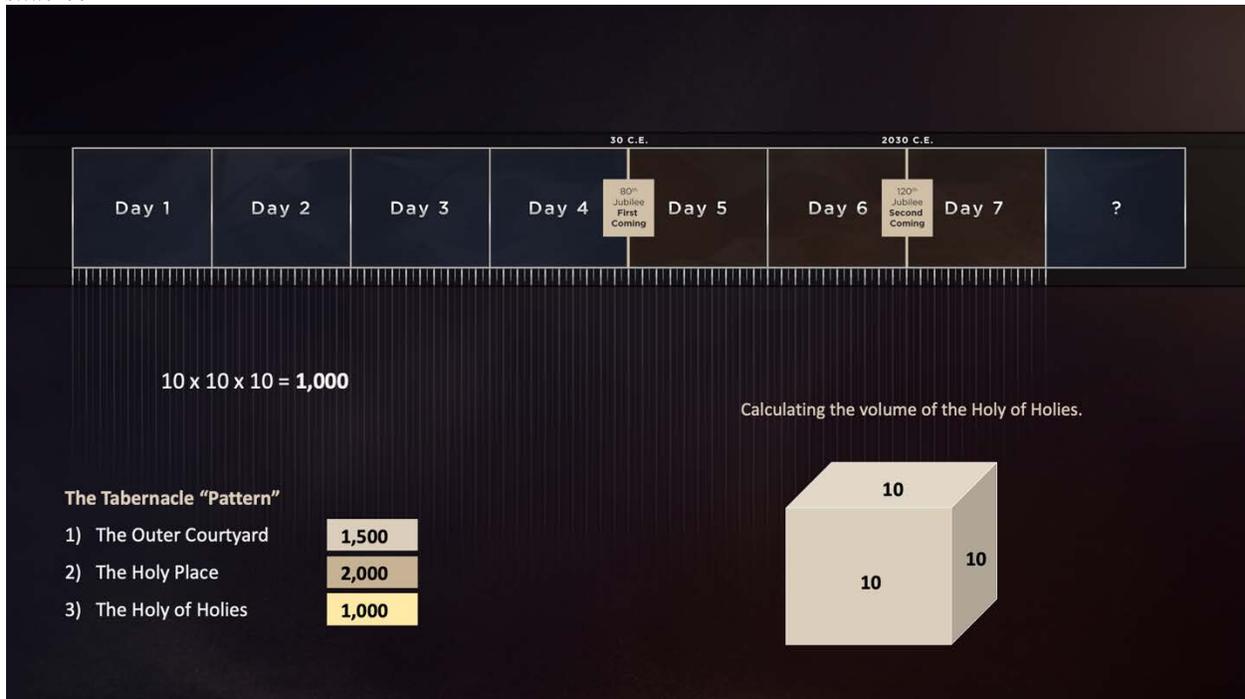


3) HOLY OF HOLIES

Finally, there is the Holy of Holies, which was also covered.

The Holy of Holies also contained walls and a ceiling; thus, we will calculate the volume of the Holy of Holies.

Its dimensions were 10x10x10, or 1,000 cubic cubits.



As part of the design or pattern of the Tabernacle we have units of 1,500, 2,000, and 1,000 starting with the tabernacle revealed in the time of Moses.

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?

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.

The dimensions of the Tabernacle of the Wilderness were given to us around the time of Moses. Biblical archeology does not 100% agree as to the exact year Moses received the Torah on Sinai, however, some of those estimates place it about 1,500 years before the Messiah's death, burial, and resurrection. Because of the limits of Biblical archeology, unfortunately we cannot be precise here.

From Moses at Sinai till the Messiah's death, burial, and resurrection, appears to be about 1,500 years. Thus, 1,500 years is our messianic connection for the first number from the courtyard.

Hosea 6:2, which we read earlier, 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.

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

He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;

Revelation 20:4

*And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. **And they lived and reigned with Christ for a thousand years.***

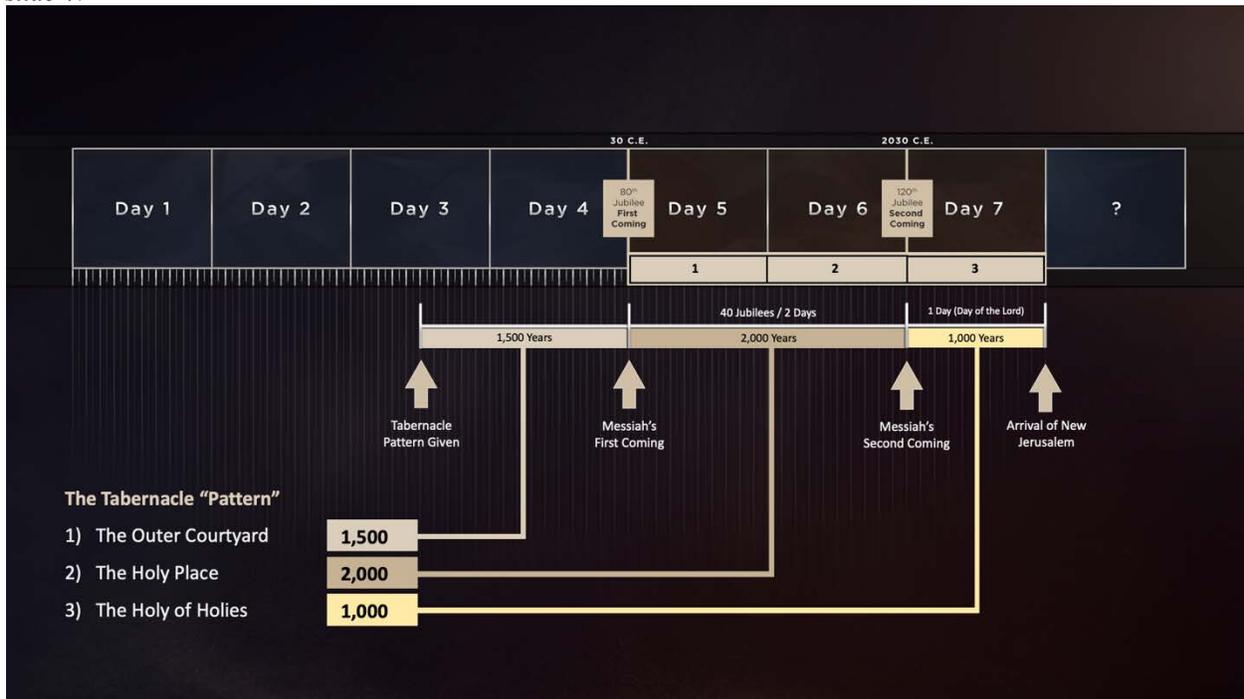
And now, we have the third day (Hosea 6:2). Evil will no longer touch us (Job 5:19).

Remember, 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 21:22

*And I saw no temple in the city [New Jerusalem], for **its temple is the Lord God the Almighty and the Lamb.***

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So, as you can see, the prophetic unit of 1,000 is also related to the Holy of Holies, and it is at the end of the 1,000-year period that the New Jerusalem comes down. The New Jerusalem is often prophetically connected to the Holy of Holies.

Let's read the verse again.

John 2:19-21

Jesus answered them, "Destroy this temple, and in three days I will raise it up." The Jews then said, "It has taken forty-six years to build this temple, and will you raise it up in three days?" But he was speaking about the temple of his body.

Exodus 21:2

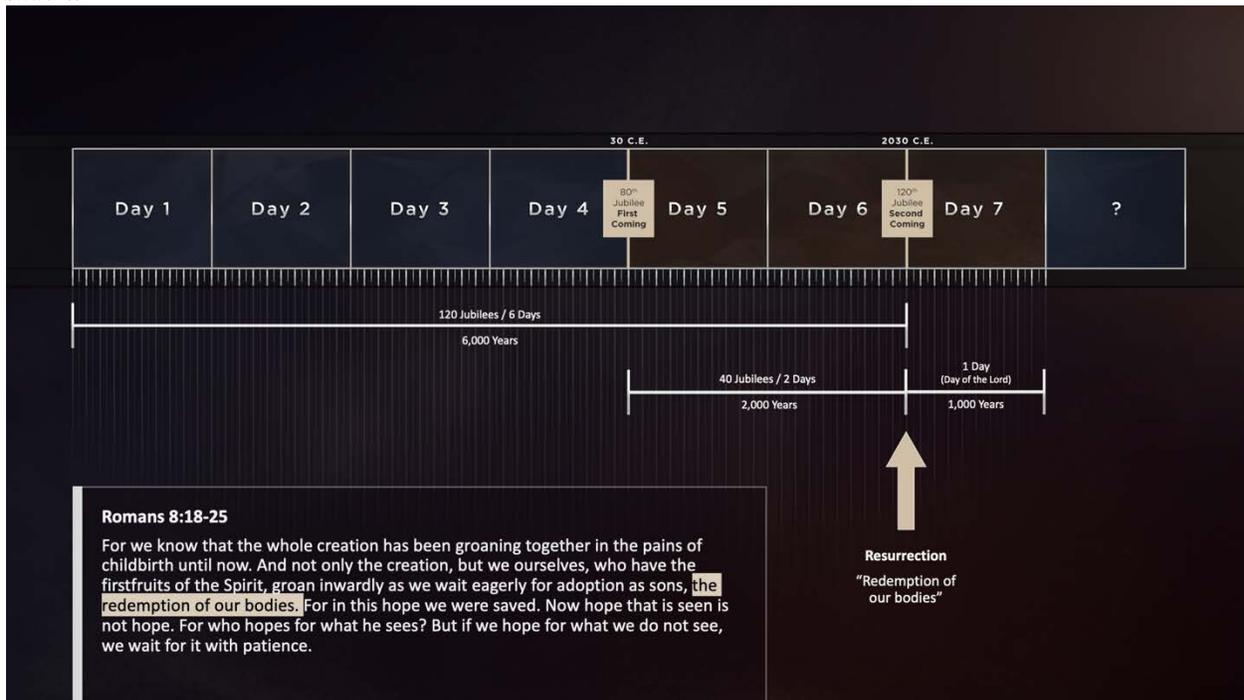
*When you buy a Hebrew slave, he shall serve **six** years, and in the **seventh** he shall go out free, for nothing.*

This fits the same pattern as the Sabbath Prophecy. For six years the servant is in bondage and on the seventh he is released. Likewise, on the 7th day, or Biblical year 6,000, we are set free via the resurrection, set free from the bondage of corruption through the redemption of our bodies. This resurrection is the hope we wait for, and it will occur on the seventh day.

Romans 8:18-25

*For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation waits with eager longing for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of him who subjected it, **in hope that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God**. For we know that the whole creation has been groaning together in the pains of childbirth until now. And not only the creation, but we ourselves, who have the firstfruits of the Spirit, **groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies**. For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.*

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Romans 8:18-25

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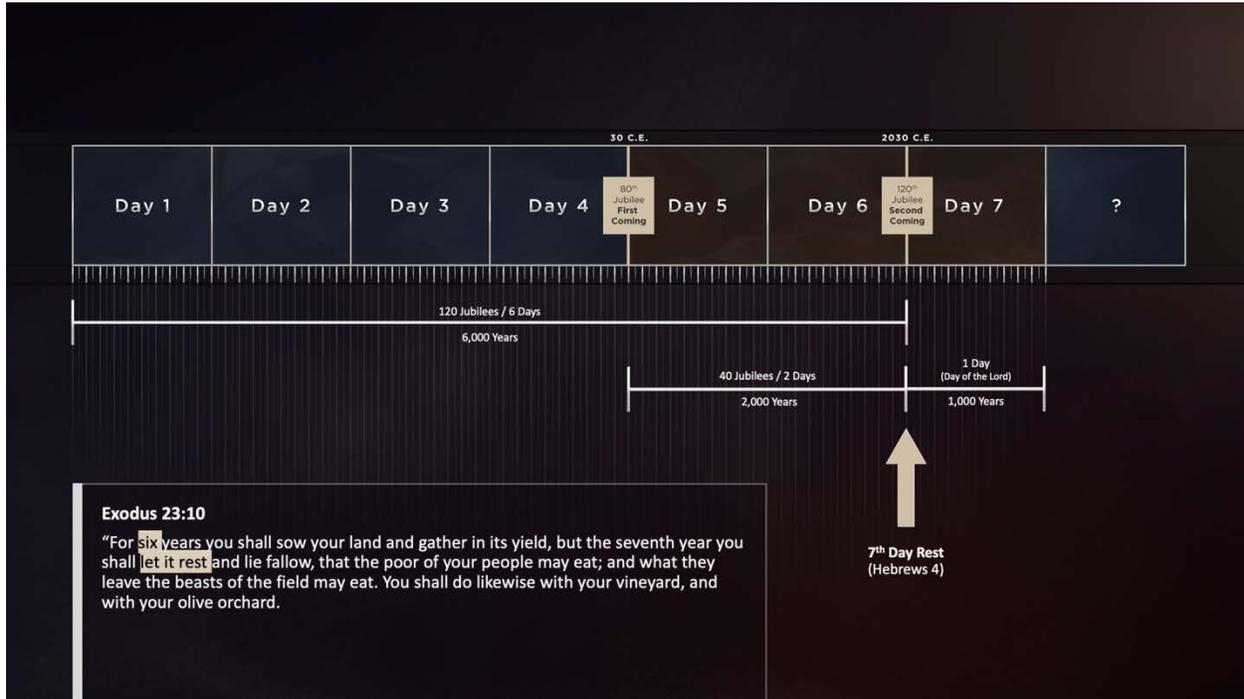
The Land Rest Prophecy

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

“For six years you shall sow your land and gather in its yield, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the beasts of the field may eat. You shall do likewise with your vineyard, and with your olive orchard.”

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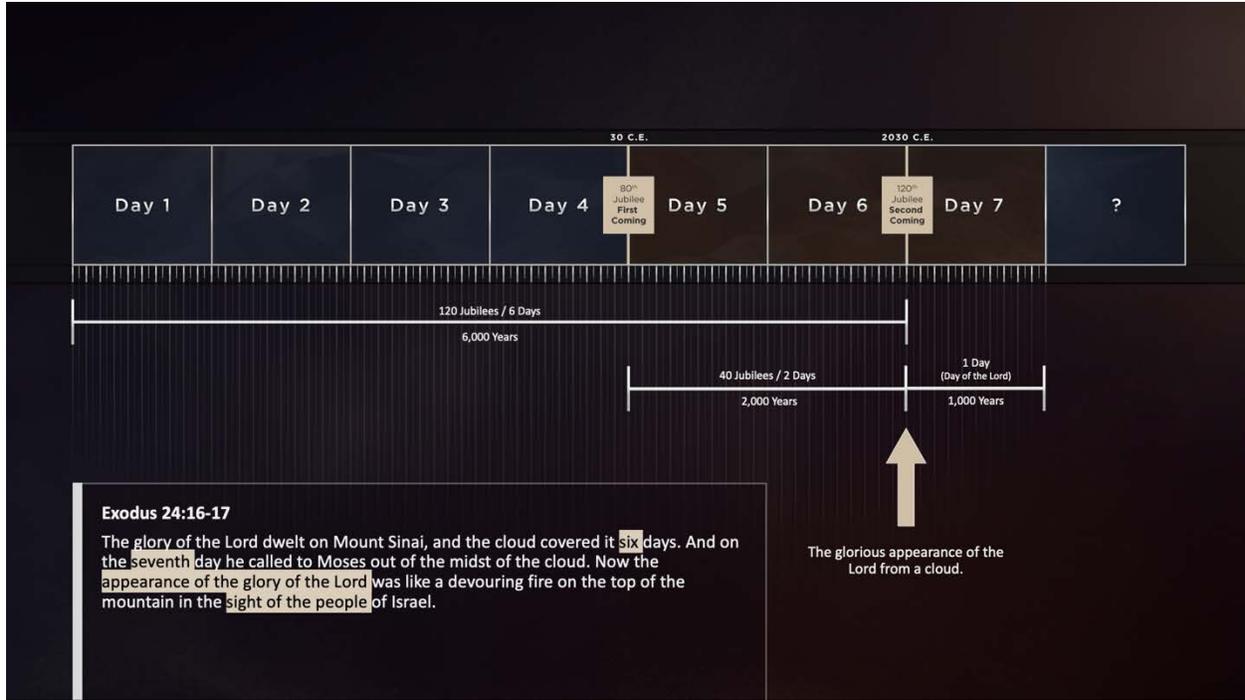


The Appearing on the Seventh Day Prophecy

Exodus 24:16-17

*The glory of the Lord dwelt on Mount Sinai, and the cloud covered it **six** days. And on the **seventh** day he called to Moses out of the **midst of the cloud**. Now the **appearance of the glory of the Lord** was like a devouring fire on the top of the mountain in the **sight of the people** of Israel.*

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We find similar language with the return of our Messiah.

Matthew 24:30

*Then will **appear** in heaven the sign of the Son of Man, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the **clouds of heaven** with power and **great glory**.*

The David and Goliath Prophecy

In 1st Samuel 17 we read the famous story of David and Goliath. As most know, the Messiah's second coming will fulfill the role of Messiah ben David and the Messiah will defeat the antichrist at his coming. David is also a type of the Messiah. The story of David and Goliath appears to rhyme with the Messiah's second coming.

1 Samuel 17:16

For forty days the Philistine came forward and took his stand, morning and evening.

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 John 4:3

This is the spirit of the antichrist, which you heard was coming and now is in the world already.

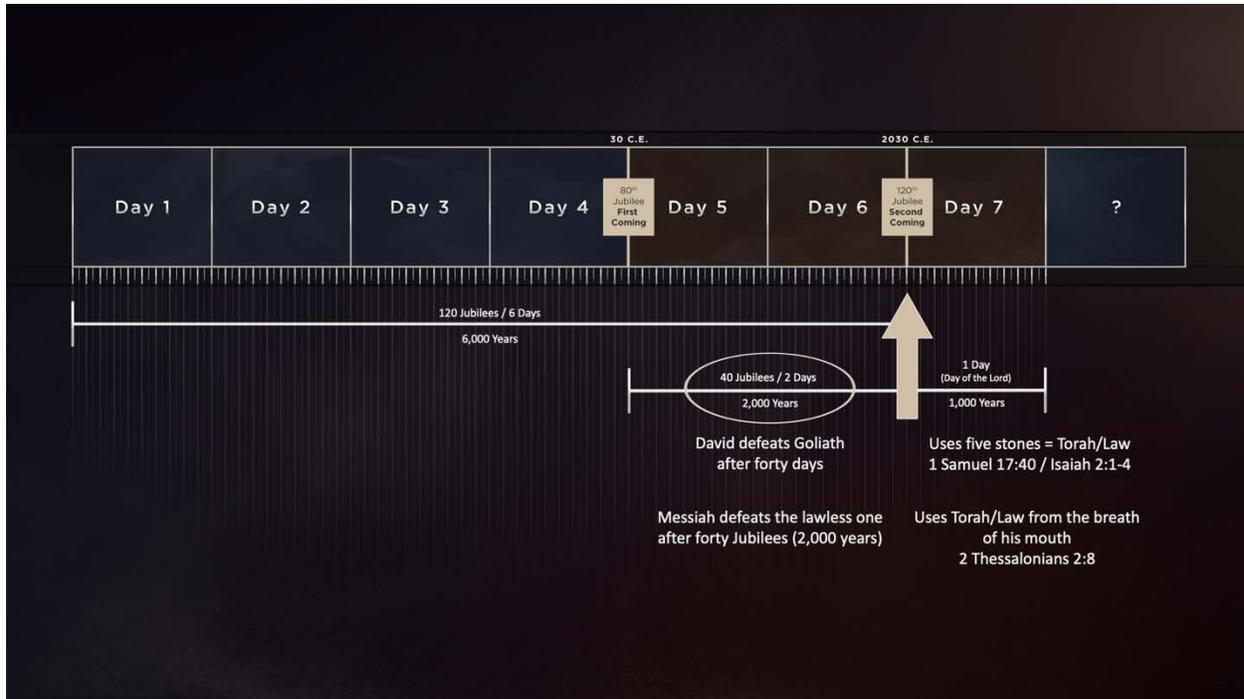
As John notes, the spirit of the antichrist has been around for some time, but the manifestation of the final antichrist is still coming. Paul mentions this event and details how the Messiah himself will destroy the antichrist at his coming.

2 Thessalonians 2:8

And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of his mouth and bring to nothing by the appearance 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.

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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.

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 2:2

*On the **third day** there was a **wedding** at Cana in Galilee, and the mother of Jesus was there.*

This was the wedding feast in which the Messiah turned water into wine. The wedding represents the Marriage supper of the Lamb. The wine represents the judgment of man (Revelation 19:15). There were six water jars (John 2:6), perhaps representing how six “days” or six thousand years need to pass before man is judged at the Messiah’s return. These metaphors all appear to connect to Revelation 19 in which we first see the mention of the Marriage Supper of the Lamb and then we see the mention of the “winepress” of God’s wrath.

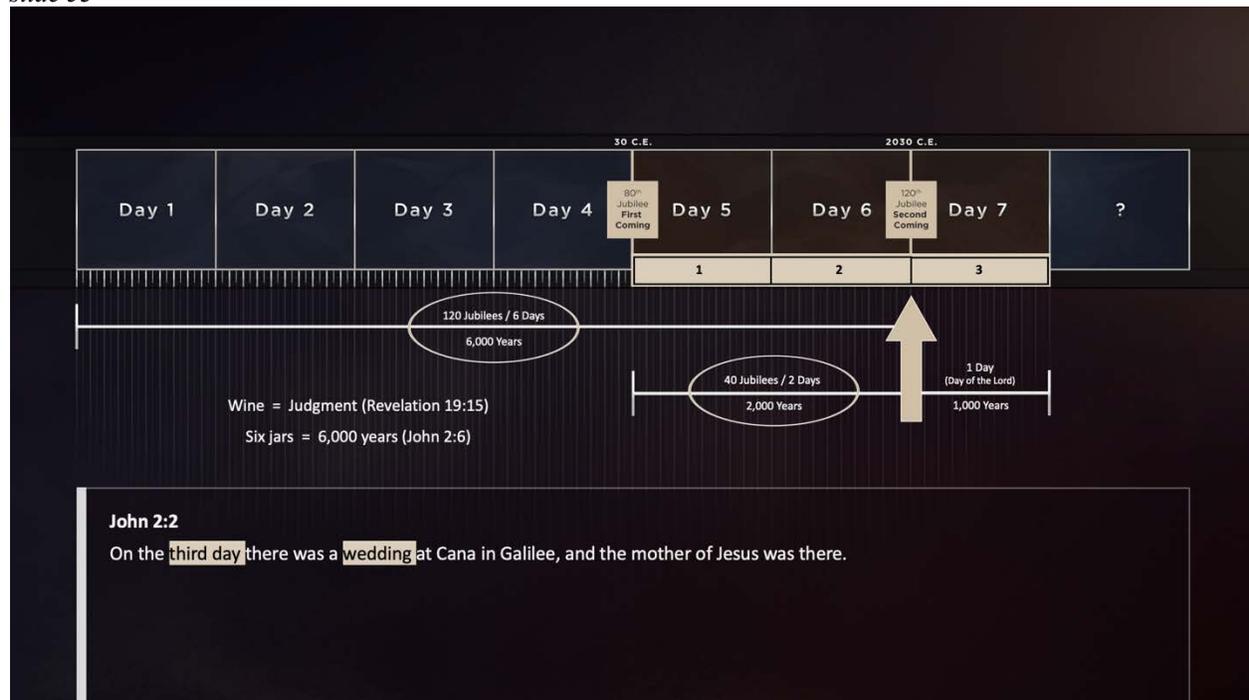
Revelation 19:9

And the angel said to me, “Write this: Blessed are those who are invited to the **marriage supper of the Lamb.**” And he said to me, “These are the true words of God.”

Revelation 19:15

*From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the **winepress of the fury of the wrath of God the Almighty.***

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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.

Matthew 12:40

*For just as Jonah was **three days** and three nights in the belly of the great fish, so will 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 centered on the Messiah's first coming, it is unsurprising that the second prophetic pattern of Jonah centers 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 to Nineveh, according to the word of the Lord. Now Nineveh was an exceedingly great city, **three days' journey in breadth.***

Using the "Day as a Thousand Years" principle, recall that the Messiah's window of prophetic fulfillment 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 fulfill all Messianic prophecy and is 3,000 years or three days in breadth.

Nineveh was then told that they have 40 days and then they will be overthrown.

Jonah 3:4

*Jonah began to go into the city, going a day's journey. And he called out, "**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. Using the "Jubilee Principle" we would understand the 40 to represent 40 Jubilees or 2,000 years.

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.

However, unlike Nineveh, the nations appear to not repent:

Revelation 9:20-21

*The rest of mankind, who were not killed by these plagues, **did not repent** of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, **nor did they repent** of their murders or their sorceries or their sexual immorality or their thefts.*

Revelation 16:9

*They were scorched by the fierce heat, and they cursed the name of God who had power over these plagues. **They did not repent** and give him glory.*

Revelation 16:10-11

*The fifth angel poured out his bowl on the throne of the beast, and its kingdom was plunged into darkness. People gnawed their tongues in anguish and cursed the God of heaven for their pain and sores. **They did not repent** 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 fulfill the pattern of Nineveh.

Jonah 3:5-8

And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them. The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. And he issued a proclamation and published through Nineveh, "By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands.

Like Nineveh, we are warned:

Revelation 20:4-5

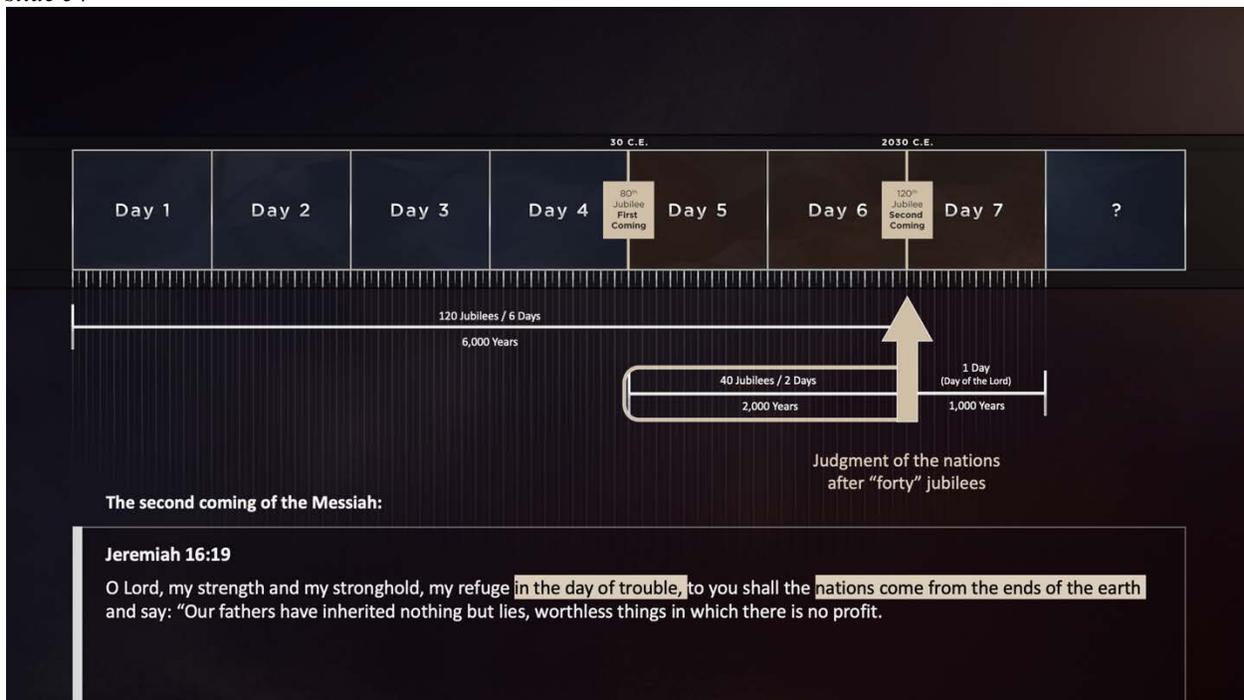
*Come out of her, my people,
lest you take part in her sins,
lest you share in her plagues;
for her sins are heaped high as heaven,
and God has remembered her iniquities.*

And some will realize their error repent in the end:

Jeremiah 16:19

*O Lord, my strength and my stronghold, my refuge in the **day of trouble**, to you shall the **nations come from the ends of the earth** and say: "Our fathers have inherited nothing but lies, worthless things in which there is no profit.*

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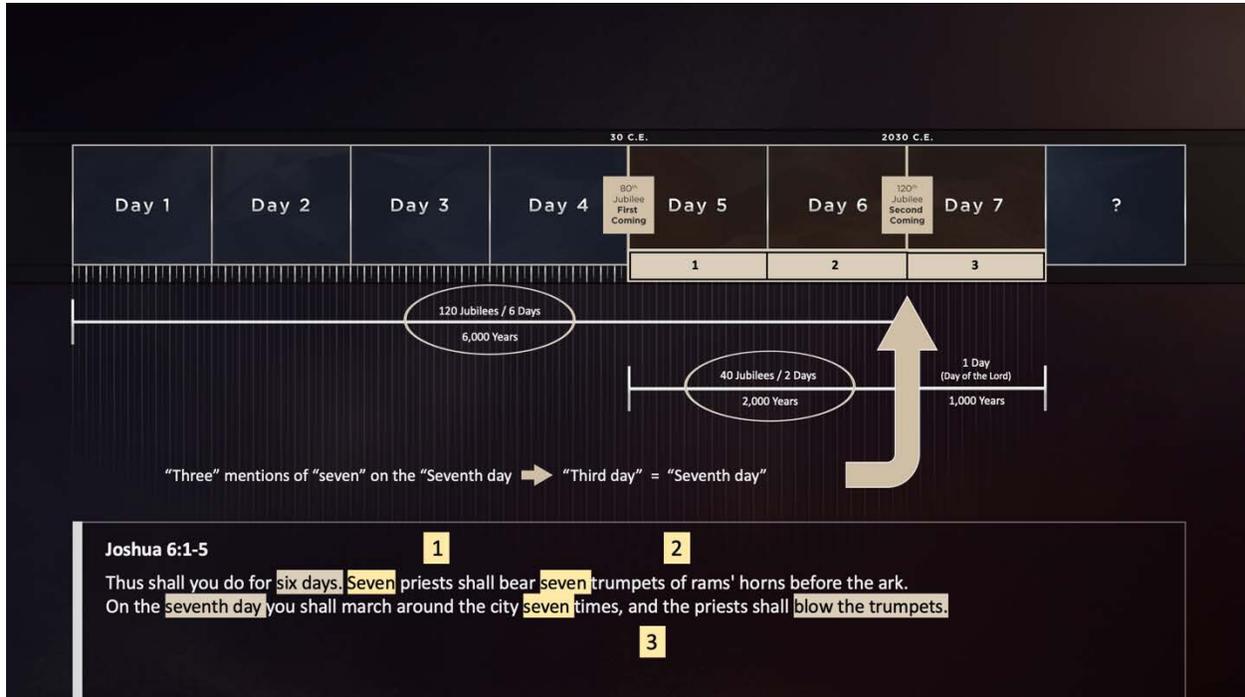
The Jericho Prophecy

The story of Jericho is a parallel to the events and timing of the return of the Messiah.

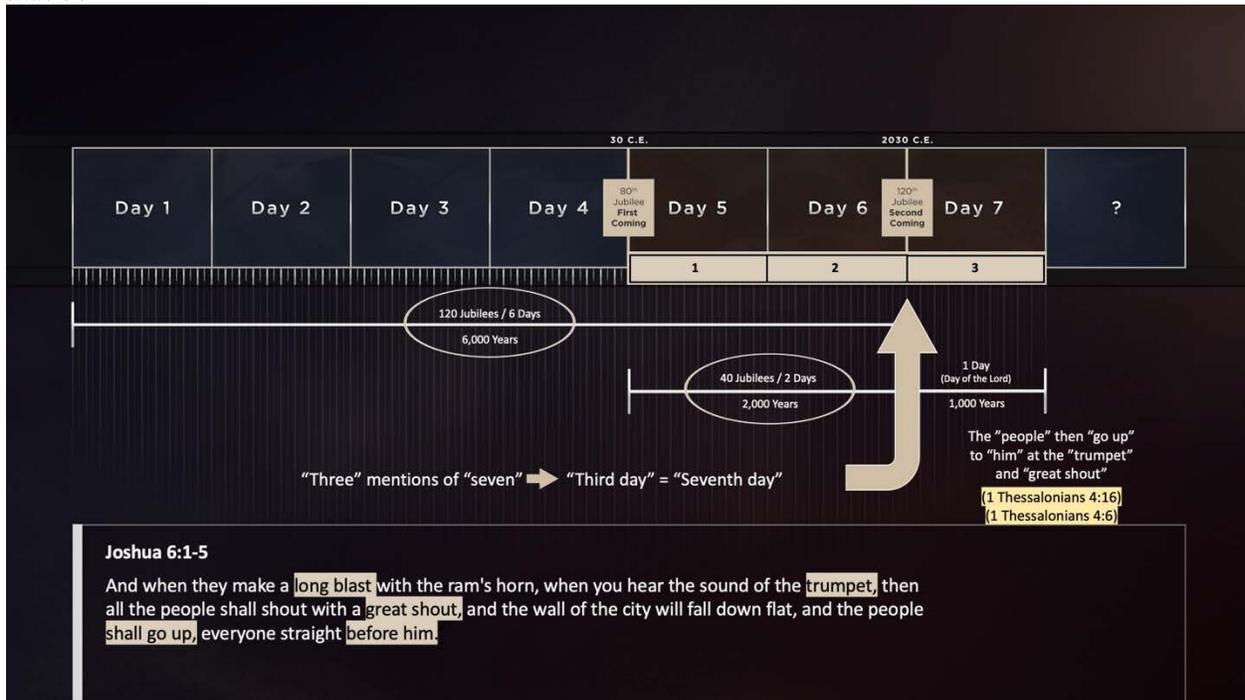
Joshua 6:1-5

Now Jericho was shut up inside and outside because of the people of Israel. None went out, and none came in. And the Lord said to **Joshua**, "See, I have given Jericho into your hand, with its king and mighty men of valor. You shall march around the city, all the men of war going around the city once. Thus shall you do for **six days**. **Seven** priests shall bear **seven** trumpets of rams' horns before the ark. **On the seventh day** you shall march around the city **seven** times, and the priests shall blow the trumpets. And when they make a long blast with the ram's horn, **when you hear the sound of the trumpet, then all the people shall shout with a great shout, and the wall of the city will fall down flat, and the people shall go up, everyone straight before him.**"

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It is hard to ignore the mention of the trumpet blast and great shout (1 Thessalonians 4:16) immediately preceding the people "going up" (1 Thessalonians 4:6) 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.



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 15:32-39

*Then Jesus called his disciples to him and said, "I have compassion on the crowd because they have been with me now **three days** and have nothing to eat. And I am unwilling to send them away hungry, lest they faint on the way." And the disciples said to him, "Where are we to get enough bread in such a desolate place to feed so great a crowd?" And Jesus said to them, "How many loaves do you have?" They said, "**Seven**, and a few small fish." And directing the crowd to sit down on the ground, he took the **seven loaves** and the fish, and having given thanks he broke them and gave them to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up **seven baskets** full of the broken pieces left over. Those who ate were **four thousand men**, besides women and children. And after sending away the crowds, he got into the boat and went to the region of Magadan.*

The numerological metaphors that might immediately appear relevant here are:

- Three Days
- Seven Loaves of Bread in Seven baskets
- 4,000 Fed

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 (1 Corinthians 15).

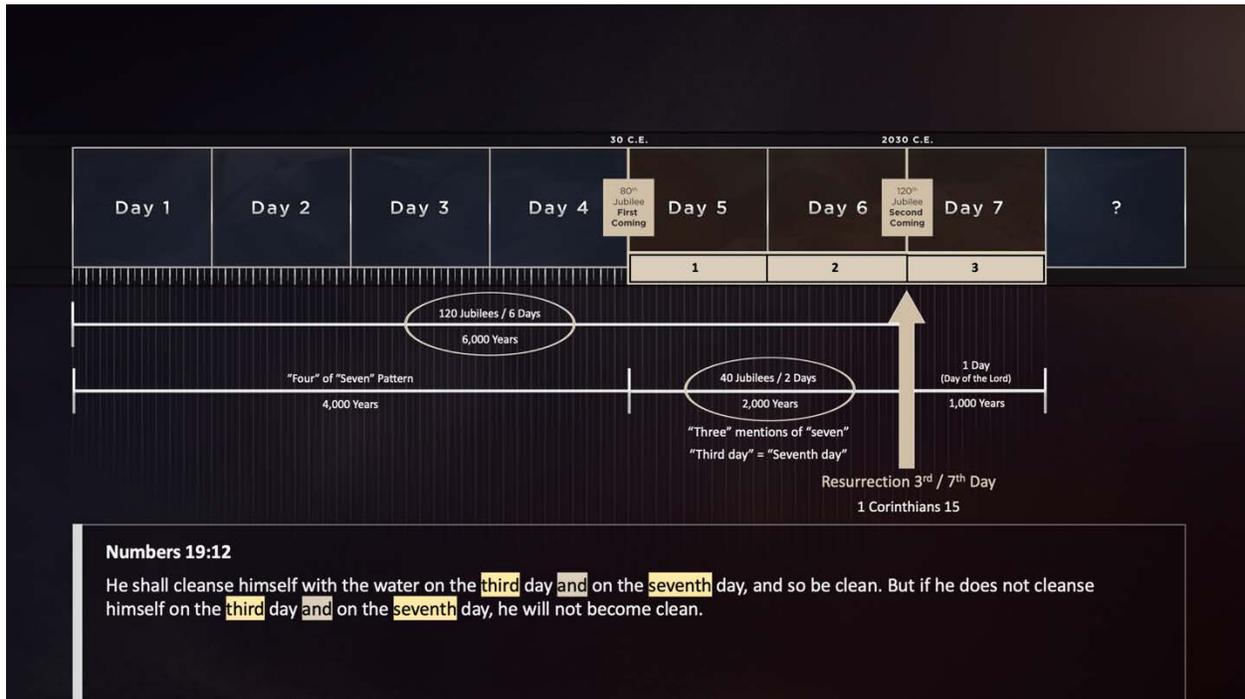
This is also typified in the law of purification, which occurs on the 3rd day and the 7th day.

Numbers 19:12

*He shall cleanse himself with the water on the **third day** and on the **seventh day**, and so be clean. But if he*

does not cleanse himself on the third day and on the seventh day, he will not become clean.

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The feeding of the 4,000 attempts to teach this as well.

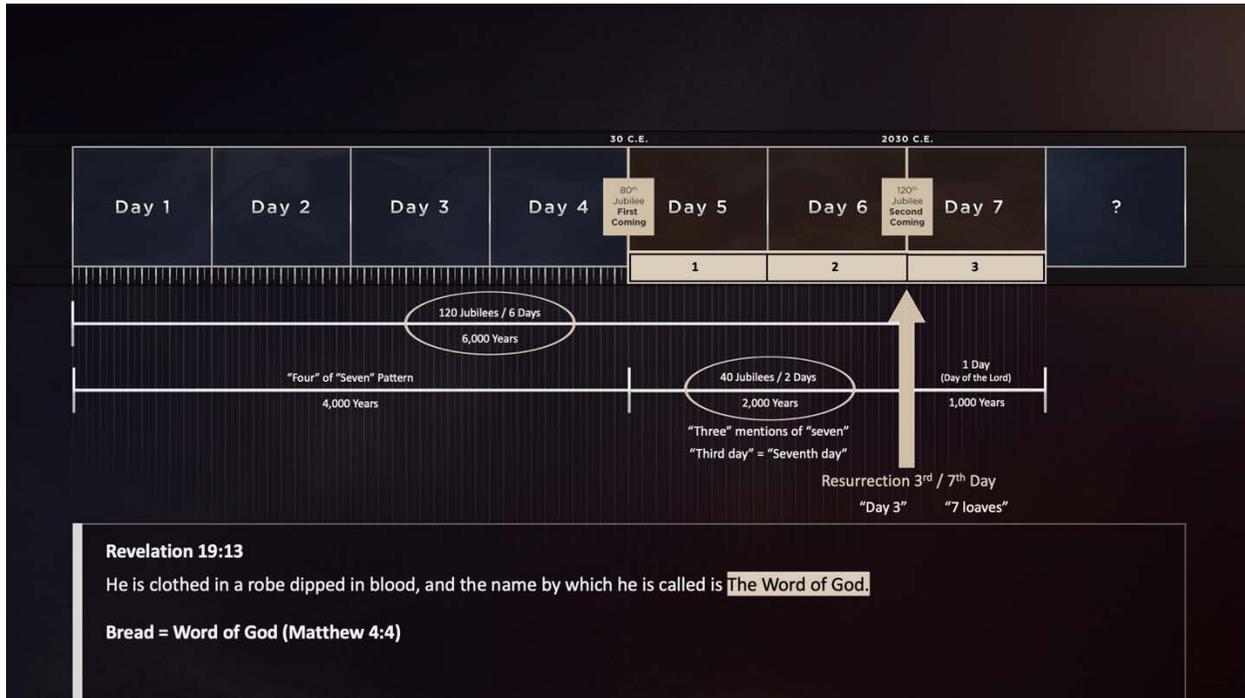
First, we have the mention of the third day, which we had already explained.

Then, we have the seven baskets with the seven loaves of bread. The bread represents the Word of God (Matthew 4:4). The Word of God in the flesh, our Messiah, arrives again on the 7th day.

Revelation 19:13

*He is clothed in a robe dipped in blood, and the name by which he is called is **The Word of God.***

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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 then is expected to return on the 7th day.

The Esther Prophecy

Following resurrection, we are brought into the throne room. Deserving death, we are instead granted salvation from the King.

Revelation 7:9-10

After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, **standing before the throne** and before the Lamb, **clothed in white robes**, with palm branches in their hands, and crying out with a loud voice, **“Salvation belongs to our God who sits on the throne, and to the Lamb!”**

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

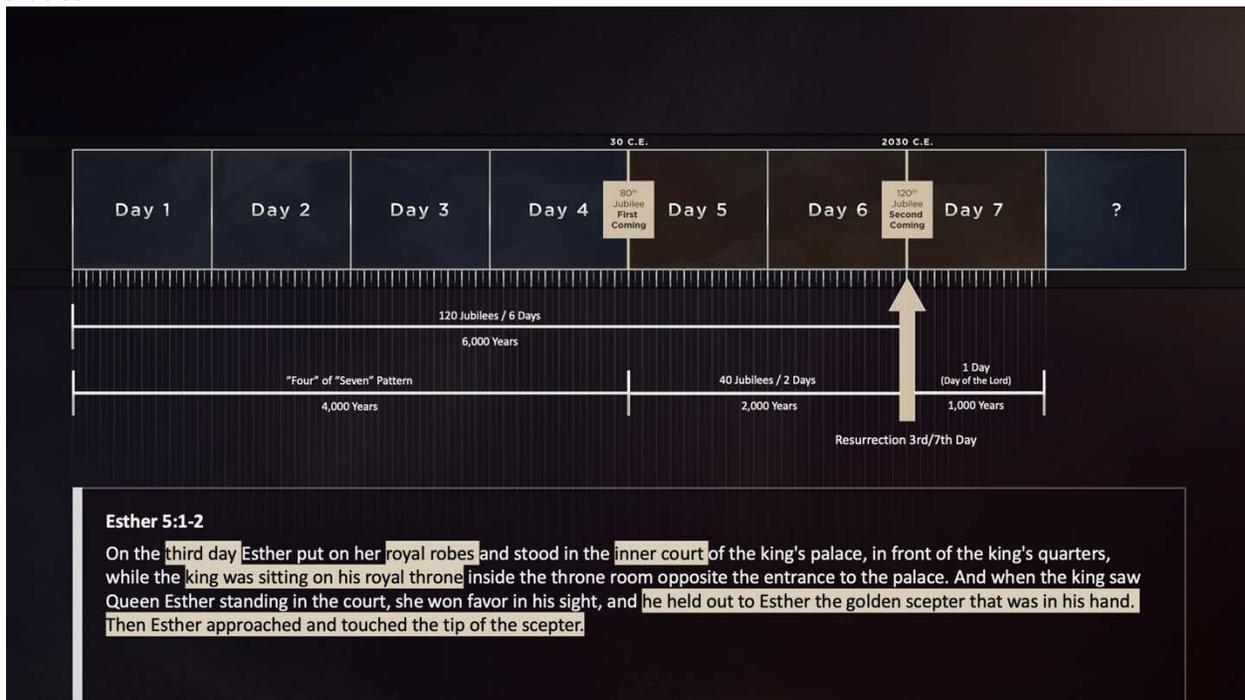
Then I will go to the king, though it is against the law, and if I perish, I perish.”

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 5:1-2

On the **third day** Esther put on her **royal robes** and stood in the inner court of the king's palace, in front of the king's quarters, while the **king was sitting on his royal throne** inside the throne room opposite the entrance to the palace. And when the king saw Queen Esther standing in the court, she won favor in his sight, **and he held out to Esther the golden scepter that was in his hand. Then Esther approached and touched the tip of the scepter.**

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Esther pictures us as the bride before the throne room of our king. She is wearing her royal robe. 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.

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 "**Your kingdom come, your will be done, on 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. We are told in Matthew 13:35:

"I will open my mouth in parables; I will utter what has been hidden since the foundation of the world."

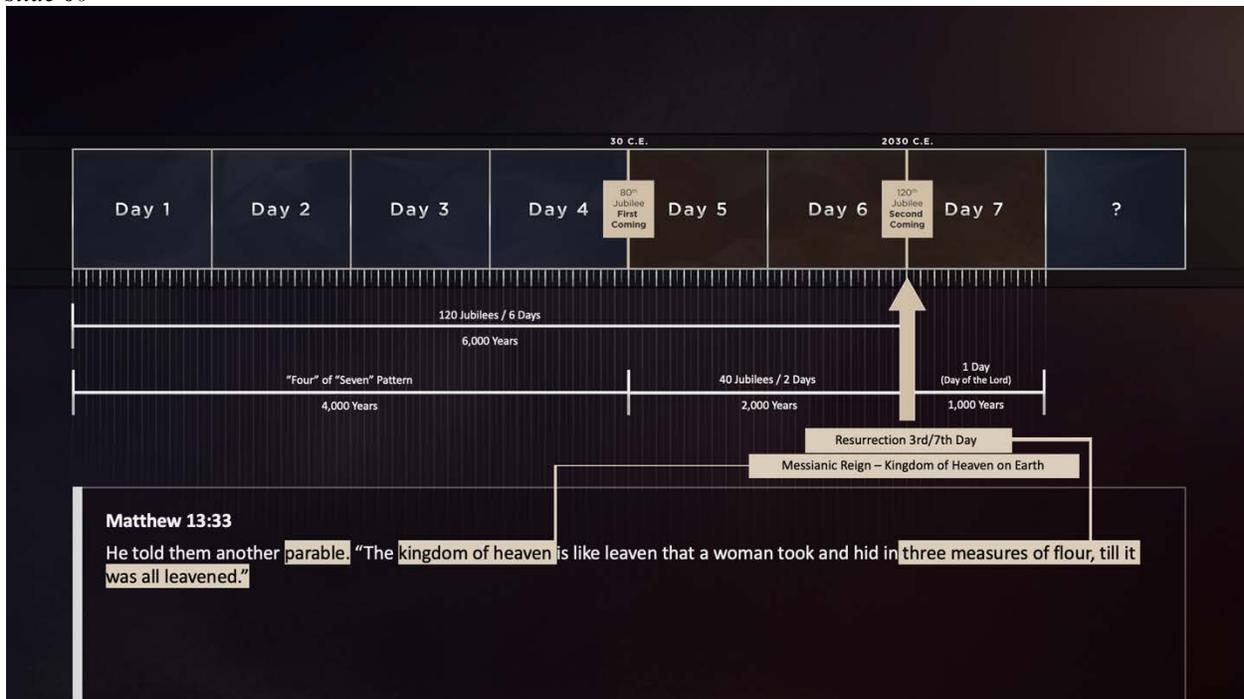
Just before Matthew 13:35 we are given this short parable.

Matthew 13:33

He told them another parable. "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all 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.

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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.

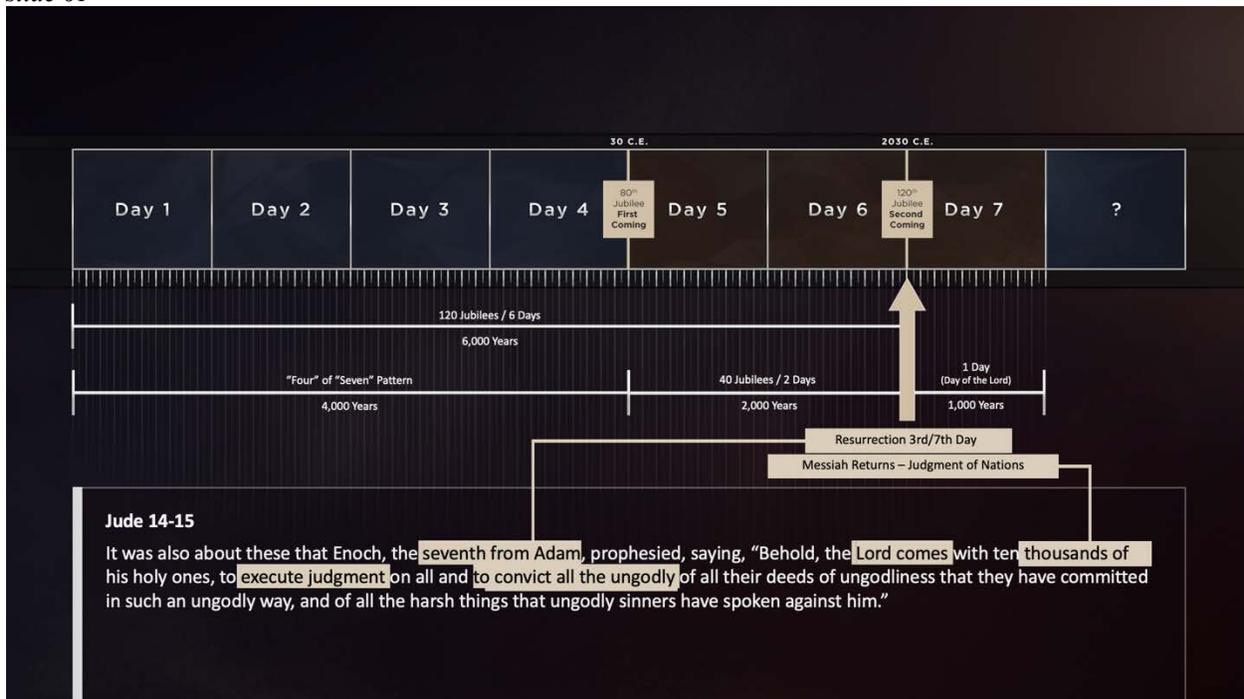
In Jude verses 14 through 15 we read:

Jude 14-15

*It was also about these that Enoch, the **seventh** from Adam, prophesied, saying, "Behold, the **Lord comes** with ten thousands of his holy ones, to **execute judgment** on all and to convict all the ungodly of all their deeds of ungodliness that they have committed in such an ungodly way, and of all the harsh things that 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.

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The Birth Pang Prophecy

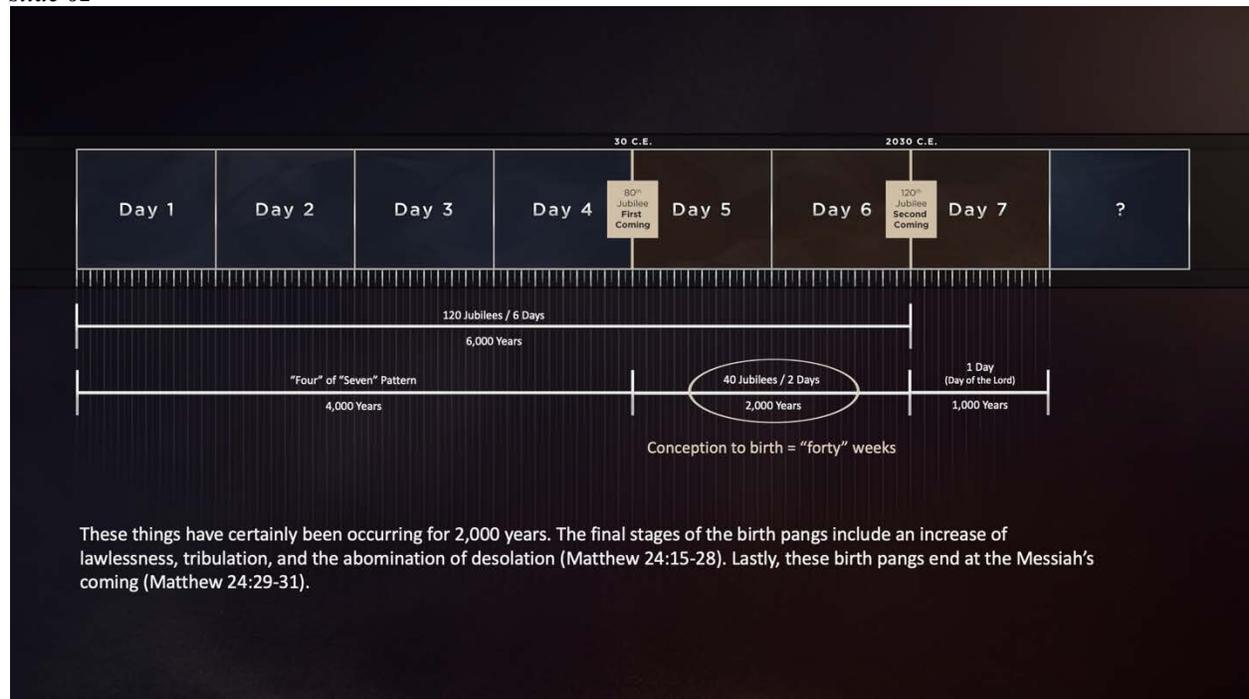
In Matthew 24 the Messiah likened the beginning of end times to birth pangs.

Matthew 24:4-8

*And Jesus answered them, "See that no one leads you astray. For many will come in my name, saying, 'I am the Christ,' and they **will lead many astray**. And you will hear of **wars and rumors of wars**. See that you are not alarmed, for this must take place, but **the end is not yet**. For **nation will rise against nation, and kingdom against kingdom**, and there will be **famines and earthquakes in various places**. All these are but the **beginning of the birth pangs**."*

In humans, conception to birth is "40" weeks. Using the "Jubilee Principle" we find that this timeframe would last about 2,000 years, starting in the first century. The beginning of these "birth pangs" include wars, rumors 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). Lastly, these birth pangs end at the Messiah's coming (Matthew 24:29-31).

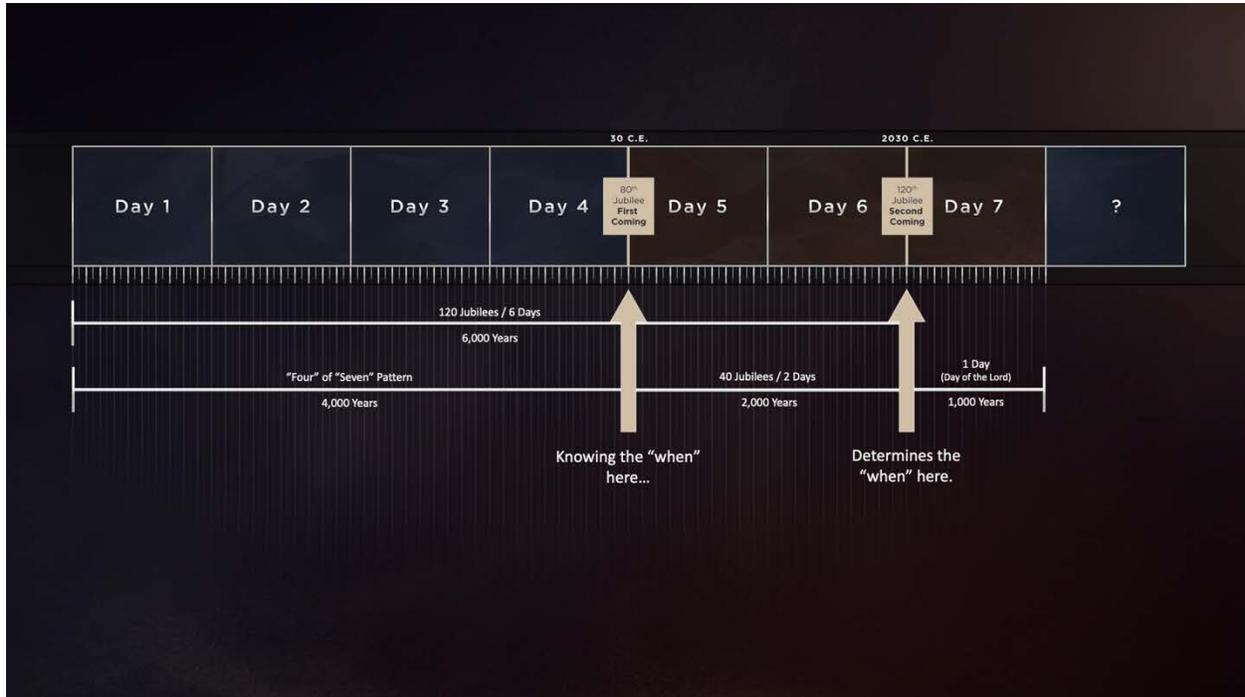
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The Death, Burial, and Resurrection of Messiah in 30 C.E.

Using all these prophecies and patterns establish for us a rather precise messianic timeline. Since we have deduced that there will be “two days” or two thousand 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.

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Scholars have long argued the time frame between 29 C.E. and 33 C.E. as the time of the crucifixion and resurrection of the Messiah.

But for the longest time we lacked witnesses detailing exactly when his death occurred. The best we could do was an educated guess. Most scholars agree that 30 C.E. makes the most sense.

They may be more right than they realize because we are going to present evidence that they did not even likely consider, that really solidifies 30 C.E. as the year of his death and resurrection.

Ironically, in the ancient Jewish writings, we can find several witnesses all agreeing to the exact year the Messiah died.

We read in the Jerusalem Talmud:

"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). [the Temple was destroyed in 70 CE]

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).

So, what exactly does this mean?

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.

There was equal chance for the lot of the Lord to appear in the right hand.

However, beginning in 30 C.E., according to traditional Jewish writings, for forty years prior to the destruction of the temple, the lot "for the LORD" only appeared in his left hand. The odds of this happening are just over 1 in 1 trillion. (1 in 1,099,511,627,776)

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.

Something very profound happened in 30 C.E.

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.

Thus, as you can likely guess already, it was in 30 C.E. that the Messiah died on the cross.

But there is more.

As two to three witnesses establish a matter, we want to bring several witnesses to the table as it relates to 30 C.E.

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 30 C.E.

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).

Yohanan Ben Zakkai was the leader of the Jewish community during the time following the destruction of the Temple in 70 C.E., 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.

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? 351 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 C.E. 30, Ernest Martin, Research Update, April 1994, p.4).

Again, 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...

And now, for the most interesting documented event written in Jewish History noted to be from 30 C.E., Messiah's death, to 70 C.E., the destruction of the temple.

"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).

Lastly, this miracle concerns the crimson strip or cloth tied to 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 Day of Atonement was acceptable to the Lord.

This annual event happened until 30 C.E. when the cloth then remained crimson each year to the time of the Temple's destruction.

This undoubtedly caused much stir and dismay 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 color of the cloth, the color of blood).

But the cloth remained crimson — that is, Israel's sins were not being pardoned and "made white."

As God told Israel through Isaiah the prophet:

Isaiah 1:18

*"Come now, let us reason together, says the Lord:
though your sins are like scarlet,
they shall be as white as snow;
though they are red like crimson,
they shall become like wool.*

The clear indication is that the whole community had lost the Lord's attention in relation to something that occurred in 30 C.E.

The only thing that makes any sense whatsoever, is the year of the Messiah's death.

After 30 C.E., 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!

What happened in 30 C.E. to merit such a change at the Day of Atonement?

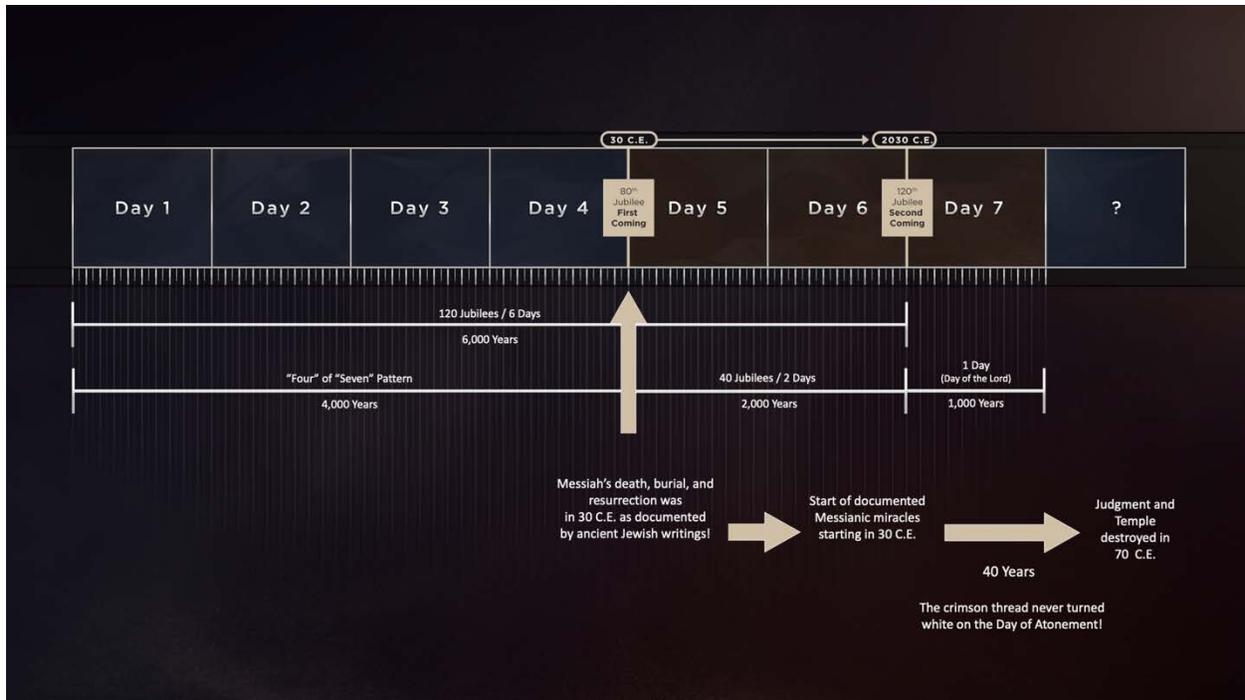
By some accounts, on April 4, 30 C.E., the 14th of the 1st Hebraic month, the day of the Passover sacrifice, our Messiah offered himself as a sacrifice for sin.

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.

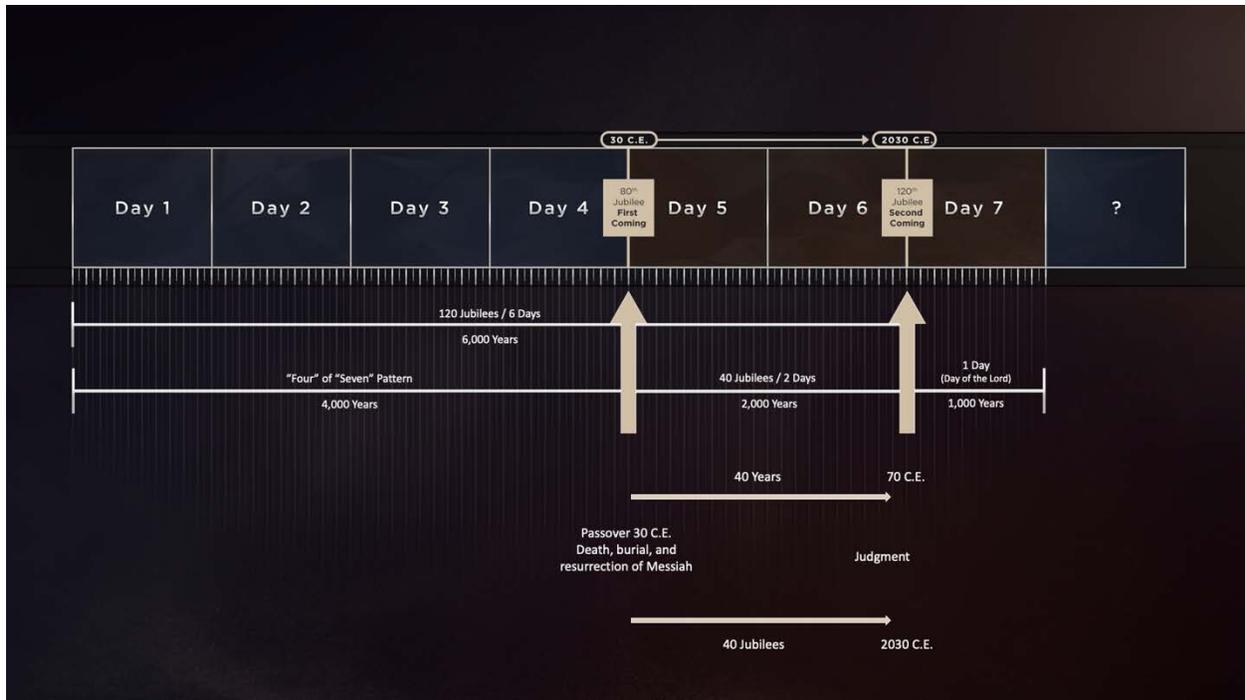
Like an innocent Passover lamb, the Messiah was put to death although no fault was found in him!

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.

The mechanism providing forgiveness of sin through the Day of Atonement clearly changed in 30 C.E.



Here is an interesting correlating point regarding the 40 years from the death and resurrection of the Messiah and the destruction of the temple in 70 C.E. The events leading up to the destruction of the temple in 70 C.E. are often noted to rhyme with many prophesied end time events. These events are seen as a template for the coming Great Tribulation, judgment, and return of our Messiah. Notice how once again the "Jubilee Principle" is a perfect fit. There will be 40 Jubilees, or 2,000 years between death and resurrection of our Messiah on Passover and the end times and his return.



So, if the Messiah died in 30 C.E., which clearly appears to be the case based on several witnesses and historical confirmations establishing the matter, then we have an amazing opportunity placed in front of us.

We are now equipped and enabled to add two “days” or two thousand years to 30 C.E. and arrive to 2030 as the year of the Messiah’s return. This may place the Abomination of Desolation to be in early 2027.

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 24:32-35

*“From the fig tree learn its lesson: as soon as its branch becomes tender and puts out its leaves, you know that summer is near. 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.**”*

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).

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

*Like grapes in the wilderness, I found Israel. Like the **first fruit on the fig tree in its first season**, I saw your fathers.*

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.

2 Kings 21:7

*And the carved image of Asherah that he had made he set 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 the tribes of Israel, I will put my name forever.*

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.

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So, if 1950 is the start, how long is a generation? Ironically, in Psalm 90, the same chapter we read earlier in this presentation that demonstrated the concept of a day as a thousand years, we are also given a very interesting verse.

Psalm 90:10

*The **years of our life** are seventy, or even by reason of strength **eighty**, yet their span is but toil and trouble; they are soon gone, and **we fly away**.*

And so, we simply do the math. $1950 + 80 = 2030$...and then, "we fly away."

The Eighth Day

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.

The Circumcision Prophecy

Have you ever asked why circumcision is to be on the eighth day?

Leviticus 12:1-5

*The Lord spoke to Moses, saying “Speak to the people of Israel, saying, If a woman conceives and bears a male child, then she shall be unclean **seven days**. As at the time of her menstruation, she shall be unclean. And on the **eighth day** the flesh of his foreskin shall be **circumcised**. Then she shall continue for **thirty-three days** in the blood of her purifying. She shall not touch anything holy, nor come into the sanctuary, until the days of her purifying are completed. But if she bears a female child, then she shall be unclean two weeks, as in her menstruation. And she shall continue in the blood of her purifying for sixty-six days.*

Here is an interesting connection to consider.

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.

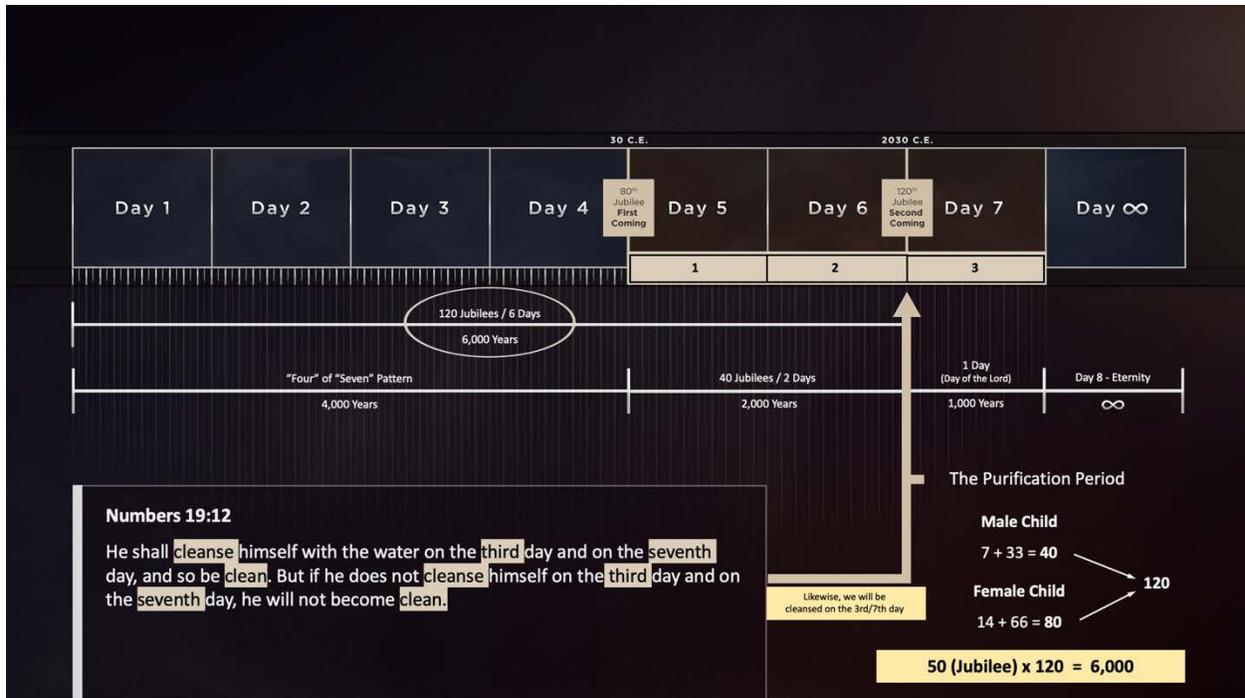
If we were to add the 40 days and the 80 days together it would equal 120 days of uncleanness until the time of purification is complete. As should be understood by now, the connection to 120 is important.

Using the Jubilee principle, 50 x 120 is Biblical year 6,000. It is Biblical year 6,000, or the 7th day in which our time of purification is complete. Also recall that the 7th day is the same as the 3rd day. The seventh day is the seventh day from creation, and the third day is the third day from the death and resurrection of our Messiah.

Numbers 19:12

*He shall **cleanse** himself with the water on the **third day** and on the seventh day, and so be **clean**. But if he does not **cleanse** himself on the **third day** and on the **seventh day**, he will not become **clean**.*

Likewise, will be cleansed via the resurrection on the third and seventh day. That is when our time of purification is complete, which also happens to be the 120th Jubilee, or Biblical year 6,000.



So what does the mention of circumcision here have to do with prophetic timing?

In the midst of the 40 days, on the 8th day, the male child is circumcised.

Circumcision is a reference to the sign of the covenant given to Abraham.

Often in Scripture, as already revealed in this teaching, a “7” is metaphorically relating to the 7,000-year plan God has for man.

If the “7” here relates to the “7,000” years, and that somehow relates to the Covenant of Abraham, is there anything here to suggest that numerically?

Well, watch this.

Take the 7,000 years and divide it by the 40 days of uncleanness.

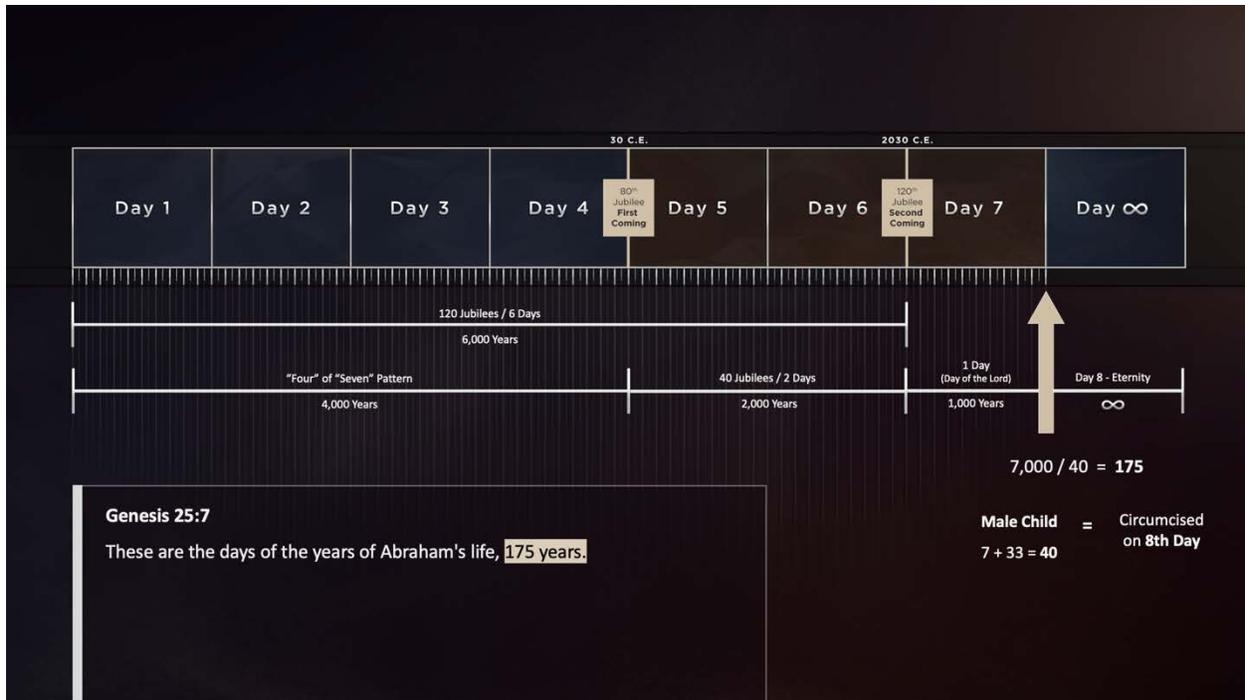
$$7,000 / 40 = 175.$$

How long did Abraham live?

You guessed it.

Genesis 25:7

These are the days of the years of Abraham's life, 175 years.



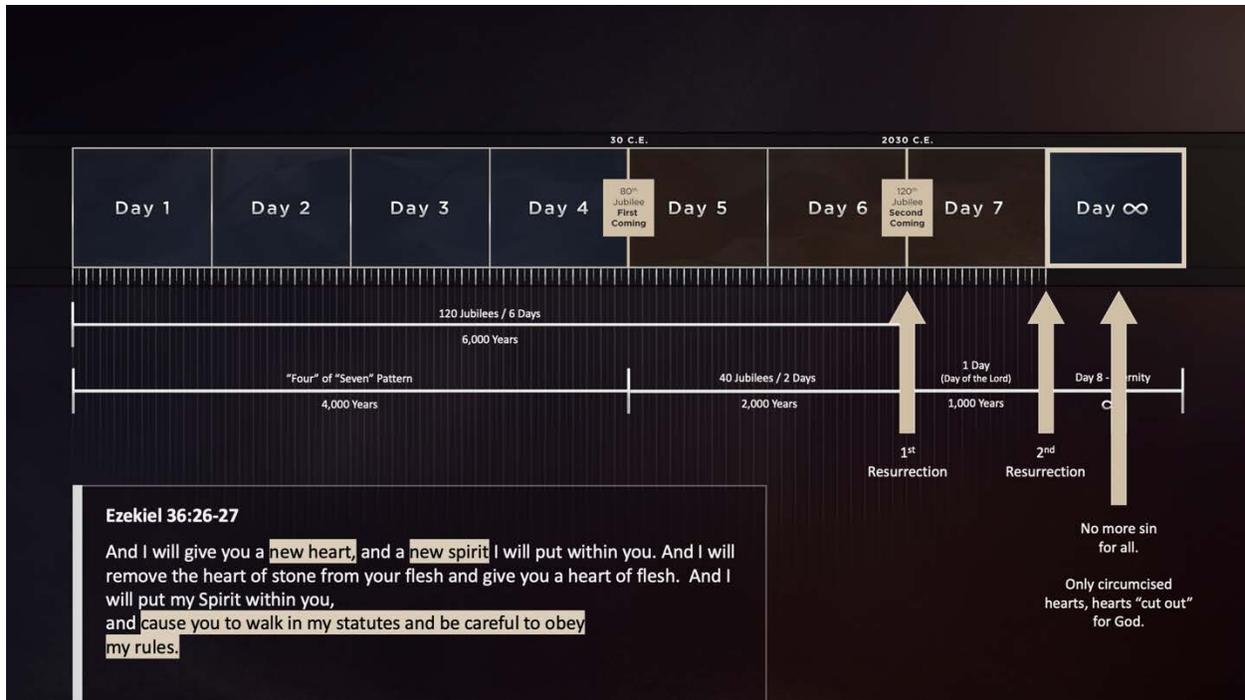
Circumcision physically represents the cutting away and discarding of our flesh, and spiritually represents the cutting our heart, or circumcising our heart, and having a heart to only follow God. That is what is meant by a circumcised heart.

Ezekiel 36:26-27

*And I will give you a **new heart**, and a **new spirit** I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and **cause you to walk in my statutes and be careful to obey my rules.***

At the end of 7,000 years, both resurrections will have occurred. We will enter into the last great day, the 8th day. The result of both resurrections will cause us to have discarded our bodies of flesh, and we will have our 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

*You shall do the same with your oxen and with your sheep: **seven** days it shall be with its mother; on the **eighth** day you shall give it to me.*

That leads us into the “Sukkot Prophecy.”

The Sukkot Prophecy

Sukkot is a Fall feast that can be found in Leviticus 23. It is also called Tabernacles. The first time Sukkot/Sukkoth is mentioned in Scripture is found in Genesis.

Genesis 33:17

*But Jacob journeyed to **Succoth**, and **built himself a house** and **made booths for his livestock**. Therefore the name of the place is called **Succoth**.*

After bowing 7 times in verse 3, and leaving Esau behind in verse 17, Jacob arrives to a place he names Sukkot.

The mention of a “seven” is thus connected with Sukkot. There is also a mention of an “eight” that is also connected with Sukkot.

Leviticus 23:40-42

*“On the **fifteenth** day of the **seventh** month, when you have gathered in the produce of the land, you shall celebrate the feast of the Lord **seven** days. On the **first** day shall be a solemn rest, and on the **eighth** day shall be a solemn rest. And you shall take on the **first** day the fruit of splendid trees, branches of palm trees and boughs of leafy trees and willows of the brook, and you shall rejoice before the Lord your God seven days. You shall celebrate it as a feast to the Lord for seven days in the year. It is a statute forever throughout your generations; you shall celebrate it in the seventh month.*

One of the things that God mentions as the purpose of Sukkot is to remind us when Israel dwelt in booths after coming out of Egypt.

Leviticus 23:42-43

*You shall dwell in booths for seven days. All native Israelites shall dwell in booths, **that your generations may know that I made the people of Israel dwell in booths when I brought them out of the land of Egypt: I am the Lord your God.***

Which is interesting because the first place they stop is at Sukkot:

Exodus 12:37

*And the people of Israel journeyed from Rameses to **Succoth**, about six hundred thousand men on foot, besides women and children.*

So, when we dwell in booths for Sukkot, we are to be reminded of the wilderness, when God took his people out of Egypt and brought them into temporary dwellings in the wilderness.

Sukkot is mentioned by our Messiah as well.

John 7:37-38

On the last day of the feast, the great day [meaning the 8th day], Jesus stood up and cried out, “If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’”

The Messiah may have been giving more understanding of Isaiah 55.

Isaiah 55:1-2

“Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price.

But here is what is rather interesting, specifically on the eighth day, the Messiah mentions “*living waters.*”

This commands attention to the New Jerusalem.

Zechariah 14:7-8

*And there shall be a **unique day**, which is known to the Lord, neither day nor night, but at evening time there shall be light. **On that day living waters shall flow out from Jerusalem**, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter.*

In the context of the New Jerusalem, we also read:

Revelation 22:1-2

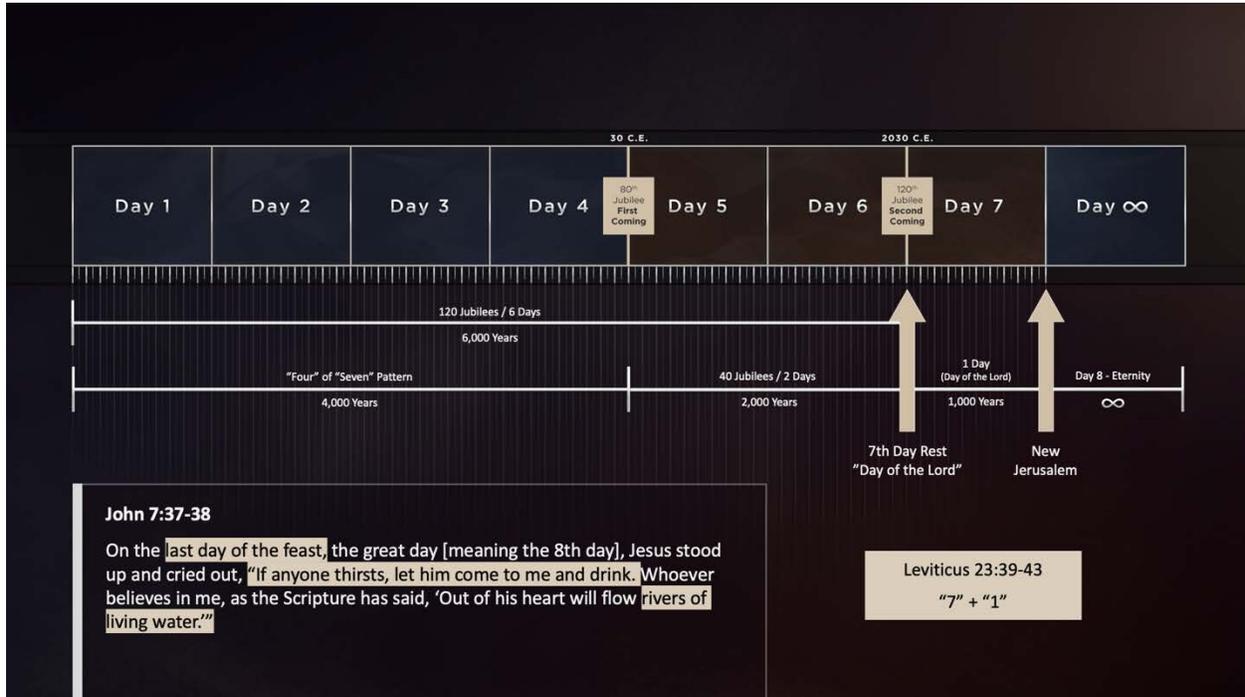
*Then the angel showed me the **river of the water of life**, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city; also, on either side of the river, the tree of life with its twelve kinds of fruit, yielding its fruit each month. The leaves of the tree were for the healing of the nations. No longer will there be anything accursed, but the throne of God and of the Lamb will be in it, and his servants will worship him. They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.*

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.

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.

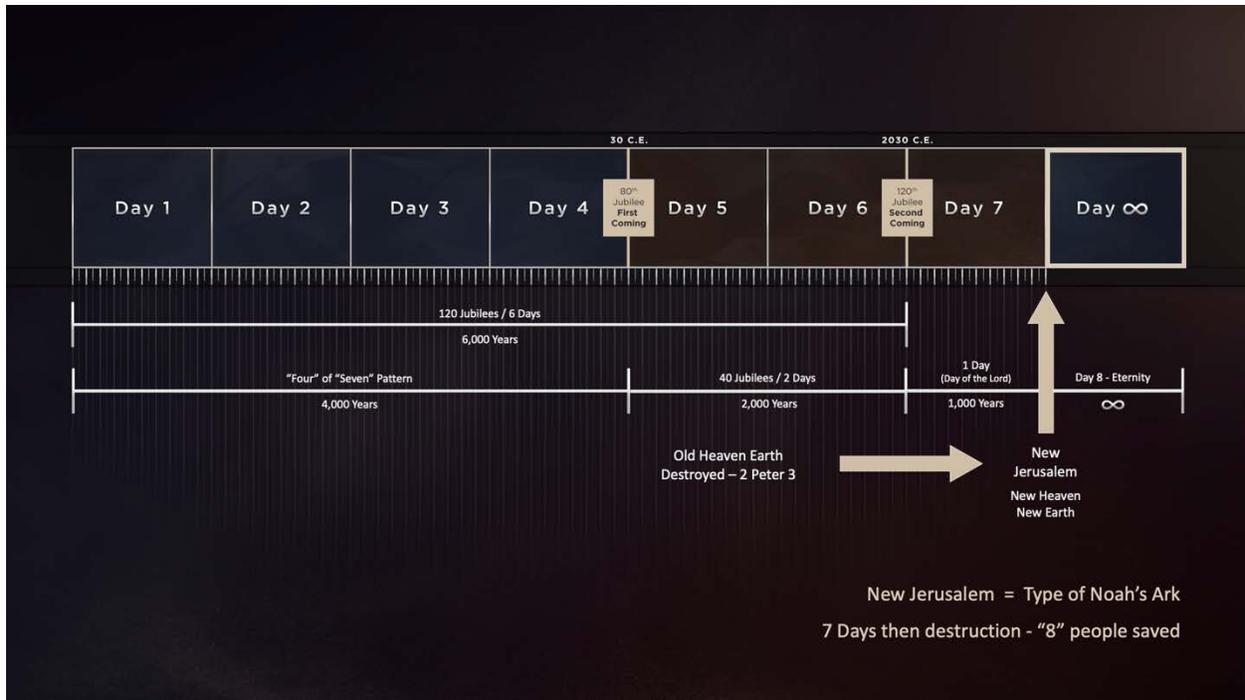
This is why the feast of Sukkot groups the seven days together, and then mysteriously mentions another, 8th day, the Last Great Day (Leviticus 23:39-43).

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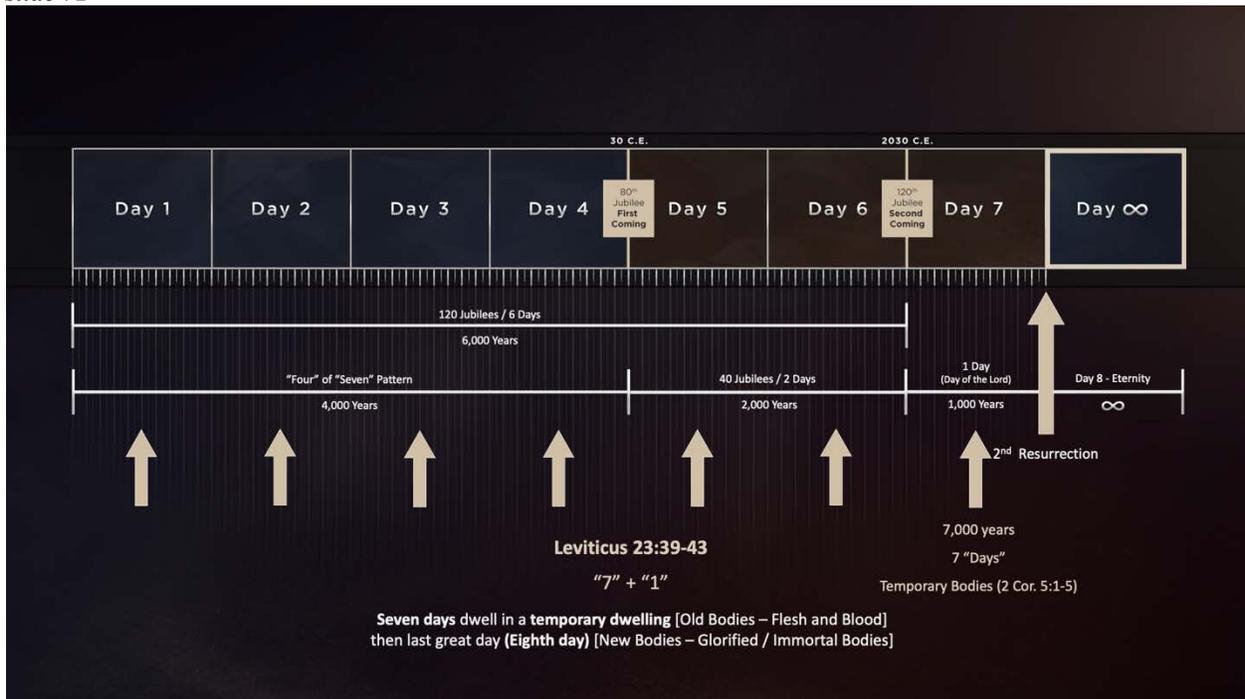
In addition, the New Jerusalem arrives just before the old Earth and old Heaven pass away and we are presented with a new Heaven and a new Earth. It is possible that the New Jerusalem is a type of Noah’s Ark. After all resurrections, at the end of the 7th day and entering the 8th day, we enter the New 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.

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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.

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Our bodies are also temporary. Paul brilliantly refers to our temporary bodies as a 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 the tent that is our earthly home is destroyed, we have a building from God, a house not made with hands, eternal in the heavens.

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 firstfruits of the harvest, which is the barley harvest.

1 Corinthians 15:20

But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

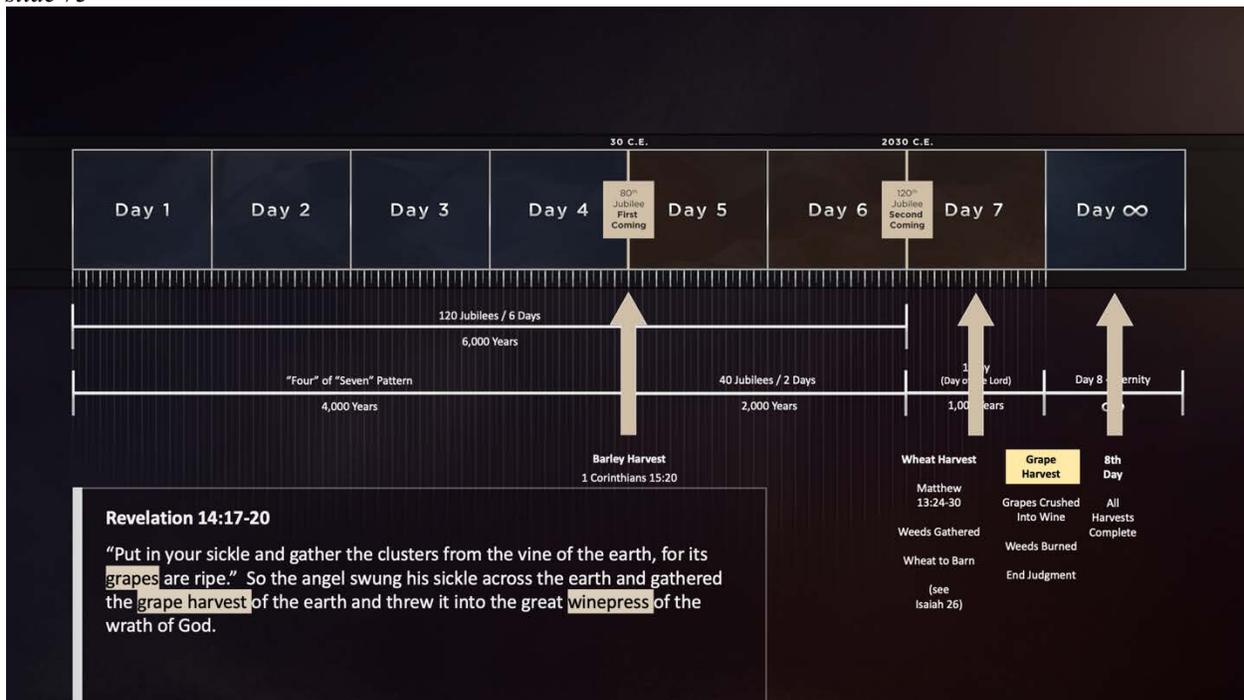
There is also the wheat harvest, which is us in the faith (Matthew 13:24-30).

The grape harvest are the rebellious:

Revelation 14:17-20

Then another angel came out of the temple in heaven, and he too had a sharp sickle. And another angel came out from the altar, the angel who has authority over the fire, and he called with a loud voice to the one who had the sharp sickle, "Put in your sickle and gather the clusters from the vine of the earth, for its grapes are ripe." So the angel swung his sickle across the earth and gathered the grape harvest of the earth and threw it into the great winepress of the wrath of God. And the winepress was trodden outside the city, and blood flowed from the winepress, as high as a horse's bridle, for 1,600 stadia

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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 19:6-10

Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out,

*“Hallelujah!
For the Lord our God
the Almighty reigns.
Let us rejoice and exult
and give him the glory,
for the marriage of the Lamb has come,
and his Bride has made herself ready;
it was granted her to clothe herself
with fine linen, bright and pure”—
for the fine linen is the righteous deeds of the saints.*

*And the angel said to me, “Write this: **Blessed are those who are invited to the marriage supper of the Lamb.**” And he said to me, “These are the true words of God.”*

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 7:8-10

*“So Solomon observed the feast at that time for seven days, and all Israel with him, a very great assembly who came from the entrance of Hamath to the brook of Egypt. **On the eighth day they held a solemn assembly, for the dedication of the altar** they observed seven days and the feast seven days. Then on the twenty-third day of the seventh month he sent the people to their tents, rejoicing and happy of heart because of the goodness that the Lord had shown to David and to Solomon and to His people Israel.”*

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 in the city [New Jerusalem] for its temple is the Lord God the Almighty and the Lamb.

Lastly, as we conclude this presentation, 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

Then everyone who survives of all the nations that have come against Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to keep the Feast of Booths.

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.

The Menorah Prophecy

The pattern of the Menorah is a summary of the whole Messianic timeline. It touches every critical Messianic timestamp 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 (NKJV)

*“And you shall command the children of Israel that they bring you pure oil of pressed olives for the light, to cause the **lamp to burn continually**.*

The menorah was to also be constructed in a very specific pattern that was shown to Moses.

Exodus 25:31-40

*“You shall make a lampstand of pure gold. The lampstand shall be made of hammered work: its base, its stem, its cups, its calyxes, and its flowers shall be of **one** piece with it. And there shall be **six** branches going out of its sides, **three** branches of the lampstand out of one side of it and **three** branches of the lampstand out of the other side of it; **three** cups made like almond blossoms, each with calyx and flower, on one branch, and **three** cups made like almond blossoms, each with calyx and flower, on the other branch—so for the **six** branches going out of the lampstand. And on the lampstand itself there shall be **four** cups made like almond blossoms, with their calyxes and flowers, and a calyx of one piece with it under each pair of the **six** branches going out from the lampstand. Their calyxes and their branches shall be of one piece with it, the whole of it a single piece of hammered work of pure gold. You shall make seven lamps for it. And the lamps shall be set up so as to give light on the space in front of it. Its tongs and their trays shall be of pure gold. It shall be made, with all these utensils, out of a talent of pure gold. And see that you make them **after the pattern** for them, which is being shown you on the mountain.*

Our Messiah described himself as a light.

John 8:12

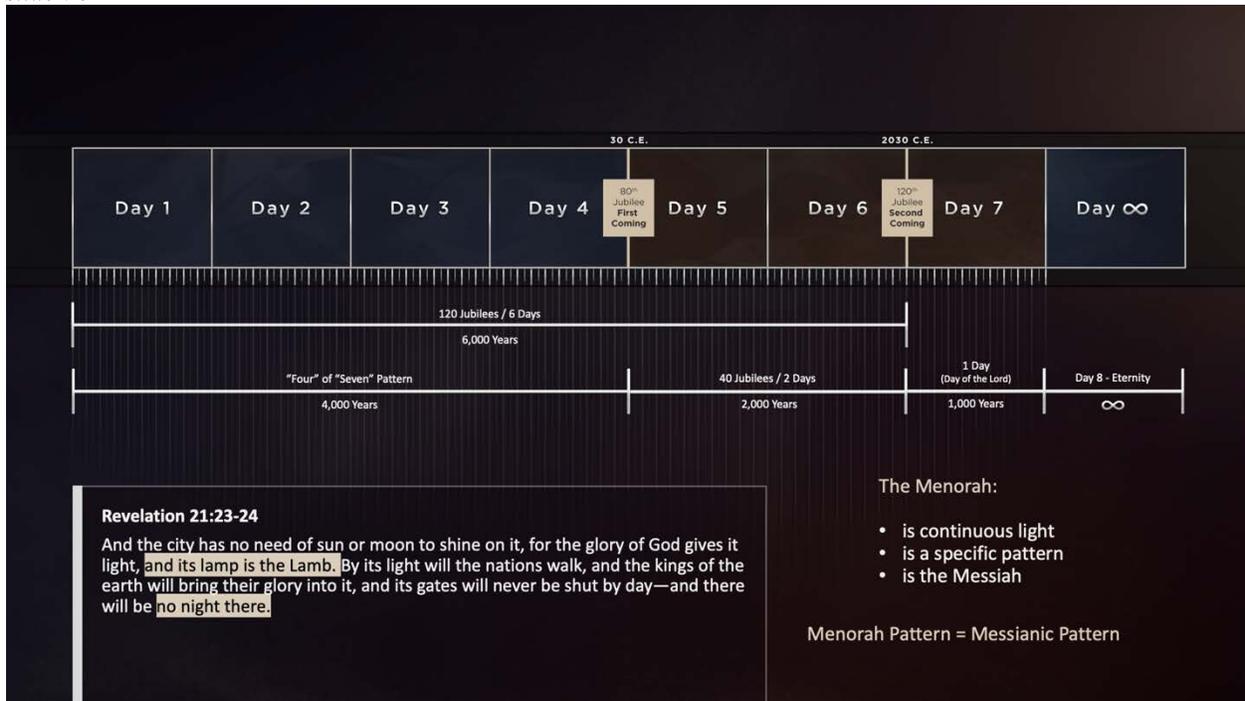
*Again Jesus spoke to them, saying, “I am **the light** of the world. Whoever follows me will not walk in darkness, but will have **the light of life**.”*

More specifically, our messiah is that lamp, the menorah.

Revelation 21:23-24

*And the city has no need of sun or moon to shine on it, for the glory of God gives it **light**, and **its lamp is the Lamb**. By its light will the nations walk, and the kings of the earth will bring their glory into it, and its gates will never be shut by day—and **there will be no night there**.*

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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.

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There are six branches and one lampstand. The branches surround the lampstand which points to the Messiah being the centerpiece 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 timestamps 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.

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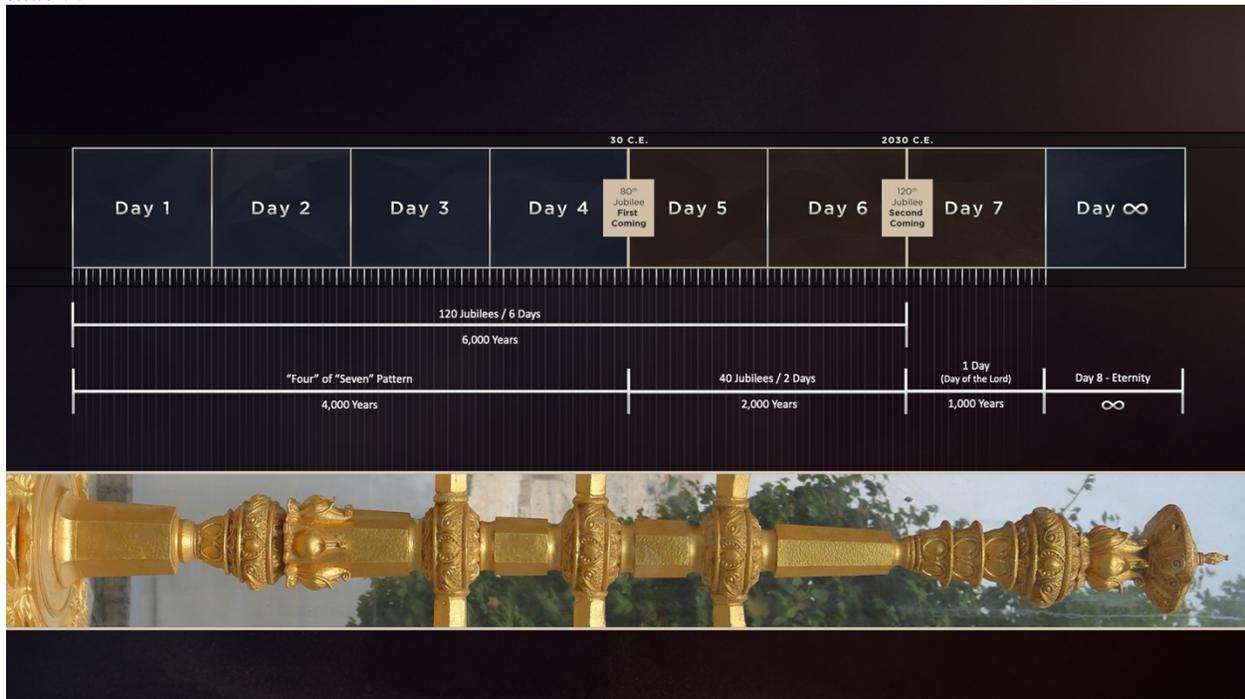


Remember, the menorah pattern is the messianic pattern. The pattern exists for a reason and it is not just random.

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.

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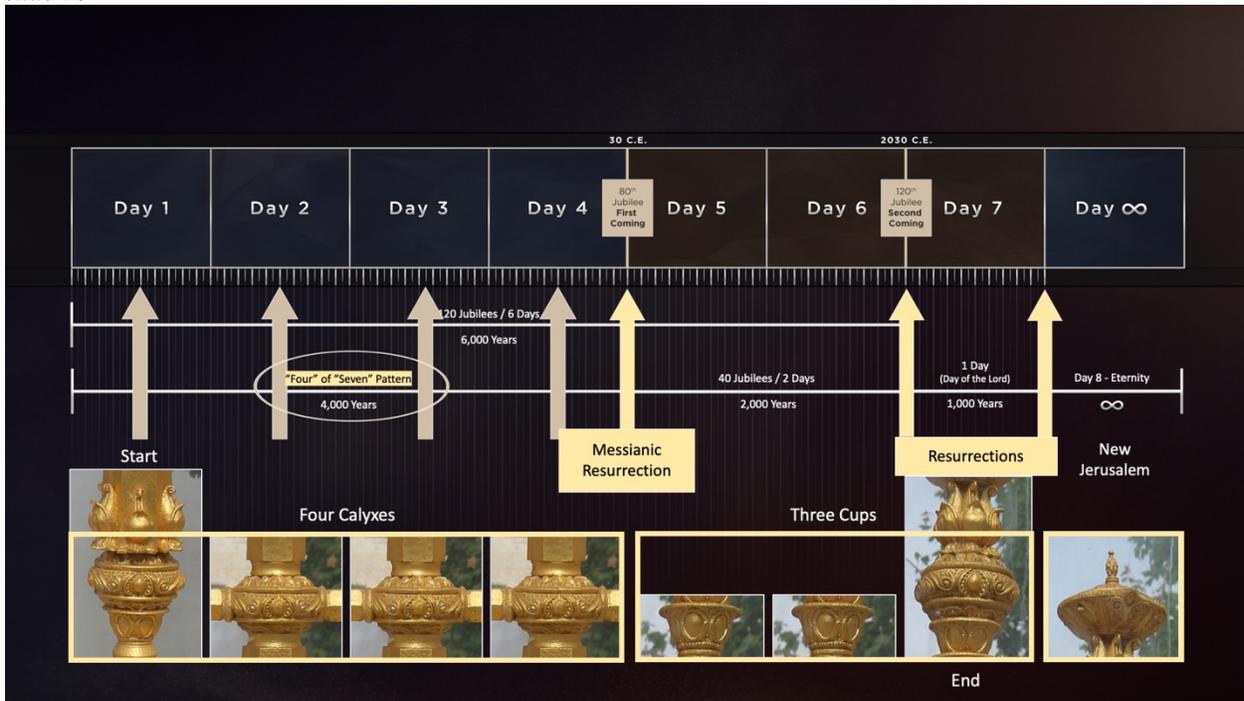


We will start at the bottom and layer each piece onto the messianic timeline.

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.

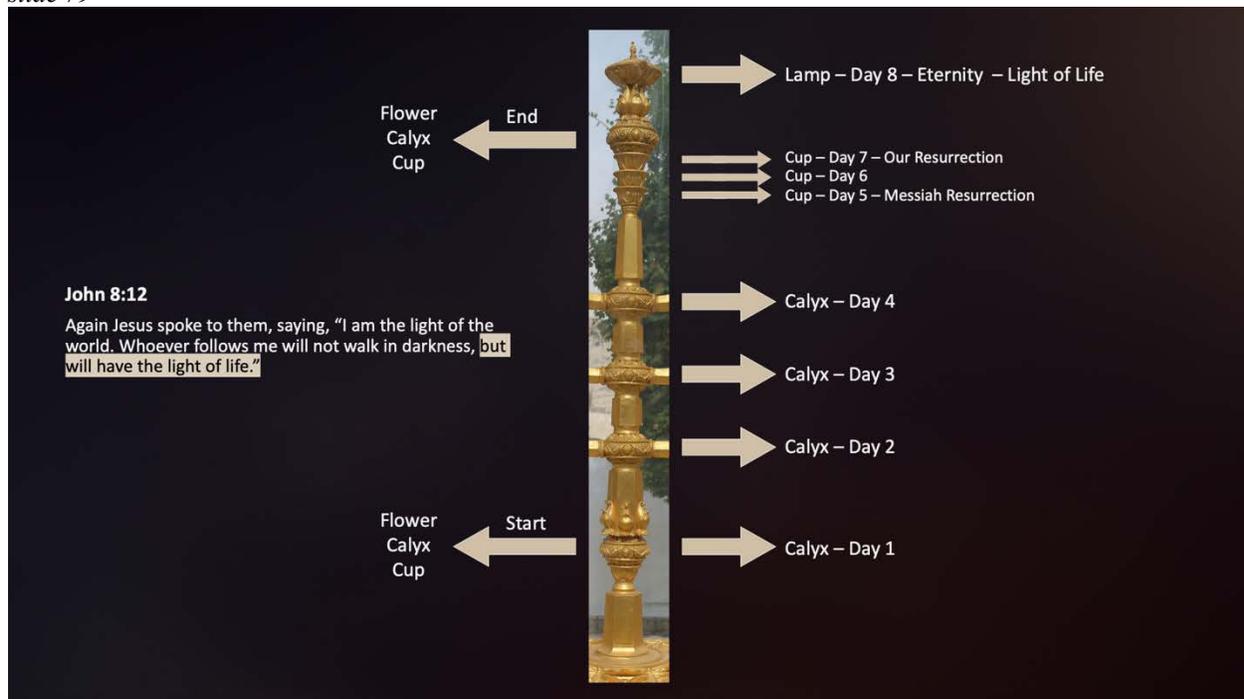


Thus, if the lamp is turned upright once again, it is now easy to see the messianic pattern before us. We see the flower, calyx, and cup to represent the start. We see the four calyxes that represents the first four days. We see the three cups that represents the three prophetic days of the Messiah that 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

Again Jesus spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."

The Menorah exhibits the same messianic prophetic timeline that has been the constant thread of this teaching.



This concludes the presentation of dozens of prophecies and patterns demonstrating how the Messiah was to come and did come to fulfill Messianic prophecy in Biblical year 4,000, or 30 C.E., and how the same prophecies and patterns demonstrate a return of the Messiah in Biblical year 6,000, or 2030 C.E. While we cannot know these things for certain, we should always be watching and always be ready. 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.

We pray that this teaching has blessed you. If you believe this video 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 our website forum at Messiah2030.com. There are dozens of more connections that we did not have time to discuss in this two-hour presentation, so also be sure to connect with us for important future updates, communications and additional content.

Your purchase of this video supports our efforts to continuously share this content so all may have an opportunity to consider it.

If you would like to support the dissemination of this video to even more people, please see our website for more information or contact us at contact@messiah2030.com.

Revelation 3:3

Remember, then, what you received and heard. Keep it, and repent. If you will not wake up, I will come like a thief, and you will not know at what hour I will come against you.