



## Messiah 2030 ~ The Prophetic Messianic Timeline – Part 2

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

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The following is a PDF of Messiah 2030 ~ The Prophetic Messianic Timeline – Part 2 and is intended to facilitate the translation of this content into multiple languages or substitute for the video presentation when helpful. The video presentation is highly recommended as the best way to digest this content. We recommend have watched or read Messiah 2030 ~ The Prophetic Messianic Timeline – Part 1 recently before proceeding with the below content.

Thank you for your prayers and support,

**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 proceeds with the assumption that the viewer has recently watched “Messiah 2030 ~ The Prophetic Messianic Timeline: Part 1” and that the related key interpretive timing principles and resulting conclusions are already adequately understood.

In Part 1 of “Messiah 2030 ~ The Prophetic Messianic Timeline” we revealed 40 prophecies and patterns that constructed a beautiful and perfect seven “day” or seven-thousand-year Messianic plan, like pieces to a master planned divine puzzle. These seven thousand years or seven “days” then proceed into the eighth “day,” or Biblical year 7,000 and represents eternity.

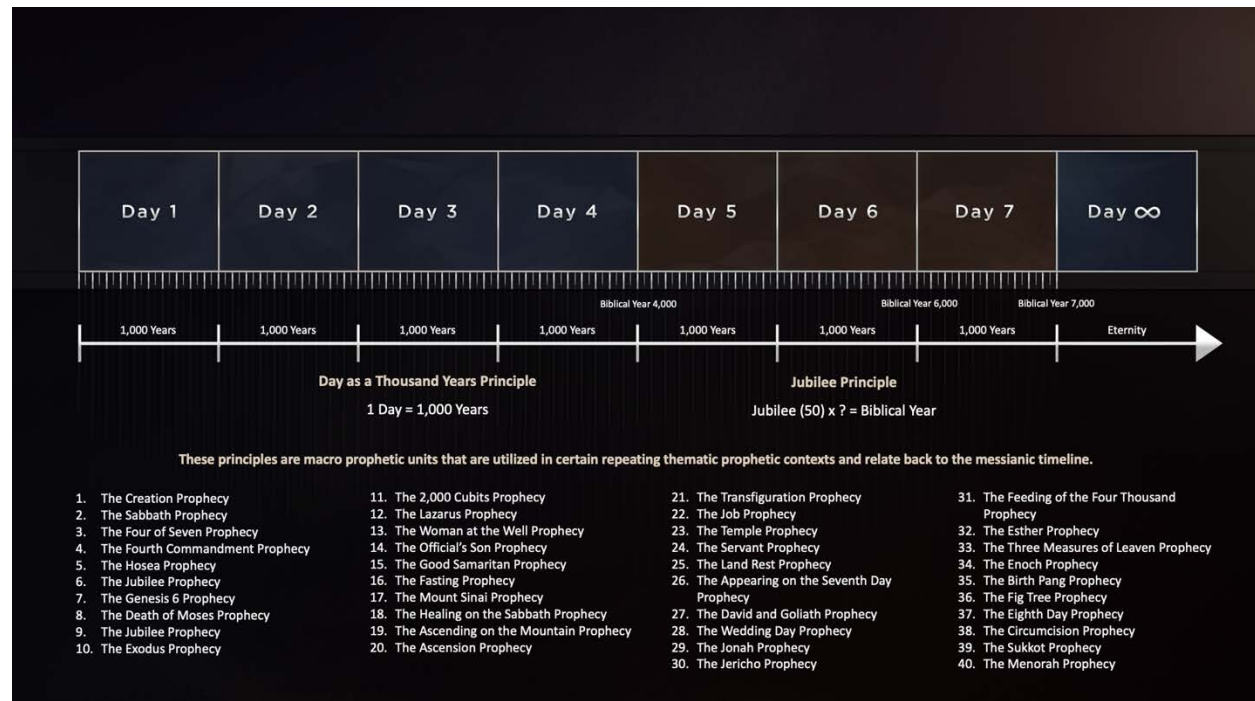
We revealed how one day in scripture, in specific contexts and patterns, can prophetically represent a 1,000-year period. We referred to this as “The Day as a Thousand Years Principle.”

We also revealed how certain numerical units, in specific contexts and patterns and multiplied times a Jubilee macro unit of 50, also reveals important Messianic timing. We referred to this as “The Jubilee Principle.”

These principles are macro prophetic units that are utilized in certain repeating thematic prophetic contexts and relate back to the messianic timeline.

In applying these principles in specific and appropriate prophecies and patterns we saw how our Messiah was prophesied to come at the end of “day” four and die and resurrect on the first year of “day” five, which began on Biblical year 4,000.

*Slide 1*



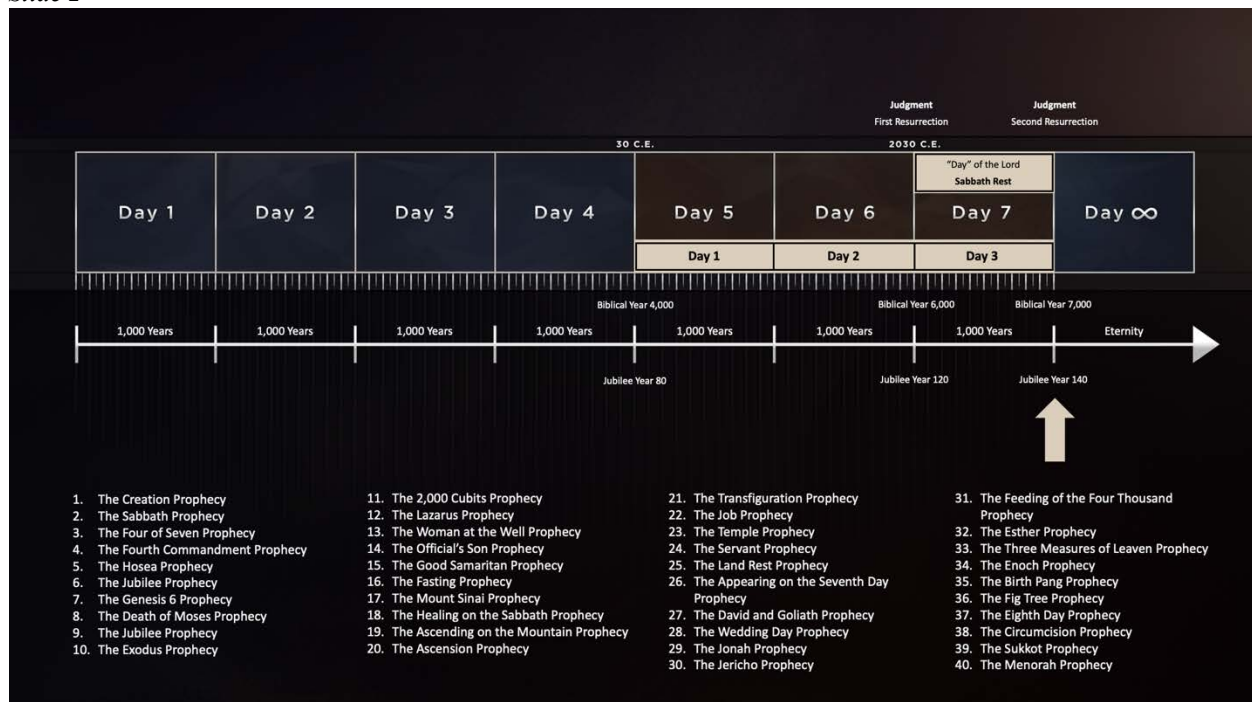
Using those same prophecies and patterns we also saw the timing of the Messiah’s return on the “Day of the Lord.”

We revealed how the “Day of the Lord” is also a “day” as a thousand years which begins on Biblical year 6,000 and is prophetically represented by the 7<sup>th</sup> day Sabbath. This 1,000-year “day” begins with judgment and the first resurrection and ends with judgment and the second resurrection.

Biblical year 6,000 is not only the beginning of the “7<sup>th</sup> day” it **is** also the beginning of the “3<sup>rd</sup> day,” or exactly “two days” from death and resurrection of our Messiah in Biblical year 4,000 or Gregorian year 30 C.E. Two “days,” or exactly two thousand years later, brings us to Biblical year 6,000, or Gregorian year 2030 C.E, the Day of the Lord.

The same pattern presents itself in Jubilee units. We find that the Messiah’s first coming had to be on Jubilee year 80 ( $80 \times 50 = 4,000$ ) and his return is to be on Jubilee 120 ( $120 \times 50 = 6,000$ ), with the 8<sup>th</sup> day beginning on Jubilee 140 ( $140 \times 50 = 7,000$ ).

Slide 2



In Part 2 of Messiah 2030 ~ The Prophetic Messianic Timeline we are going to now continue with the presentation of prophecies and patterns that point to the Messiah’s first coming in Biblical year 4,000 and second coming in Biblical year 6,000. This will lead into a brief presentation on what it means to know or not know the day and hour. Lastly, we will conclude this presentation with “The Lamech Prophecy” which reveals the prophetic meaning behind 777.

## The Life of Job Prophecy

In the last chapter of Job, in the last paragraph, we find a concise presentation of all of the key Messianic timestamps in the prophetic Messianic timeline.

### **Job 42:12-17**

*And the Lord blessed the latter days of Job more than his beginning. And he had **14,000** sheep, **6,000** camels, **1,000** yoke of oxen, and **1,000** female donkeys. He had also **seven** sons and **three** daughters. And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the **third Keren-happuch**. And in all the land there were no women so beautiful as Job's daughters. And their*

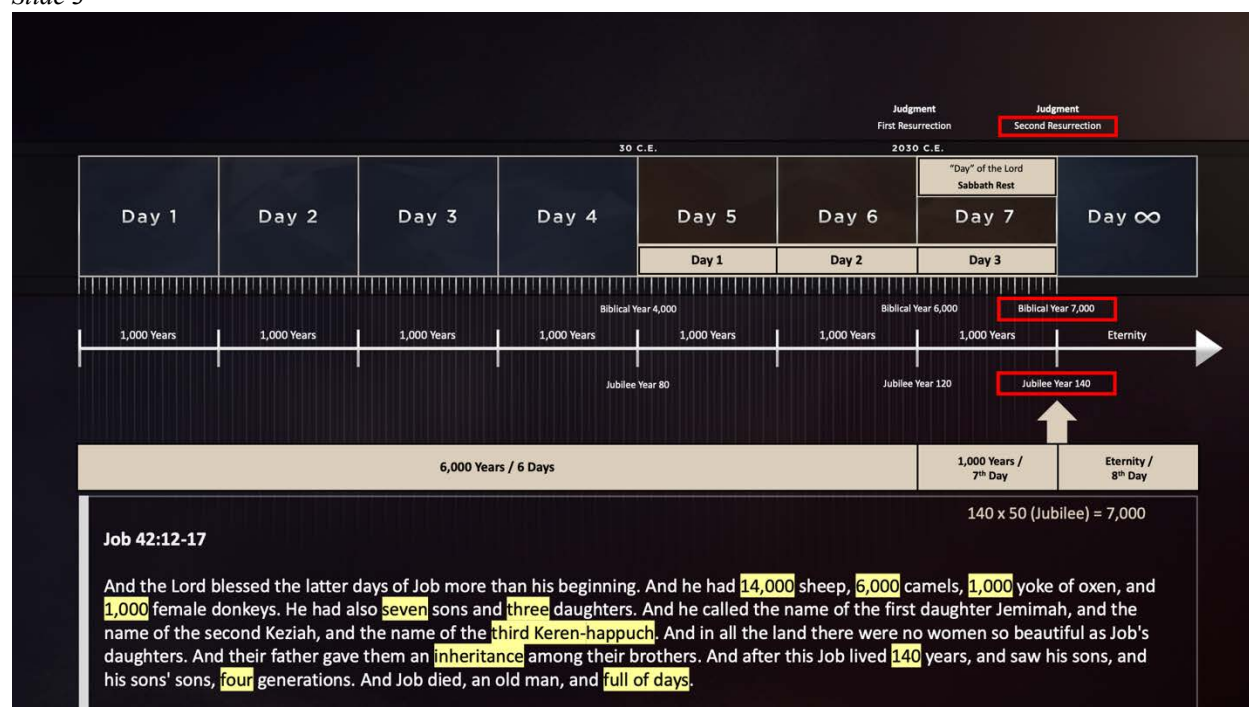
*father gave them an **inheritance** among their brothers. And after this Job lived **140** years, and saw his sons, and his sons' sons, **four** generations. And Job died, an old man, and **full of days**.*

This one paragraph is simply saturated with Messianic timing language. We see all eight days or eight thousand years numerically presented in order, 6,000 camels for the six thousand years or six days, 1,000 yoke of oxen for the 7<sup>th</sup> day, and 1,000 donkeys for the 8<sup>th</sup> day. We also see a reference to the 3<sup>rd</sup> and 7<sup>th</sup> day with the three daughters and seven sons. The daughters are specifically called “beautiful” and given an “inheritance.” This reminds us of us being the beautiful bride of the Lamb and receiving our glorified bodies at the resurrection as our coming inheritance. The name of the third daughter literally means beautiful in Hebrew, and perhaps connects back to the third day when we meet the Messiah as our bridegroom.

We see that that Job lived a life “full of days” which is represented by his death at 140 years. We see that when 140 is multiplied by the 50 years of a Jubilee unit, using the prophetic Jubilee principle, we similarly arrive to the full days of man, or all eight days.  $140 \times 50 = \text{Biblical year } 7,000$ . The mention of Job seeing his sons and his son’s sons at “four generations” may point to us seeing the son of God, our Messiah on day four.

Lastly, there is the cryptic mention of 14,000. The obvious connection might be that 14,000 is simply 7,000 multiplied by two because of the double blessing mentioned in Job 42:10. This could be suggesting that both of the two resurrections, as a double blessing, will have occurred by Biblical year 7,000.

Slide 3



The connection of the completion the two resurrections on Biblical year 7,000 may also be foreshadowed by the 50 connected to Pentecost, and the 50 connected to the Jubilee.

In the 7,000-year plan of man we see that the 7<sup>th</sup> day Sabbath prophetically represents the 1,000-year reign of the Messiah. The second resurrection occurs after the 7<sup>th</sup> “day,” after the rest. The second resurrection occurs on the 8<sup>th</sup> day.

The Jubilee count shares a similar pattern.

The Jubilee year is calculated by a week of 7 years multiplied by a week of 7 years, for a total of 49 years. The next year is the Jubilee year, the 50<sup>th</sup> year. Because the 7<sup>th</sup> year in each week of seven years is a rest for the land, that

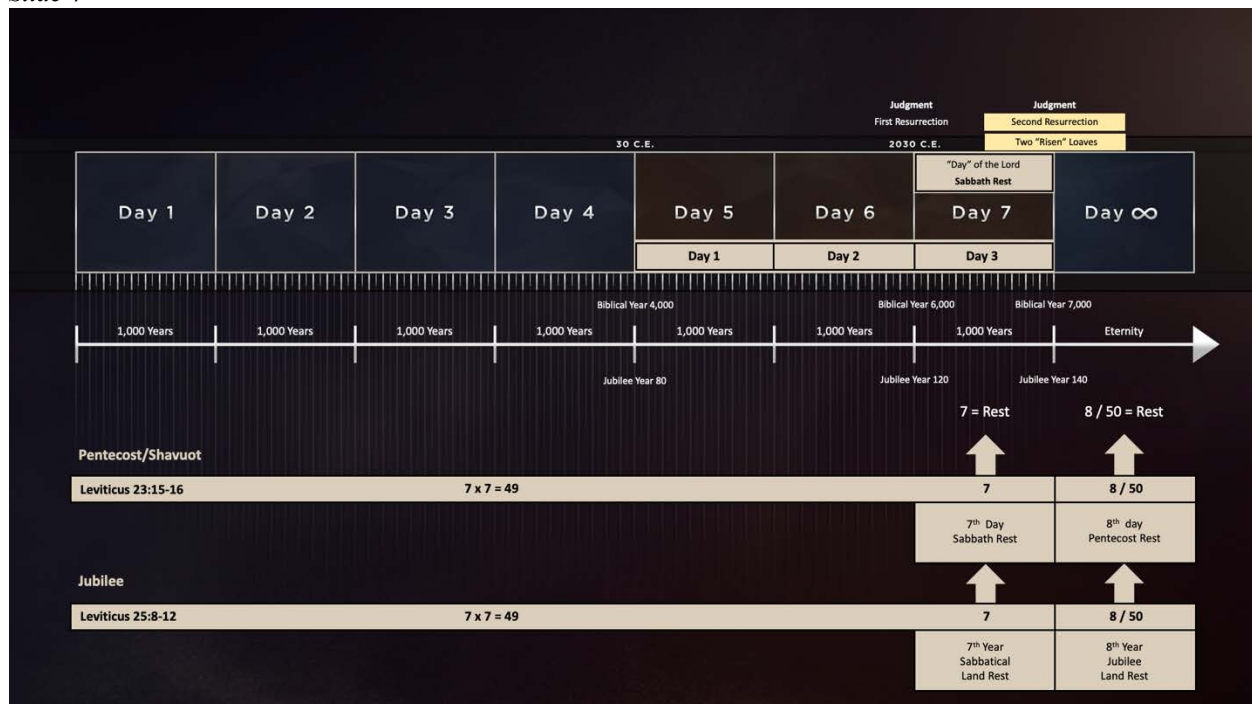
means the year preceding the Jubilee is also land rest. Thus, the year following the 7<sup>th</sup> year land rest is not only a “50” but also serves as a prophetic type of “day 8” in following the 7<sup>th</sup> year rest. The last Jubilee leading us into eternity is Jubilee 140. Likewise, “day 8” is the last day in the plan of man, representing eternity. The Jubilee year is also a land rest, thus producing two “rests” in a row. Likewise, though the 1,000-year reign is the 7<sup>th</sup> day rest we look forward to, our eternal rest extends into eternity, also creating two “days” of rest in a row.

The Pentecost count shares a similar pattern.

Pentecost is calculated by a week of 7 days multiplied by another week of 7 days, for a total of 49 days following the Sabbath during unleavened bread. The next day is the day of Pentecost, the 50<sup>th</sup> day. Because the 7<sup>th</sup> day in each week of seven days is a Sabbath rest for God’s people, that means the day preceding Pentecost is a Sabbath rest. Thus, the day following the 7<sup>th</sup> day Sabbath rest is not only a “50” but also serves as a type of “day 8” in following the 7<sup>th</sup> day Sabbath rest. Pentecost is also a rest day, thus also producing two “rests” in a row. As already mentioned, though the 1,000-year reign is the 7<sup>th</sup> day rest we look forward to, our eternal rest also extends into eternity, also creating two “days” of rest in a row.

Lastly, given that this pattern suggests the last of the two resurrections occurring at the start of the 8<sup>th</sup> day, it is seemingly appropriate that on the day of Pentecost two loaves of “risen” bread is to be offered up to God. Shavuot will be the final resurrection and thus the completion of the two resurrections.

Slide 4



## The Throne of Solomon Prophecy

The Queen of Sheba, impressed with Solomon’s wisdom, gifted Solomon 120 talents of gold and connected that gift to the context of Solomon ruling on the throne of Israel and executing justice and righteousness.

### 1 Kings 10:9-10

*Blessed be the Lord your God, who has delighted in you and set you on the throne of Israel! Because the Lord loved Israel forever, he has made you king, that you may execute justice and righteousness.” Then she gave the king 120 talents of gold, and a very great quantity of spices and precious stones.*



When we utilize the “Jubilee Principle” and multiply the 120 x 50, as we have done over and over in similar contexts, we arrive to Biblical year 6,000. Biblical year 6,000 is also the same year that the Messiah would begin the Day of the Lord, the 1,000-year reign of Messiah on Earth as king, likewise also exercising justice and righteousness.

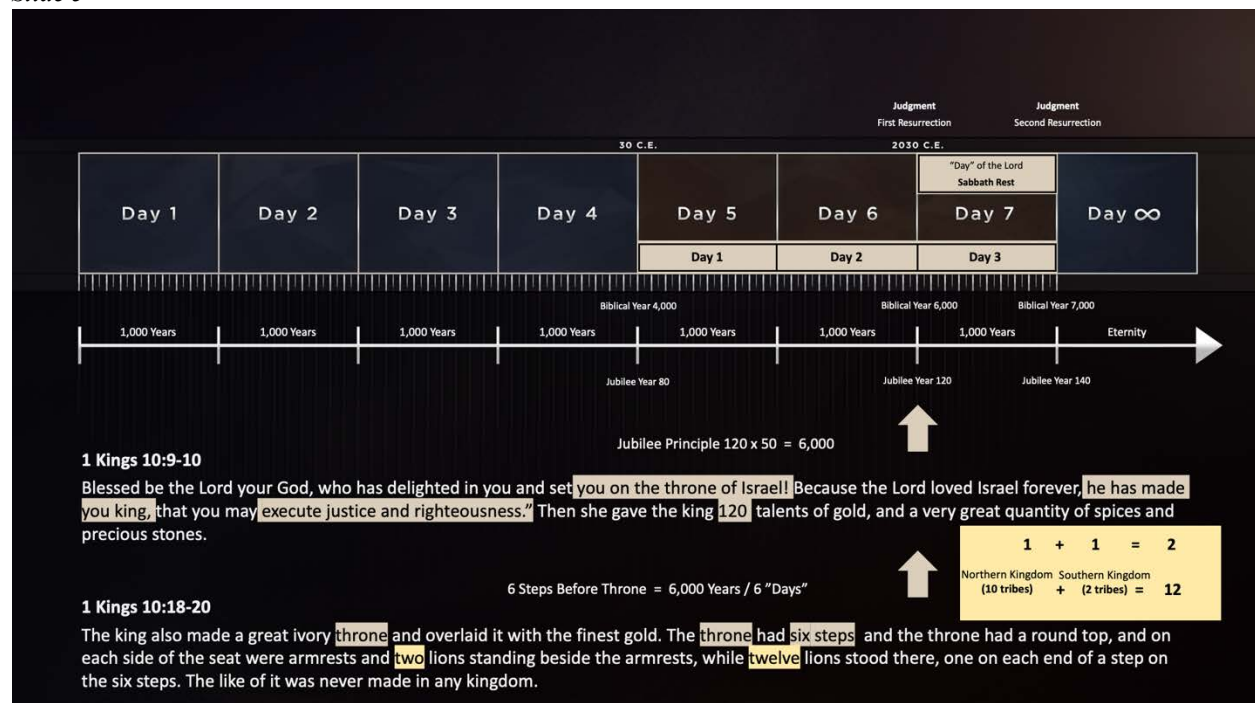
### 1 Kings 10:18-20

*The king also made a great ivory throne and overlaid it with the finest gold. The **throne had six steps**, and the throne had a round top, and on each side of the seat were armrests and **two lions** standing beside the armrests, while **twelve lions** stood there, one on each end of a step on the six steps. The like of it was never made in any kingdom.*

Here we see, just a few verses later, that Solomon constructs a throne. This throne has six steps leading to it, likely representing the six days or six thousand years before we are before the throne of God on the 7<sup>th</sup> day. We also see a mention of a 2 and a 12.

After the death of Solomon, the 12 tribes of Israel eventually split into two kingdoms. One kingdom was known as the Northern Kingdom, represented by 10 tribes, and known as the House of Israel. The other kingdom was the Southern Kingdom, represented by 2 tribes and known as the House of Judah. The House of Israel was divorced by God in Jeremiah 3:8. and did not return. The House of Judah, known as “Jews,” did return but not with her whole heart and was the dominant group we see present in the first century. According to the prophecy in Ezekiel 37, these two kingdoms will be restored into one kingdom again, bringing together all 12 tribes at the resurrection. Thus, it is not surprising to see the connection of a “two” to represent the “two kingdoms” coming together at this time, connected to the number “twelve” which represents the twelve tribes of Israel.

Slide 5



There is already lot of prophetic timing information presented here, but there is one additional connection worth including in the context of the Messiah taking the throne and beginning to reign. Not only do these events related to Solomon disclose the timing of the start of the Messiah’s reign, but so do the trumpets of Revelation, with similar language.

## The Last Trumpet Prophecy

After the fourth trumpet sounds in Revelation, we are then told that the last three trumpets are specifically called the “three woes.”

### **Revelation 8:13**

*Then I looked, and I heard an eagle crying with a loud voice as it flew directly overhead, “**Woe, woe, woe** to those who dwell on the earth, at the blasts of **the other trumpets** that the **three angels** are about to blow!” two woes are still to come.*

After the 5<sup>th</sup> trumpet sounds, we are told that the first woe has passed.

### **Revelation 9:12**

*The **first woe** has passed; behold, two woes are still to come.*

After the sixth trumpet sounds and then the two witnesses die we are told that the **second woe** has passed.

### **Revelation 11:14**

*The second woe has passed; behold, the **third woe** is soon to come.*

That leaves us with the 7<sup>th</sup> Trumpet which also happens to be the 3<sup>rd</sup> “woe.” Thus, we have a 3 and a 7 which should by now be a familiar pattern revealing prophetic messianic timing. The 3<sup>rd</sup> “woe” and 7<sup>th</sup> Trumpet occurs on the 3<sup>rd</sup> and 7<sup>th</sup> day.

As we learned from the “Throne of Solomon” prophecy and other patterns and prophecies we covered in part 1, it is on the 3<sup>rd</sup> and 7<sup>th</sup> day that the Messiah begins his 1,000-year reign. But is there anything else to connect the 7<sup>th</sup> or last trumpet to the start of the Messiah’s reign?

There certainly is...

### **Revelation 11:15-18**

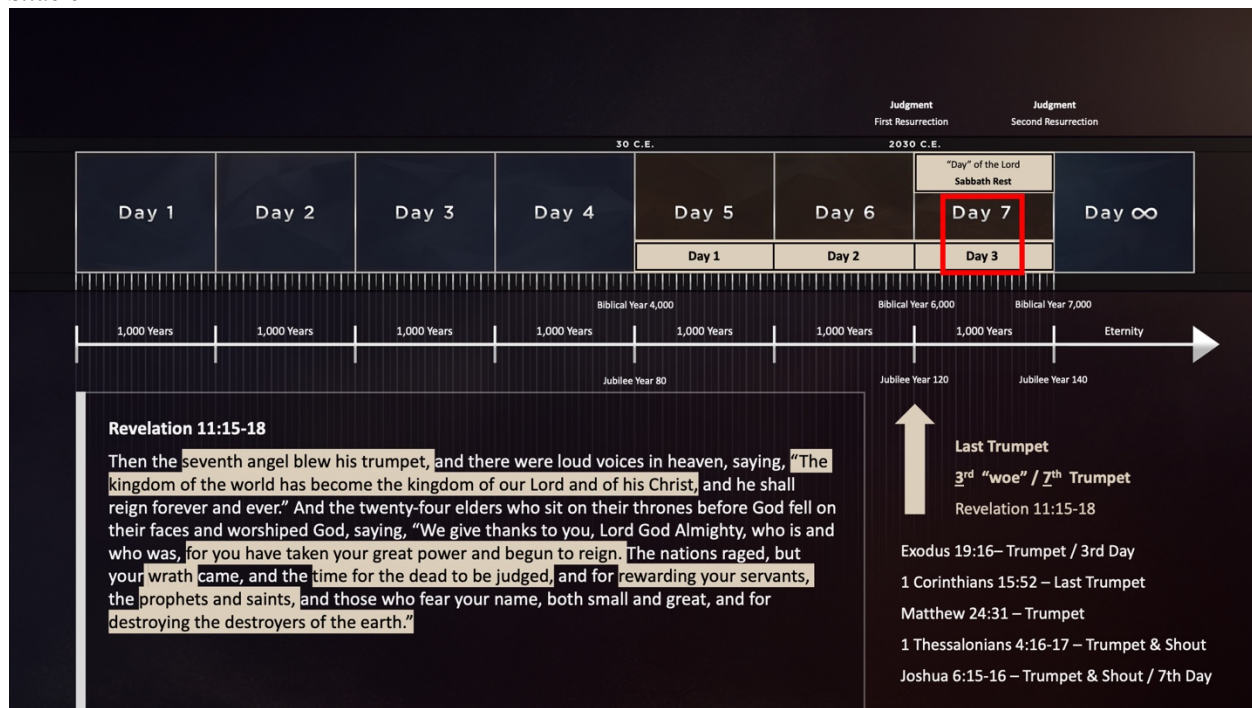
*Then the **seventh angel blew his trumpet**, and there were loud voices in heaven, saying, “**The kingdom of the world has become the kingdom of our Lord and of his Christ**, and he shall reign forever and ever.” And the twenty-four elders who sit on their thrones before God fell on their faces and worshiped God, saying, “We give thanks to you, Lord God Almighty, who is and who was, **for you have taken your great power and begun to reign**. The nations raged, but your **wrath** came, and the **time for the dead to be judged**, and for **rewarding your servants**, the **prophets and saints**, and those who fear your name, both small and great, and for **destroying the destroyers of the earth**.”*

Here we are told that it is at the seventh, or last trumpet, that the Messiah begins to take his reign, we receive our rewards at the resurrection, and the bowls of wrath begin.

We are told that those in the faith, who are dead, are now judged and rewarded. This refers to the resurrection at the last trumpet, which is also connected to the 3<sup>rd</sup> and 7<sup>th</sup> day.

As we have seen over and over, a loud trumpet and shouting is often thematically connected to verses that involve the third or seventh day, the rapture and first resurrection, the crowning of a king, and God overcoming his enemies.

Slide 6



## The Three Wells Prophecy

We see another connection to the 3<sup>rd</sup> and 7<sup>th</sup> day when Isaac digs up three wells and then proceeds to Beersheba, which, of course, means "well of seven" in Hebrew.

### Genesis 26:18-23

*And Isaac dug again the wells of water that had been dug in the days of Abraham his father, which the Philistines had stopped after the death of Abraham. And he gave them the names that his father had given them. **But when Isaac's servants dug in the valley and found there a well of spring water, the herdsmen of Gerar quarreled with Isaac's herdsmen, saying, "The water is ours." So he called the name of the well Esek, because they contended with him. Then they dug another well, and they quarreled over that also, so he called its name Sitnah. And he moved from there and dug another well, and they did not quarrel over it. So he called its name Rehoboth, saying, "For now the Lord has made room for us, and we shall be fruitful in the land." From there he went up to Beersheba.***

The first two wells, representing two days or two thousand years after the death and resurrection of the Messiah, are also connected to contention and quarrelling. How often have we seen contention and quarrelling amongst God's people, resulting in countless denominations and opposing doctrines?

When the third well was dug the quarreling and contention ended.

Similarly, in Ezekiel we read of a time in which our Messiah will rule as king David, which as we know, will be on the third day. He will act as the one true shepherd. Likewise, we will all walk in sync in God's rules and statutes. No longer will we have contention and quarrels about understanding and applying the Word of God.

### Ezekiel 37:24

*"My servant David shall be king over them, and they shall all have **one shepherd**. They shall walk in my rules and be careful to obey my statutes.*



When our Messiah is crowned and rules and reigns for 1,000 years, we will all be in sync with how to understand and practice the Word of God.

Isaac named the third well Rehoboth, meaning broad places or many rooms. Many rooms have been prepared for us, which will be received at the resurrection on the 3<sup>rd</sup> and 7<sup>th</sup> day.

**John 14:2-3**

*In my Father's house are **many rooms**. If it were not so, would I have told you that I go to prepare a place for you? And if I go and prepare a place for you, **I will come again and will take you to myself**, that where I am you may be also.*

We read similar language in Isaiah. After the birth pangs and resurrection, we enter the chambers during a very short period of God's wrath.

**Isaiah 26:16-21**

*O Lord, in distress they sought you;  
they poured out a whispered prayer  
when your discipline was upon them.*

**[THE BIRTH PANGS]**

***Like a pregnant woman**  
**who writhes and cries out in her pangs**  
**when she is near to giving birth,**  
so were we because of you, O Lord;  
we were pregnant, we writhed,  
but we have given birth to wind.  
We have accomplished no deliverance in the earth,  
and the inhabitants of the world have not fallen.*

**[THE RESURRECTION]**

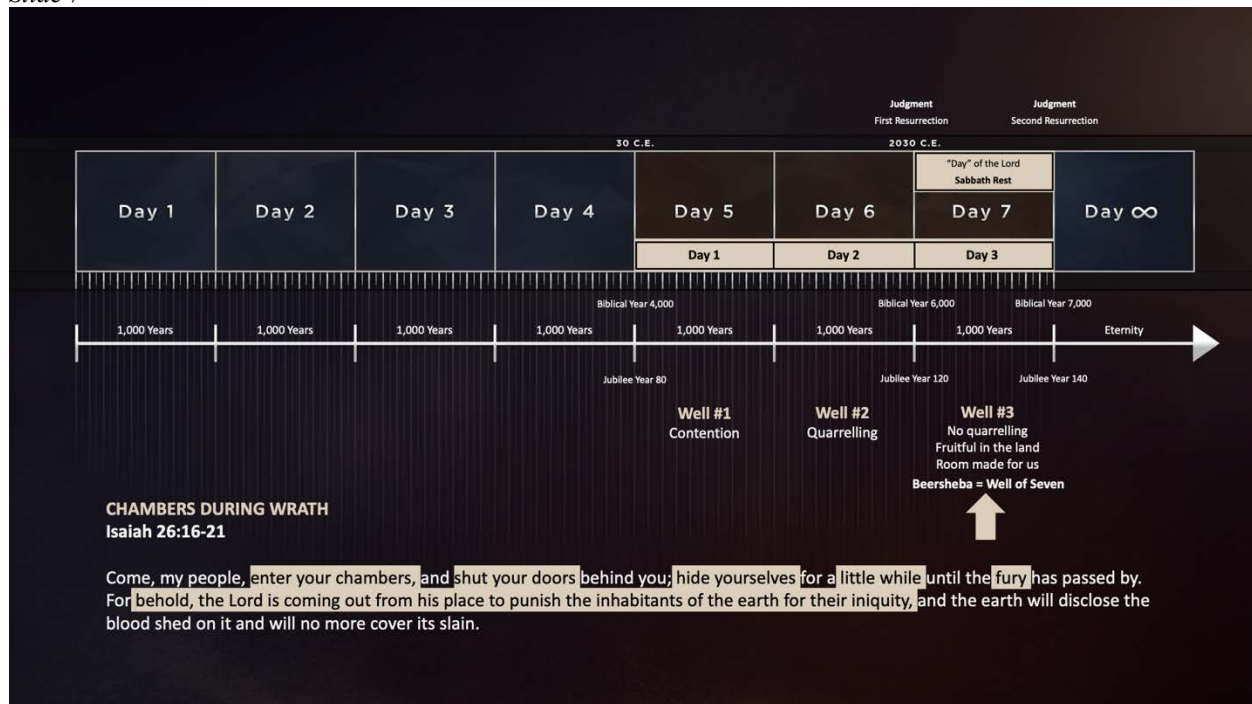
*Your **dead shall live**; their **bodies shall rise**.  
**You who dwell in the dust, awake and sing for joy!**  
For your dew is a dew of light,  
and **the earth will give birth to the dead**.*

**[THE CHAMBERS OR ROOMS DURING THE WRATH]**

***Come, my people, enter your chambers,**  
and shut your doors behind you;  
**hide yourselves for a little while**  
until the **fury** has passed by.  
**For behold, the Lord is coming out from his place**  
**to punish the inhabitants of the earth for their iniquity,**  
and the earth will disclose the blood shed on it,  
and will no more cover its slain.*

Lastly, after they dug the three wells, they then dug one more well in Beersheba, meaning "well of seven," in Hebrew, thus connecting another three and seven for the 3<sup>rd</sup> and 7<sup>th</sup> day.

Slide 7



### The Shunammite's Son Prophecy

In 2 Kings Elisha enters the Shunammite's house and found the child dead. Elisha proceeds to bring the child back to life. The child then sneezes seven times.

#### **2 Kings 4:33-35**

*When Elisha came into the house, **he saw the child lying dead on his bed**. So he went in and shut the door behind the two of them and prayed to the Lord. Then he went up and lay on the child, putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands. And as he stretched himself upon him, **the flesh of the child became warm**. Then he got up again and walked once back and forth in the house, and went up and stretched himself upon him. The child sneezed **seven** times, and the **child opened his eyes**.*

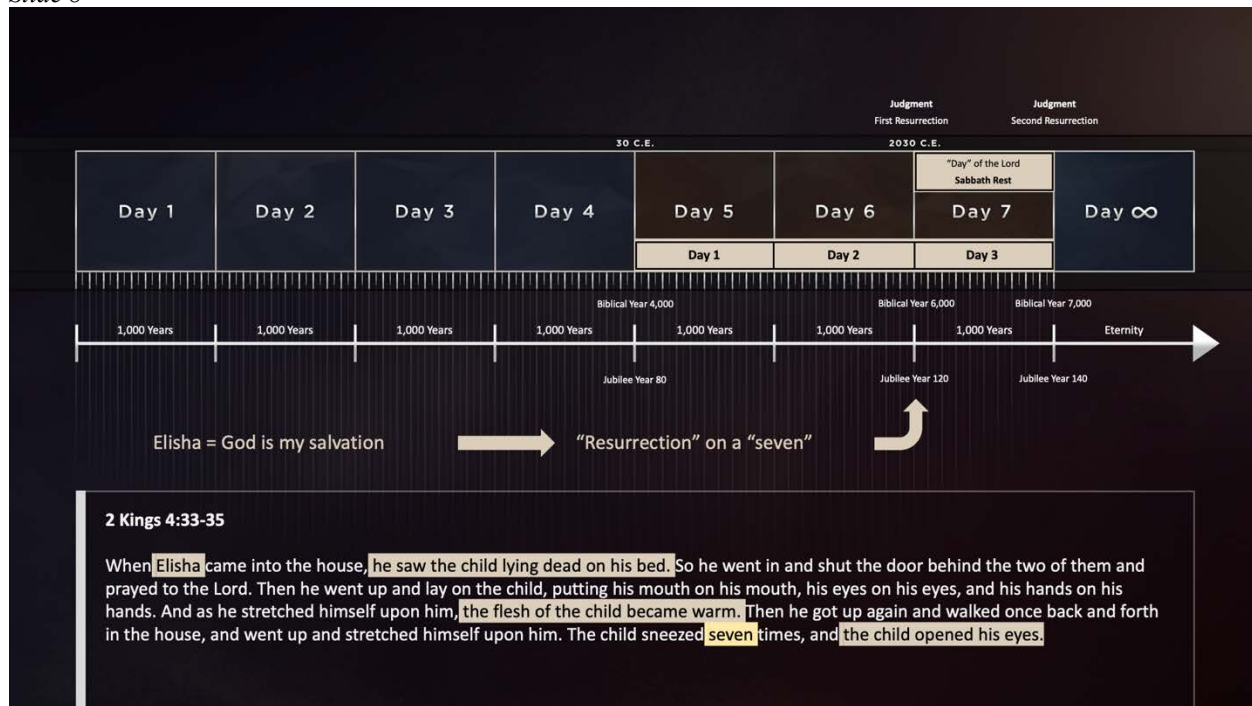
The name Elisha means "God is my salvation" in Hebrew. When our Messiah returns, he will likewise save us from eternal death via the resurrection.

#### **Hebrews 9:28**

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

Likewise, here, we have Elisha raising to life a child. This appears to be connected to our future resurrection, which is further solidified by the fact that the child sneezes seven times. Seven, of course, connecting directly to our resurrection that is to occur on the 7<sup>th</sup> day.

Slide 8



## The Fox Prophecy

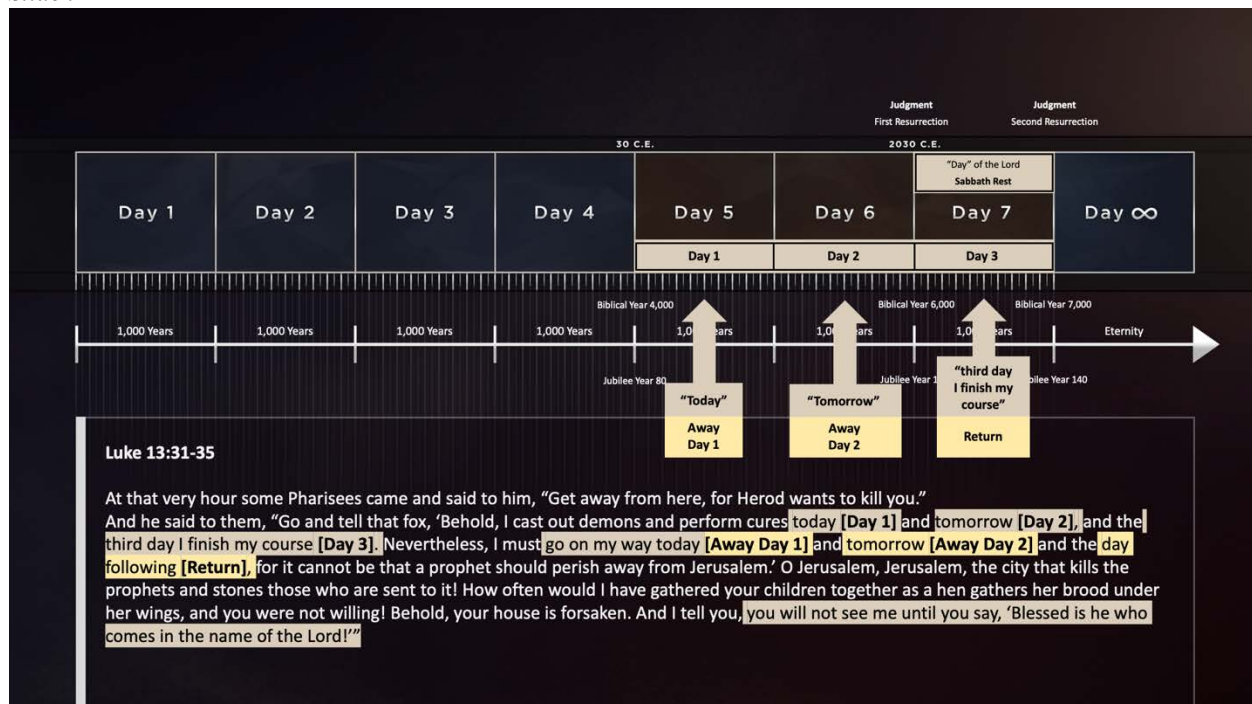
When the Messiah was told that Herod wanted to kill him we see a rather cryptic response.

### Luke 13:31-35

*At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you." And he said to them, "Go and tell that fox, 'Behold, I cast out demons and perform cures today [Day 1] and tomorrow [Day 2], and the third day I finish my course [Day 3]. Nevertheless, I must go on my way today [away Day 1] and tomorrow [Away Day 2] and the day following [Return], for it cannot be that a prophet should perish away from Jerusalem.' O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! Behold, your house is forsaken. And I tell you, you will not see me until you say, 'Blessed is he who comes in the name of the Lord!'"*

From a study of Greek, Latin, and Hebrew literature it can be seen that the fox is both crafty and inferior in its position. The fox is an insignificant or base person, in contrast to the lion. He lacks real power and dignity, using cunning and deceit to achieve his aims.

After calling Herod a fox, our Messiah goes on to tell us that his work will be both powerful and significant. The Messiah declares that his work will be complete on the third day, and connects the third day with the statement "Blessed is he who comes in the name of the Lord." In using the "Day as a Thousand Years Principle," the obvious conclusion is that not only is the third "day" the last "day" of the Messiah's work, which we also know to be the seventh "day," but that is also the day of the Messiah's return.



## The Ruth Prophecy

In the account of Boaz and Ruth, Boaz is often said to represent the Messiah as the bridegroom and Ruth is often said to represent the bride of the Messiah. Boaz acts as a redeemer of Ruth just as Messiah is the redeemer for us as his bride.

While there are numerous prophetic connections to the Messiah in the story of Boaz and Ruth, our interest centers on the expectation that we will also see a revealing of the messianic timeline correlated with these prophetic messianic themes.

And of course, as expected, we certainly do.

### **Ruth 3:15**

*And he said, "Bring the garment you are wearing and hold it out." So she held it, and he measured out **six** measures of barley and put it on her. Then she went into the city.*

After a "six" we then see the marriage of Ruth and Boaz in chapter 4.

### **Ruth 4:10**

*Also Ruth the Moabite, the widow of Mahlon, **I have bought to be my wife**, to perpetuate the name of the dead in his inheritance, that the name of the dead may not be cut off from among his brothers and from the gate of his native place. You are witnesses this day.*

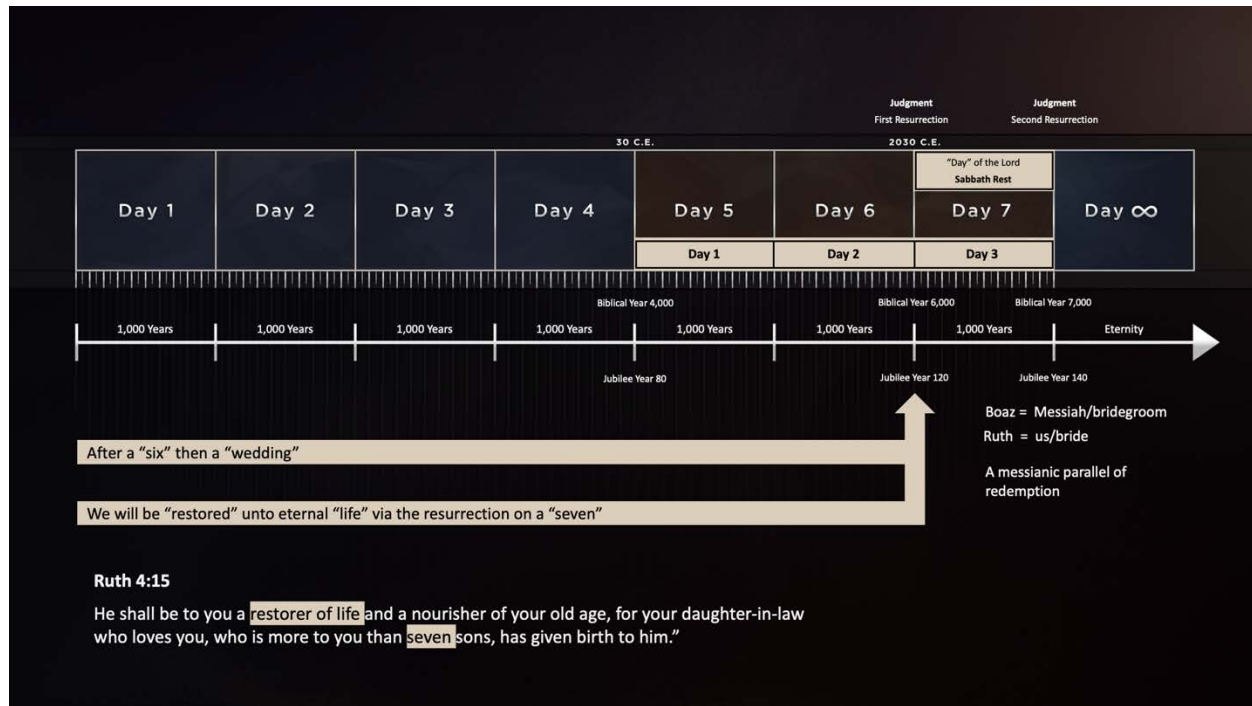
Likewise, using the "Day as a Thousand Years" principle, after six days or 6,000 years, we too will enter into marriage with the Lamb. The Messiah has redeemed us for a wedding just as Boaz redeemed Ruth.

We will be restored unto eternal life on the seventh day.

### **Ruth 4:15**

*He shall be to you a **restorer of life** and a nourisher of your old age, for your daughter-in-law who loves you, who is more to you than **seven** sons, has given birth to him.*

Slide 10



## The Seven Times in Jordan Prophecy

Commander Naaman, who was ritually unclean because of leprosy and desired to be cured, was approached by the prophet Elisha with a solution. Elisha instructed Naaman to wash in the Jordan seven times to be restored.

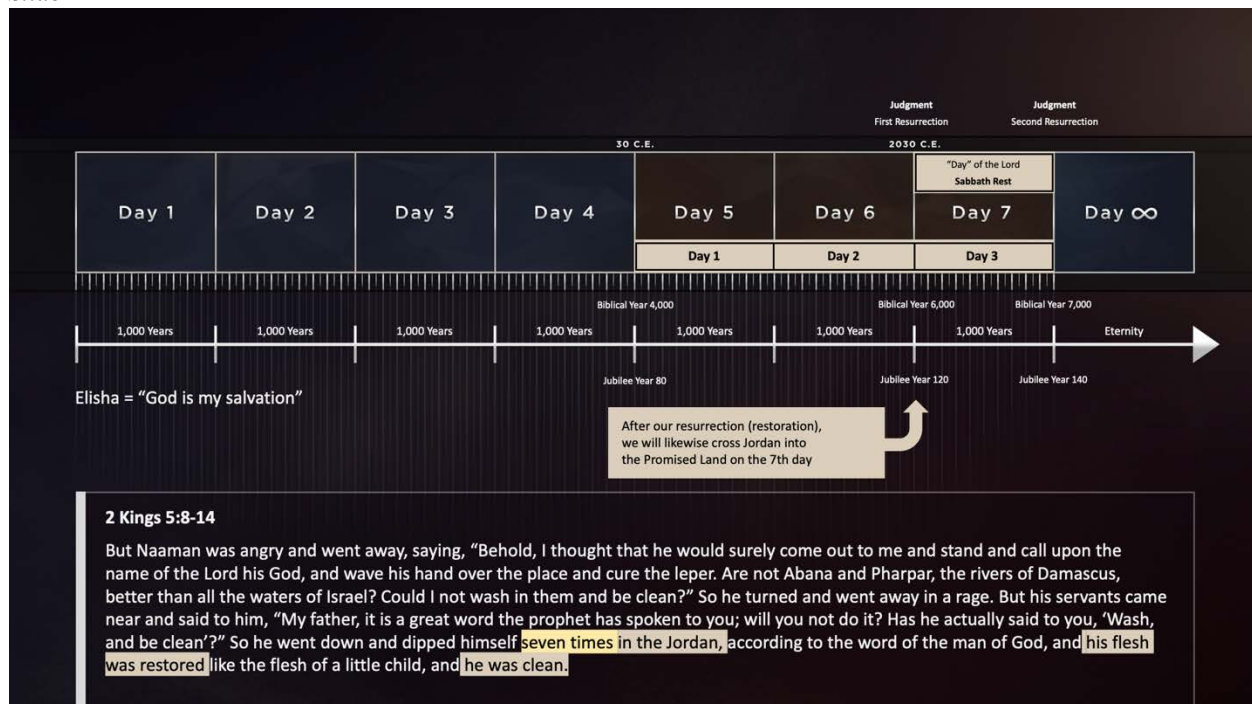
### 2 Kings 5:8-14

*But when Elisha the man of God heard that the king of Israel had torn his clothes, he sent to the king, saying, "Why have you torn your clothes? Let him come now to me, that he may know that there is a prophet in Israel." So Naaman came with his horses and chariots and stood at the door of Elisha's house. And Elisha sent a messenger to him, saying, "**Go and wash in the Jordan seven times, and your flesh shall be restored, and you shall be clean.**" But Naaman was angry and went away, saying, "Behold, I thought that he would surely come out to me and stand and call upon the name of the Lord his God, and wave his hand over the place and cure the leper. Are not Abana and Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. But his servants came near and said to him, "My father, it is a great word the prophet has spoken to you; will you not do it? Has he actually said to you, 'Wash, and be clean'?" So he went down and dipped himself **seven times in the Jordan**, according to the word of the man of God, and **his flesh was restored like the flesh of a little child, and he was clean.***

Likewise, at the resurrection, we also will be restored, just as we cross the Jordan to enter the promised land.



Slide 11



## The Jehohash Prophecy

Jehoash beginning his reign appears to reveal the timing of the Messiah beginning his reign. Jehoash means "God has given" which may connect to the Father giving us his only son who is then also exalted to king on the 7<sup>th</sup> day, or Biblical year 6,000.

### 2 Kings 11:4

*But in the **seventh** year Jehoiada sent and brought the captains of the Carites and of the guards, and had them come to him in the house of the Lord. And he made a covenant with them and put them under oath in the house of the Lord, and **he showed them the king's son.***

### 2 Kings 11:9-14

*The captains did according to all that Jehoiada the priest commanded, and they each brought his men who were to go off duty on the **Sabbath**, with those who were to come on duty on the **Sabbath**, and came to Jehoiada the priest. And the priest gave to the captains the spears and shields that had been King David's, which were in the house of the Lord. And the guards stood, every man with his weapons in his hand, from the south side of the house to the north side of the house, around the altar and the house on behalf of the king. Then **he brought out the king's son and put the crown on him and gave him the testimony. And they proclaimed him king and anointed him**, and they clapped their hands and said, "Long live the king!" When Athaliah heard the noise of the guard and of the people, she went into the house of the Lord to the people. And when she looked, there was the king standing by the pillar, according to the custom, and the captains and the trumpeters beside the king, and all the people of the land rejoicing and **blowing trumpets.***

### 2 Kings 11:18-21

*Then all the people of the land went to the **house of Baal and 99 tore it down; his altars and his images they broke in pieces, and they killed Mattan the priest of Baal before the altars. And the priest posted***

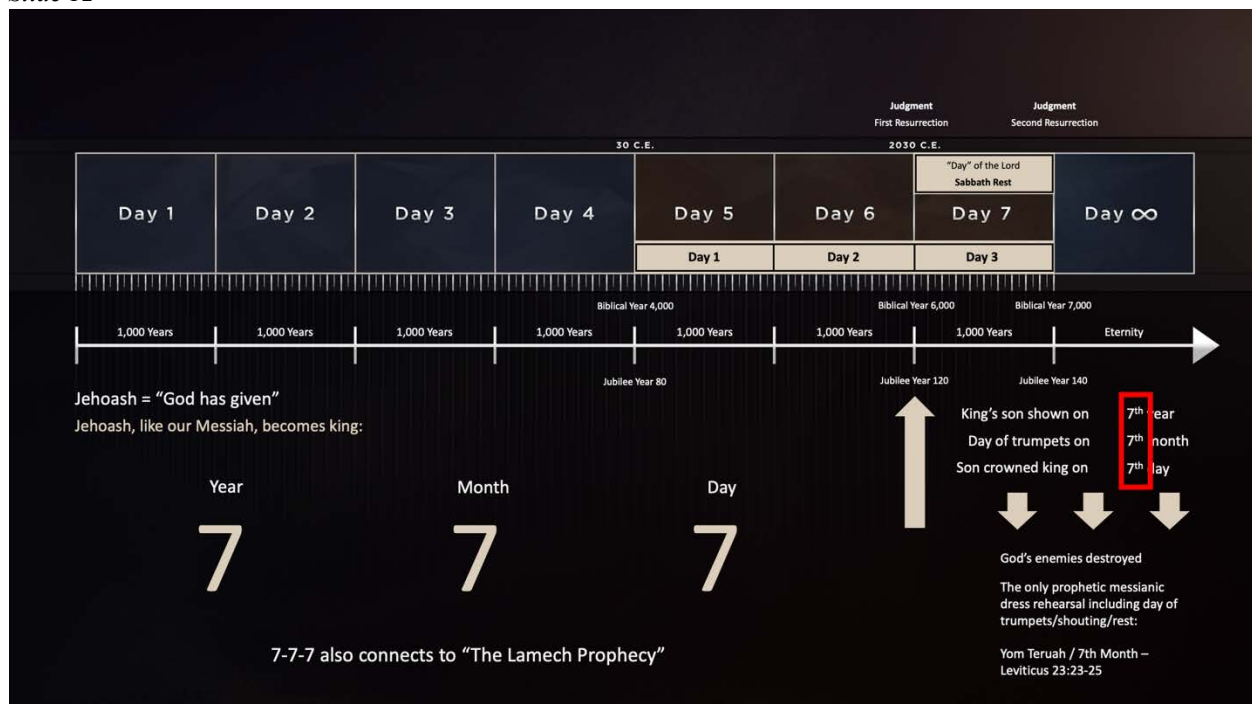
*watchmen over the house of the Lord. And he took the captains, the Carites, the guards, and all the people of the land, and they brought the king down from the house of the Lord, marching through the gate of the guards to the king's house. 100 And he took his seat on the throne of the kings. So all the people of the land rejoiced, and the city was quiet after Athaliah had been put to death with the sword at the king's house. Jehoash was seven years old when he began to reign.*

Do you see the 7-7-7?

The picture before us is that the son of God comes down and is proclaimed as king. This all occurs with very specific, and what should be understood by now, rather obvious timing. We are shown that the Messiah comes down and is crowned king in the 7<sup>th</sup> year. We also see that this is on a day in which trumpets sound. According to Leviticus 23 the day of trumpets is in the 7<sup>th</sup> month. Now we have the seventh year and the seventh month. We see the final messianic prophetic timestamp as the 7<sup>th</sup> day Sabbath, prophetically representing our coming day of rest. With that we have perfect 7-7-7 as the day, month, and year that we receive our king. On a future 7-7-7 our Messiah will be crowned king and God's enemies will be destroyed in the wrath that follows.

When we reveal the Lamech prophecy later in this presentation we will show how the 7-7-7 connects directly to Gregorian year 2030, which is also Biblical year 6,000, the 3<sup>rd</sup> and 7<sup>th</sup> day. 2030 is the only year in which the 7-7-7 messianic prophetic time stamp will ever occur and it will never occur again.

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### The Days of Rest Prophecy

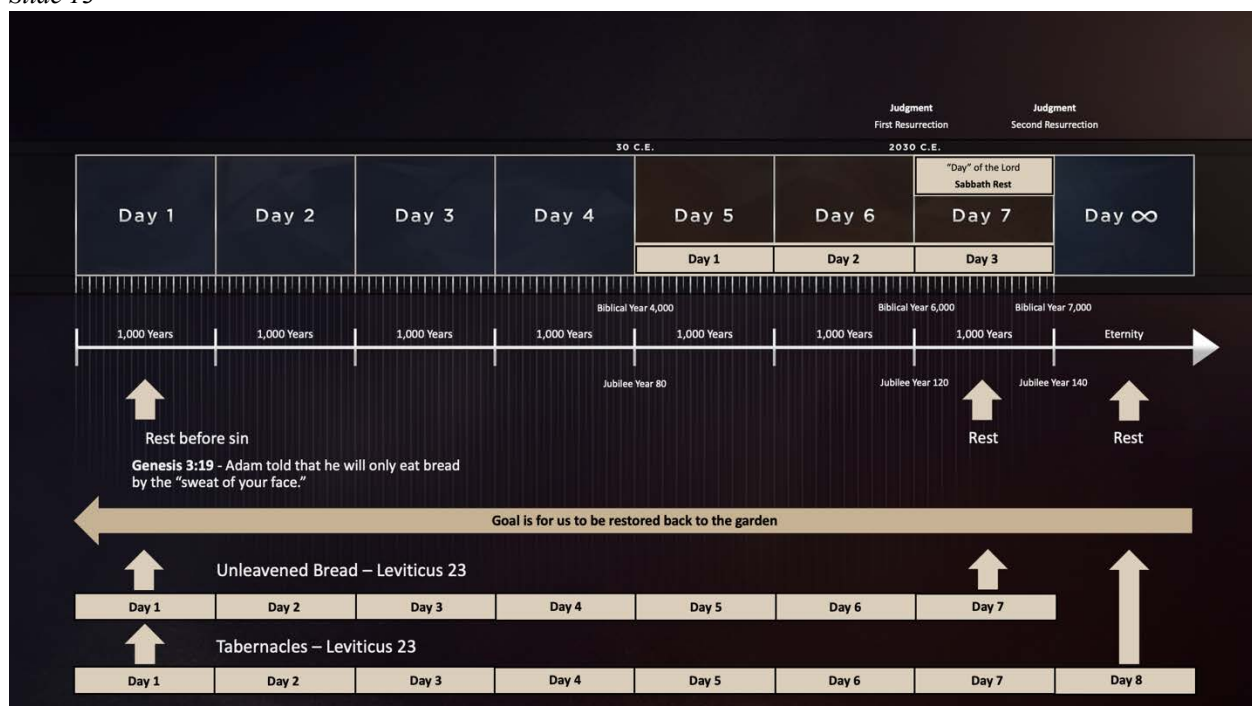
We already know that when the Messiah returns that we will enter the prophetic fulfillment of the 7<sup>th</sup> day Sabbath. We also know that the rest we enter extends into the 8<sup>th</sup> day, which represents eternity. But there is one more day in which man already had rest, and that is in the garden. This is metaphorically revealed to us in Genesis 3:19 in which Adam is told that because of his sin that he will only eat bread by the "sweat of your face." Prior to sin, we were intimately connected to our Creator and had complete rest and peace in the garden. After sin, that all changed. The whole divine plan for man is to restore us back to the beginning, back to the garden, before sin entered the picture.

What this means is that man had rest on day one, but lost it because of sin. However, on the 7<sup>th</sup> day and extending into the 8<sup>th</sup> day, man is restored back to God's full presence in our lives and there will be no more pain, no more tears, no more worry, and no more suffering. We will be at complete rest and peace again, just like in the garden.

Likewise, some might also notice in Leviticus 23 that the week of the Feast of Unleavened Bread and The Feast of Tabernacles also contain specific days of rest. This is not an accident, but reveals these same "days" in which man has had and will have rest.

We see that the Feast of Unleavened Bread has a rest day on day 1 and day 7. We also see that the Feast of Tabernacles has a rest day on day 1 and day 8. With both of these feasts we have a perfect illustration of the rest we had in the garden and the restoration of rest that will occur on the 7<sup>th</sup> day, extending into eternity on the 8<sup>th</sup> day. The *mo'edim*, or the appointed times found in Leviticus 23 all point to the Messiah, not only what he would accomplish for man in two separate comings, but also when.

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### The Sold for Silver Prophecy

The name Joseph is based on a Hebrew verb that literally means "he takes away." The root of this verb (*asaf*) means to gather, collect, bring in, or assemble." Furthermore, a keyword with this same root (*asif*) means "harvest." In essence, the name Joseph is connected to a gathering or a harvest. Similarly, we see that theme with several events related to Joseph. For example, consider Genesis 37:7 in which the grain sheaves were bowing to Joseph. Joseph was also "taken" to Egypt in which he was put in charge of "household and field." The pharaoh's dream was about a harvest and as a result, Joseph was put in charge of Egypt's harvests and food supply. Joseph, representing a gathering or harvest, was sold for 20 pieces of silver. (Genesis 37:28).

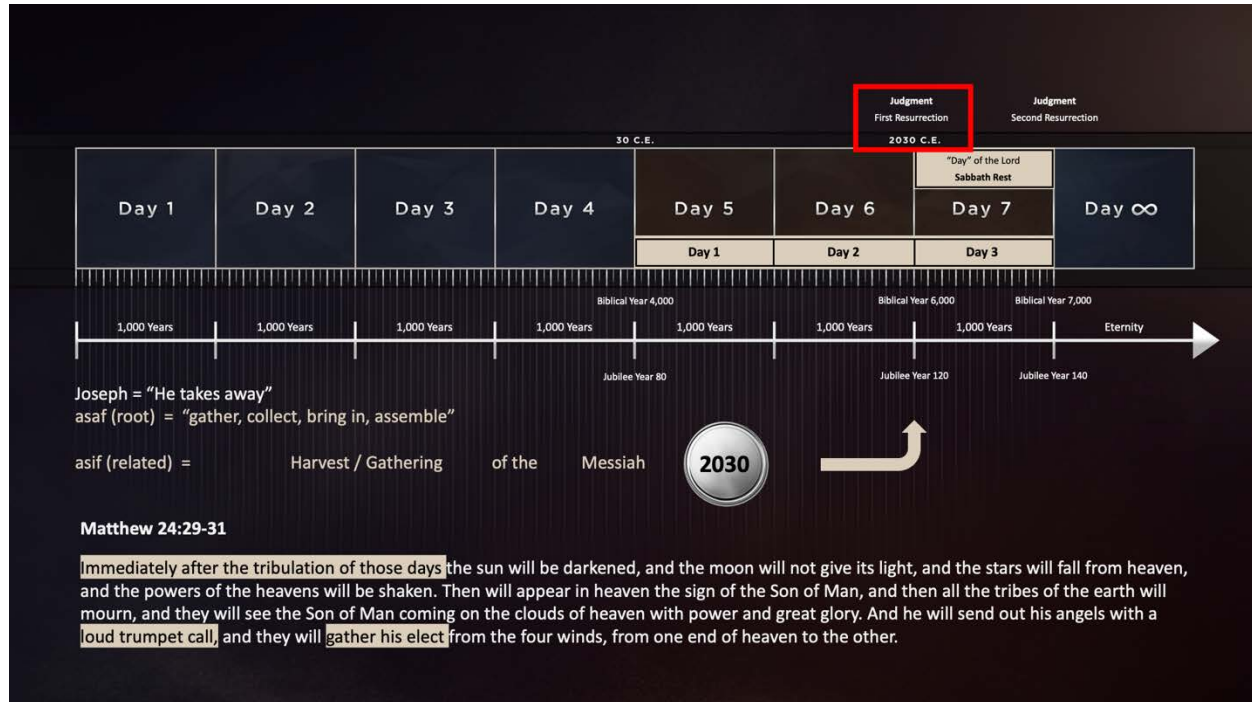
Likewise, the Messiah was sold for 30 pieces of silver (Matthew 26:15).

2030 = The Harvest or Gathering of the Messiah.

## Matthew 24:29-31

*“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. 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. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.”*

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## The Years of Punishment Prophecy

This prophecy is one of the clearest prophetic pieces of evidence pointing to the first resurrection and coming of our Messiah in 2030. This prophecy requires some explanation to set the necessary foundation, but it should be rather easy to follow.

As discussed in the Throne of Solomon prophecy, Israel consisted of 12 tribes. After the reign of Solomon, the 12 tribes divided into two kingdoms, 10 tribes to the northern kingdom known as the House of Israel, and 2 tribes to the southern kingdom, known as the House of Judah.

Both the House of Judah and the House of Israel committed spiritual adultery.

## Jeremiah 3:6-10

*The Lord said to me in the days of King Josiah: "Have you seen what she did, that faithless one, **Israel**, how she went up on every high hill and under every green tree, and there played the whore? And I thought, 'After she has done all this she will return to me,' but she did not return, and her treacherous sister **Judah** saw it. She saw that for all the adulteries of that faithless one, **Israel**, I had sent her away with a **decree of divorce**. Yet her treacherous sister **Judah** did not fear, but she too went and played the whore. Because she took her whoredom lightly, she polluted the land, committing adultery with stone and tree. Yet for all this her treacherous sister **Judah** did not return to me with her whole heart, but in pretense, declares the Lord."*

The House of Israel was divorced and scattered into the nations and mixed with the Gentiles where they remain to this day. They became so mixed into the nations that most were lost over time. This is why our Messiah said this:

**Matthew 15:24**

*He answered, "I was sent only to the lost sheep of the **house of Israel**."*

One of the Messiah's goals is to bring back the House of Israel, fulfilling Ezekiel 37.

Unlike the House of Israel who did not return after exile, the House of Judah, the Jews, returned after being in Babylon, however, she did not return with her whole heart.

We are told by the prophets that the House of Judah and the House of Israel will repent and be restored back into one kingdom led by our Messiah. One of the clearest pictures of this event is found in Ezekiel 37.

**Ezekiel 37:15-17**

*The word of the Lord came to me: "Son of man, **take a stick and write on it, 'For Judah, and the people of Israel associated with him'; then take another stick and write on it, 'For Joseph (the stick of Ephraim) and all the house of Israel associated with him.'** And **join them one to another into one stick, that they may become one in your hand.**"*

We are then generously provided the interpretation of the prophecy.

**Ezekiel 37:22**

*And I will make them **one nation in the land, on the mountains of Israel. And one king shall be king over them all, and they shall be no longer two nations, and no longer divided into two kingdoms.***

The restoration of the two kingdoms and being brought into the land occurs just after the first resurrection. We are told this in just a few verses earlier in the chapter.

**Ezekiel 37:12-14**

*Therefore prophesy, and say to them, Thus says the Lord God: Behold, I will **open your graves and raise you from your graves, O my people. And I will bring you into the land of Israel. And you shall know that I am the Lord, when I open your graves, and raise you from your graves, O my people. And I will put my Spirit within you, and you shall live, and I will place you in your own land. Then you shall know that I am the Lord; I have spoken, and I will do it, declares the Lord.**"*

Thus, after the first resurrection, the House of Judah and the House of Israel as the two divided kingdoms of Israel will be reunited and brought into the land and Messiah will rule and reign from Israel as a metaphorical King David.

**Ezekiel 37:24-25**

*"My **servant David shall be king over them, and they shall all have one shepherd. They shall walk in my rules and be careful to obey my statutes. They shall dwell in the land that I gave to my servant Jacob, where your fathers lived. They and their children and their children's children shall dwell there forever, and David my servant shall be their prince forever.**"*

While many of the House of Judah, known today as Jews, have returned to the land beginning in 1948, which is necessary for certain upcoming prophetic end times events, the prophetic fulfillment of the House of Israel returning to the land has not yet occurred. And what is perhaps more obvious, our Messiah has not yet returned to gather all, including grafted in believing Gentiles, to rule and reign from the land. Lastly, most of the Jews in the modern-day nation of Israel do not yet walk in his rules nor are they careful to obey his statutes. None of this can occur until the first resurrection.

Before any of this can occur, the punishment period for the House of Israel and the House of Judah needs to expire.



This punishment period will end at the first resurrection and being brought back into the land.

When does the first resurrection and entering the land occur?

According to all prophecies we have reviewed so far, the first resurrection and entering the land occurs in Jubilee year 120, which is also Biblical year 6,000 and Gregorian year 2030. This begins the Day of the Lord which is known as the 3<sup>rd</sup> and 7<sup>th</sup> day.

Is 2030 the same year that the Bible says that the punishment period will end for the House of Israel and the House of Judah?

Let's find out.

We are told in Ezekiel 4 when these years of punishment would begin, and when it would end.

#### **Ezekiel 4:4-11**

*"Then lie on your left side, and place the punishment of the **house of Israel** upon it. For the number of the days that you lie on it, you shall bear their punishment. **For I assign to you a number of days, 390 days, equal to the number of the years of their punishment.** So long shall you bear the punishment of the **house of Israel**. And when you have completed these, you shall lie down a second time, but on your right side, and bear the punishment of the **house of Judah**. **Forty days I assign you, a day for each year.** And you shall **set your face toward the siege of Jerusalem**, with your arm bared, and you shall prophesy against the city. And behold, I will place cords upon you, so that you cannot turn from one side to the other, till you have completed the **days of your siege**.*

*"And you, take wheat and barley, beans and lentils, millet and emmer, and put them into a single vessel and make your bread from them. During the number of days that you lie on your side, 390 days, you shall eat it. And your food that you eat shall be by weight, **twenty** shekels a day; from day to day you shall eat it. And water you shall drink by measure, the **sixth** part of a hin; from day to day you shall drink.*

Ezekiel lays on his side for 390 days for the House of Israel. We are told this represents 390 years.

Ezekiel also lays on his side for 40 days for the House of Judah. We are told that this represents 40 years.

We are also told that the punishment of the House of Israel and the House of Judah is related to a siege of Jerusalem.

There is also a mention of a 20 and a 6.

We will find that these 390 years of punishment for the House of Israel begins at the first siege of Jerusalem and that the 40 years of punishment for the House of Judah leads to the last siege of Jerusalem.

In Leviticus 26 we are told in the Torah that when Israel is being punished that they have a chance to repent, but if they do not, then their punishment is multiplied sevenfold.

#### **Leviticus 26:18**

*And if in spite of this you will not listen to me, then **I will discipline you again sevenfold for your sins** (Also see Leviticus 26:21, 24 & 28)*

Ezekiel was told to turn his face toward the siege of Jerusalem. Thus the siege of Jerusalem is the starting point for every time the House of Israel or House of Judah fails to repent for their sins.

But when was this siege of Jerusalem that determines starting point for the punishment of Israel?

This is important to determine, since there are multiple sieges of Jerusalem to consider, and the timeline depends on an accurate starting point. However, the correct siege of Jerusalem is rather easy to identify.

Logic dictates that the punishment of Israel starts at the first siege of Jerusalem, not before or after.

The punishment period cannot begin before the punishment of the first siege of Jerusalem, nor would it make sense to state that the punishment period begins after Israel has already been punished by the first siege of Jerusalem.

Thus, punishment period begins when we observe the punishment occurring. That should just make sense.

But there is another clue.

Ezekiel was told to take a brick and engrave a city on it to represent Jerusalem. Then Ezekiel was to take an iron griddle and place it between him and the brick. We are told that the iron griddle represents an iron wall and that Ezekiel himself represents the siege. We are told that the siege will limit food and water for Jerusalem, but the iron wall indicates that the first siege will not be successful.

Most scholars believe that Ezekiel 4 was written in about 593 B.C.E. and there was indeed a siege of Jerusalem that began in 588 B.C.E. While this siege was certainly part of Israel's punishment period, it cannot represent the start of the punishment period. The siege of 588 B.C.E. was successful and we are looking for an unsuccessful siege. The siege of 588 B.C.E. was also not the first siege of Jerusalem, and we are looking for a clear indication of when Israel's punishment began. By 588 B.C.E. the punishment of Israel had already been occurring for some time.

With these clues, there is only one siege of Jerusalem that fits.

The punishment for the 390 years for the House of Israel began at the first siege of Jerusalem by the Assyrians in 701 B.C.E.

This siege was not only unsuccessful, but it was also the first siege of Jerusalem, indicating that Israel's punishment began and fits perfectly with Ezekiel 4.

So 701 B.C.E. is the start of the punishment period for the House of Israel.

390 years after 701 B.C.E. brings us to 311 B.C.E.

Did the House of Israel repent in 311 B.C.E.? No, they did not. Thus, their punishment of 390 years is to be multiplied by seven according to the Torah.

$390 \text{ years} \times 7 = 2,730 \text{ years}.$

$701 \text{ B.C.E. (the siege of Jerusalem)} + 2,730 \text{ years (remember, there is no year 0)} = 2030.$

2030 is the next available deadline for the House of Israel to come to repentance and be reunited to the House of Judah, fulfilling Ezekiel 37.

The punishment of iniquity for the 40 years for the House of Judah, the Jews, began in 30 C.E., as our Messiah said:

**Matthew 23:37-39**

*"O Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often would I have gathered your children together as a hen gathers her brood under her wings, and you were not willing! See, your house is left to you desolate. For I tell you, you will not see me again, until you say, 'Blessed is he who comes in the name of the Lord.'"*

$30 \text{ CE} + 40 \text{ years} = 70 \text{ CE}.$  In 70 C.E. once again, Jerusalem was placed under siege, which becomes our sevenfold starting point when the House of Judah fails to repent. The temple was then destroyed, and the House of Judah was left desolate.

If you recall, in part one we detailed 40 years of documented miracles from the death of the Messiah to the destruction of the temple in 70 C.E., which included:

- The temple doors would not stay shut for 40 years.
- The menorah would not stay lit for 40 years.
- The lot for the Lord always came up in the left hand for 40 years.
- And most importantly, the Yom Kippur scarlet thread would not turn white for 40 years, indicating their status before God.

These were all part of the 40 years of punishment for the House of Judah in the first century, as accurately predicted by Ezekiel 4, leading to the siege and fall of Jerusalem and Temple in 70 C.E.

Did the House of Judah repent in 70 C.E.?

No, they did not.

Thus, their punishment of 40 years is to be multiplied by seven according to the Torah.

$40 \text{ years} \times 7 = 280 \text{ years.}$

280 years from 70 C.E. is 350 C.E.

Did the House of Judah repent in 350 C.E.? No, they did not.

Thus, their punishment of 280 years is multiplied by seven according to the Torah.  $280 \text{ years} \times 7 = 1,960 \text{ years.}$

70 C.E. (the siege of Jerusalem) + 1,960 years is 2030.

2030 is also the next available deadline for the House of Judah to come to repentance and be reunited to the House of Israel, fulfilling Ezekiel 37.

Both the House of Judah and the House of Israel's punishment expiration periods are both scheduled to end at the exact same time for the first time in history, which has never happened before and will never happen again.

Meaning this, if the House of Judah and the House of Israel do not repent by the appointed time in 2030, both punishment periods are once again multiplied times seven according to the Torah, and the punishment end periods for both kingdoms will never mathematically sync up again. Do with that what you will.

But there is more. We are actually given a contextual hint in Ezekiel 4 as to when the House of Judah and the House of Israel will repent, thus removing their punishment status. While Ezekiel is laying on his side, he is to only eat a weight of 20 shekels of food every day and only drink a sixth part of a hin of water every day.

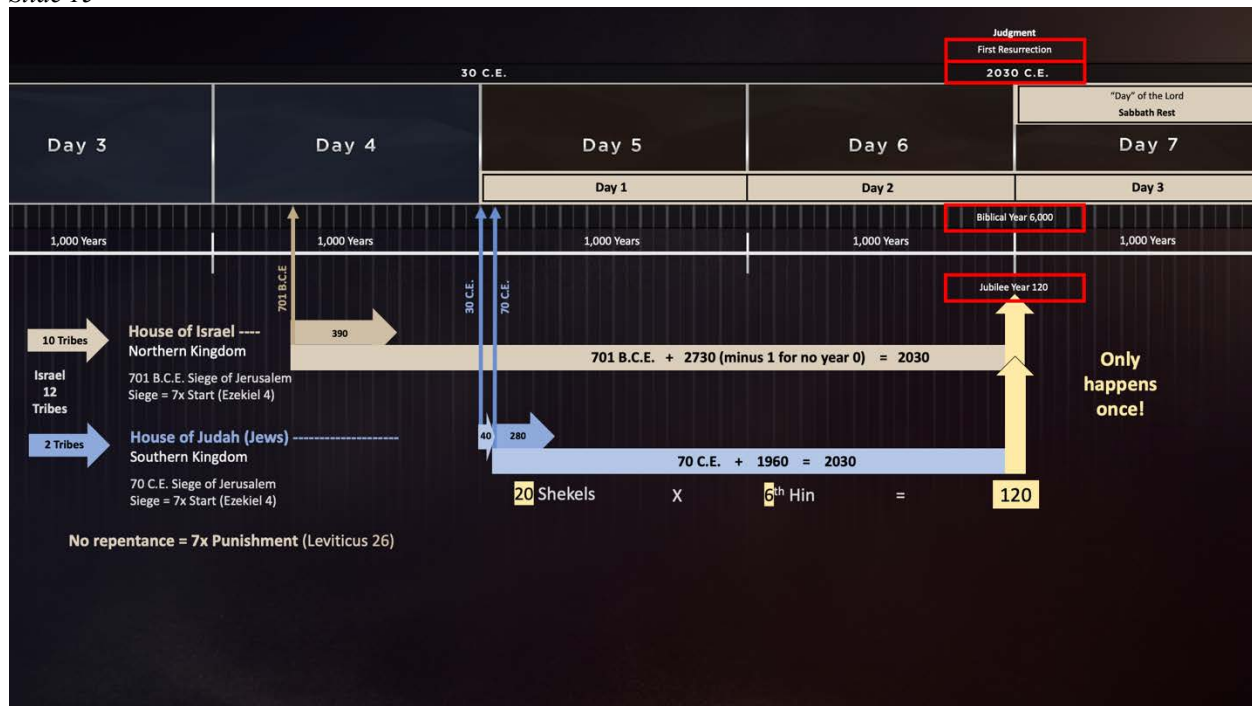
Do you see it?

$20 \times 6 = 120$

As we have seen over and over again in similar contexts, 120 refers to Jubilee year 120 as the prophetic messianic timestamp of the second coming and first resurrection.

The 120<sup>th</sup> Jubilee year is Gregorian year 2030. It is Biblical year 6,000. It is the 3<sup>rd</sup> and 7<sup>th</sup> day. It is the last year available to the House of Israel and the House of Judah to repent, take part in the first resurrection, and enter the land under the reign of our Messiah during the Day of the Lord.

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Lastly, there is one more prophetic connection we need to cover.

Ezekiel is told that the punishment period of the House of Israel is represented by laying on his left side.

#### Ezekiel 4:4

*Then lie on your left side and put the sin of the people of Israel upon yourself.*

Then Ezekiel is told that the punishment period of the House of Judah is represented by laying on his right side.

#### Ezekiel 4:6

*After you have finished this, lie down again, this time on your right side, and bear the sin of the people of Judah.*

Finally, Ezekiel is told to face Jerusalem while lying on his side in reference to the siege.

#### Ezekiel 4:7

*Turn your face toward the siege of Jerusalem and with bared arm prophesy against her.*

What does laying the left and right side for the House of Israel and the House of Judah respectively mean? And what does it have to do with facing the siege of Jerusalem? It must mean something.

When we connect these things, we are to prophetically understand that on a timeline, the punishment period for the House of Israel should start to the left of the siege, and the punishment period for the House of Judah should start to the right of the siege.

However, when we look at our timeline, we find that our timeline is exact opposite of what the prophecy demands.

For the House of Israel, we see that the siege occurs, and then the punishment period begins on the right of the siege, not to the left as according to the prophecy.

There is a similar problem with the House of Judah. For the House of Judah, we see that the siege occurs, and the punishment period already began on the left forty years before, not to the right of the siege as according to the prophecy.

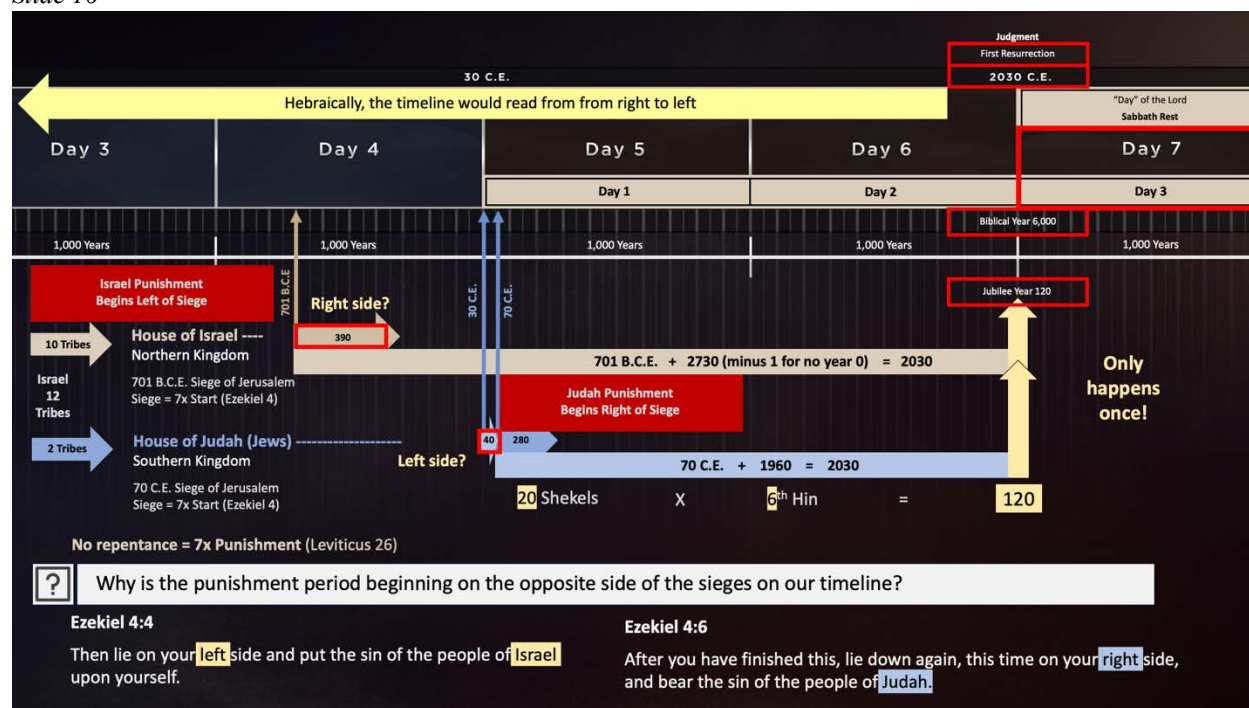
Why is this? Why is our timeline flipped exactly opposite of what the prophecy demands. Why is what is to be on the right is on the left and what is to be on the left is on the right?

Did we do something wrong?

Not at all. This is actually predictable and to be expected.

We need to understand the prophecy in the context, language, and culture in which it was given. Most cultures and languages today think and write from right to left. However, many Ancient Near East cultures, like Hebrew, proceed from right to left. Likewise, the prophecy was given in the Ancient Near East context and culture.

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Our timeline, based on our western culture and practices, goes from left to right to make the presentation easier on our intended audience. This is the exact opposite of how Ezekiel or any other Hebrew would have built the timeline. Thus, our right is left and our left is right according to how the prophecy is intended to be read, causing an apparent discrepancy.

However, there is an easy fix.

If we were to build this timeline like Ezekiel would have, we would build it from right to left. If we would read the timeline Hebraically, from right to left, then the House of Israel's punishment would have indeed been to the left of the first siege of Jerusalem and the House of Judah's punishment would have indeed been to the right of the last siege of Jerusalem.

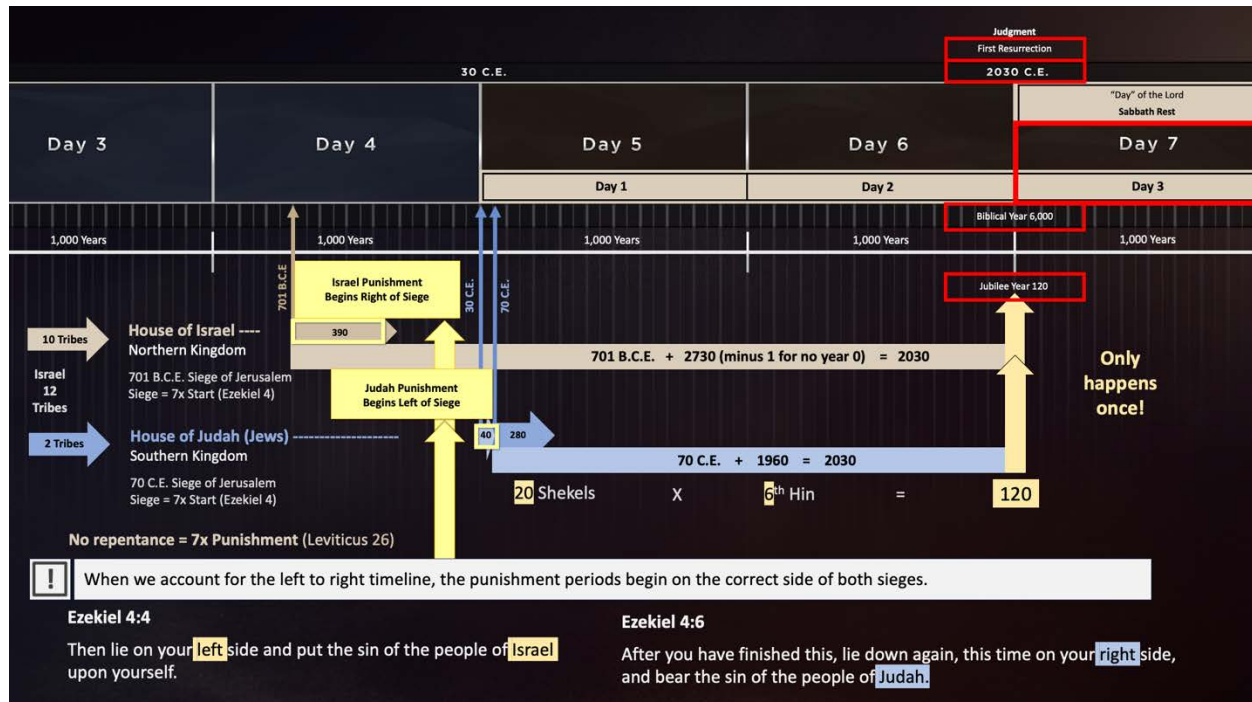


The answer is that simple. Since our timeline is reversed for presentation purposes, then the punishment period starting points also need to be reversed in relation to both sieges.

Since we created a timeline from left to right instead of the Hebraic right to left, then the punishment starting point for the House of Israel also needs to flip from left to right and the punishment period starting point for the house of Judah needs to flip from right to left.

When we account and correct for the flipped left to right timeline, the punishment periods begin on the correct side of both sieges.

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Before we conclude this presentation with the "The Lamech Prophecy," which is our favorite prophecy, we will need to cover what the Messiah meant by not knowing the day and hour.

### The Day and Hour No One Knows

The "day and hour" that no one knows, famously mentioned by the Messiah in Matthew 24:36, is directly connected to the timeline that is sealed in the book of Daniel until the time of the end.

What that means is this. Those in the first century did not know the day and hour, but we **will know** the day and the hour, and those outside of the faith **will not know** the day and hour. Both Daniel and the Messiah confirm this.

These are not conflicting statements, but instead detail exactly what was predicted by the prophet Daniel and retaught by our Messiah. He was not teaching anything new, but what was already established by the prophet Daniel as true.

To understand this, we must start with the verse that is all too often copied and pasted outside of its stated present tense context and inappropriately forced to be future tense beyond the Messiah's words.

**Matthew 24:36**

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

This is where many start and stop reading, and consequently, and unfortunately, so does any meaningful understanding. Not only is the surrounding context often missed, but it must also be recognized that this verse says that no one knows the day and hour. It does not say that no one will ever know, and there is a reason for that.

There is likely an intended literal and an idiomatic understanding of the “day and hour that no one knows.” We will cover both.

As many already know, the Messiah often spoke in idioms.

For example, the Messiah said to Nathanael in John 1 “Before Philip called you, when you were under the fig tree, I saw you.” To us that makes little sense, just as us saying “Does a cat have your tongue?” would make little sense to the first century Jew.

Here our Messiah used a strong figure of speech pointing to a commonly taught Jewish expectation concerning the resurrection and the millennium. In short, he told Nathanael that he will be alive on the Last Day to inherit the land promised to Abraham. From the Messiah’s words Nathanael understood that he would participate in the resurrection since “that Day” was future.

How did Messiah communicate this to Nathanael?

This is understood in the first century Jewish figure of speech, “I saw you while you were still under the fig tree,” which refers to the life and study of Torah in the millennium.

The millennial or day of the Lord concept of the fig tree is found throughout the scriptures, including Zechariah.

#### **Zechariah 3:10**

*In **that day**, declares the Lord of hosts, every one of you will invite his neighbor to come under his vine and under his **fig tree**.*

That “day” is referring to the Day of the Lord, the start of the 1,000-year reign, which begins with a resurrection.

Thus, from the Messiah’s words Nathanael understood that he would participate in the resurrection since “that Day” was still well in the future.

For this reason, Nathanael responded emphatically.

#### **John 1:49**

*“Rabbi, you are the Son of God! You are the King of Israel!”*

The Messiah used dozens of Jewish idioms in his teachings and interactions with others and this was just one of many available examples.

The mentioning of not knowing the “day and hour” in connection to the Messiah’s return is suspected to be another idiomatic example and the reasoning goes something like this.

In Leviticus 23 we can find all of the prophetic and messianic *mo’edim* that perfectly illustrate what the Messiah is supposed to do and when he is supposed to do them. We find that the Messiah prophetically fulfilled Passover, Unleavened Bread, Firstfruits and Pentecost in his first coming, and in that specific order.

The next thing the Messiah needs to do is to return for the resurrection. This will occur on the prophetic fulfillment of the 7<sup>th</sup> day Sabbath, which is also found in Leviticus 23, as it prophetically represents the 1,000-year reign of our Messiah. We see his return and our resurrection, thematically connected to a day of trumpets, shouting, and the beginning of our day of rest at the start of the 7<sup>th</sup> millennium.

The next prophetic messianic day that follows Pentecost, in order, is the Day of Trumpets, or Yom Teruah. Then comes the Day of Atonement and lastly Tabernacles. In Hebrew Yom Teruah, as the Day of Trumpets, literally means the day of shouting and the blowing of trumpets which results in a perfect thematic connection. It is also a rest day, which is an additional thematic requirement. The Day of Trumpets always lands in the seventh month which also necessarily represents the return at the start of the seventh millennium. We also know that the seventh millennium or the seventh “day” is also the “Day of the Lord.” *Teruah* is intimately connected to the start of the “Day of the Lord.”

For example *teruah* is also connected with the fearsome “day of the LORD” in the book of Joel:

#### Joel 2:1-2

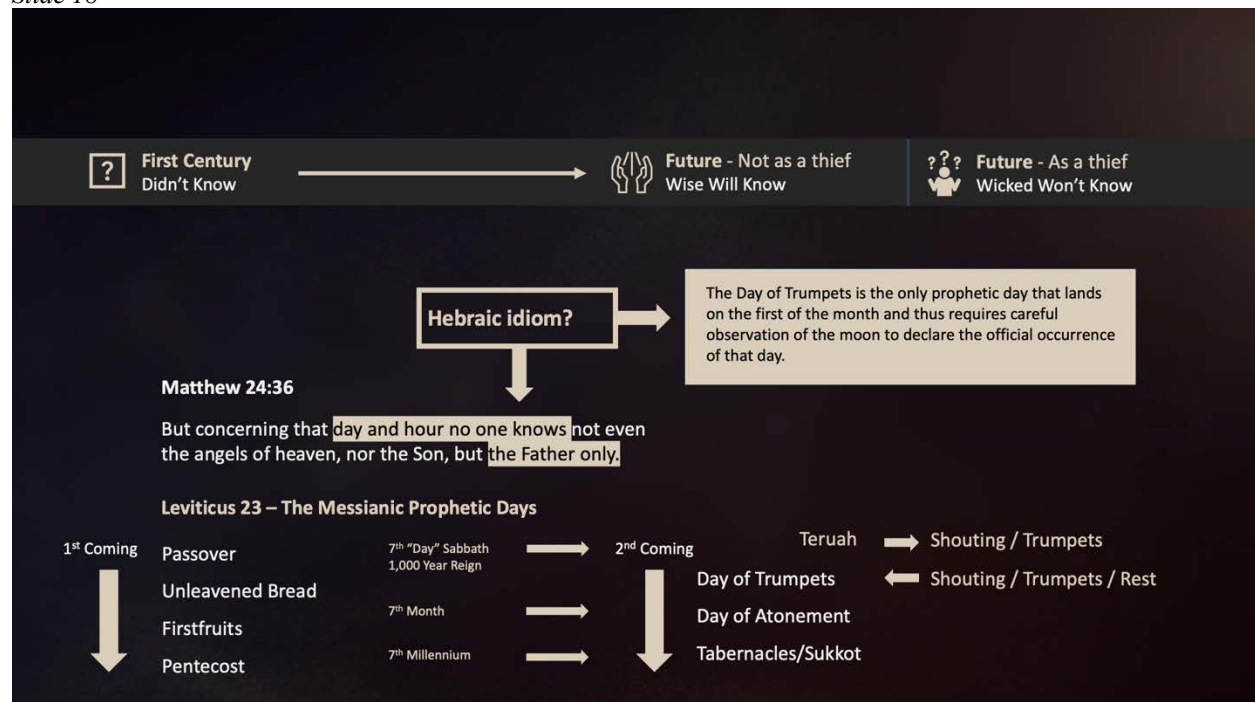
**Blow a trumpet in Zion; sound an *alarm [teruah]* on my holy mountain! Let all the inhabitants of the land tremble, for the *day of the LORD* is coming; it is near, a day of darkness and gloom, a day of clouds and thick darkness!...**

Thus, Yom Teruah is the only day that is consistent with all prophetic requirements.

How does the Day of Trumpets also connect idiomatically?

This Messianic dress rehearsal is the only prophetic day of the Lord that lands on the first of the month and thus requires careful observation of the moon to declare the official occurrence of that day. The day is not truly declared and known until the moon marks its occurrence by means of observation. Thus, the “day no man knows” could reasonably be a brilliant idiom for the Day of Trumpets for the Messiah’s return. In fact, it is only in the modern age in which we can calculate the moon’s cycle down to the minute. Thus, Yom Teruah may be idiomatically understood as the day that no man knows.

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Despite all of that, we cannot ignore the literal nature of what the Messiah said because there is clearly more to it than simply a fascinating Hebraic idiom.

A few verses later we read...

### **Matthew 24:42**

*Therefore, **stay awake**, for you do not know **on what “day” your Lord is coming**.*

Thus, the “day and hour” is certainly referring the return of the Lord. This is also in present tense, not future tense, just like Matthew 24:36. Those in the first century are not supposed to know the day of the Messiah’s coming. More importantly, they are told to stay awake because the day is not known.

Does that mean that if one stays awake that we will eventually know the day?

We will examine that idea shortly, but first let’s back up further. Why is the Messiah talking about the timing of his return?

Because the disciples asked him these questions:

### **Matthew 24:3**

*As he sat on the Mount of Olives, the disciples came to him privately, saying, “**Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?**”*

Why would the disciples ask about when these things would be and the sign of the Messiah’s coming at the end of the age?

They asked these questions because the Messiah prophesied that the temple was going to be destroyed.

### **Matthew 24:1-2**

*Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple. But he answered them, “You see all these, do you not? Truly, I say to you, **there will not be left here one stone upon another that will not be thrown down.**”*

The disciples understandably wanted to know not only when the temple would be destroyed when they asked “when these things would be,” but also when the Messiah would be returning. The disciples were requesting the timeline for the end of the age.

In the minds of the disciples if the temple was going to be destroyed, then surely that is the end of the age, and surely the Messiah would then return.

But that assumption was flawed, and we have the last two thousand years to prove it.

The Messiah listed events that would lead up to the destruction of the temple, listed events that would occur after the destruction of the temple, and then listed events that would occur just before his return. After all of those things, the Messiah then answered the questions “**when will these things be**” and “**what will be the sign of your coming and of the end of the age?**”

Before we reveal how the Messiah answered their question, we should understand that the prophet Daniel asked the very same question long ago.

### **Daniel 12:6**

*“**How long shall it be till the end of these wonders?**”*

What wonders are Daniel referring to?

Daniel asked this question regarding the Great Tribulation and the resurrection to come. Daniel wanted to know when the tribulation would end, and the resurrection would occur as mentioned in the previous verses.

### **Daniel 12:1-2**

*At that time shall arise Michael, the great prince who has charge of your people. **And there shall be a time of trouble**, such as never has been since there was a nation till that time. But at that time your people **shall be delivered**, everyone whose name shall be found written in the book. And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

From this we read that there will be a Great Tribulation and then a resurrection, or in Hebraic thinking, a gathering or a harvest following a time of trouble. Does that sound familiar?

Our Messiah said the same thing in Matthew 24 in response to nearly the same question.

After referring to the prophet Daniel in verse 15, which is not likely a coincidence, the Messiah says something very similar to what we read in Daniel 12:1-2, also referring to a time of tribulation, and then of course, a gathering.

#### **Matthew 24:29-31**

***“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. 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. And he will send out his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of heaven to the other.***

Daniel asked about the timing of the end of these things and the Messiah was asked about the end of these things.

Daniel asked how long till the tribulation and resurrection shall be accomplished and Daniel was told a time, times, and a half of a time. Daniel was clearly confused and frustrated because while that gives the length of the timeline it did not reveal the timing in which these things ended. Daniel wanted to know when these things were supposed to be completed. When Daniel requested clarification, he is told that it is not yet time for him or anyone else to know the end of the timeline.

#### **Daniel 12:9**

He said, “Go your way, Daniel, for the words are shut up and sealed until the time of the end.

Daniel was told that he was not yet supposed to know the timing of the Great Tribulation and resurrection. He is told that timing is sealed until the “time of the end.”

Is it a coincidence that the Messiah said the same thing?

The Messiah said that he did not know the day and hour of the Great Tribulation and the resurrection to come, even though it is clearly connected to his return. The Messiah went on further to say that even the angels did not know, but only the Father.

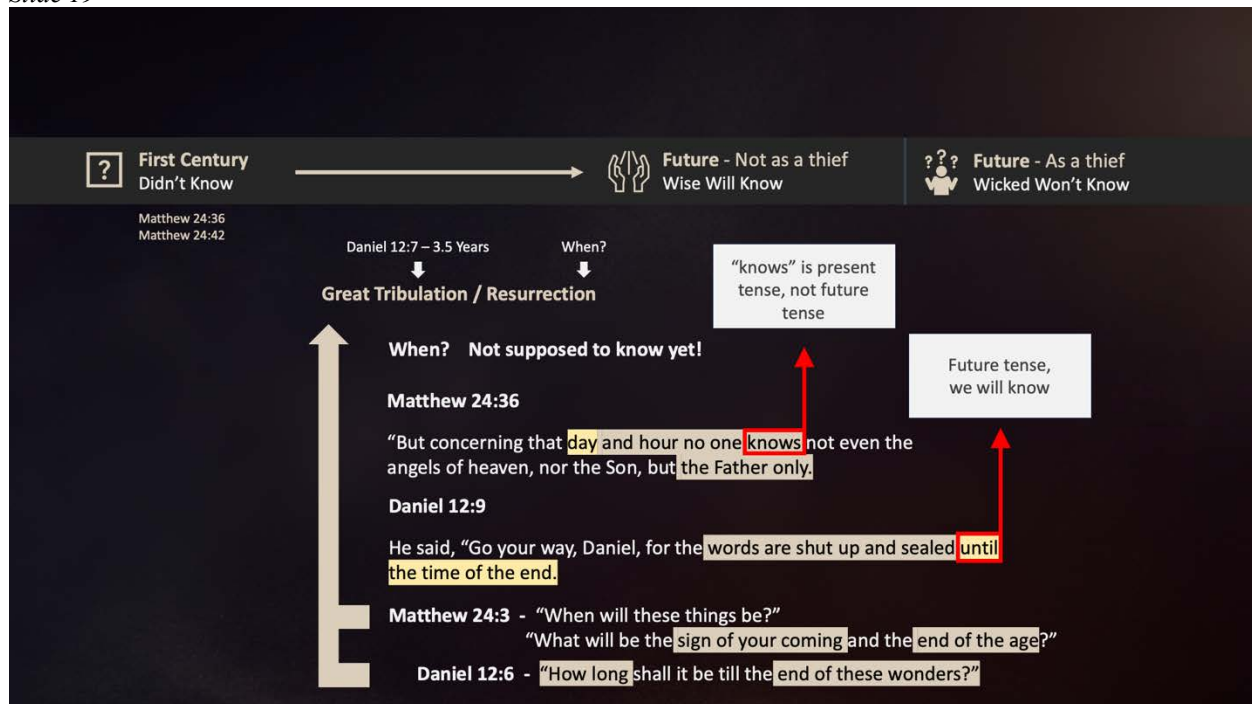
Daniel was also told that he was not to know the timing of the tribulation and the resurrection to come. Nobody is supposed to know, at least yet.

Daniel was told that no one was supposed to know. It was not yet the time of the end.

The Messiah also said no one was supposed to know. It was not yet the time of the end.

Verb tense in grammar is important. Not knowing something in the present is not the same as not knowing in the future.





These details are sealed until the time of the end according to Daniel 12:9. The Messiah's point is that because these details are sealed until the time of the end that only the Father knows. Only the Father can know that which is sealed until someday it is unsealed.

No one in the first century lived in the time of the end, thus no one was to know the timing of the Messiah's return.

It is to remain hidden, and it is to remain sealed, until the proper time.

### Acts 1:7

*So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons that the Father has fixed by his own authority."*

The kingdom of Israel is restored at the start of the 1,000-year reign of Messiah, the Day of the Lord. Those in the first century are not to know that timing.

It is to remain sealed until the "time of the end." It has been nearly 2,000 years since the Messiah said these things.

Are we at the time of the end? Are we now supposed to know? Are we supposed to know at all? And if so, when is the proper time?

Both the Messiah and Daniel answer this in the same way, which is also not likely a coincidence.

We will start with Daniel. The unsealing of the timing of the end of the tribulation and resurrection mentioned in Daniel 12 is not to happen in a moment, but over a period of time.

### Daniel 12:4

*But you, Daniel, shut up the words and seal the book, until the time of the end. Many shall run to and fro, and knowledge shall increase."*

In the context of the timing of the end of the tribulation and resurrection being sealed until the time of the end we are told that the solution is that knowledge shall increase. This increase in knowledge leads to the unsealing of the timeline of the tribulation and resurrection.

Knowledge will increase about what exactly? According to the preceding context we are to understand that knowledge about the sealed timing of the great tribulation and the sealed timing of the resurrections to come will increase.

#### **Daniel 12:1**

*And there shall be a **time** of **trouble**, such as never has been since there was a nation till that time. But at that **time** your people shall be **delivered**, everyone whose name shall be found written in the book.*

The timing is sealed and hidden and is to become unsealed and revealed by a gradual increasing of knowledge.

Daniel is not only told this, but the Messiah says the very same, and we will cover that shortly.

We are told that we will eventually know these things before his return. In fact, not only will we know, but we are also supposed to know.

We were to not know these things in the first century, but after a process of increasing knowledge about the timeline of the tribulation and the resurrection, eventually we will know the timeline in advance.

#### **Daniel 12:9-10**

*He said, "Go your way, Daniel, for the **words are shut up and sealed** until the **time of the end**. Many shall **purify themselves and make themselves white and be refined**, but the wicked shall act wickedly. And **none of the wicked shall understand**, but those who are **wise shall understand**."*

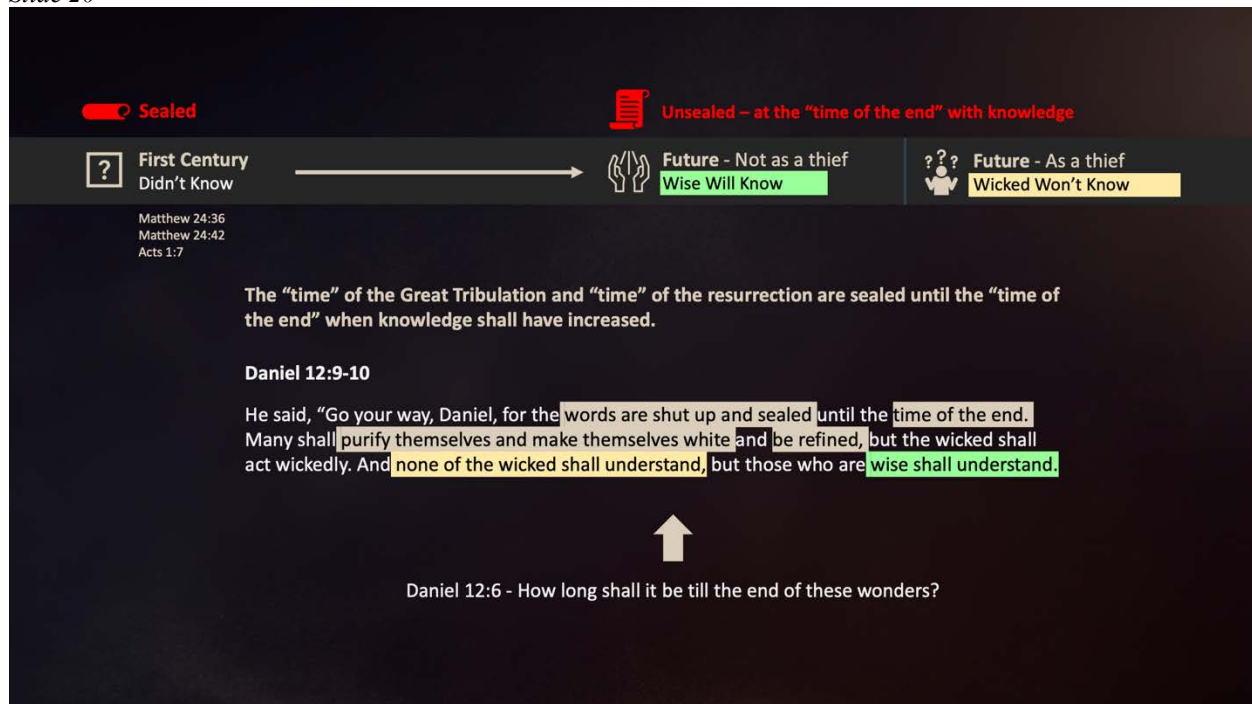
Thus, not only is the timeline sealed but we are also told that an increase of knowledge will gradually unseal it.

Perhaps most importantly, we are also told that the wicked will not understand this timeline, but only the wise will understand.

The wicked are those that do not follow the Word of God. The wise are those that do follow the Word of God.

In the time of the end, the wise will know, but the wicked will not.

As our prophetic knowledge and understanding increases over a couple thousand years we realize that the answer to "How long shall it be till the end of these wonders?" will no longer be out of reach like it was for Daniel, the disciples, the Messiah, or even the angels.



The timeline of the Messiah is like a large complex puzzle with many pieces.

Consider the process that leads to the completion of a jigsaw puzzle. When you put together a puzzle you often start with the outside borders. This frames the scope of the puzzle. Not only is that often the easiest path to the solution, but you then know that every remaining piece must fit into those borders.

As you begin to fill in the detail with other pieces that fit specific visual and thematic connections the puzzle begins to take shape faster and faster over time, with increasing detail and clarity, making it easier and easier to find how the remaining pieces fit.

Likewise, the same process is utilized in Biblical prophecy. Knowledge has been increasing for some time, for a couple thousand years, and it is increasing exponentially. Many are now seeing the big picture and the remaining pieces are rapidly providing additional detail and clarity. The last pieces to fit, according to Daniel 12, fill in the micro timeline, which leads directly to the day and hour, and connects directly back to Matthew 24:36.

So, we know that Daniel was not supposed to know the day that the tribulation ended and the day of the resurrection. Daniel did not live in the “time of the end.”

We know that those in the first century, including the disciples, Messiah, and angels, were also not supposed to know the day the tribulation ended nor the day of the resurrection. They were not in the “time of the end.”

#### Matthew 24:6

*See that you are not alarmed, for this must take place, **but the end is not yet.***

According to our Messiah, the end arrives as we near the 3.5-year Great Tribulation which starts at the abomination of desolation.

#### Matthew 24:14-16

*And this gospel of the kingdom will be proclaimed throughout the whole world as a testimony to all nations, and **then the end will come.** “So when you see **the abomination of desolation spoken of by the***

*prophet Daniel, standing in the holy place (let the reader understand), then let those who are in Judea flee to the mountains.*

We are told in Daniel that as knowledge increases what is sealed and hidden will become unsealed just in time, at the time of the end. But more importantly, only the wise will know, but the wicked will not.

Does the Messiah agree with this? Let's find out.

**The wise will know at the time of the end:**

**Matthew 24:32-33**

*"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.**"*

The wise will recognize the signs and know we are close. This agrees with Daniel 12.

Those in the first century did not live in the time of the end because it is sealed. Only the Father knows what is sealed.

**Matthew 24:36-51**

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

Not knowing the day and hour is stated in present tense in the first century, as no one is supposed to know until the "time of the end." This agrees with Daniel 12.

After mentioning how no one is to know the day and hour in the first century, the Messiah goes on to tell us that in the future that the day and hour will still not be known, but only for a certain group of people.

**Matthew 24:37-41**

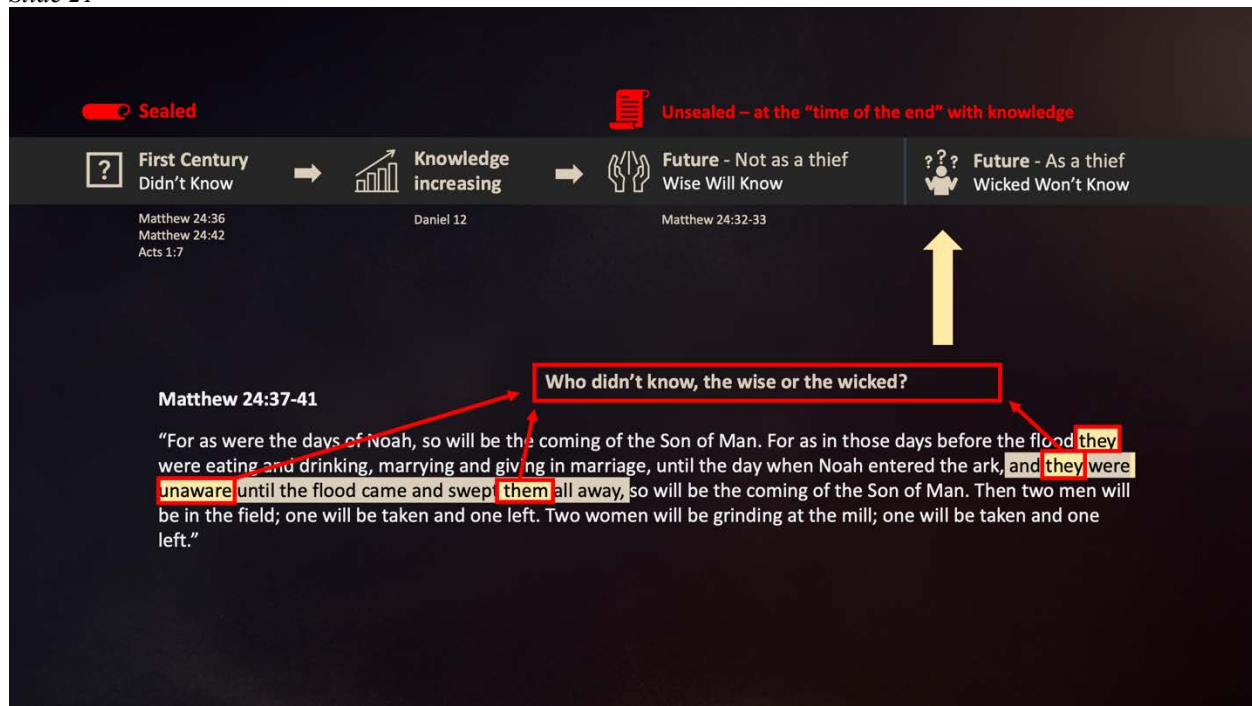
*"For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood **they** were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and **they** were **unaware** until the flood came and swept them all away, so will be the coming of the Son of Man. Then two men will be in the field; one will be taken and one left. Two women will be grinding at the mill; one will be taken and one left."*

So, who did not know?

Who was swept away at the flood because they did not know?

Was it the wise or the wicked?

It was the wicked that did not know.



The Messiah's point is the same as what we are told in Daniel 12.

The wicked will have no clue that the countdown has started, just as in the time of Noah. The end will come as a surprise to the wicked, as a thief in the night. In the future the wicked will still not know just as no one knew in the first century, which is the Messiah's next point, bringing it back to present tense.

#### Matthew 24:42-44

*“Therefore, stay awake, for you do not know on what day your Lord is coming. But know this, that if the master of the house had known in what part of the night the thief was coming, he would have stayed awake and would not have let his house be broken into. Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect.”*

In the first century no one is to know the day but according to Daniel 12 no one in the first century is supposed to know. It was not the time of the end.

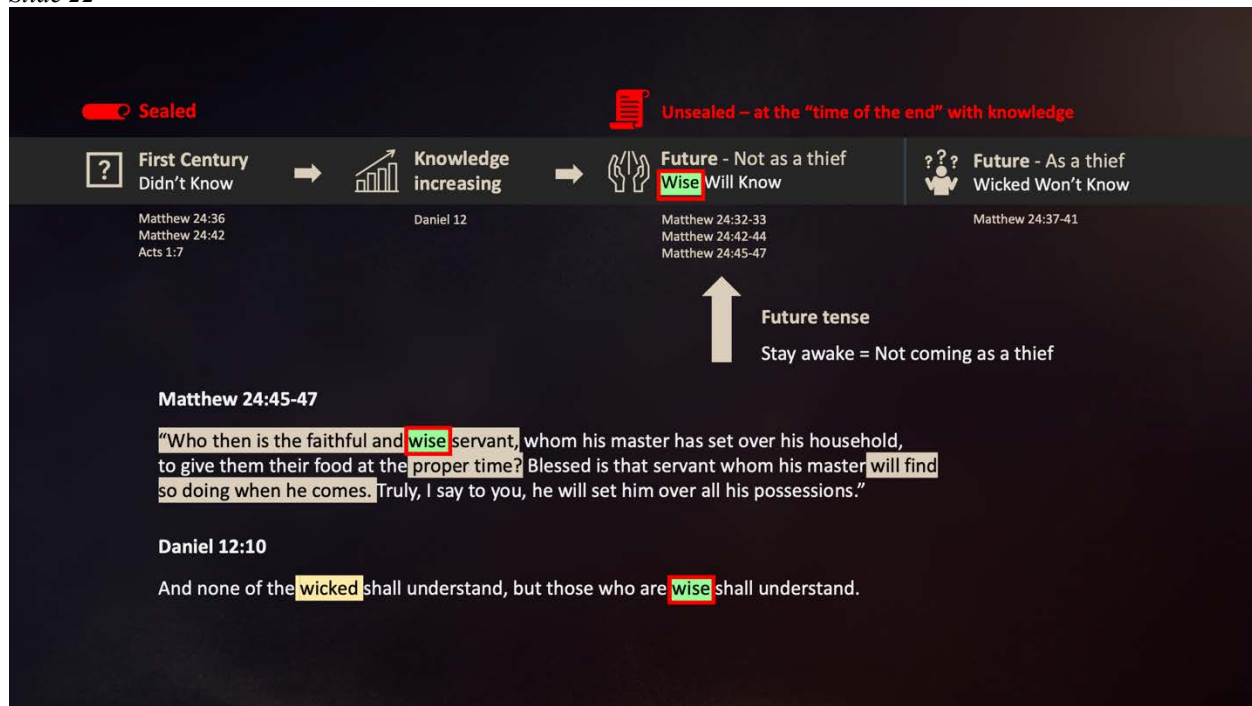
Because of this those who do not know are told to stay awake so we can watch, and somehow watching will lead to knowing these things before it occurs, because for us, the Messiah will not come for us as a thief.

Remember, according to Daniel 12 it is the wise that will know and understand the timeline, which is the Messiah's next point as the Messiah is simply reteaching Daniel 12 and once again points again to the future. For us the Messiah will not come as a thief if we are staying awake and watching. The wise will know the proper time.

#### Matthew 24:45-47

*“Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? Blessed is that servant whom his master will find so doing when he comes. Truly, I say to you, he will set him over all his possessions.”*

Again, the wise will understand, and the wicked will not understand.



### Matthew 24:48-51

*“But if that **wicked** servant says to himself, ‘My master is delayed,’ and begins to beat his fellow servants and eats and drinks with drunkards, **the master of that servant will come on a day** when he does not expect him and at an **hour** he does **not know** and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.”*

Here the Messiah blatantly reveals who will not know the day and hour. Just as Daniel also said hundreds of years before our Messiah, it is the wicked who will not understand. And just as Daniel and the Messiah also said, the wise will understand at the time of the end.



Slide 23

Sealed
Unsealed – at the “time of the end” with knowledge

<div>?</div> <b>First Century</b> Didn't Know	<div>Knowledge increasing</div>	<div>Future - Not as a thief</div> Wise Will Know	<div>Future - As a thief</div> Wicked Won't Know
Matthew 24:36 Matthew 24:42 Acts 1:7	Daniel 12	Matthew 24:32-33 Matthew 24:42-44 Matthew 24:45-47	Matthew 24:37-41 Matthew 24:48-51

**Future tense**

Day and hour not known = wicked

**Matthew 24:48-51**

But if that wicked servant says to himself, ‘My master is delayed,’ and begins to beat his fellow servants and eats and drinks with drunkards, the master of that servant will come on a day when he does not expect him and at an hour he does not know and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

**Daniel 12:10**

And none of the wicked shall understand, but those who are wise shall understand.

So, the Messiah comes on an unexpected day and hour for the wicked which can only mean that the Messiah comes for an EXPECTED day and hour for the wise. Again, this is nothing new. Daniel 12 already told us this and the Messiah is simply reteaching what should already be known.

Slide 24

Sealed
Unsealed – at the “time of the end” with knowledge

<div>?</div> <b>First Century</b> Didn't Know	<div>Knowledge increasing</div>	<div>Future - Not as a thief</div> Wise Will Know	<div>Future - As a thief</div> Wicked Won't Know
Matthew 24:36 Matthew 24:42 Acts 1:7	Daniel 12	Matthew 24:32-33 Matthew 24:42-44 Matthew 24:45-47	Matthew 24:37-41 Matthew 24:48-51

**Matthew 24:45**

Who then is the faithful and wise servant

Comes on unexpected day = wicked

...thus

Comes on expected day = wise

**Matthew 24:48-51**

But if that wicked servant says to himself, ‘My master is delayed,’ and begins to beat his fellow servants and eats and drinks with drunkards, the master of that servant will come on a day when he does not expect him and at an hourhe does not know and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

**Daniel 12:10**

And none of the wicked shall understand, but those who are wise shall understand.

The wise are those who have repented and keep the Word of God. But for the wicked the Messiah will come as a thief and not know the hour of his return beforehand.

### Revelation 3:3

*Remember, 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.*

In context, this refers to the church of Sardis, which had a reputation for keeping the Word of God but in reality they did not.

Consequently, they are lumped into the wicked and are told that they will not know the hour of the Messiah's coming and that for them he would come as a thief if they do not repent. However, the inverse must also be true. If they keep the Word of God and repent that they will know the hour of the Messiah's return and he will not come as a thief. Again, this is just a reteaching of Daniel 12.

For the wicked, the Messiah comes as a thief. The wise, however, will understand the timing of the tribulation and resurrection.

### Revelation 16:15

*("Behold, **I am coming like a thief!** Blessed is the one who stays awake, keeping his garments on, that he may not go about naked and be seen exposed!")*

Again, for the wicked, the Messiah comes as a thief, and their works will be exposed.

### 2 Peter 3:10

***But the day of the Lord will come 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**.*

For the wicked, the Messiah comes as a thief.

### 1 Thessalonians 5:1-3

*Now **concerning the times and the seasons, brothers, you have no need to have anything written to you. For you yourselves are fully aware that the day of the Lord will come like a thief in the night. While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape.***

Those who do not understand the times and seasons the Lord will come as a thief in the night. However, those that know the times and the seasons will not be surprised like a thief. The wise will understand the timing of the tribulation and resurrection.

The very next verse...

### 1 Thessalonians 5:4

*But you are **not** in darkness, brothers, **for that day to surprise you like a thief**.*



It must be noted that the only way to not be surprised by something that is going to occur on a certain day is to know in advance when that day is going to occur. You are not surprised by what you do know, you are surprised by what you do not know. The wicked will not know. They will be surprised. The wise will know. Thus, they will not be surprised. Both the Messiah and also Paul are simply reteaching Daniel 12.

The wise will know.

### Luke 21:28

*Now when **these things begin to take place**, straighten up and raise your heads, because your redemption is **drawing near**.*

The wicked will not know.

### Luke 12:56

*You hypocrites! You know how to interpret the appearance of earth and sky, but why do you not know how to interpret the present time?*

In summary, when we do not retain the surrounding context, verb tense, and the clear relationship to Daniel 12, many miss the point that the Messiah was making in Matthew 24:36 and similar verses.

Let's look at Revelation 3:3 again and pay close attention to what is being said.

### Revelation 3:3

*Remember, 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.*

This statement by the Messiah uses the exact same language as verses that many use to state that we can never know the day and hour and reveals something that is very significant and profound: IF we do not wake up and watch he WILL come upon us as a thief, and we WILL NOT know what hour he will come upon us. If this verse is true, then the inverse must also be true: If we DO watch, he WILL NOT come upon us as a thief, and we WILL know.

Why should we watch? Why do we study these prophecies to increase our knowledge?

We watch so that we CAN KNOW at the time of the end.

Just as Daniel was told that the wicked will not understand and the wise will understand, the entire point by the Messiah was just the same.

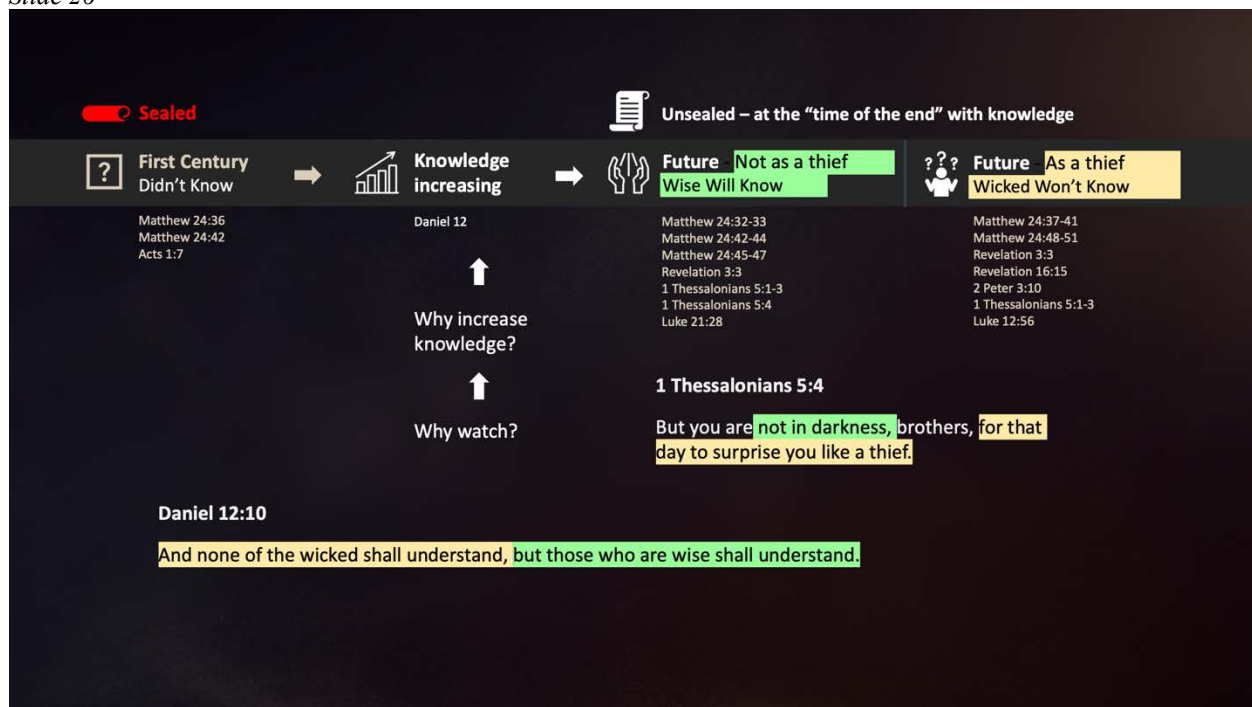
We will know the day. We are supposed to know the day. And it will be a very BAD THING to not know the day when we are supposed to know the day.

*“But you are not in darkness, brothers, for that day to surprise you like a thief.”*

While there are even more verses that speak of knowing or not knowing the day and the hour, one thing is always true, is that they all agree with Daniel 12.

*“And none of the wicked shall understand, but those who are wise shall understand.”*

Slide 26



Has prophetic knowledge increased to the point that we can perhaps now know the day? Are we close enough to the “time of the end” for the timeline to be unsealed?

We may not yet know for certain, but perhaps the most laser focused Messianic timestamp we can present is found in the Lamech Prophecy in Genesis 5.

### The Lamech Prophecy

When we study the Bible we find that names, in particular Hebrew names, often carry relevant meaning. We find something similar in Genesis 5.

When we examine that particular chapter, we find this list of names in this order.

- Adam

- Seth
- Enosh
- Kenan
- Mahalalel
- Jared
- Enoch
- Methuselah
- Lamech
- Noah

Each name carries a meaning in Hebrew.

- Adam means “a man”
- Seth means “appointed”
- Enosh means “mortal”
- Kenan means “sorrow”
- Mahalalel means “praise of God”
- Jared means “he shall come down”
- Enoch means “teaching”
- Methuselah means “death shall bring”
- Lamech means “the despairing”
- Noah means “rest”

When we put it all together, it prophetically reads *“A man (is) appointed mortal sorrow. Praise of God! He shall come down teaching (that his) death shall bring the despairing rest!”*

We see that this messianic prophecy results in two comings of the Messiah. In his first coming, in Biblical year 4,000, the Messiah came down, died and was then resurrected. Likewise, we will also be resurrected on the 3<sup>rd</sup> and 7<sup>th</sup> day and is when we enter the prophetic and messianic Sabbath rest that still remains.

While that is all rather astounding and is additional testimony to the divine nature of the scriptures, we are going to take it a step further.

We see that Lamech fathered Noah, which means “rest.” Lamech lived to the age of 777 and thus 7-7-7 is connected to the rest that we are going to enter through Messiah on the Day of the Lord. Just as it is true that Noah came from Lamech, it is also true that rest will come from 7-7-7.

Now we just need to decode 7-7-7.

First, it should be noted that three sevens as a three and a seven already clearly connects to the 3<sup>rd</sup> and 7<sup>th</sup> day. But there is more.

In every instance of a seven as a prophetic messianic timing mechanism we see it referring to the 7<sup>th</sup> millennium. Thus, we already know that one of the sevens represents the year as that is has been the overwhelmingly consistent prophetic theme related to seven and the general timing of the Messiah’s return.

So, if one seven appears to represent the year, what should we logically conclude represents the remaining two sevens?

It should seem obvious that if one seven of 7-7-7 represents the year, then the other two sevens represent the day and the month. Just as the hands of a clock assist us in zeroing in on a precise time, the three sevens do just the same.

Thus 7-7-7, as a prophetic messianic timestamp, represents the day, month, and year.

## **The Year**

We already know that the seven as a year is the 7<sup>th</sup> millennium. It is also the 120<sup>th</sup> Jubilee. The Jubilee year not only prophetically represents us entering into the land, the Jubilee year is also a land rest. That will be important later.

## The Month

The first resurrection must occur on a messianic dress rehearsal that is inclusive of both trumpets and shouting according to the Torah, Writings, Prophets, Messiah, and Paul, as the prophecies and patterns repeatedly declare Messiah's coming is preceded by shouting and a trumpet. There is only one of the *mo'edim* that qualifies both numerically and metaphorically. That is the Day of Trumpets.

### Leviticus 23:24

*Speak to the people of Israel, saying, In the **seventh month**, on the first day of the month, you shall observe a day of solemn **rest**, a memorial proclaimed with blast of **trumpets**, a holy convocation.*

It is also next in line for orderly fulfillment. The day of Trumpets, Day of Atonement, and Tabernacles, which are three in total, are all also in the 7<sup>th</sup> month, which again, is another three and seven timestamp that connects directly to the 3<sup>rd</sup> and 7<sup>th</sup> day.

Yom Teruah literally means the day of shouting or the day of blowing trumpets. It is the only day in the Bible connected directly to both shouting and trumpets. The day of Trumpets, or Yom Teruah, is also a time of rest. That will be important later.

Thus, the Day of Trumpets fulfills the prophetic requirement of the 7<sup>th</sup> month on the Biblical calendar.

## The Day

The Sabbath rest is the 7<sup>th</sup> day of the week. According to the Lamech Prophecy, the Messiah's return, in which marks our 1,000 years of rest as prophetic fulfillment of the Sabbath, must not only be on the 7<sup>th</sup> millennium for the precise year, and the Day of Trumpets in the 7<sup>th</sup> month for the precise month, but also on the 7<sup>th</sup> day Sabbath for the precise day.

The 120<sup>th</sup> Jubilee year at the 7<sup>th</sup> Millennium, which represents the 7<sup>th</sup> year, is a rest. The Day of Trumpets, which represents the 7<sup>th</sup> month, is a rest. Lastly, the Sabbath day, which represents day 7, is a rest.

This is three rests for all of these sevens, once again connecting to the 3<sup>rd</sup> and 7<sup>th</sup> day, which of course, is the prophetic fulfillment of the rest we are promised to enter.

It should go without saying that the 7<sup>th</sup> millennium, 7<sup>th</sup> month, and 7<sup>th</sup> day can only occur once. It is a singular moment in time. It will never occur again. But first, we must discover whether it even occurs at all, and if it does occur, when does it occur.

If the interpretation of the dozens of patterns and prophecies pointing to 2030 for the Messiah's return are being interpreted correctly, then the Day of Trumpets in 2030 must be on the 7<sup>th</sup> day Sabbath. Yom Teruah in 2030 must be on a Sabbath, and it is, then The 7-7-7 as the day, month, and year, that can only occur once in all of time and sealed for thousands of years, could now perhaps be unsealed.

Based on everything we have covered so far in the Messiah 2030 presentations, we know that 2030 is Biblical year 6,000, the 120<sup>th</sup> Jubilee, and the start of the 7<sup>th</sup> millennium. Check!

The day of Trumpets is always in the 7<sup>th</sup> Biblical month, so check!

In our last and final test we must determine whether the Day of Trumpets in 2030 lands on the 7<sup>th</sup> day Sabbath. If it does not, then 2030 is not likely the year of the Messiah's return.



What do we find? It should now come as no surprise that the Day of Trumpets in 2030 does indeed begin on the 7<sup>th</sup> day Sabbath, thus fulfilling The Lamech Prophecy as the moment we enter the prophetic fulfillment of our rest on the 7<sup>th</sup> day Sabbath.

Yom Teruah of 2030 is the ONLY 7-7-7 messianic prophetic timestamp that is and ever will be, and it is coming soon.

#### **Hebrews 10:37**

*Yet a little while, and the coming one will come and will not delay.*

There is one more hidden connection to 777 that also relates to Lamech and it is found in Genesis 4.

#### **Genesis 4:23-24**

*Lamech said to his wives: "Adah and Zillah, hear my voice; you wives of Lamech, listen to what I say: I have killed a man for wounding me, a young man for striking me. **If Cain's revenge is 339 sevenfold, then 340 Lamech's is seventy-sevenfold.**"* [Different Lamech than Genesis 5]

Just a few verses earlier we find that Cain is told that if anyone avenges Abel's death then vengeance shall be taken on him sevenfold.

#### **Genesis 4:15**

*Then the Lord said to him, "Not so! **If anyone kills Cain, vengeance shall be taken on him sevenfold.**" And the Lord put a mark on Cain, lest any who found him should attack him.*

While seven is assigned to Cain, seventy-seven is assigned to Lamech.

#### **Genesis 4:24**

*If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold.*"

The thematic connection and lesson provided to us is that those that were killed are not yet supposed to be avenged.

Why? Because vengeance belongs to God.

#### **Romans 12:19**

*Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "**Vengeance is mine, I will repay, says the Lord.**"*

The Lord is our avenger.

#### **1 Thessalonians 4:6**

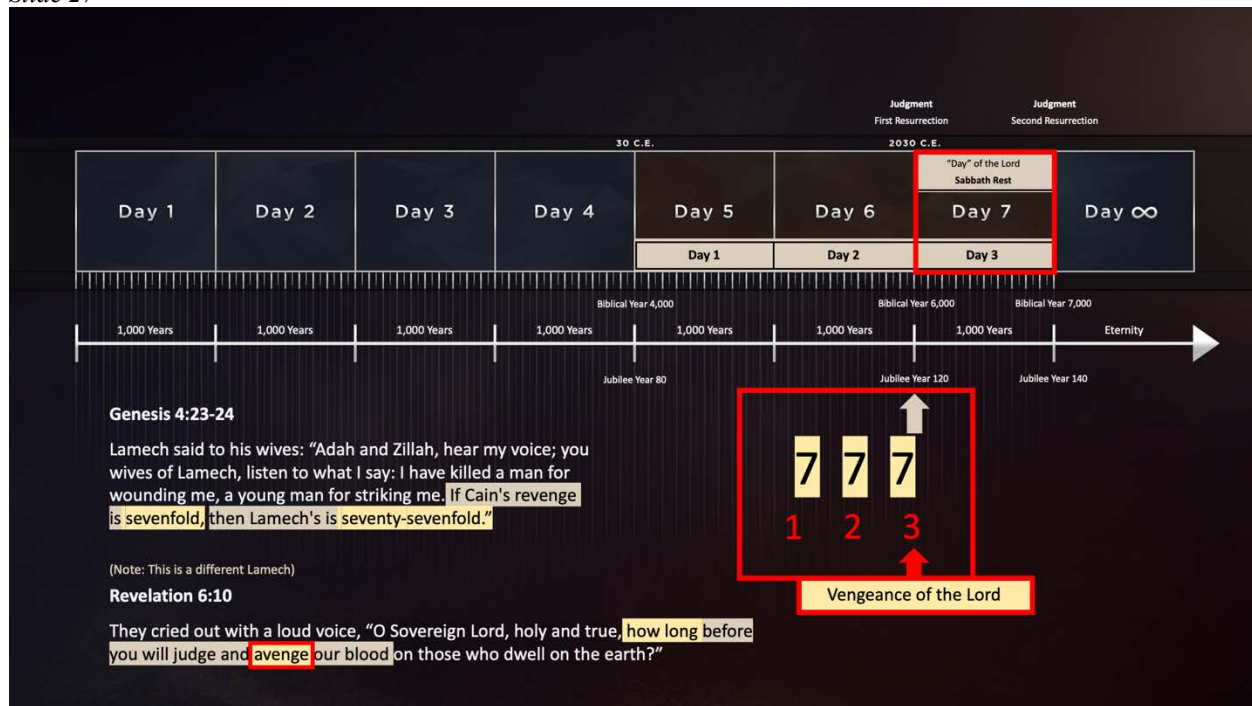
*that no one **transgress and wrong his brother** in this matter, because the **Lord is an avenger** in all these things, as we told you beforehand and solemnly warned you.*

In seal 5 of Revelation, we find that those who have been killed are metaphorically waiting to be avenged. They ask how long will it be?

#### **Revelation 6:10**

*They cried out with a loud voice, "O Sovereign Lord, holy and true, **how long before you will judge and avenge our blood on those who dwell on the earth?**"*

Thus, the answer to how long it will be until God exercises vengeance through his wrath is 7-7-7



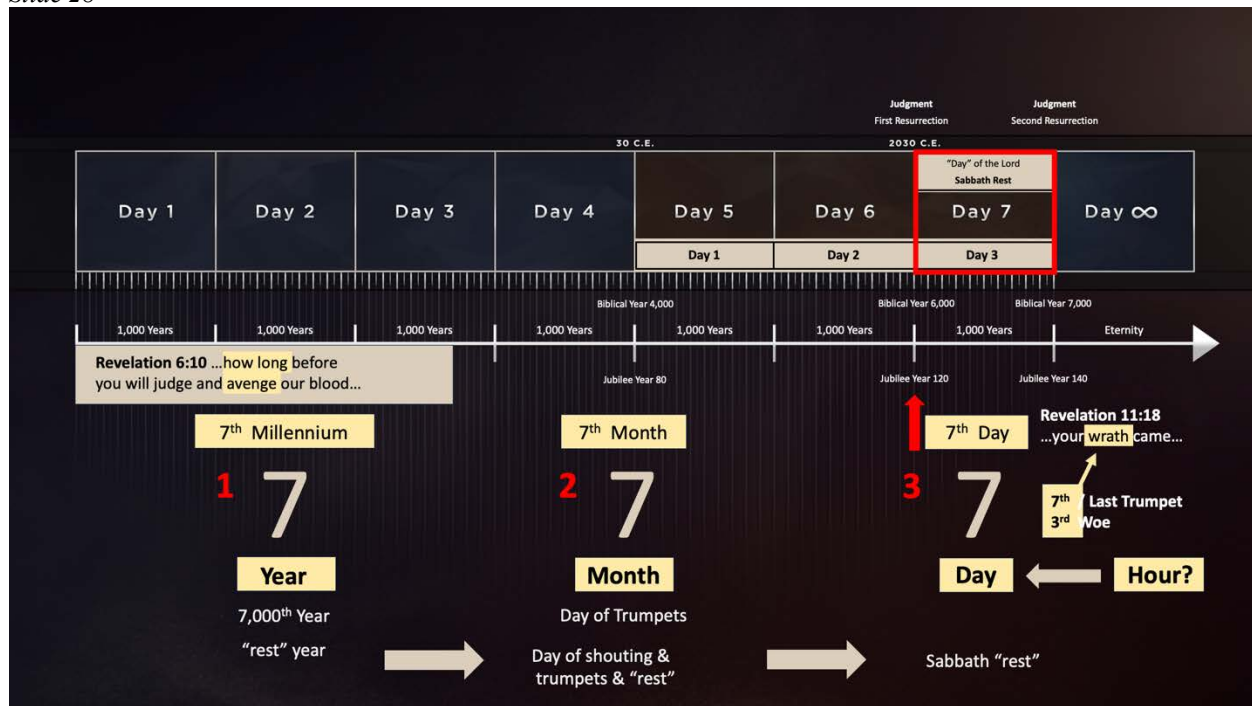
## Genesis 4:24

*If Cain's revenge is sevenfold, then Lamech's is seventy-sevenfold.*

On the seventh day, of the seventh month, of the seventh year the wrath of God will begin at the Messiah's return after the Great Tribulation, thus answering "how long before you will judge and avenge our blood on those who dwell on the earth?"

While it is possible that these prophecies reveal the day of the Messiah's return, the careful student of the Word will also notice that we still do not know the day AND the hour, consistent with the Messiah's brilliant words.

However, just as Daniel 12 notes that the wise will understand the timeline in the "time of the end," the Messiah is also careful to note that at some point we will also know the hour.



### Revelation 3:3

*Remember, 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.*

In context, the church of Sardis had a reputation of walking in the Word of God, but in reality, they were not, hence the instruction to keep it and repent. By keeping the Word and repenting we are told that it is not only possible to know the actual hour of the Messiah's return, but we are expected to know in advance. May that be a lesson for all of us. The lack of repentance and not keeping the Word will result in not knowing the day and hour and the Messiah coming for you as a thief.

### 1 Thessalonians 5:4

*But you are not in darkness, brothers, for that day to surprise you like a thief.*

The only way to not be surprised the day something occurs is to know in advance the day of when it is to occur, and we are told that we will not be surprised.

But what about us being told that we will know the hour?

The reality is that we may not know the "hour" until the very last moment leading up to that day.

### Mark 13:34-37

*It is like a man going on a journey, when he leaves home and puts his servants in charge, each with his work, and commands the doorkeeper to stay awake. Therefore stay awake—for you do not know when the master of the house will come, in the **evening**, or at **midnight**, or **when the rooster crows**, or in the **morning**—lest he come suddenly and find you asleep. And what I say to you I say to all: Stay awake."*

As we leave the 119<sup>th</sup> Jubilee period approach that day, the Messiah will be looking for those that repent and conform to his image, believing and practicing the Word as he believed and practiced the Word.

### Matthew 24:45-46

*“Who then is the faithful and wise servant, whom his master has set over his household, to give them their food at the proper time? **Blessed is that servant whom his master will find so doing when he comes.***

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, so that we might know the day and hour, and he may not come for us as a thief. God has a history of telling his people what we should do and when before he does anything important, so we should also be constantly praying, and listening.

The purpose of Biblical end times is a call to repentance, and not much time may be left. If you are knowingly not walking right with God, then there is no time like the present to learn how to walk in the whole Word of God and walk as our Messiah walked, and to do it.

We have all sinned by breaking the law of God (1 John 3:4) and thus deserve eternal death by God’s perfect standards. If you have not yet accepted God’s of eternal life through his grace, then we encourage you to begin to know Messiah Yeshua and learn how and why he died for you and what his resurrection means for us in the faith.

If you believe 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.

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## **A Day to Watch**

### **Yom Teruah 2030**

#### **Daniel 12:9-10**

*He said, “Go your way, Daniel, for the **words are shut up and sealed until the time of the end.** Many shall **purify themselves and make themselves white and be refined**, but the wicked shall act wickedly. And **none of the wicked shall understand**, but those who are **wise shall understand.***