

# Declaring the End From the Beginning



Scriptural Insights into Calibrating the 7000 Year Plan of Elohim

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*Specific quotations are used in this book in an attempt to bring to light certain aspects of Hebraic thought. The purpose of this book is to show how the **50 Year Jubilee Cycle** has been given in order to calibrate Day One of creation in the **7000 Year Plan of Elohim**. Let the reader be advised that the authors and / or sources quoted in this book may, in other places, promote views that are directly opposed to the Word of Elohim, and their inclusion in this book must in no way be seen as a blanket affirmation of an author or source. The goal of this book is to give spiritual food in due season to those who are watching for יהושע Messiah to return. Full attribution is given for all quotations.*

# Declaring the End from the Beginning

## יהוה is the Way the Truth and the Life

The Scriptures, and the history, mysteries and prophecies they contain, are inspired by the **Spirit of Elohim** and are **spiritual** in nature. Therefore, if one wishes to gain a correct **understanding** of Scripture they must **believe and obey** יהוה Messiah, and then they will have the **Spirit of יהוה** to help **understand** the way.

**1 John 3:24** *Now he who keeps His commandments abides in Him, and He in him. And by this we know that He abides in us, by the Spirit whom He has given us.*

**1 John 4:1-6** <sup>1</sup> *Beloved, do not believe every spirit, but test the spirits, whether they are of Elohim; because many false prophets have gone out into the world.* <sup>2</sup> *By this you know the Spirit of Elohim: Every spirit that confesses that יהוה Messiah has come in the flesh is of Elohim,* <sup>3</sup> *and every spirit that does not confess that יהוה Messiah has come in the flesh is not of Elohim. And this is the spirit of the antimessiah, which you have heard was coming, and is now already in the world.* <sup>4</sup> *You are of Elohim, little children, and have overcome them, because He who is in you is greater than he who is in the world.* <sup>5</sup> *They are of the world. Therefore they speak as of the world, and the world hears them.* <sup>6</sup> *We are of Elohim. He who knows Elohim hears us; he who is not of Elohim does not hear us. By this we know the spirit of truth and the spirit of error.*

As these sayings are true then the converse will also be true. If one does **not keep** the commandments of Elohim they will **not have** the **Spirit of יהוה**. It is either an upward spiral of **obedience** leading to the revelation knowledge and **salvation** of יהוה Messiah, or a downward spiral of **disobedience** leading to **sin and death**. The **Spirit of Elohim** and the **Spirit of יהוה** are **one** and the testimony of יהוה is the **spirit of prophecy**.

**John 10:27-30** <sup>27</sup> *“My sheep hear My voice, and I know them, and they follow Me.”* <sup>28</sup> *And I give them the **Age of Life**, and they shall never perish; neither shall anyone snatch them out of My hand.* <sup>29</sup> *My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father’s hand.* <sup>30</sup> ***I and My Father are one.***”

**Revelation 19:10B** *“For the testimony of יהוה is the spirit of prophecy.”*

**1 Corinthians 2:10-16** <sup>10</sup> *But Elohim has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of Elohim.* <sup>11</sup> ***For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of Elohim except the Spirit of Elohim.*** <sup>12</sup> ***Now we have received, not the spirit of the world, but the Spirit who is from Elohim, that we might know the things that have been freely given to us by Elohim.*** <sup>13</sup> *These things we also speak, not in words which man’s wisdom teaches but which the Set Apart Spirit teaches, comparing spiritual things with spiritual.* <sup>14</sup> ***But the natural man does not receive the things of the Spirit of Elohim, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*** <sup>15</sup> *But he who is spiritual judges all things, yet he himself is rightly judged by no one.* <sup>16</sup> *For “who has known the mind of יהוה that he may instruct Him?” [Isaiah 40:13] But we have the mind of Messiah.*



## Being Renewed in the Spirit of Your Mind

Paul said that if a person wants to receive truth from the *Spirit of Elohim* he must have *the mind of Messiah* and be renewed in the *spirit of his mind*.

**Proverbs 20:27** *The spirit of a man is the lamp of יהוה, searching all the inner depths of his heart.*

**Ephesians 4:20-24** <sup>20</sup> *But you have not so learned Messiah,* <sup>21</sup> *if indeed you have heard Him and have been taught by Him, as the truth is in יהושע:* <sup>22</sup> *that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts,* <sup>23</sup> *and be renewed in the spirit of your mind,* <sup>24</sup> *and that you put on the new man which was created according to Elohim, in true righteousness and set-apartness.*

Paul had several mysteries revealed to him and this occurred because he strived to gain a correct *understanding* of the Scriptures. He evidently learned that he only received revelation of the mysteries of Elohim when he was renewed in the *spirit of his mind*. יהושע Himself prophesied that to those who *follow, believe and obey* Him it *has been given to know the mysteries of the Kingdom of Heaven*.

**Matthew 13:10-11** <sup>10</sup> *And the disciples came and said to Him, “Why do You speak to them in parables?”* <sup>11</sup> *He answered and said to them, “Because it has been given to you to know the mysteries of the Kingdom of Heaven, but to them [the disobedient] it has not been given.”*

## The Truth of the 7000 Year Plan of Elohim

Two of the four *main purposes* for which יהוה *created the lights in heaven* is to *determine days and years*.

**Genesis 1:14-16** <sup>14</sup> *Then Elohim said, “Let there be lights in the firmament of the heavens to divide the day from the night; and let them be for signs and Appointed Times, and for days and years;”* <sup>15</sup> *and let them be for lights in the firmament of the heavens to give light on the earth”; and it was so.* <sup>16</sup> *Then Elohim made two great lights: the greater light to rule the day, and the lesser light to rule the night. He made the stars also.*

Moses further prophesied that the design of the universe is based on the *seven days* of creation in which each *24 hour day* of the *creation week* corresponds with a *1000 year* period of history.

**Psalms 90:1-4** <sup>1</sup> *A Prayer of Moses the man of Elohim. יהוה, You have been our dwelling place in all generations.* <sup>2</sup> *Before the mountains were brought forth and You had formed the earth and all its habitable parts, even from age [The World that Was] to age [The World to Come], You are El.* <sup>3</sup> *You turn man to destruction, and say, “Return, Oh children of men.”* <sup>4</sup> *For a thousand years in Your sight are as one day when it is past, as a watch in the night.*

Peter, speaking at the *beginning* of the *Age of the Messiah*, said that the concept of the *7000 Year Plan of Elohim* is the *one thing not to be ignorant of*.

**2 Peter 3:8** *But, beloved, do not be ignorant of this one thing, that one day is with יהוה as a thousand years, and a thousand years as one day.*

The *Millennial Sabbath* will begin after *6000 Hebrew Years* on the *Creation Calendar*. In **Psalm 90**, Moses implored יהוה to *teach us to number our days* as he did not want the *seventh millennium* to come as a surprise.



**Psalm 90:7-17** <sup>7</sup> For we have been consumed by Your anger, and by Your wrath we are terrified. <sup>8</sup> You have set our iniquities before You, our secret sins in the light of Your countenance. <sup>9</sup> For all our days have passed away in Your wrath; We finish our years like a sigh. <sup>10</sup> The days of our lives are seventy years; And if by reason of strength they are eighty years, yet their boast is only labor and sorrow; For it is soon cut off, and we fly away. <sup>11</sup> Who knows the power of Your anger? For as the fear of You, so is Your wrath. <sup>12</sup> **So teach us to number our days, that we may attain a heart of wisdom.** <sup>13</sup> Return, Oh יהוה! How long? And have compassion on Your servants. <sup>14</sup> Oh, satisfy us early with Your mercy, that we may rejoice and be glad all our days! <sup>15</sup> Make us glad according to the days in which You have afflicted us, the years in which we have seen evil. <sup>16</sup> **Let Your work appear to Your servants, and Your esteem to their children.** <sup>17</sup> And let the beauty of יהוה our Elohim be upon us, and establish the work of our hands for us; Yes, establish the work of our hands.

John revealed that the **Millennial Kingdom** will *begin* with the *binding of Satan* and the *resurrection of the righteous* who will reign with Messiah for **1000 years**, and it will *end* with the *resurrection of the wicked*.

**Revelation 20:1-15** <sup>1</sup> Then I saw an angel coming down from heaven, having the key to the bottomless pit and a great chain in his hand. <sup>2</sup> **He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him for a thousand years;** <sup>3</sup> and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the **thousand years** were finished. But after these things he must be released for a little while. <sup>4</sup> And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to יהושע and for the word of Elohim, who had not worshiped the beast [**Vespasian (69-79)**] or his image, and had not received his mark on their foreheads or on their hands. **And they [the righteous] lived and reigned with Messiah for a thousand years.** <sup>5</sup> **But the rest of the dead [the wicked] did not live again until the thousand years were finished.** This is the first resurrection. <sup>6</sup> Blessed and set apart is he who has part in the first resurrection. Over such the **Second Death** has no power, **but they [the righteous] shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.**

## Any Teacher Who Says that the World is Currently in the **Seventh Millennium** Does Not Believe Moses, Peter, John, יהושע or יהוה

Some Messianic teachers today ignore the prophecies concerning the **7000 Year** concept and *incorrectly* teach that *we are currently living in* the **seventh millennium**. However, if there are **7000 Years** in Elohim's plan according to Moses, and if the **seventh millennium** begins with the *resurrection of the righteous* according to John, and if the *resurrection of the righteous* has *not yet occurred*, how can we be in the **seventh millennium**?

It is certain that those teachers who say that the world is currently in the **seventh millennium** *do not believe* Moses, Peter, John or the Messiah. It is an egregious error on their part not to believe the writings of Moses, who wrote **Psalm 90**, for according to יהושע, if they do not believe Moses they will not believe His words.

**John 5:41-47** <sup>41</sup> "I do not receive honor from men. <sup>42</sup> But I know you, that you do not have the love of Elohim in you. <sup>43</sup> I have come in My Father's name, and you do not receive Me; if another comes in his own name, him you will receive. <sup>44</sup> How can you believe, who receive honor from one another, and do not seek the honor that comes from the only Elohim? <sup>45</sup> Do not think



that I shall accuse you to the Father; there is one who accuses you – Moses, in whom you trust.  
<sup>46</sup> **For if you believed Moses, you would believe Me; for he wrote about Me.** <sup>47</sup> **But if you do not believe his writings, how will you believe My words?”**

Furthermore, if the **seventh millennium** has already begun, then **120 Jubilee Years** have expired, and this presents a problem concerning the Word of יהוה in **Genesis 6:3**.

**Genesis 6:3** And יהוה said, “**My Spirit shall not strive with man through all the ages [The World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, The World to Come], for he is mortal; yet his days shall be 120 [Jubilee] Years.**”

## The Cosmic Mystery of the 120 Years in Genesis 6:3

There is a cosmic mystery *concealed* in **Genesis 6:3** which supersedes any inferior attempt to fully explain this decree. According to the **Book of Jasher 5:6-11** and **The Dead Sea Scrolls 4Q252**, Noah preached for people to repent for **120 years**, and after these years expired the world was judged in a global flood.

**Book of Jasher 5:6-11** <sup>6</sup> And after the lapse of many years, in the **four hundred and eighty-first year** of the life of Noah [when Noah was **480 years** old], when all those men, who followed יהוה had died away from among the sons of men, and only Methuselah was then left, Elohim said to Noah and Methuselah saying, <sup>7</sup> “Speak and proclaim to the sons of men saying, ‘Thus says יהוה, return from your evil ways and forsake your works, and יהוה will repent of the evil that He declared to do to you, so that it shall not come to pass.’” <sup>8</sup> “For thus says יהוה, ‘Behold, I give you a period of **one hundred and twenty years**. If you will turn to Me and forsake your evil ways, then will I also turn away from the evil which I told you, and it shall not exist, says יהוה.’” <sup>9</sup> And Noah and Methuselah spoke all the words of יהוה to the sons of men, day after day, constantly speaking to them. <sup>10</sup> But the sons of men would not hearken to them, nor incline their ears to their words, and they were stiff necked. <sup>11</sup> And יהוה granted them a period of **one hundred and twenty years** saying, “If they will return, then will Elohim repent of the evil, so as not to destroy the earth.” Book of Jasher <[www.sacred-texts.com/chr/apo/jasher/index.htm](http://www.sacred-texts.com/chr/apo/jasher/index.htm)>

**The Dead Sea Scrolls 4Q252, Fragment 1, Column 1, Lines 1-3** <sup>1</sup> [In the] **four hundredth and eightieth year** of Noah’s life, he came to the end of them and Elohim <sup>2</sup> said, “My spirit shall not dwell with man through all the ages, their days are determined to be **one hundred and twenty** <sup>3</sup> **years** until the waters of the flood come.”

Michael Wise, Martin Abegg Jr. & Edward Cook, *The Dead Sea Scrolls – A New Translation*, HarperCollins, p. 353.

Noah may have *preached* for **120 years**, but the **Book of Jasher 5:34** says the ark was *built* within **5 years**.

**Book of Jasher 5:23-34** <sup>23</sup> And Noah and Methuselah stood forth, and said in the ears of the sons of men, all that Elohim had spoken concerning them. <sup>24</sup> But the sons of men would not hearken, neither would they incline their ears to all their declarations. <sup>25</sup> And it was after this that יהוה said to Noah, “**The end of all flesh is come before Me**, on account of their evil deeds, and behold I will destroy the earth. <sup>26</sup> Now you should take for yourself gopher wood, and go to a certain place and make a large ark, and place it in that spot. <sup>27</sup> And you shall make it three hundred cubits its length, fifty cubits broad and thirty cubits high. <sup>28</sup> And you shall make a door for yourself, open at its side, and cover it within and without with pitch to a cubit from the top. <sup>29</sup> And behold I will bring the flood of waters upon the earth, and all flesh be destroyed, from under the heavens all that is upon earth shall perish. <sup>30</sup> And you and your household shall go and gather



two of all living things, male and female, and shall bring them to the ark, to raise up seed from them upon earth. <sup>31</sup> And gather for yourself all food that is eaten by all the animals, that there may be food for you and for them. <sup>32</sup> And you shall choose for your sons three maidens, from the daughters of men, and they shall be wives to your sons.” <sup>33</sup> And Noah rose up, and he made the ark, in the place where Elohim had commanded him, and Noah did as Elohim had ordered him. <sup>34</sup> In his **five hundred and ninety-fifth year** Noah commenced to make the ark, and he made the ark in **five years**, as יהוה had commanded.

Book of Jasher <[www.sacred-texts.com/chr/apo/jasher/index.htm](http://www.sacred-texts.com/chr/apo/jasher/index.htm)>

If angels assisted Noah in building the ark it could have been built in **5 years**. According to an excerpt from the **Book of Noah** which comes down in the **Book of Enoch 67:1-3**, angels *did assist* Noah in building the ark.

**Book of Enoch 67:1-3** <sup>1</sup> And in those days the word of Elohim came unto me, and He said unto me: “Noah, your lot has come <sup>2</sup> up before Me, a lot without blame, a lot of love and uprightness. **And now the angels are making a wooden (building), and when they have completed that task I will place My hand upon it and preserve it**, and there shall come forth from it the seed of life, and a change shall set in so that the earth will not remain without inhabitant. And I will make fast our seed before Me throughout the ages [**Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come**], and I will spread abroad those who dwell with you. It shall not be unfruitful on the face of the earth, but it shall be blessed and multiply on the earth in the name of יהוה.” Book of Enoch <[www.hiddenbible.com/enoch/online2.html](http://www.hiddenbible.com/enoch/online2.html)>

However, did Noah’s preaching fulfill the prophecy of **Genesis 6:3**? Did יהוה *cease striving* with mortal man after the flood? Absolutely not! In **Genesis 8:18-19**, Noah is walking off the ark, and by **Genesis 9:22-23**, Ham is uncovering the nakedness of his father and sleeping with his mother, a union which produced **Canaan**.

Others, realizing this, have suggested that after יהוה gave this decree, He reduced man’s lifespan to **120 years**. However, Noah lived **350 years** after the flood, Shem lived **502 years** after the flood, and many people born after the flood lived to ages greater than **120 years**:

Arphaxad	<b>438 years old</b>
Salah	<b>433 years old</b>
Eber	<b>464 years old</b>
Peleg	<b>239 years old</b>
Reu	<b>239 years old</b>
Serug	<b>230 years old</b>
Nahor I	<b>148 years old</b>
Terah	<b>205 years old</b>
Lot	<b>140 years old</b>
Abraham	<b>175 years old</b>
Ishmael	<b>137 years old</b>
Isaac	<b>180 years old</b>
Jacob	<b>147 years old</b>
Esau	<b>147 years old</b>
<b>Aaron</b>	<b>122 years old</b>

As people to this very day live to be greater than **120 years** old, this interpretation *does not* fulfill the *decree* in **Genesis 6:3**. As יהוה is *still striving with man*, it is evident that the universe *has not completed* **120 Jubilee**



**Years**, which is **120 Jubilee Cycles** of **50 years** equivalent to **6000 years** of man's history. As יהוה cannot lie, it is evident that the **seventh millennium** has *not yet begun*. Therefore, any teacher who says that the world is *currently in* the **seventh millennium** ultimately *does not believe* יהוה.

It is possible to infer that **David**, in **Psalm 2:7**, prophetically *declared the decree* of **Genesis 6:3** concerning the Messiah's reign in His **Millennial Kingdom** after the world has completed **120 Jubilee Years**.

## Kiss the Son Lest He Be Angry and You Perish in the Way

**Psalm 2:1-12** <sup>1</sup> *Why do the nations rage, and the people plot a vain thing?* <sup>2</sup> *The kings of the earth set themselves, and the rulers take counsel together, against יהוה and against His Messiah, saying,* <sup>3</sup> *“Let us break their bonds in pieces and cast away their cords from us.”* <sup>4</sup> *He who sits in the heavens shall laugh; יהוה shall hold them in derision.* <sup>5</sup> *Then He shall speak to them in His wrath, and distress them in His deep displeasure:* <sup>6</sup> *“Yet I have set My King on My set apart hill of Zion.”* <sup>7</sup> *“I will declare the decree [in Genesis 6:3: no more striving after 120 Jubilee Years]: יהוה has said to Me, ‘You are My Son, this day I have begotten You. [John 3:16]”* <sup>8</sup> *Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession [in the Millennial Kingdom].* <sup>9</sup> *You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.”* <sup>10</sup> *Now therefore, be wise, Oh kings; Be instructed, you judges of the earth.* <sup>11</sup> *Serve יהוה with fear, and rejoice with trembling.* <sup>12</sup> **Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little [at the end of the Age of the Messiah].** *Blessed are all those who put their trust in Him.*

**David** advises everyone to **Kiss the Son, lest He be angry, and you perish in the way** when His wrath will be kindled a little at the end of the **Age of the Messiah**.

## The Hillel II Calendar Does Not Give the True Epoch of Creation

Some ministries preach that יהושע Messiah is coming *soon*, but on their calendars, they *publish the year* of the Hillel II Calendar, thereby *showing* people that there are about **220 years** until the **seventh millennium**.

In **Yevamoth 82B**, R. Johanan indicates that Rabbi Jose ben Halafta was the author of **Seder Olam Rabbah**. This work was published around **160 C.E.**, and the *epoch* of **October 7, 3761 B.C.E.** on the Hillel II Calendar was produced based on Halafta's chronology.

The *last directive* יהושע Messiah gave was to *make students* of all the nations teaching them to *observe to do all that He commanded*. יהושע *did not say* to follow the Hillel II Calendar of rabbinic Judaism as it did not exist when He was last on the earth. As the Hillel II Calendar is *unconcerned* with observing the **Appointed Times** based on the first visible crescent **New Moon** in Jerusalem, and as it follows certain rules of postponement not given by Elohim, to observe the Hillel II Calendar is to *practice lawlessness* – not the best idea at this time.

**Matthew 7:21-23** <sup>21</sup> *“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the Kingdom of Heaven, but he who does the will of My Father in heaven.* <sup>22</sup> *Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’* <sup>23</sup> **And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness!’”**

יהושע said that in order to see the **Kingdom of Elohim** one must be *born again*.



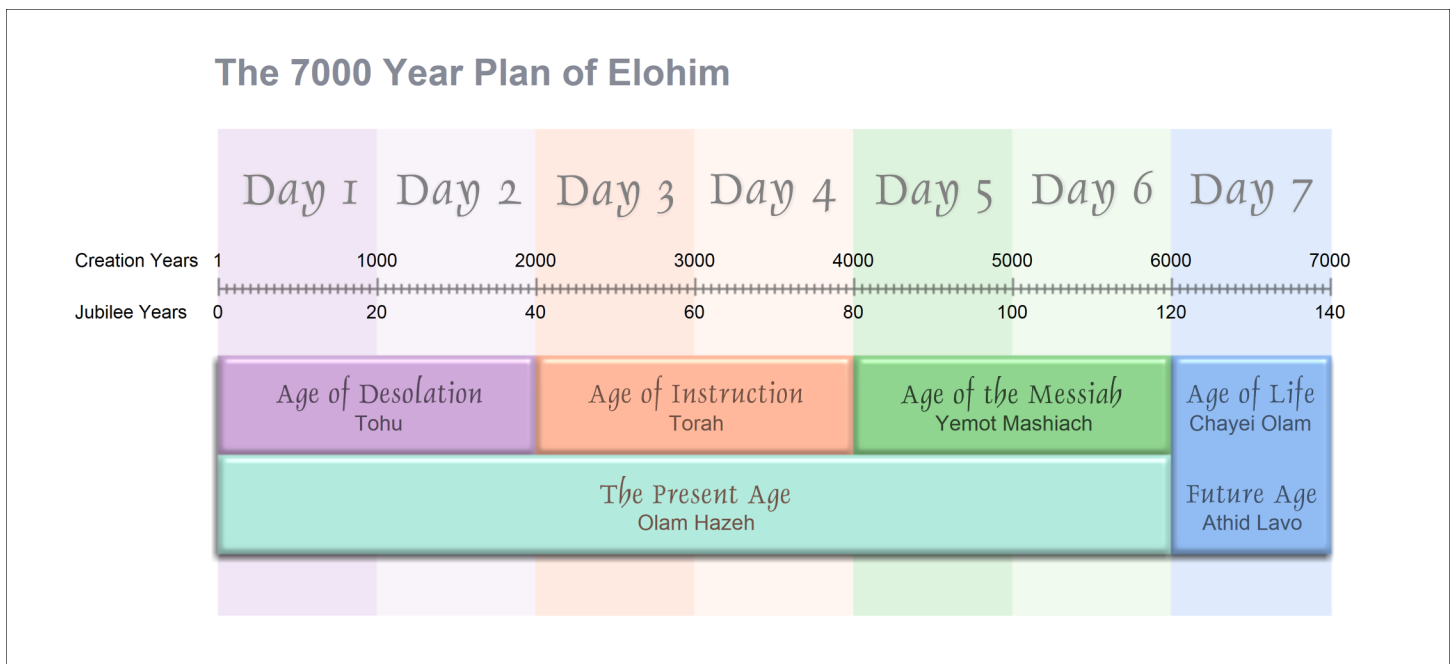


**John 3:3-5** <sup>3</sup> יהושע answered and said to him, “Most assuredly, I say to you, unless one **is born again, he cannot see the Kingdom of Elohim.**” <sup>4</sup> Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” <sup>5</sup> יהושע answered, “Most assuredly, I say to you, **unless one is born of water and the Spirit, he cannot enter the Kingdom of Elohim.**”

In classic Hebrew thought, the **Kingdom of Elohim** will come after **6000 years** of history which is when the **resurrection of the righteous** occurs.

## The Resurrection of the Righteous Has Not Happened Yet

The ancient school of Elijah taught that time was divided into three **2000 year** periods known as **ages**: the **Age of Desolation**, the **Age of Torah**, and the **Age of the Messiah**. These 3 ages together form an overarching age of **6000 years** called the **Present Age**.



At the end of the **Age of the Messiah** and the **Present Age**, there will be a **1000 year** age called the **Age of Life**. The **Age of Life** is translated “**eternal life**” in many translations and it is also called the **Millennial Reign**, the **Millennial Kingdom**, the **Messianic Kingdom**, the **Kingdom of Heaven**, the **Kingdom of Elohim**, and the **Messianic Age**, as the Messiah reigns for **1000 years** at this time. John prophesied that the **righteous dead** will **live and reign** with the Messiah during these **1000 years**.

**Revelation 20:4** *And I saw thrones, and they sat on them, and judgment was committed to them. Then I saw the souls of those who had been beheaded for their witness to יהושע and for the word of Elohim, who had not worshiped the beast or his image, and had not received his mark on their foreheads or on their hands. **And they lived and reigned with Messiah for a thousand years.***



**Revelation 20:6** *Blessed and set apart is he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years.*

As the **resurrection of the righteous** has **not yet occurred**, the **seventh millennium** has **not yet begun**. It is certain that יהושע prophesied at the **beginning** of the **Age of the Messiah**, which lasts **2000 years**, and that the world is near the **end** of the **Age of the Messiah**. For יהושע said that the **age to come** is the **Age of Life**.

**Mark 10:29-30** <sup>29</sup> *And יהושע answered and said, “Truly, truly, I say to you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands for My sake, and the message, <sup>30</sup> who shall not receive a hundredfold now in this time [Present Age], houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come – the Age of Life.”*

יהושע Messiah commanded all who love Him to **watch** for His coming as **we have the mind of Messiah**.

**1 Corinthians 2:13-16** <sup>13</sup> *These things we also speak, not in words which man’s wisdom teaches but which the Set Apart Spirit teaches, comparing spiritual things with spiritual. <sup>14</sup> But the natural man does not receive the things of the Spirit of Elohim, for they are foolishness to him; nor can he know them, because they are spiritually discerned. <sup>15</sup> But he who is spiritual judges all things, yet he himself is rightly judged by no one. <sup>16</sup> For “who has known the mind of יהוה that he may instruct Him?” **But we have the mind of Messiah.***

So how can a follower of יהושע with **the mind of Messiah** intelligently **watch** for His coming? What has יהוה said regarding His **7000 Year** plan?

## יהוה Declares the End from the Beginning

יהוה said in **Genesis 2:1-2** that He created the heavens and the earth in six days and rested on the **seventh day**, and He also said through the prophet Isaiah that He **declares the end from the beginning**.

**Isaiah 46:8-13** <sup>8</sup> *“Remember this, and show yourselves men, recall to mind you transgressors. <sup>9</sup> Remember the first Age [of Desolation]. For I am El, and there is no other. I am Elohim, and there is none like Me, <sup>10</sup> declaring the end from the beginning, and from before, things that are not yet done, saying, ‘My counsel shall stand, and I will do all My pleasure’, <sup>11</sup> calling a swift winged bird from the east [Cyrus the Great], the man of My counsel from a far country. I have spoken it, I will also bring it to pass. I have purposed it. I will also do it. <sup>12</sup> Listen to Me, you stubborn-hearted, who are far from righteousness. <sup>13</sup> I am bringing My righteousness near, it is not far away. My salvation will not be delayed. I will grant salvation to Zion [at the end of the Age of the Messiah], My splendor to Israel [in the Age of Life].”*

In **541 B.C.E.**, **Cyrus the Great** of **Medo-Persia** conquered **Belshazzar** of **Babylon** just as Isaiah prophesied. However in the midst of this prophecy, Isaiah makes a **cosmic statement** concerning the **7000 Year Plan of Elohim** when he says יהוה declares the **end** from the **beginning**.

According to John, the **end** of the **7000 Year Plan of Elohim** is the **Great White Throne Judgment** which will occur immediately **after** the **seventh millennium**.

**Revelation 20:7-15** <sup>7</sup> *Now when the thousand years have expired, Satan will be released from his prison <sup>8</sup> and will go out to deceive the nations which are in the four corners of the earth, **Gog***



and **Magog**, to gather them [the resurrected wicked] together to battle, whose number is as the sand of the sea.<sup>9</sup> They went up on the breadth of the earth and surrounded the camp of the set apart ones and the beloved city. **And fire came down from Elohim out of heaven and devoured them.**<sup>10</sup> The devil, who deceived them, was cast into the **Lake of Fire and brimstone** where the beast [**Vespasian (69-79)**] and the false prophet [**Titus (79-81)**] were cast. And they will be tormented day and night in the age of the ages [**The World to Come**].<sup>11</sup> Then I saw a **Great White Throne** and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.<sup>12</sup> And I saw the dead, small and great, standing before Elohim, and books were opened [in **The World to Come**]. And another book was opened, which is the **Book of Life**. And the dead were judged according to their works, by the things which were written in the books.<sup>13</sup> The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.<sup>14</sup> Then Death and Hades were cast into the **Lake of Fire**. This is the **Second Death**.<sup>15</sup> And anyone not found written in the **Book of Life** was cast into the **Lake of Fire**.

If a disciple of יהושע Messiah could **scientifically** determine when the universe **began** – the **true epoch of creation** – then the day on which the **Millennial Kingdom begins** and **ends** could be known. יהושע spoke about the judgment which will occur at the **last millennial day** which He equates with the **Age of Life**.

**John 12:47-50**<sup>47</sup> “And if anyone hears My words and does not believe, I do not judge him; for I did not come to judge the world but to save the world.<sup>48</sup> He who rejects Me, and does not receive My words, has that which judges him – the word that I have spoken will judge him at the **last [millennial] day**.<sup>49</sup> For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak.<sup>50</sup> **And I know that His command is the Age of Life** [zōē aioóniós ζωή αιωνός]. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

יהושע **knew** that יהוה **commanded** the **Age of Life** because His father **David** spoke of this **command**.

**Psalms 133:1-3**<sup>1</sup> Behold, how good and how pleasant it is for brethren to dwell together in unity!<sup>2</sup> It is like the precious oil upon the head, running down on the beard, the beard of **Aaron**, running down on the edge of his garments.<sup>3</sup> It is like the dew of Hermon, descending upon the mountains of Zion; **For there יהוה commanded the blessing – the Age of Life** [**Chayim ad ha Olam** חיים עד הצולם].

Daniel spoke of the **resurrection of the righteous** at the beginning of the **Age of Life** and the **resurrection of the wicked** in **The World to Come**, although he does not speak in specific chronological terms.

**Daniel 12:2** “And multitudes of those who sleep in the dust of the earth shall awake, some to the **Age of Life** [חיי עולם **Chayei Olam**], and some to shame and contempt in **Olam** [עולם **Haba** – **The World to Come**].”

Likewise, יהושע spoke of these two resurrections in an unspecific manner.

**John 5:28-29**<sup>28</sup> “Do not marvel at this, for the hour is coming in which all who are in the graves will hear His voice<sup>29</sup> and come forth – **those who have done good, to the resurrection of Life** [ζωης in the **Age of Life** ζωή αιωνός], and those who have done evil to the resurrection of **damnation** [in **The World to Come**].”

Paul as a third witness also spoke of these two resurrections.



**Acts 24:14-16** <sup>14</sup> *But this I confess to you, that according to the Way which they call a sect, so I worship the Elohim of my fathers, believing all things which are written in the Torah and in the Prophets.* <sup>15</sup> *I have hope in Elohim, which they themselves also accept, that **there will be a resurrection of the dead, both of the just [Age of Life] and the unjust [World to Come].*** <sup>16</sup> *This being so, I myself always strive to have a conscience without offense toward Elohim and men.*

However in His revelation to John, יהושע *specifically said* there are **1000 years** between these two resurrections, and in the mind of יהושע Messiah, and knowing how perfect He is, this is likely **1000 years** to the picosecond.

**Revelation 20:4B-5A** <sup>4B</sup> *And they [the righteous] lived and reigned with Messiah for a **thousand years.*** <sup>5A</sup> *But the rest of the dead [the wicked] did not live again until the **thousand years** were finished [in **The World to Come**].*

Thankfully, יהושע has prophesied that the **Spirit of Truth** will *guide those who follow Him into all truth.*

**John 16:13-15** <sup>13</sup> *“However, when He, the **Spirit of Truth**, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.* <sup>14</sup> *He will honor Me, for He will take from what is Mine and declare it to you.* <sup>15</sup> *All things that the Father has are Mine. This is why I say that He will take from what is Mine and declare it to you.”*

In order for the **Spirit of Elohim** to teach His people when the **seventh millennium will begin**, we first have to learn how He determines a **Hebrew Hour, Hebrew Day, Hebrew Month and Hebrew Year**. It is only after these skills are learned that one may learn how to calculate the *true epoch of creation*.

## The Calendar Restoration Project

The Calendar Restoration Project is a work in progress whose purpose is to restore the Scriptural reckoning of hours, days, months and years based on the positioning of the earth, moon and sun as was done in ancient times. In **2008 C.E.**, the **Creation Calendar** was launched at [www.torahcalendar.com](http://www.torahcalendar.com). The **Creation Calendar** currently displays the **Hebrew Hour, Hebrew Day, Hebrew Month and Hebrew Year**, making it possible to observe the **New Moons, Appointed Times and Festivals** of Scripture. At this time in the theoretical stage of restoration, all solar and lunar eclipses may be studied for a period covering **7000 years**. The final goal is to successfully display the Scriptural **50 Year Jubilee Cycle, Shemittah Cycle**, and the *true epoch of creation*.

## The True Epoch of Creation Either Occurred on New Moon 1 or New Moon 7

A **Hebrew Year** can begin on **New Moon 1** or **New Moon 7**. If it begins on **New Moon 1** it is called a **Spiritual Year**, and if it begins on **New Moon 7** it is called a **Civil Year**. In **Exodus 12:1-2**, יהוה told Moses to reckon the *beginning of the months* from the month of the Exodus which is the *first* month or **Month 1**. For this reason the **Spiritual Year** begins on **New Moon 1** in *spring* in the northern hemisphere.

**Exodus 12:1-2** <sup>1</sup> *And יהוה spoke to Moses and **Aaron** in the land of **Egypt**, saying,* <sup>2</sup> *“**This month shall be to you the beginning of months: it shall be the first month of the year to you.**”*

However, in **Leviticus 25:8-55** we learn that יהוה requires mankind to reckon the **50 year Jubilee Cycle** and the **seven year Sabbatical Cycle** from the *seventh* month which begins on **New Moon 7**. Therefore, the **Civil Year** begins on **New Moon 7** in *autumn* in the northern hemisphere.



**Leviticus 25:8-13** <sup>8</sup> *And you shall count **seven Sabbaths** of years for yourself, seven times seven years; and the time of the **seven Sabbaths** of years shall be to you forty-nine years.* <sup>9</sup> *Then you shall cause the trumpet of the **Jubilee** to sound on the **tenth day of the seventh month**, on the **Day of Atonement** you shall make the trumpet to sound throughout all your land.* <sup>10</sup> *And you shall consecrate the **fiftieth year**, and proclaim liberty throughout all the land to all its inhabitants. It shall be a **Jubilee** for you; and each of you shall return to his possession, and each of you shall return to his family.* <sup>11</sup> *That **fiftieth year** shall be a **Jubilee** to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.* <sup>12</sup> *For it is the **Jubilee**; it shall be set apart to you; you shall eat its produce from the field.* <sup>13</sup> *In this year of **Jubilee**, each of you shall return to his possession.*

יהוה told Moses to reckon the **Hebrew Months** from *spring*, so the reckoning of **Months 1-12**, or **13** in a leap year, remains constant in both the **Spiritual Year** and **Civil Year**. It has been argued for millennia whether the *epoch of creation* was in **Month 1** or **Month 7**. In the Tannaitic period around **10-220 C.E.**, **Rabbi Joshua** argued that the world was created in **Month 1**, while **Rabbi Eliezer** argued the world was created in **Month 7**.

**Rosh Hashanah 11A** **R. Joshua** says: **In Nisan [Month 1] the world was created**; in Nisan [Month 1] the Patriarchs were born; in Nisan [Month 1] the Patriarchs died; on **Passover** Isaac was born; on **New Year** Sarah, Rachel and Hannah were visited; on **New Year** Joseph went forth from prison; on **New Year** the bondage of our ancestors ceased in **Egypt**; and in Nisan [Month 1] they will be redeemed in time to come.

Rabbi Dr. I Epstein, (Translator), The Babylonian Talmud, The Soncino Press Ltd.

**Rosh Hashanah 10B** It has been taught: **R. Eliezer** says: **In Tishri [Month 7] the world was created**; in Tishri [Month 7] the Patriarchs were born; in Tishri [Month 7] the Patriarchs died; on **Passover** Isaac was born; on **New Year** Sarah, Rachel and Hannah were visited; on **New Year** Joseph went forth from prison.

Rabbi Dr. I Epstein, (Translator), The Babylonian Talmud, The Soncino Press Ltd.

This dispute apparently carried down to **921 C.E.** when the **Babylonian** school and **Rabbi Saadya** challenged the authority of the Palestinian school and **Ben Meir**. [Sacha Stern, *Calendar and Community*, p. 272] To confuse matters even further, students in modern yeshivas today are *incorrectly* taught that the *epoch of creation* was on **Day 25 / Month 6**, and that *man* was created on **New Moon 7**. However, in general terms, a strong tradition exists today which says the world was created in **Month 7** in agreement with **Rabbi Eliezer**.

**Rosh Hashanah 27A** **THE JUBILEE IS ON A PAR WITH THE NEW YEAR FOR BLOWING THE HORN AND FOR BLESSINGS.** **R. Samuel b. Isaac** asked: What authority do we follow in saying nowadays [on New Year] the prayer, ‘This day is the beginning of Your works, the commemoration of the first day’? What authority? **R. Eliezer**, who said that **the world was created in Tishri [Month 7]**.

Rabbi Dr. I Epstein, (Translator), The Babylonian Talmud, The Soncino Press Ltd.

**Eddie Chumney** The first words of the Book of Genesis (*Bereishit*), “in the beginning,” when changed around, read, *Aleph b 'Tishri, or “on the first of Tishri.”* [**Day 1 / Month 7**]

Eddie Chumney, Seven Festivals of the Messiah, p. 97.

**Rabbi Nosson Scherman & Rabbi Meir Zlotowitz** The word, *from the beginning* [related to head or start], appears with an incomplete spelling. *Baal Ha Turim* sees this deficient spelling as an allusion to the month of Tishri, for the letters may be rearranged to read, **from Tishri, i.e.**, the beginning of the year is **Tishri. [Month 7]** Artscroll, Rosh Hashanah, p. 48.



**Jack Finegan** “In the beginning” The letters of this word can be rearranged to make “**the first day in the month of Tishri.**” [Day 1 / Month 7] Jack Finegan, Handbook of Biblical Chronology, 169.

The *true epoch of creation* was either on **New Moon 1** or **New Moon 7**. Although **Rabbi Eliezer** said the creation was in **Month 7**, **Rabbi Joshua** said the creation was in **Month 1**. The greatest mystery in the universe is whether the creation began in **Month 1** or **Month 7**. *When* יהוה confirms this matter it will be possible to determine *exactly* when the **seventh millennium** will begin. It is *certain* that this mystery *will be finished BEFORE* the **Millennial Kingdom** begins at the *restoration of all things*. Therefore, all those who love יהוה and His Messiah should be watching for the *times of restoration of all things*.

## The Restoration of All Things Will Occur at the End of the **Age of the Messiah**

Peter prophesied that the *heaven must receive* the Messiah until the *times of restoration of all things*.

**Acts 3:19-21** <sup>19</sup> Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Master, <sup>20</sup> and that He may send יהושע Messiah, who was preached to you before, <sup>21</sup> whom heaven must receive until the times of restoration of all things, which Elohim has spoken by the mouth of all His set apart prophets since the [**Present**] **Age** began.

When the true worship of Elohim as Creator has been restored – *the restoration of all things* – יהושע Messiah will return to reign in the **Millennial Kingdom**. The last items requiring restoration on the **Creation Calendar** are the Scriptural **50 Year Jubilee Cycle** and **Shemittah Cycle**. When these cycles of righteousness are restored, it will be possible to determine the *true epoch of creation*. According to John’s revelation, the *true epoch of creation* must be known at the end of the **Age of the Messiah** before the **Millennial Kingdom** begins.

## The Mystery of Elohim Will Be Finished Before the **Seventh Trumpet** Sounds

The *true epoch of creation* IS the mystery of Elohim.

**Revelation 10:5-7** <sup>5</sup> The angel whom I saw standing on the sea and on the land raised up his hand to heaven <sup>6</sup> and swore by Him who lives to the age of the ages [**The World to Come**], who created heaven and the things that are in it, the earth and the things that are in it, and the sea and the things that are in it, that there should be delay no longer, <sup>7</sup> but in the days of the sounding of the **seventh angel**, when he is about to sound, the mystery of Elohim will be finished, as He declared to His servants the prophets.

The *true epoch of creation* will be known *before* the **seventh angel** sounds signaling the commencement of the **seventh millennium**. For *when* the **seventh angel** sounds, the kingdoms of this world will become the kingdoms of יהוה and His Messiah, all believers will put on immortality and receive their reward, the wicked will be destroyed, and the **Millennial Kingdom** will begin.

**Revelation 11:15-19** <sup>15</sup> And the **seventh angel** sounded, and there were great voices in heaven, saying, “The kingdoms of this world have become the kingdoms of יהוה and of His Messiah, and He reigns to the age of the ages [**The World to Come**].” <sup>16</sup> And the twenty-four elders who sat before Elohim on their thrones fell on their faces and worshiped Elohim, <sup>17</sup> saying: “We give



You thanks, Oh יהוה Elohim Almighty, the One who is and who was and who is to come, because **You have taken Your great power and reigned.**<sup>18</sup> The nations were angry, and Your wrath has come, and the time of the dead, that they should be judged, and that You should reward Your servants the prophets and the set apart ones, and those who fear Your name, small and great, and should destroy those who destroy the earth.”<sup>19</sup> Then the temple of Elohim was opened in heaven, and the ark of His covenant was seen in His temple. And there were lightnings, noises, thunderings, an **earthquake**, and great hail.

This time when the **Millennial Kingdom** begins was seen in a dream by **Nebuchadnezzar II**. While still a teenager, Daniel told this king **what** he dreamed and then correctly **interpreted** the dream.

**Daniel 2:27-49**<sup>27</sup> Daniel answered in the presence of the king, and said, “The secret which the king has demanded, the wise men, the astrologers, the magicians, and the soothsayers cannot declare to the king.<sup>28</sup> But there is an Elah in heaven who reveals secrets, and He has made known to King **Nebuchadnezzar II** what will be in the latter days. Your dream, and the visions of your head upon your bed, were these:<sup>29</sup> As for you, Oh king, thoughts came to your mind while on your bed, about what would come to pass after this; and He who reveals secrets has made known to you what will be.<sup>30</sup> But as for me, this secret has not been revealed to me because I have more wisdom than anyone living, but for our sakes who make known the interpretation to the king, and that you may know the thoughts of your heart.<sup>31</sup> You, Oh king, were watching; and behold, a great image! This great image, whose splendor was excellent, stood before you; and its form was awesome.<sup>32</sup> This image’s **head** was of **fine gold**, its **chest and arms** of **silver**, its **belly and thighs** of **bronze**,<sup>33</sup> its **legs** of **iron**, its **feet** partly of **iron** and partly of **clay**.<sup>34</sup> You watched while a **Stone** was cut out without hands, which struck the image on its feet of iron and clay, and broke them in pieces.<sup>35</sup> Then the iron, the clay, the bronze, the silver, and the gold were crushed together, and became like chaff from the summer threshing floors; the wind carried them away so that no trace of them was found. And the **Stone** that struck the image became a great mountain and filled the whole earth.<sup>36</sup> This is the dream. Now we will tell the interpretation of it before the king.<sup>37</sup> You, Oh king, are a king of kings. For the Elah of heaven has given you a kingdom [**Babylon**], power, strength, and majesty;<sup>38</sup> and wherever the children of men dwell, or the beasts of the field and the birds of the heaven, He has given them into your hand, and has made you ruler over them all – **you are this head of gold**.<sup>39</sup> But after you shall arise another kingdom inferior to yours [**Medo-Persia** with the two arms of **Media** and **Persia**]; then another, a third kingdom of bronze [**Macedonia**], which shall rule over all the earth.<sup>40</sup> And the fourth kingdom shall be as strong as iron, inasmuch as iron breaks in pieces and shatters everything; and like iron that crushes, that kingdom will break in pieces and crush all the others [**Rome** with the two **feet** of the **Western Roman Empire** and the **Eastern Roman Empire**].<sup>41</sup> Whereas you saw the **feet** and **toes**, partly of potter’s clay and partly of iron, the kingdom shall be divided; yet the strength of the iron shall be in it, just as you saw the iron mixed with miry clay [**Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi, Burgundians, Heruli, Anglo-Saxons, Lombards**].<sup>42</sup> And as the **toes** of the **feet** were partly of iron and partly of clay, so the kingdom shall be partly strong and partly fragile.<sup>43</sup> As you saw iron mixed with miry clay, they will mingle with the seed of men; but they will not adhere to one another, just as iron does not mix with clay.<sup>44</sup> And in the days of these kings the Elah of heaven will set up a **Kingdom** which shall never be destroyed; and the **Kingdom** shall not be left to other people; it shall break in pieces and consume all these kingdoms [at the end of the **Age of the Messiah**], and it shall stand throughout the **Age** [of **Life** and into eternity in **The World to Come**].<sup>45</sup> Inasmuch as you



saw that the **Stone** was cut out of the mountain without hands, and that it broke in pieces the iron, the bronze, the clay, the silver, and the gold – the great **Elaah** has made known to the king what will come to pass after this. The dream is certain, and its interpretation is sure.”<sup>46</sup> Then King **Nebuchadnezzar II** fell on his face, prostrate before Daniel, and commanded that they should present an offering and incense to him.<sup>47</sup> The king answered Daniel, and said, “Truly your **Elaah** is the **Elaah of Elaahin**, the Lord of kings, and a revealer of secrets, since you could reveal this secret.”<sup>48</sup> Then the king promoted Daniel and gave him many great gifts; and he made him ruler over the whole province of **Babylon**, and chief administrator over all the wise men of **Babylon**.<sup>49</sup> Also Daniel petitioned the king, and he set Shadrach, Meshach, and Abed-Nego over the affairs of the province of **Babylon**; but Daniel sat in the gate of the king.

## The Problem of Insufficient Chronological Data in Genesis

Determining the **true epoch of creation** is a spiritual and prophetic issue, as well as an academic and technical astronomical issue. The chronological data in Genesis for the pre-flood patriarchs is **not accurate enough** to determine exactly how many years there were between the creation of Adam and the flood of Noah.

Most chronologies say there were **1656 years** from Adam to the flood but this is patently untrue, as Adam was **1 year** old in **Year 2** of creation, and **130 years** old in **Year 131** of creation. As Seth was born when Adam was **130 years** old, Seth was born in **Year 131** of creation. This adds **1 year** to most published chronologies which say there were **1656 years** from Adam to the flood when in fact there were **at least 1657 years**.

Scripture does not give the **exact age** of the 8 patriarchs between Adam and Noah. For example Seth could have been **105 years** and **1 day** old when his son Enos was born, or he could have been **105 years, 11 months, and 29 days** old. In **either case** Seth would have been **105 years** old as it says in **Genesis 5:6**.

The same effect applies for all 8 patriarchs between Adam and Noah giving a potential cushion of **0-8 years** for the span between creation and the flood. There could **theoretically** be **1657-1665 years** from creation to the flood. This makes it **difficult** to find out the work that Elohim does from the **beginning** to the end.

## A Useful Paradigm for Conceptualizing the Universe and the Epoch of Creation

In fact Scripture says **no one** can find out the work that Elohim does from **beginning** to end.

**Ecclesiastes 3:11** *He has made everything beautiful in its time. Also He has put the ages [World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, World to Come] in their hearts, except that no one can find out the work that Elohim does from beginning to end.*

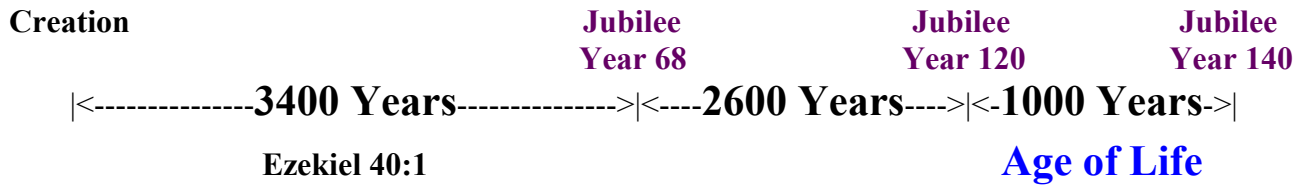
However, the Scripture **does not** say no one can find out the work that Elohim does from the **middle** to end. The **7000 Year Plan of Elohim** is a **puzzle** which must be solved from the **middle** and not from the **beginning**. Solving this puzzle requires **equating** the first **6000 years** of creation with **120 Jubilee Cycles** of **50 years**. This is a useful paradigm for conceptualizing the universe and the **true epoch of creation**.

In order to **solve this puzzle** it is necessary to correctly pinpoint **one Jubilee Year accurately** in historical time. Once this is done, the Scriptural **50 Year Jubilee Cycle** and **Shemittah Cycle** would be restored, and it would then be a relatively simple matter to identify the **true epoch of creation** on the **Creation Calendar**.





# 120 Jubilee Years from Creation to the Millennial Kingdom



For example, if one could *accurately* determine when **Jubilee Year 68** took place, the *true epoch of creation* would be **3400 years** earlier. As an *astronomical check*, **New Moon 1** or **New Moon 7** would have to begin on **Yom Ri-shon** the *first day of the week* in the year of creation. Going forward **2600 years** from **Jubilee Year 68** takes one to the **Millennial Kingdom**, and going forward **3600 years** takes one to **The World to Come**.

## Ezekiel Makes Two References to the Scriptural 50 Year Jubilee Cycle

It is only possible to pinpoint *one Jubilee Year accurately* in historical time because of the prophet Ezekiel, and he is the only person who יהוה calls a *watchman* for the house of **Israel**.

**Ezekiel 3:16-17** <sup>16</sup> Now it came to pass at the end of **seven days** that the word of יהוה came to me, saying, <sup>17</sup> “Son of man, **I have made you a watchman for the house of Israel**; therefore hear a word from My mouth, and give them warning from Me.”

It is *cosmically significant* that Ezekiel makes *two references* to the **50 year Jubilee Cycle**.

**Ezekiel 1:1-3** <sup>1</sup> Now it came to pass **in the thirtieth year**, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of Elohim. <sup>2</sup> In the fifth day of the month, **which was the fifth year of king Jehoiachin’s Captivity**, <sup>3</sup> the word of יהוה came expressly to Ezekiel the priest, the son of Buzi, in the land of the **Chaldeans** by the river Chebar; and the hand of יהוה was there upon him.

Ezekiel was writing “*in the thirtieth year*” but he does not say in the thirtieth year *of what*. He does say the “*thirtieth year*” was “*the fifth year of king Jehoiachin’s Captivity*.” From this, it is possible to *deduce* that it is the “*thirtieth year*” of the **Jubilee Cycle**. This is apparent upon examining **Ezekiel 40:1**.

**Ezekiel 40:1** In the **twenty-fifth year of our captivity**, on **New Year’s Day [Rosh Hashanah]**, in the **tenth day of the month**, in the fourteenth year after that the city was smitten, in the selfsame day the hand of יהוה was upon me, and brought me there.

In **Ezekiel 40:1**, Ezekiel says that “**Rosh Hashanah**” בראש השנה or “**New Year’s Day**” occurred “*on the tenth day of the month*.” There are *two types* of Hebrew Years. The **Spiritual Year** begins on **New Moon 1** and the **Civil Year** begins on **New Moon 7** in the first **49 years** of the **Jubilee Cycle**. However, in **Year 50** of the **Jubilee Cycle** the **Jubilee Year** begins **9 days** later on **Day 10 / Month 7** according to **Leviticus 25:9**.

**Leviticus 25:9** Then shall you cause the trumpet of the **Jubilee** to sound on the **tenth day of the seventh month**, on **Yom Kippur** you shall make the trumpet sound throughout all your land.

In **Ezekiel 40:1**, Ezekiel refers to this *special exception* when “**New Year’s Day**” is on **Day 10 / Month 7** on **Yom Kippur** in a **Jubilee Year**. Rabbinic Judaism uses the phrase “**Rosh Hashanah**” to refer to **Day 1 / Month 7**, and Karaite Judaism uses the phrase “**Rosh Hashanah**” to refer to **Day 1 / Month 1**, but the phrase appears *only once in Scripture* in **Ezekiel 40:1** where it refers to **Day 10 / Month 7** which is **Yom Kippur**.



Ezekiel says the **50<sup>th</sup> year** of the **Jubilee Cycle** was in the **25<sup>th</sup> year** of “*our captivity*” and it is evident from **Ezekiel 1:1** that this was **20 years after** the **5<sup>th</sup> year** of **Jehoiachin’s Captivity**. So **Ezekiel 1:1-3** and **40:1** work together as *two cosmic witnesses* to establish the **50 year Jubilee Cycle**.

Stated differently, the **30<sup>th</sup> year** of the **Jubilee Cycle** is connected to the **5<sup>th</sup> year** of **Jehoiachin’s Captivity** in **Ezekiel 1:1**, and the **50<sup>th</sup> year** of the **Jubilee Cycle** is connected to the **25<sup>th</sup> year** of **Jehoiachin’s Captivity** in **Ezekiel 40:1**. From Ezekiel’s testimony we learn that a **Jubilee Year** occurred **25 years** after **Jehoiachin** was *taken captive* in **Year 11** of his reign, **14 years** after Jerusalem was *smitten*.

## Jeremiah Links Judah’s History to Babylon’s History with Historical Synchronisms

While Ezekiel links the **Jubilee Cycle** to **Jehoiachin’s Captivity** in two places, Jeremiah links the reign of **Jehoiachin’s** father **Jehoiakim** to the reign of **Nebuchadnezzar II** via a *historical synchronism*.

**Jeremiah 25:1** *The word that came to Jeremiah concerning all the people of Judah in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar II king of Babylon.*

The kings of **Judah** reckoned regnal years from **New Moon 7** and the kings of **Babylon** reckoned regnal years from **New Moon 1**. **Jeremiah 25:1** refers to a  $\frac{1}{2}$  year period common to the **last  $\frac{1}{2}$  of Year 4** of **Jehoiakim** and the **first  $\frac{1}{2}$  of Year 1** of **Nebuchadnezzar II**. As a second witness to the link between **Judah** and **Babylon**, Jeremiah links **Year 10** of **Zedekiah** with **Year 18** of **Nebuchadnezzar II**.

**Jeremiah 32:1** *The word that came to Jeremiah from יהוה in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar II.*

**Jeremiah 32:1** refers to a  $\frac{1}{2}$  year period common to the **last  $\frac{1}{2}$  of Year 10** of **Zedekiah** as well as the **first  $\frac{1}{2}$  of Year 18** of **Nebuchadnezzar II**. According to **Ezekiel 40:1**, a **Jubilee Year** occurred in the **25<sup>th</sup> year** of Ezekiel’s captivity, which was **25 years** after **Jehoiakim’s Captivity** and **Jehoiachin’s Captivity**.

**Ezekiel 40:1** *In the twenty-fifth year of our [Jehoiakim’s, Ezekiel’s, Jehoiachin’s] Captivity, on New Year’s Day, in the tenth day of the [seventh] month, in the fourteenth year after that the city was smitten, in the selfsame day the hand of יהוה was upon me, and brought me there.*

**2 Chronicles 36:5-6** says **Nebuchadnezzar II** bound **Jehoiakim** in shackles *intending* to take him to **Babylon**.

**2 Chronicles 36:5-6** <sup>5</sup> **Jehoiakim** was *twenty-five years old* when he became king, and he reigned *eleven years* in Jerusalem. And he did evil in the sight of יהוה his Elohim. <sup>6</sup> **Nebuchadnezzar II** king of **Babylon** came up against him, and bound him in bronze fetters to carry him off to **Babylon**.

However, Josephus informs us that **Jehoiakim** was *killed in Jerusalem* before he could be taken to **Babylon**, and that Ezekiel was taken captive at the same time as **Jehoiakim**.

**Josephus, Antiquities 10 / 96-98** <sup>96</sup> Now a little time afterwards, the king of **Babylon** [**Nebuchadnezzar II**] made an expedition against **Jehoiakim**, whom he received [into the city], and this out of fear of the foregoing predictions of this prophet, as supposing that he should suffer nothing that was terrible, because he neither shut the gates, nor fought against him; <sup>97</sup> yet when he was come into the city, he did not observe the covenants he had made; but he slew such as were in the flower of their age, and such as were of the greatest dignity, together with their



king **Jehoiakim**, whom he commanded to be thrown before the walls, without any burial; and made his son **Jehoiachin** king of the country and of the city: <sup>98</sup> he [**Nebuchadnezzar II**] also took the principal persons in dignity for captives, three thousand in number, and led them away to **Babylon**; among which was the prophet **Ezekiel**, who was then but young.

William Whiston, *The Works of Josephus*, p. 272.

After **Jehoiakim** was killed, his son **Jehoiachin** ruled for **3 months and 10 days** before **Nebuchadnezzar II** captured him, and made his uncle **Zedekiah** king.

**2 Chronicles 36:9** *Jehoiachin was eight years old when he became king [as a co-regent of Jehoiakim], and he reigned in Jerusalem three months and ten days [as Sole Regent at 18 years of age]. And he did evil in the sight of יהוה.*

**BM 21946** indicates **Zedekiah** was made king of **Judah** on **Day 2 / Month 12** in **Year 7** of **Nebuchadnezzar II** on the **Babylonian Calendar**. **2 Kings 24:12** indicates that **Jehoiachin** was *taken as a prisoner to Babylon* shortly after this in **Year 8** of **Nebuchadnezzar II**.

**2 Kings 24:10-12** <sup>10</sup> *At that time the servants of Nebuchadnezzar II king of Babylon came up against Jerusalem, and the city was besieged. <sup>11</sup> And Nebuchadnezzar II king of Babylon came against the city, as his servants were besieging it. <sup>12</sup> Then Jehoiachin king of Judah, his mother, his servants, his princes, and his officers went out to the king of Babylon; and the king of Babylon, in the eighth year of his reign, took him prisoner.*

In summary, **Ezekiel 40:1** indicates a **Jubilee Year** occurred **25 years** after Ezekiel's captivity, and **BM 21946** and **Antiquities 10 / 96-98** show this was **25 years** after **Year 7** of **Nebuchadnezzar II**. As **Babylon's** history is anchored by *astronomical synchronisms* in the eclipse records, it should be *theoretically possible* to calibrate **Jubilee Year 68**, and consequently **Jubilee Year 120**, and the *true epoch of creation*. However, this would require adjusting the received dates for **Babylon's** most famous king, **Nebuchadnezzar II**.

## The Chronological Conundrum of the Reign of **Nebuchadnezzar II** And of Jeremiah's **70 Year Prophecy** in **Jeremiah 25:11-12**

There is a *chronological conundrum* involving the historical span of the last six kings of the **Neo-Babylonian Dynasty** from **Nebuchadnezzar II** to **Nabonidus**, and Jeremiah's **70 Year Prophecy** in **Jeremiah 25:11-12**. Received dating places the **accession year** of **Nebuchadnezzar II** in **605 B.C.E.**, and the last year of **Nabonidus** and the **Babylonian Empire** about **66 ½ years** later in **539 B.C.E.** However from the prophecy in **Jeremiah 25:1-12**, which dates to **Year 1** of **Nebuchadnezzar II**, this *cannot* be correct, as Jeremiah said there would be **70 years** until the end of the **Babylonian Empire**.

**Jeremiah 25:1-12** <sup>1</sup> *The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, which was the first year of Nebuchadnezzar II king of Babylon, <sup>2</sup> which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: <sup>3</sup> "From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this is the twenty-third year in which the word of יהוה has come to me; and I have spoken to you, rising early and speaking, but you have not listened. <sup>4</sup> And יהוה has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear. <sup>5</sup> They said, 'Repent now everyone of his evil way and his evil doings, and dwell in the land that יהוה has given to you and your fathers in the Age [of Instruction]. <sup>6</sup> Do not go after other gods to serve them and worship them, and do*



*not provoke Me to anger with the works of your hands; and I will not harm you.’<sup>7</sup> Yet you have not listened to Me,” says יהוה, “that you might provoke Me to anger with the works of your hands to your own hurt.<sup>8</sup> Therefore thus says יהוה of hosts: ‘Because you have not heard My words,<sup>9</sup> behold, I will send and take all the families of the north,’ says יהוה, ‘and **Nebuchadnezzar II** the king of **Babylon**, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.<sup>10</sup> Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.<sup>11</sup> And this whole land [**Judah**] shall be a desolation and an astonishment, and these nations shall serve the king of **Babylon seventy years**.<sup>12</sup> Then it will come to pass, when **seventy years** are completed, that I will punish the king of **Babylon** [**Nabonidus**] and that nation, the land of the **Chaldeans**, for their iniquity,’ says יהוה; ‘and I will make it a perpetual desolation.’”*

When scholars proposed that the period from **Nebuchadnezzar II** to **Nabonidus** was **66 ½ years**, it made Jeremiah’s prophecy of **70 years** unviable. This period is at the heart of the problem of restoring the **Jubilee Cycle** and the *true epoch of creation*. Readjusting **Nebuchadnezzar II’s** reign is a prophetic, historical, technical and astronomical issue that will only be solved by *correctly assessing* the ancient eclipse records.

## Babylon’s History is Anchored by Astronomical Synchronisms in Eclipse Records

The **Assyrians** and the **Babylonians** inscribed eclipse records into wet clay tablets which survive to this day as cuneiform tablets. By correlating these records with the history of **Judah**, it *should be possible* to determine when Ezekiel wrote **Ezekiel 40:1** on **New Year’s Day** on **Yom Kippur** in **Jubilee Year 68**.

Once **Jubilee Year 68** is *accurately* pinpointed in historical time, the **50 Year Jubilee Cycle** will be restored over the entire spectrum of history, and this will reveal the *true epoch of creation*, as well as **Jubilee Year 120**, and the time of the **seventh millennium**.

## The Scriptural Jubilee Cycle and Shemittah Cycle Were Known in the First Century

Although they *did not know which Jubilee Cycle* they were in *from creation*, **Judeans** in the first century of the common era *did know how to count* the Scriptural **Shemittah Cycle** and **Jubilee Cycle**. Shortly before John the Immerser was born, Luke testifies in **Luke 1:6** that John’s parents Zachariah and Elizabeth *kept all* the commandments and ordinances of יהוה *blamelessly*.

**Luke 1:5-6** <sup>5</sup> *There was in the days of Herod [the Great (37-1)], the king of Judea, a certain priest named Zachariah, of the Course of Abijah. His wife was of the daughters of Aaron, and her name was Elizabeth.* <sup>6</sup> *And they were both righteous before Elohim, walking in all the commandments and ordinances of יהוה blamelessly.*

From this testimony it is possible to determine that Zachariah and Elizabeth observed the Scriptural **Shemittah Cycle** and **Jubilee Cycle**, and יהושע Messiah, who did not sin, also observed these cycles *perfectly*.

**Hebrews 4:15** *For we do not have a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.*



**Hebrews 9:28** *So Messiah was offered once to bear the sins of many, and to them that look for Him shall He appear the second time **without sin** to salvation.*

**1 Peter 2:21-22** <sup>21</sup> *For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps,* <sup>22</sup> **“Who committed no sin, neither was guile found in His mouth.”** [Isaiah 53:9]

יהושע Messiah observed the **New Moons**, **Appointed Times** and **Festivals** on the **Creation Calendar** He gave to Moses, and He also observed the Scriptural **Shemittah Cycle** and **Jubilee Cycle**. If He would not have counted and observed the requirements for the **Sabbath Year** and the **Jubilee Year**, He would have sinned.

In the days of יהושע, cases were brought before the judges of the Sanhedrin Court in ancient **Judah**. Witnesses would be asked seven questions in order to establish the time and place of the event in question. The witnesses underwent **seven examinations** in which they gave testimony concerning the **Shemittah Cycle** of the **Jubilee Cycle**, the year of the **Shemittah Cycle**, **Hebrew Month**, **Hebrew Day**, **Day of the Week**, and **Hebrew Hour**.

**Adin Steinsaltz** In the judges' examination of witnesses, seven fundamental questions are asked, six concerning the time of the event in question took place, and the seventh concerning the place. They are: (1) In which of the seven **Sabbatical Year** cycles of the **Jubilee** (50-year) **Cycle** did the event take place? (2) In which year of the seven year cycle did the event take place? (3) In which month? (4) On which day of the month? (5) On which day of the week? (6) At what time of the day? (7) Where did the event take place? Testimony is unacceptable if the witnesses contradict each other on these matters or if one of them cannot answer one of these questions. Testimony that does not stipulate the time and place of the act is unacceptable, because it is not capable of being contradicted.

Adin Steinsaltz, *The Talmud: A Reference Guide*, 1989, p. 261.

## Knowledge of the Scriptural **Jubilee Cycle** and **Shemittah Cycle** Was Lost

It is clear that the Scriptural **Jubilee Cycle** and **Shemittah Cycle** were **well known** in the **first century** of the common era **before** the Second Temple was destroyed in **70 C.E.** However, some time after this the **Creation Calendar** fell into **disuse**. A tradition, dating to Hai Gaon in the **11<sup>th</sup> century**, says that Hillel II created a new calculated calendar “in the year 670 of the **Seleucid Era**” in **359 C.E.** [Sacha Stern, *Calendar and Community*, pp. 175-176]. However, **Sacha Stern** believes that the calendar currently used in Judaism today evolved over the first **ten centuries** of the common era [Sacha Stern, *Calendar and Community*, Preface].

How long the **Creation Calendar** remained **in use** after the Second Temple was destroyed is a mystery. However, a **ketubah** written in Aramaic found in fragmented condition in Antinoopolis, **Egypt** may indicate that the **Creation Calendar** was being followed there in **361 C.E.** in the time of Hillel II. The true value of this dated document would depend on its true reconstruction which may be: [In that year, the] eleventh time [Julius Cons]tan[tinus], the most [magnificent] came [as] *patricius*, in the **sixth year of the Sabbatical Cycle**, [...] **in the month of Kislev, the 20<sup>th</sup> of it, the 4<sup>th</sup> day of the week.**

**If** this reconstruction is viable, **then 361 C.E.** could be the correct year for the **ketubah** of Antinoopolis as the **20<sup>th</sup> of Kislev [Day 20 / Month 9]** could, at this time in the theoretical stage of the Calendar Restoration Project, be in the **sixth year** of a **Sabbath Cycle** on **Yom Re-vi-i** the **fourth day of the week** in **361 C.E. [20 Kislev = Wednesday, December 5, 361 C.E. (1853252) = Day 20, Month 9]**

It is possible that the **Creation Calendar** was still in use for several centuries after Hillel II. The **Seder Olam Zuta** is an anonymous chronicle dealing with the chronology of the Scriptures. It gives the chronology from



Adam to **Jehoiakim**, and then lists successive exilarchs beginning with **Jehoiachin's** grandson **Shealtiel**. Successive exilarchs are listed up to **Mar Zutra II** the 13th exilarch, who was apparently executed in 478 C.E.

The **Seder Olam Zuta** then relates that **Mar Zutra II's** posthumous son **Mar Zutra III** went to Palestine and became chief of the Sanhedrin, after which **eight** succeeding exilarchs are listed.

There has been some debate as to the time the **Seder Olam Zuta** was redacted, with differing opinions among various authorities. However, the **De Rossi MSS., No. 541** has a very interesting colophon which may indicate the year **Seder Olam Zuta** was composed: “From Adam to this day, which is the eleventh day of Kislev of the **Sabbatical Year**, 4,564 years have elapsed.”

**Sabbath Year 639** would coincide with **Year 4564** in a theoretical **7000 year** calendar with **140 Jubilee Cycles** and **980 Shemittah Cycles**. It is entirely possible, at this theoretical stage in the Calendar Restoration Project, that the colophon published by **S. Schechter** in *Monatsschrift* was written on **Day 11 / Month 9** in **584 C.E.** during a **Sabbath Year** in the midst of **Year 4564**. [**11 Kislev = Monday, November 20, 584 C.E. (1934688) = Day 11, Month 9**]

It would have been *extremely useful* if the dating formula would have included the *day of the week* – in this case the *second day of the week*. If it could be substantiated that **Seder Olam Zuta** was redacted in **584 C.E.** in the *last* quarter of the **6<sup>th</sup> century**, then the **Creation Calendar** was being observed as late as **584 C.E.**

## There is No Such Thing as a Scriptural 49 Year Jubilee Cycle

At this time in history, the Spirit of יהושע Messiah is reviving interest in the concept of the “**Shemittah Cycle**” and the **Sabbatical Year**. There has been a concerted effort by a select few scholars to restore the Scriptural **Shemittah Cycle** and **Jubilee Cycle** based on the instructions in **Leviticus 25:1-13**.

**Leviticus 25:1-13** <sup>1</sup> And יהוה spoke to Moses on Mount Sinai, saying, <sup>2</sup> “Speak to the children of **Israel**, and say to them: ‘When you come into the land which I give you, then the land shall keep a **sabbath** to יהוה. <sup>3</sup> Six years you shall sow your field, and six years you shall prune your vineyard, and gather its fruit; <sup>4</sup> but in the **seventh year** there shall be a **sabbath** of solemn rest for the land, a **sabbath** to יהוה. You shall neither sow your field nor prune your vineyard. <sup>5</sup> What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land. <sup>6</sup> And the **sabbath** produce of the land shall be food for you: for you, your male and female servants, your hired man, and the stranger who dwells with you, <sup>7</sup> for your livestock and the beasts that are in your land – all its produce shall be for food. <sup>8</sup> And you shall count **seven sabbaths** of years for yourself, seven times **seven years**; and the time of the **seven sabbaths** of years shall be to you forty-nine years. <sup>9</sup> Then you shall cause the trumpet of the **Jubilee** to sound on the tenth day of the seventh month; on the **Day of Atonement** you shall make the trumpet to sound throughout all your land. <sup>10</sup> And you shall consecrate the **fiftieth year**, and proclaim liberty throughout all the land to all its inhabitants. It shall be a **Jubilee** for you; and each of you shall return to his possession, and each of you shall return to his family. <sup>11</sup> That **fiftieth year** shall be a **Jubilee** to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. <sup>12</sup> For it is the **Jubilee**; it shall be set apart to you; you shall eat its produce from the field. <sup>13</sup> In the **Jubilee Year**, each of you shall return to his possession.’”



The **true Jubilee Cycle** of Scripture is a **50 year** cycle, although some have believed it is a 49 year cycle. The oldest source **incorrectly** advocating a **49 year Jubilee Cycle** is the **Book of Jubilees**, fragments of which were found in the **Dead Sea Scrolls** dating to **100 B.C.E.** or earlier.

**Judah the Prince** **incorrectly** believed the **Jubilee Year** was equivalent to the seventh **Sabbatical Year** in opposition to a majority of ancient rabbis who believed the **Jubilee Year** was intercalated between the **49<sup>th</sup> year** and the **1<sup>st</sup> year** of the **Jubilee Cycle** [Rosh Hashanah 9a].

There are also scholars today who **incorrectly** teach that the **Jubilee Cycle** of Scripture is a **49 year cycle** when in fact it is **beyond dispute** a **50 year cycle** as the Scriptural **Jubilee Cycle** must follow these directives:

- 1 Seven **Shemittah Cycles** of **7 years** duration are to be counted followed by a separate and distinct **Jubilee Year**.
- 2 The total years of the seven **Shemittah Cycles** shall add up to **49 years**.
- 3 The **Jubilee Year** is **consecrated** as it begins on **Yom Kippur** on **Day 10 / Month 7** instead of **Day 1 / Month 7** on **New Moon 7** as do all of the other **49 Civil Years**.
- 4 יהוה said to consecrate the **50<sup>th</sup> year** of a **Jubilee Cycle**. יהוה did **not** say to consecrate the **49<sup>th</sup> year** of the **Jubilee Cycle** or the **1<sup>st</sup> year** of the **Jubilee Cycle** which is the **1<sup>st</sup> year** of the first **Shemittah Cycle**. Anyone who teaches that the **49<sup>th</sup> year** or the **1<sup>st</sup> year** of the **Jubilee Cycle** should be consecrated would be **adding** to the word of Elohim which is strictly forbidden in **Deuteronomy 4:2** and **Deuteronomy 12:32**.
- 5 During **each** of the seven **Shemittah Cycles** the land is to be sowed and reaped of its crops for **6 years** and there is to be **no sowing** in the **Sabbath Year**. There is also **no sowing** in the land in the **Jubilee Year**.
- 6 If one placed the **Jubilee Year** in the **1<sup>st</sup> year** of the first **Shemittah Cycle** and sowing did not occur in this year as well as the **7<sup>th</sup> year** of the first **Shemittah Cycle**, then sowing would only occur for **5 years** in the first **Shemittah Cycle** and this would be a **violation** of the command to sow for **6 years**.

Advocates of a **49 year Jubilee Cycle** **incorrectly** purport that the **Jubilee Year** – **Year 50** – is one and the same year as either **Year 49 or Year 1** of the **next 49 year Jubilee Cycle**. This teaching clearly **violates** Elohim's instructions in **Leviticus 25:1-13**.

Anyone advocating a **49 year Jubilee Cycle** would consecrate either **Year 49** or **Year 1** of a **49 year Jubilee Cycle** **against** the counsel of Elohim who said in **Leviticus 25:10** to consecrate **Year 50** of the **Jubilee Cycle**. This would be **adding** to the word of Elohim which is forbidden in **Deuteronomy 4:2** and **12:32**.

Anyone who places the **Jubilee Year** in **Year 1** of the first **Shemittah Cycle** would not be able to sow their crops in **that year** according to **Leviticus 25:11-12**, as well as in **Year 7** of the **Shemittah Cycle** according to **Leviticus 25:3-5**. Therefore, crops would only be sown for **5 years** in the first **Shemittah Cycle** in **violation** of **Leviticus 25:3** which says to sow for **6 years** in each **Shemittah Cycle**.

These facts make it **obvious** that יהוה commanded **Israel** to count a **50 year Jubilee Cycle**, and the prophet Ezekiel can be found counting the **30<sup>th</sup> year** of this cycle in **Ezekiel 1:1** and the **50<sup>th</sup> year** of this cycle in **Ezekiel 40:1**. Ezekiel links the **30<sup>th</sup> year** of the **Jubilee Cycle** to the **5<sup>th</sup> year** of **Jehoiachin's Captivity** in **Ezekiel 1:1-2**, and he links the **50<sup>th</sup> year** of the **Jubilee Cycle** to the **25<sup>th</sup> year** of **Jehoiachin's Captivity** in **Ezekiel 40:1**. This constitutes Scriptural **proof** of a **50 year Jubilee Cycle**.



The sages of old *clearly perceived* the **50 year Jubilee Cycle**. They knew that *only* Year 50 of the **Jubilee Cycle** was *hallowed* as it began on **Day 10 / Month 7** on **Yom Kippur** the **Day of Atonement**, but that **Year 1** of the **Jubilee Cycle** began at the normal time on **Day 1 / Month 7** on **Yom Teruah** the **Day of Trumpets**.

**Rosh Hashanah 8B** Another [Baraita] taught: “It is a **Jubilee**.” What is the point of these words? – Since it says, “**And you shall hallow the fiftieth year,**” [Leviticus 25:10] I might think that, just as it is sanctified from its inception onwards, so it remains sanctified [for a time] after its termination. And there would be nothing to wonder at in this, seeing that we [regularly] add from the profane on to the set apart. Therefore it says, it is a **Jubilee** to you, the **fiftieth year**, [to show that] **you are to sanctify the fiftieth year, but not the fifty-first year.**

Rabbi Dr. I Epstein, (Translator), The Babylonian Talmud, The Soncino Press Ltd.

## The Ultimate Goal of History

Before the Messiah returns, those who keep the commandments of Elohim and remain faithful to יהושע Messiah will be following the **Creation Calendar**. Many among the nations will be turned to righteousness as the world ushers in the **Messianic Age** – the **Age of Life**. Aryeh Kaplan comments on the ultimate goal of history:

**Aryeh Kaplan** “The ultimate goal of the historic process is the perfection of society as a vehicle for Elohim’s goodness. This goal is what we call the **Messianic Age**, and it is the focus of the entire historical process.” Aryeh Kaplan, The Aryeh Kaplan Anthology II, p.258.

Commenting on **Zephaniah 3:9**, Rabbi Simeon said,

“The Set Apart One, blessed be He, does not desire that so much should be revealed to the world, but when the **Days of the Messiah** will be near at hand, **even children will discover the secrets of wisdom and thereby be able to calculate the millennium**; at that time it will be revealed to all, as it is written, *‘For then will I turn to the peoples a pure language, that they may call upon the name of יהוה, to serve Him with one consent.’*” The Zohar Volume 1 - Vayera 118A, p. 367.

The author of the **Book of Jubilees**, which ironically *incorrectly* advocates a **49 year Jubilee Cycle**, *correctly* prophesied that the people of Elohim would *err* in **New Moons, Sabbaths, Festivals** and **Jubilees**.

**Jubilees 1:14-16** <sup>14</sup> “**And they will forget all My Torah and all My commandments and all my judgment, and they will err** <sup>15</sup> **in reference to New Moons and Sabbaths and Festivals and Jubilees** and ordinances. And then they will turn themselves to Me from amongst the gentiles, and they will seek Me that I may be found for them when they seek Me with all their heart and with all their soul, and I will open to them much peace and righteousness. <sup>16</sup> And I will transplant them as a plant of righteousness, with all My heart and with all My soul, and they will be to Me a blessing and not a curse, a head and not a tail; and I will build up My sanctuary in the midst, and I will dwell with them, and I will be to them their Elohim, and they shall be to me my people, in truth and in righteousness, and I will not desert them and will not deny them, for I am יהוה their Elohim.”

George H. Schodde, Ph. D., Book of Jubilees Translated from the Ethiopic, E. J. Goodrich, 1888, p. 3.

However, Jeremiah prophesied to the **Judeans** in the **Babylonian Captivity** that they *would find* יהוה when they searched for Him with all of their hearts.

**Jeremiah 29:13** *And you shall seek Me, and find Me, when you shall search for Me with all your heart.*





This theme of finding יהוה when *searching* for Him with all of one's heart was later developed into the theme of finding יהושע Messiah with *diligent watching*. **Five times** the Messianic Scriptures say that יהושע Messiah will come *as a thief* to those who are *not* diligently watching.

## The Messiah is Prophesied to Come as a Thief to Those Who are Not Watching

Paul prophesied that the *Day of יהוה* would come as a *thief in the night* to those who are *not* watching:

**1 Thessalonians 5:2-4** <sup>2</sup> *For you know perfectly that the Day of יהוה is coming as a thief in the night.* <sup>3</sup> *For when they shall say, "Peace and security," then sudden destruction will come upon them, as travail upon a woman with child; and they shall not escape. But you, brethren, are not in darkness that that day should overtake you as a thief.*

Peter also prophesied that the *Day of יהוה* would come as a *thief in the night* to those who are *not* watching:

**2 Peter 3:10-14** <sup>10</sup> *But the day of יהוה will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up* <sup>11</sup> *Therefore, since all these things will be dissolved, what manner of persons ought you to be? You ought to be set apart in conduct, being set apart like Elohim,* <sup>12</sup> *anticipating and eagerly awaiting the coming of the [seventh millennial] day of Elohim, as the heavens will be dissolved, being on fire, and the elements will melt with fervent heat.* <sup>13</sup> *Nevertheless we, according to His promise, look for renewed heavens and a renewed earth [Isaiah 65:17 / Isaiah 66:22] in which righteousness dwells.* <sup>14</sup> *Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless.*

John prophesied that the *hour* of the Messiah's coming would come as a thief to those who are *not* watching:

**Revelation 3:3** *Remember therefore how you have received and heard, and hold fast, and repent. If therefore you will not watch, I will come on you as a thief, and you will not know what hour I will come upon you.*

John specifically says in **Revelation 3:3** that the Messiah would come as a thief only *to those who were not watching*. He infers that a person who has received the truth, who is walking in obedience, and who is watching, *will know* the time of the Master's return. John says in **Revelation 16:15** that the servant of Elohim who is watching is *blessed*, as he *keeps his clothes* and will not be ashamed.

## Keep Your Clothes

**Revelation 16:15** *Behold, I come as a thief. Blessed is he that watches, and keeps his clothes, lest he walk naked, and they see his shame.*

The Spirit here is using a *metaphor* to refer to the consequence of events that happened soon after creation, when sin entered the universe. When יהוה first created Adam and Eve they were naked and *not ashamed*.

**Genesis 2:25** *And they were both naked, the man and his wife, and were not ashamed.*

However, after Adam and Eve sinned by eating from the tree of the knowledge of good and evil, their *eyes were opened and they knew that they were naked and were ashamed*, as they covered themselves.



**Genesis 3:1-7** <sup>1</sup> Now the Shining One was more cunning than any beast of the field which יהוה Elohim had made. And he said to the woman, “Has Elohim indeed said, ‘You shall not eat of every tree of the garden?’” <sup>2</sup> And the woman said to the Shining One, “We may eat the fruit of the trees of the garden; <sup>3</sup> but of the fruit of the tree which is in the midst of the garden, Elohim has said, ‘You shall not eat it, nor shall you touch it, lest you die.’” <sup>4</sup> Then the Shining One said to the woman, “You will not surely die. <sup>5</sup> For Elohim knows that in the day you eat of it your eyes will be opened, and you will be like Elohim, knowing good and evil.” <sup>6</sup> So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, **she took of its fruit and ate. She also gave to her husband with her, and he ate.** <sup>7</sup> Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings.

What happened in the Garden of Eden was about **more** than being ashamed of physical nakedness. At the moment that Adam and Eve believed the lie of the devil, they **surrendered their spiritual authority over the earth** and also **lost their immortality**. The Shining One, a created being, initiated a **seed war** with other fallen angels against the Creator. The path **back to immortality** for mankind could only be accomplished by the genius of the Creator who cloaked Himself in flesh as יהושע Messiah and made **atonement** for the sins of mankind.

Those of us who wish to be given **dominion over the earth** and to obtain **immortality** must appropriate this **atonement** and make יהושע Messiah our Master. He is **the** Savior to all who believe and obey Him and He will lead us on **the way** back to **immortality** in the **Age of Life**. So the **metaphor** about **keeping one’s clothes, lest he walk naked** is really about being **clothed** with the **righteousness** of יהושע Messiah. To **overcome** the lies of the devil is to be **clothed in white garments**, and John foresaw that a **great multitude** would be so **clothed**.

**Revelation 3:5-6** <sup>5</sup> “He who **overcomes** shall be **clothed in white garments**, and I will not blot out his name from the Book of Life; but I will confess his name before My Father and before His angels. <sup>6</sup> He who has an ear, let him hear what the Spirit says to the assemblies.”

**Revelation 7:9-12** <sup>9</sup> After these things I looked, and behold, **a great multitude which no one could number**, of all nations, tribes, peoples, and tongues, standing before the throne and before the Lamb, **clothed with white robes**, with palm branches in their hands, <sup>10</sup> and crying out with a loud voice, saying, “Salvation belongs to our Elohim who sits on the throne, and to the Lamb!” <sup>11</sup> All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshiped Elohim, <sup>12</sup> saying: “So be it! Blessing and majesty and wisdom, thanksgiving and honor and power and might, be to our Elohim to the age of the ages [**The World to Come**]. So be it!”

The **righteous servants** who **overcome** are **clothed in white garments**. They **see clearly** and have **repented** of walking in **sin** in the way of the Shining One, and their **fine linen** is the **righteous acts** which they do.

**Revelation 3:18-22** <sup>18</sup> “I counsel you to buy from Me gold refined in the fire, that you may be rich; and **white garments**, that you may be clothed, that the shame of your nakedness may not be revealed; and **anoint your eyes with eye salve**, that you may see. <sup>19</sup> As many as I love, I rebuke and chasten. Therefore **be zealous and repent**. <sup>20</sup> Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. <sup>21</sup> **To him who overcomes** I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. <sup>22</sup> He who has an ear, let him hear what the Spirit says to the assemblies.”



**Revelation 19:6-9** <sup>6</sup> Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: “Hallelujah! For יהוה Elohim Almighty reigns.” <sup>7</sup> Let us rejoice and be glad and give Him honor! For the Marriage of the Lamb has come, and His bride has made herself ready.” <sup>8</sup> **And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the set apart ones.** <sup>9</sup> Then he said to me, “Write: ‘Blessed are those who are invited to the Marriage Supper of the Lamb!’” And he added, “These are the true words of Elohim.”

## No Man Intuitively Knows the Day or the Hour Of the End of the **Age of the Messiah**

In the days of Noah and Lot, it was the **unrighteous** who did not know when judgment was coming. However, the **righteous** knew exactly when judgment and deliverance were coming. יהושע Messiah has prophesied that this is exactly what is going to happen concerning the day and hour when the Son of Man is revealed.

**Matthew 24:36-51** <sup>36</sup> But of that day and hour **no one intuitively knows** [**oiden** οιδεν], not even the angels of heaven, but My Father only. <sup>37</sup> But as the days of Noah were, so also will the coming of the Son of Man be. <sup>38</sup> For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, <sup>39</sup> and did not know until the flood came and took them all away, so also will the coming of the Son of Man be. <sup>40</sup> Then two men will be in the field: one will be **received** and the other forsaken. <sup>41</sup> Two women will be grinding at the mill: one will be **received** and the other forsaken. <sup>42</sup> Watch therefore, for **you do not intuitively know** [**oidate** οιδατε] what hour your Master is coming. <sup>43</sup> **But acquire knowledge** [**ginooskete** γινωσκατε] of this, that if the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>44</sup> **So you must also be ready**, for the Son of Man is coming at an **hour** you do not expect. <sup>45</sup> Who then is a **faithful and wise servant**, whom his Master made ruler over His household, to give them **food in due season**? <sup>46</sup> Blessed is that servant whom his Master, when He comes, will find so doing. <sup>47</sup> Assuredly, I say to you that He will make him ruler over all his goods. <sup>48</sup> But if that **wicked servant** says in his heart, ‘**My Master is delaying His coming**,’ <sup>49</sup> and begins to beat his fellow servants, and to eat and drink with the drunkards, <sup>50</sup> the Master of that servant [the wicked servant] **will come on a day when he is not looking for him and at an hour that he is not aware of.** <sup>51</sup> He will cut him in pieces and assign him a place with the hypocrites, where there will be weeping and gnashing of teeth.”

Although no man **intuitively knows** the day or the hour, יהושע Messiah has commanded those who believe in Him to be ready, to watch and to **acquire knowledge** regarding His coming. For those who believe that **no believer** will know the day or the hour of the Master’s return, it is **imperative** to understand that it is the **wicked servant** of **Mathew 24:48** who is unaware of the day and the hour of the Master’s return.

The theme of **acquiring knowledge** of the return of the Messiah is picked up again in **Luke 12:39-46**. This passage acts as a second witness to the fact that it is the **wicked servant** of **Luke 12:46** who says in his heart, “**My Master is delaying His coming**” who is unaware of the day and the hour of the Master’s return.

**Luke 12:39-46** <sup>39</sup> “**But acquire knowledge** [**ginooskete** γινωσκατε] of this: If the master of the house had known what hour the thief would come, he would have watched and not allowed his house to be broken into. <sup>40</sup> Therefore you also be ready, for the Son of Man is coming at an hour



you do not expect.”<sup>41</sup> Then Peter said to Him, “Master, do You speak this parable only to us, or to all people?”<sup>42</sup> And the Master said, “Who then is that **faithful and wise servant**, whom His Master will make ruler over His household, to give them their portion of **food in due season**?<sup>43</sup> Blessed is that servant whom His Master will find so doing when He comes.<sup>44</sup> Truly, I say to you that He will make him ruler over all that He has.<sup>45</sup> But if that servant says in his heart, ‘My Master is delaying His coming,’ and begins to beat the male and female servants, and to eat and drink and be drunk,<sup>46</sup> the Master of **that servant** [the wicked servant] **will come on a day when he is not looking for Him, and at an hour when he is not aware, and will cut him in two and appoint him his portion with the unbelievers.**”

Luke 12:47-48 is interesting as it speaks of **another class of servants** who **know what to do but do not prepare.**

**Luke 12:47-48**<sup>47</sup> “And that servant who **knew His Master’s will** [religionists], **and did not prepare himself or do according to His will** [by keeping His commandments], **shall be beaten with many stripes.**<sup>48</sup> But he who did not know, yet committed things deserving of stripes, shall be beaten with few. For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.”

In today’s world, they could be adherents of a sect of Judaism, Christianity, or some other faith, who get the revelation that they have been deceived by practicing organized religion, but then make **no effort** to obey Elohim and practice the truth – to serve the Elohim of Abraham, Isaac and Jacob. Although these servants come face to face with the truth, it apparently **does not lead them** to repent and obey יהושע Messiah.

The **principle** stated here is that to whom much is given much is required, and that every person is accountable for **acting** upon what they know. It would be **against** the precedents and principles of Scripture for the Messiah to come **unexpectedly** upon those who believe and obey Him. In the past, when Elohim saved the righteous and destroyed the wicked, the righteous knew **exactly** when the judgment and the deliverance was coming.

**Genesis 7:4-11**<sup>4</sup> “For after another **seven days** I will cause it to rain on the earth forty days and forty nights, and I will destroy from the face of the earth all living things that I have made.”<sup>5</sup> And Noah did according to all that יהוה commanded him.<sup>6</sup> Noah was six hundred years old when the floodwaters were on the earth.<sup>7</sup> So Noah, with his sons, his wife, and his sons’ wives, went into the ark because of the waters of the flood.<sup>8</sup> Of clean animals, of animals that are unclean, of birds, and of everything that creeps on the earth,<sup>9</sup> two by two they went into the ark to Noah, male and female, as Elohim had commanded Noah.<sup>10</sup> And it came to pass **seven days** that the waters of the flood were on the earth.<sup>11</sup> In the six hundredth year of Noah’s life, in the **second month, the seventeenth day of the month, on that day all the fountains of the great deep were broken up, and the windows of heaven were opened.**

Noah knew on **Day 10 / Month 2** the flood would come **seven days** later on **Day 17 / Month 2.** יהוה is slow to wrath, and ever since He personally warned Noah, it has been His *modus operandi* to warn His people before sending judgment. Men or angels warned the people of Elohim with either an exact date, as in the case of Noah and Lot, or by giving precise signs before judgment. This principle was stated by the prophet Amos.

**Amos 3:7** Surely the Master יהוה does nothing, unless He reveals His secret to His servants the prophets.

When יהושע personally came at the **beginning** of the **Age of the Messiah**, He said He would come as a thief on a **day** and **hour** the **wicked servant** was not aware of. יהושע said that it is the one who **did not prepare himself or**



**do according to His will** who would be unprepared for His return at the **end** of the **Age of the Messiah**. This inspired John to say that the Messiah would come as a thief to **those who will not watch**.

**Revelation 3:3** *Remember therefore how you have received and heard; hold fast and repent. Therefore if you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.*

Many parrot the teaching that “**no man knows the day or the hour**” regarding the Messiah’s coming without ever getting to the end of the parable to see just **who is unaware** of the day and the hour – the **wicked servant**. A **spiritual dynamic** exists that truth is **revealed** to those who have ears to hear, and **concealed** from those who don’t. Here are seven simple questions:

- 1) Why would יהושע ask those who believe in Him to watch for His coming if no man could know the day or the hour?
- 2) Why would יהושע prophesy of a servant who has food to give in due season if no man could know the day or the hour?
- 3) Why would יהושע say that it is the **wicked servant** who would be unaware of the day or the hour?
- 4) Why would Paul prophesy that the **children of light** would **know the day** when the Master comes as a thief in the night?

**1 Thessalonians 5:1-5** <sup>1</sup> *But concerning the times and the seasons, brethren, you have no need that I should write to you.* <sup>2</sup> *For you yourselves know perfectly that **the day of the Master so comes as a thief in the night.*** <sup>3</sup> *For when they say, “Peace and security!” then sudden destruction comes upon them, as labor pains upon a pregnant woman. And they shall not escape.* <sup>4</sup> ***But you, brethren, are not in darkness, so that this day should overtake you as a thief.*** <sup>5</sup> *You are all **children of light and children of the day.** We are not of the night nor of darkness.*

- 5) Why would יהושע say there is **nothing hidden** that won’t be revealed?

**Mark 4:22** *For there is **nothing hidden which will not be revealed**, nor has anything been kept secret but that it should come to light.*

- 6) Why would יהושע say **it is given to us** to know the mystery of the **Kingdom of Elohim**?

**Mark 4:11-12** <sup>11</sup> *And He said to them, “**To you it has been given to know the mystery of the Kingdom of Elohim**; but to those who are outside, all things come in parables,* <sup>12</sup> *so that ‘Seeing they may see and not perceive, and hearing they may hear and not understand; Lest they should turn, and their sins be forgiven them.’” [Isaiah 6:9]*

- 7) Why would יהושע say the mystery of Elohim is over **before** the **7th Trumpet** sounds?

**Revelation 10:7** *But in the days of the sounding of the **Seventh Angel**, when he is **ABOUT TO SOUND**, the **mystery of Elohim would be finished**, as He declared to His servants the prophets.*

The Creator **conceals truth** from the **disobedient** and **reveals truth** to the **obedient**. An example of this **spiritual dynamic** is when Habakkuk prophesied יהוה would destroy **Judah** with **Babylon**.

**Habakkuk 1:5-6** <sup>5</sup> *“Look among the nations and watch – Be utterly astounded! **For I will work a work in your days which you would not believe, though it were told you.*** <sup>6</sup> *For indeed I am raising up the **Chaldeans**, a bitter and hasty nation which marches through the breadth of the earth, to possess dwelling places that are not theirs.”*



Jeremiah told **Zedekiah** that יהוה would destroy **Judea** with the **Babylonian** army, but *he did not believe it* just as Habakkuk prophesied. Paul warned the people in Antioch of this *spiritual dynamic* concerning the truth that it is only the blood of יהושע Messiah that will justify a person for their sins on judgment day.

**Acts 13:38-41** <sup>38</sup> “Therefore let it be known to you, brethren, that through this Man [יהושע Messiah] is preached to you the forgiveness of sins; <sup>39</sup> and by Him everyone who believes is justified from all things from which you could not be justified by the Torah of Moses. <sup>40</sup> Beware therefore, lest what has been spoken in the prophets come upon you: <sup>41</sup> ‘Behold, you despisers, Marvel and perish! For I work a work in your days, a work which you will by no means believe, though one were to declare it to you.’” [Habakkuk 1:5]

This *spiritual dynamic* will also apply to the Messiah’s coming at the end of the **Age of the Messiah**. The day and hour when the **Millennial Kingdom** begins will be announced, but *many won’t believe it*. As we said earlier, the *wicked servant* is characterized as believing in his heart that the *Master is delaying His coming*, when in fact there will be no delay.

The reason many believe and teach that “*no man knows the day or the hour*” is because they are confused by a Hebrew parable translated into **Greek**, and then into English. This confusion stems from the use of several **Greek** words which are all translated as “*know*.”

The word “*know*” in **Matthew 24:36** is the **Greek** word *oiden* οιδεν and the word “*know*” in **Matthew 24:42** is the **Greek** word *oidate* οιδατε. These words mean: to know (intuitively) without effort, to understand. It is *subjective*.

These **Greek** words are different than the **Greek** word in **Matthew 24:43** and **Luke 12:39** *ginooskete* γινωσκετε which means: to know (by experience, or effort); to acquire knowledge, become acquainted with; hence to come to get to know, learn, perceive. It is *objective*.

These are the definitions that appear in **Appendix 132** of the *Companion Bible* which was published in six parts between **1909** and **1922**. Ironically, the major editor of this work was **E. W. Bullinger (1837-1913)**, a man closely associated with hyper-dispensationalism. Bullinger was a **Greek** scholar known for writing *A Critical Lexicon and Concordance to the English and Greek New Testament* in **1877**.

It is true that no man has *intuitive knowledge* of the day or the hour of the return of the Messiah *without making an effort to understand*. However, יהושע Messiah actually gives very specific *signs* about the timing of His return which one can *acquire knowledge of, become acquainted with, come to get to know, learn about and perceive* with a little effort.

## The **Seventh Trumpet** of John’s Revelation Corresponds to What Peter Called the Day of Judgment and Destruction of Wicked Men

Peter spoke of the *judgment* which will occur when the **Seventh Trumpet** sounds and he made an interesting observation. He observed that people have been in *denial* about the final judgment of Elohim and have been saying, and will say, that *all things are going to continue as they were from the beginning*, right until the end.

**2 Peter 3:3-13** <sup>3</sup> Know this first of all, that scoffers have come in the last days [the fourth, fifth and sixth millennial days], walking after their own lusts, <sup>4</sup> saying, “Where is the promise of His coming? For since the fathers fell asleep, *all things continue as they were from the beginning of creation [Jeremiah 17:15].*” <sup>5</sup> For this they are willfully ignorant: that by the Word of Elohim the heavens were of old, and the earth standing out of the water and in the water [**Genesis 1:9**], <sup>6</sup>



through which the world at that time was destroyed, being flooded with water [in the **Age of Desolation** – **Genesis 7:11**].<sup>7</sup> But the heavens and the earth which are now [in the **Present Age**], by the same Word [**Genesis 6:3**] are kept in store, **reserved for fire in a day of judgment and destruction of wicked men** [at the end of the **Age of the Messiah** – **Isaiah 66:15** / **Malachi 4:1**].<sup>8</sup> **But, beloved, do not be ignorant of this one thing, that one day is with יהוה as a thousand years, and a thousand years as one day** [**Psalm 90:4**].<sup>9</sup> יהוה is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance [**Ezekiel 33:11**].<sup>10</sup> But the day of יהוה will come as a thief in the night, in which **the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up** [**Isaiah 51:6** / **Micah 1:4**].<sup>11</sup> Therefore, since all these things will be dissolved, what manner of persons ought you to be? You ought to be set apart in conduct, being set apart like Elohim,<sup>12</sup> anticipating and eagerly awaiting the coming of the [seventh millennial] day of Elohim, as **the heavens will be dissolved, being on fire, and the elements will melt with fervent heat**.<sup>13</sup> Nevertheless we, according to His promise, look for **renewed heavens and a renewed earth** [**Isaiah 65:17** / **Isaiah 66:22**] **in which righteousness dwells**.

When Peter spoke of the **promise** which Elohim has made of **renewed heavens and a renewed earth**, he was referring to the promise that יהוה gave through the prophet Isaiah.

**Isaiah 65:17-25**<sup>17</sup> “For behold, I am creating **renewed heavens and a renewed earth**; And the former shall not be remembered or come to mind.<sup>18</sup> **But be glad and rejoice throughout eternity** [**Age of Life, The World to Come**] **in what I am creating**; For behold, I am creating Jerusalem as a rejoicing, and her people a joy.<sup>19</sup> I will rejoice in Jerusalem, and joy in My people; The voice of weeping shall no longer be heard in her, nor the voice of crying.<sup>20</sup> Babies will no longer die in infancy, and all people will live out their days. For a young son will be a hundred years old [in the **Age of Life**], whereas a sinner died at a hundred years during the curse [in the **Present Age**].<sup>21</sup> They shall build houses and inhabit them; They shall plant vineyards and eat their fruit.<sup>22</sup> They shall not build and another inhabit; They shall not plant and another eat; For as the days of a tree, so shall be the days of My people, and My elect shall long enjoy the work of their hands.<sup>23</sup> They shall not labor in vain, nor bring forth children for trouble; For they shall be the descendants of the blessed of יהוה, and their offspring with them.<sup>24</sup> It shall come to pass that before they call, I will answer; And while they are still speaking, I will hear.<sup>25</sup> The wolf and the lamb shall feed together, the lion shall eat straw like the ox, and dust shall be the serpent’s food. They shall not hurt nor destroy in all My set apart mountain,” says יהוה.

## The **Seventh Trumpet** of John’s Revelation Corresponds to What Paul Called the **Last Trumpet** or the **Trumpet of Elohim**

Paul also prophesied that the **resurrection of the righteous** would occur at the end of the **Age of the Messiah**. The **Seventh Trumpet** of John is what Paul calls the **Last Trumpet** or the **Trumpet of Elohim**.

**1 Corinthians 15:51-55**<sup>51</sup> “Behold, I show you a mystery: We shall not all sleep, but we shall all be changed –<sup>52</sup> in a moment, in the twinkling of an eye, **at the Last Trump**. For the **Trumpet** shall sound [at the end of the **Age of the Messiah**], and **the dead shall be raised incorruptible, and we shall be changed** [in the **Age of Life**].<sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality.<sup>54</sup> So when this corruptible shall have put on



incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' [Isaiah 25:8] <sup>55</sup> 'Oh death, where is your sting? Oh grave, where is your victory?'" [Hosea 13:14]

**1 Thessalonians 4:15-18** <sup>15</sup> For this we say to you by the word of the Master, that we who are alive and remain until the coming of the Master will by no means precede those who are asleep. <sup>16</sup> For the Master Himself will descend from heaven with a shout, with the voice of an archangel, and with the **Trumpet of Elohim**. And **the dead in Messiah** [who died in the **Present Age**] will rise first [in the **Age of Life**]. <sup>17</sup> Then we who are alive and remain shall be caught up together with them in the clouds to meet the Master in the air. And thus we shall always be with the Master. <sup>18</sup> Therefore comfort one another with these words.

## יהושע Messiah Stripped the Sanhedrin of its Authority

The rabbis of Judaism are *incorrectly perceived* by many to exercise the spiritual authority of Elohim, having inherited a belief system from the last Sanhedrin. However, יהושע Messiah symbolically *stripped* the Sanhedrin of their authority when He *cursed* a fig tree near Bethphage on **Day 9 / Month 1** on **Yom Shi-shi** the *sixth day of the week* in **34 C.E. [9 Nisan = Friday, March 19, 34 C.E. (1733554) = Day 9, Month 1]**

**Matthew 21:18-22** <sup>18</sup> Now in the morning, as He returned to the city, He was hungry. <sup>19</sup> And seeing a fig tree by the road, He came to it and found nothing on it but leaves, and said to it, "Let no fruit grow on you anymore in the **Age [of the Messiah]**." Immediately the fig tree withered away. <sup>20</sup> And when the disciples saw it, they marveled, saying, "How did the fig tree wither away so soon?" <sup>21</sup> So יהושע answered and said to them, "Assuredly, I say to you, if you have faith and do not doubt, you will not only do what was done to the fig tree, but also if you say to this mountain, 'Be removed and be cast into the sea,' it will be done. <sup>22</sup> And whatever things you ask in prayer, believing, you will receive."

**Mark 11:12-14** <sup>12</sup> Now the next day, when they had come out from Bethany, He was hungry. <sup>13</sup> And seeing from afar a fig tree having leaves, He went to see if perhaps He would find something on it. When He came to it, He found nothing but leaves, for it was not the season for figs. <sup>14</sup> In response יהושע said to it, "Let no one eat fruit from you anymore in the **Age [of the Messiah]**." And His disciples heard it.

Ultimately this is a shadow picture of the end of the *sixth millennial day*, when false shepherds will be *stripped* of their authority. As mankind draws near to *the restoration of all things* there is still time to repent and to believe and obey יהושע Messiah. However, by the end of the *sixth millennial day*, anyone who teaches another message other than to keep the commandments of Elohim and believe in יהושע Messiah, will *have no authority*.

יהושע cursed a fig tree at **Bethphage** on **Day 9 / Month 1** in **34 C.E. [9 Nisan = Friday, March 19, 34 C.E. (1733554) = Day 9, Month 1]** Many have questioned why יהושע would have *cursed* a fig tree in the *spring* when figs are only edible as *summer fruit*. יהושע gave the reason in the **Parable of the Fig Tree** exactly **2 days** later on **Day 11 / Month 1** in **34 C.E. [11 Nisan = Sunday, March 21, 34 C.E. (1733556) = Day 11, Month 1]**

**Luke 13:6-9** <sup>6</sup> He [יהושע] also spoke this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it and found none. <sup>7</sup> Then he said to the keeper of his vineyard, 'Look, for **three years** I have come seeking fruit on this fig tree and find none. Cut it down; why does it use up the ground?'" <sup>8</sup> But he answered and said to him, 'Sir, let it alone **this**





*year also, until I dig around it and fertilize it. <sup>9</sup> And if it bears fruit, well. But if not, after that you can cut it down.”*

In this parable יהושע was speaking metaphorically of the Sanhedrin, who, as the spiritual leaders of **Israel**, were to **bear spiritual fruit**. יהושע waited **3 years** for them to **bear spiritual fruit** and to acknowledge Him as the Messiah during the first **3 years** of His ministry, from **New Moon 7** in **28 C.E.** when He read **Isaiah 61:1-2A**, until **New Moon 7** in **31 C.E.**

As the Sanhedrin **bore no fruit** by this time, יהושע waited for another year until **New Moon 7** in **32 C.E.** They still **did not bear spiritual fruit**, and so **after that** He symbolically **cut down the fig tree by cursing it** shortly before **Passover** in the **spring** of **34 C.E.**

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Only **5 days** before He died, יהושע cursed an **unripe fig tree** symbolizing a curse on the **rabbinic court** that sentenced Him at **Bethpage** – a village whose name means the **House of Unripe Figs**.

**Ernest L. Martin** The word **Bethphage** means the **House of Unripe Figs**. There were two symbolic reasons for naming this priestly village by this name. It will be remembered that in the Garden of Eden there were two trees that Elohim specifically selected for the attention of Adam and Eve. One was the Tree of Life and the other was the Tree of the Knowledge of Good and Evil. Our first parents partook of this latter tree and they were then expelled from the Garden for this sin (the first sins ever committed by mankind). What type of tree was this that Adam and Eve partook of? While many different types of trees have been guessed (the pomegranate, date, grape and even the apple), the only tree mentioned in the context of Genesis describing the “fall” of Adam and Eve is the “fig.” It is to be noted that as soon as Adam and Eve knew they had sinned, they sewed fig leaves together to hide their shame. It is well documented among the **Judeans** that this was understood to be the Tree of the Knowledge of Good and Evil.

“What was the tree of which Adam and Eve ate? Rabbi Yosi says: It was the fig tree ... the fig whereof he ate the fruit opened its doors and took him in.” (Midrash, *Bereshith Raba*, 15, 7).

“The fig leaf which brought remorse to the world.” (Midrash, *Bereshith Raba*, 19, 11).

“The tree of which the first man ate ... Rabbi Nehemiah says: It was the fig, the thing wherewith they were spoilt, yet were they redressed by it. As it is said: And they stitched a fig-leaf.” (*Berakoth* 40a, and see *Sanhedrin* 70a).

In the non-canonical **Book of Adam and Eve (20:5)** it says: “I sought a leaf to cover up my nakedness and found none, for, when I ate, the leaves withered off every tree in my plot except for the fig, and from it I took leaves and it made me a girdle, even from the tree of which I ate.”



Thus the fig tree was believed to represent the Tree of the Knowledge of Good and Evil. Some might ask at this juncture: What difference does it make? Granted, it may seem like an exercise in futility and unnecessary speculation. But this would be a mistake. The fact is, **the symbol of the fig tree as being the “evil” tree in the Garden of Eden figures in a prominent episode that occurred during the week just before יהושע was crucified.** Once the symbolic meaning of the fig tree is recognized, then this special event can make a great deal of doctrinal sense in regard to the role that יהושע played in expelling “sin” from the world. I am talking about the time when He saw the fig tree on the Mount of Olives as he was approaching Jerusalem, and He cursed it. This fig tree would have been very near if not directly adjacent to the village of **Bethphage** which meant **“House of Unripe Figs.”** Before that day was over that particular fig tree was withered up and completely dead. This has a remarkable figurative meaning to it.

Four [Five] days before His crucifixion, יהושע left Bethany and started walking towards Jerusalem. When He was near the summit of the Mount of Olives, opposite **Bethphage**, He noticed on the side of the road a fig tree. He went to it and finding no figs on its branches (yet the tree was covered with leaves), He cursed *that fig tree* and said: *“Let no man eat fruit from you anymore in this age. And his talmidim heard it.”* (Mark 11:14)

The *cursing* of that particular fig tree has baffled men ever since. The truth is, even Mark said that *“it was not the season for figs”* (verse 13).

It is certain that the whole event was a miracle from start to finish. To produce a sign of this nature must have involved a great deal of symbolic importance. If it were not of major significance then the event makes little sense and certainly there would be little relevance for its occurrence. But it does have symbolic meaning.

There should not have been any figs on the tree. Since the tree was located on a main thoroughfare into Jerusalem and with the heavy population around the city at that **Passover** season, it is not to be imagined that יהושע expected to find a few dried figs of last year’s crop on the branches. The tree would surely have been stripped clean of its fruit. יהושע must have known that He would not find any figs on this unusual fig tree. The truth is, however, the lack of figs and the abundance of leaves were important factors in this miraculous occurrence. In this scene we are provided with a most symbolic teaching by יהושע with His actions. It will figure in the crucifixion of יהושע.

### ***The Fig Tree and its Symbolism***

Note that the next day after יהושע cursed that fig tree, the talmidim found it *withered* (Mark 11:20, 22; Matthew 21:18-21). What was significant about this? It meant that the type of tree that Adam and Eve first ate which brought sin and death to them (and in an extended sense to all mankind) was now *withered* and *dead*. Tradition had it that the only tree under Adam’s care in the Garden of Eden that did not shed its leaves after our first parents took of the fruit was the fig tree. It was the Tree of Knowledge of Good and Evil. But with this miracle of יהושע on the Mount of Olives, it meant *that* symbolic tree was now withered and dead. It signified that no longer would that type of tree be in the midst of mankind to encourage mankind to sin in the manner of our first parents.

But there is even more teaching. **It meant that when יהושע went to that miraculous tree looking for some figs to eat (like Eve did), יהושע could not find any whatsoever. This**



signified that there was not going to be a repetition of what Eve (and later Adam) did in regard to the fig tree that they partook of. One fig tree was the instrument to bring “sin” into the world, but the Son of Elohim could not find any figs on his fig tree that was typical of the Tree of Knowledge of Good and Evil. יהושע cursed *that* symbolic tree at the top of Olivet so that no man would eat of it again. And to complete his victory over sin, a short time later יהושע was going to be sacrificed for the sins of the world just a few yards away from this *withered* and *dead* tree. What יהושע was doing in the last week of His life on earth was acting out a symbolic victory over all the factors in the Garden of Eden around which our first parents failed. The Tree of the Knowledge of Good and Evil was now *withered* and *dead*.

But there was a second symbolic meaning to the withering of the fig tree. There was the village of the priests called **Bethphage (House of Unripe Figs)** along side that withered tree. And **Bethphage** was where the Sanhedrin met for special sentencing, especially that dealing with whom they considered to be a rebellious elder who needed to be excommunicated. And why was this priestly village called **Bethphage**? It meant “*The House of Unripe Figs.*”

The **Judean** authorities understood that the Tree of the Knowledge of Good and Evil from which Adam and Eve ate that brought sin into the world was the fig (not the apple). Adam and Eve took leaves from that very tree from which they ate to hide their nakedness from Elohim.

But, in the case of the Sanhedrin at Jerusalem at Bethphage, they were supposed to be rendered free of sin in their adjudications. This is probably why they named the village on Olivet the “*House of Unripe Figs*” because at this place of the court there were supposed to be no ripe figs available to tempt the judges to eat of the Tree of Knowledge of Good and Evil like was the case with Adam and Eve.

### ***The Village of Bethphage was most Important***

There was another reason for naming the village of Bethphage. Figs are always unripe at the start of the growing season. This place of **Bethphage** was the site where the Sanhedrin determined legal measurements for the nation. It was where they set the limits on sacred and secular things (the size of the city, the Temple, the day to start the sacred calendar, when to observe the **Festival** days, the conducting of censuses, etc.).

This part of the court was located east of Jerusalem and away from the city lights so that the heavens could be observed for determining when the new season for the months and years would commence, etc. It was also from **Bethphage** where signal fires were sent to the **Judean** communities outside Jerusalem so that they could determine when to observe the **Festival** seasons with those in Jerusalem. In a word, it was from **Bethphage** were the official measurement standards for the nation were enacted and legalized.

The site of the Sanhedrin at Bethphage also had another unique role. It was also the place where the most rebellious of the elders in **Israel** were either excommunicated or sentenced to die. Indeed, after יהושע was tried by the Sanhedrin at the Chamber of Hewn Stones in the Temple itself, and afterward He was taken to **Pilate (27-37)** to obtain **Roman** permission for his death, He was then taken to the Mount of Olives to await the final sentence of the Sanhedrin when they gave their final decision for His death at Bethphage on the Mount of Olives.

The Messianic Scriptures says that all the chief priests, scribes and elders of the **Judeans** witnessed the crucifixion of יהושע (**Matthew 27:41**), and in the Talmud it states that all the elders



of the Sanhedrin including the High Priest had to make the decision for such things at the site of the Sanhedrin at Bethphage (**Sanhedrin 14B**).

While crucifixion was regarded more particularly as a Gentile form of execution than a **Judean** one, it has to be remembered that the Sanhedrin had officially excommunicated יהושע from being an **Israelite**, so from their point of view יהושע died a Gentile, not a **Judean**.

### ***The Symbolic Importance of Bethphage***

There is even further Messianic Scriptures significance to these matters. It was no accident that יהושע told His talmidim to go into **Bethphage** and obtain a donkey for him to ride into Jerusalem to fulfill the prophecy of Zechariah about the **Judeans** adoring their king riding a donkey. By getting this donkey at **Bethphage** was like saying that יהושע went to the Supreme Court for His transport.

But there is even more. Note that when יהושע departed on the donkey from **Bethphage** that the people praised him as the King of **Israel** (**Matthew 21:1-17**). יהושע then returned to Bethany on the east side of the Mount of Olives and the next morning started once again into Jerusalem.

He then saw the fig tree (note carefully that this was a fig tree) that had no eatable fruit on it. Indeed, the texts say that it was *not yet the time for ripe figs* because it was so early in the season. **But the Messiah, finding no ripe figs on it, cursed it then and there.** This event occurred on the Mount of Olives and right next to the village of **Bethphage** (the **House of Unripe Figs**). Soon that fig tree withered away and died, within a matter of hours.

**Judeans living in Jerusalem (without the slightest doubt in their minds) would have known the significance that יהושע was placing on that miraculous event. That fig tree itself was a “Tree of Unripe Figs” which was located next to the village of Bethphage (with the name “House of Unripe Figs”) which was the site where the Sanhedrin determined the limits of things that were set apart and things not set apart.**

**In effect, יהושע through the miraculous withering of that fig tree of unripe figs was showing the demise and final authority of that Sanhedrin to make decisions at Bethphage (The House of Unripe Figs).**

Later **Judean** interpretation said that the verse in the **Song of Songs** which said: “the fig tree puts forth her green figs” (**2:13**) was figurative of the coming days of the Messiah, see the fifth century **Judean** work called the *Pesikta de-Rab Kahana* (**Piska 5:9**).

But here was יהושע, doing the work of the Messiah, causing the fig tree with no figs to dry up. The official work of Elohim was to be given to a nation bringing forth proper results. Recall, יהושע later stated in the Temple:

*“Therefore I say to you, the **Kingdom of Elohim** shall be taken from you, and given to a nation bringing forth the fruits thereof.”* (**Matthew 21:43**).

### ***The Tree of the Knowledge of Good and Evil No Longer on Earth***

Yet there is even more symbolism to this withering of the fig tree and its unripe figs. **Since it was recognized that the fig tree represented the Tree of the Knowledge of Good and Evil**



(again, not the apple), יהושע cursed the tree that introduced sin into the world with our first parents.

The symbol יהושע was creating showed that the type of tree that introduced sin into the world will not be available for mankind as a temptation to sin in the future.

This, of course, became the case when He was crucified a short time later for the sins of the world not but a few yards from that symbolically accursed tree. It was also the spot where King **David** composed **Psalm 22** (the very Psalm that יהושע alluded to at His crucifixion).

Adapted Excerpt from Ernest L. Martin, Secrets of Golgotha, pp. 138-144.  
<[www.askelm.com/golgotha/Golgotha%20Chap%2012.pdf](http://www.askelm.com/golgotha/Golgotha%20Chap%2012.pdf)>

When יהושע cursed a fig tree with *unripe figs* in *spring* of **34 C.E.** it symbolized His *curse* on the *rabbinic authority* being exercised against Him by the *Sanhedrin* from *Bethpage – The House of Unripe Figs*.

In **359 C.E.**, the Sanhedrin *departed* from the **Creation Calendar** when Hillel II, working in cooperation with **Julian the Apostate (360-363)**, *invented* a fixed calendar *unconcerned with the first visible crescent moon*. It is **Sacha Stern's** thesis that the modern Rabbinic Calendar credited to Hillel II evolved over *many centuries*. Maimonides codified its rules in the **12<sup>th</sup> century**. In any case, the *Sanhedrin's authority* slowly *withered away* over the centuries fulfilling the *harbinger* of the *fig tree* which *withered away*.

## The Disciples of יהושע Messiah Were Given Authority Over the **Creation Calendar**

Shortly *before* the transfiguration, יהושע promised on **Day 7 / Month 7** in **33 C.E.** that He would give the keys of the **Kingdom of Heaven** to His disciples. [**7 Tishri = Monday, September 21, 33 C.E. (1733375) = Day 7, Month 7**]

**Matthew 16:19-20** <sup>19</sup> “*And I will give you [the disciples of יהושע] the keys of the Kingdom of Heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*” <sup>20</sup> *Then He commanded His disciples that they should tell no one that He was יהושע Messiah.*”

Sometime after this, יהושע told His disciples in Capernaum that **THEY HAD THE AUTHORITY** over temporal matters on earth.

**Matthew 18:18-20** <sup>18</sup> “*Assuredly, I say to you [the disciples of יהושע], whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.*” <sup>19</sup> *Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven.*” <sup>20</sup> *For where two or three are gathered together in My name, I am there in the midst of them.*”

On **Day 10 / Month 1** in **34 C.E.**, יהושע told religious officials in the temple that the **Kingdom of Elohim** would be *taken away from them and given to others*. [**10 Nisan = Sabbath, March 20, 34 C.E. (1733555) = Day 10, Month 1**]

**Matthew 21:43-44** <sup>43</sup> “*Therefore I say to you, the Kingdom of Elohim will be taken from you [the Sanhedrin – the chief priests and the elders of the people] and given to a people bearing the fruits of it [the disciples of יהושע].*” <sup>44</sup> *And whoever falls on this Stone will be broken; but on whomever it falls, it will grind him to powder.*”



At the time יהושע Messiah *transferred authority* to His disciples at the *beginning* of the **Age of the Messiah**, the priesthood carried out their duties on dates set by the *Nasi* of the Sanhedrin, and all **Judeans**, including יהושע Messiah and His disciples observed the **Creation Calendar**.

Therefore, any disciple of יהושע Messiah living today who desires to walk in the narrow way of Messiah, will observe the **Creation Calendar**, as it is the calendar upon which Elohim designed the universe. The **Creation Calendar** is being *lawfully restored* at the *end* of the **Age of the Messiah** by loyal disciples of יהושע Messiah in spite of *fierce resistance* from the wicked.

This is critical to understand, as many today are *deceived* to think that following יהושע involves *submitting* to the Hillel II Calendar “*for the sake of unity*.” Many *say* יהושע is the Messiah but *deceive many* others into the apostasy of the Hillel II Calendar, and thereby fulfill a prophecy.

**Matthew 24:5** *Many will come in My name, saying I am the Messiah, and will deceive many.*

## Remember the **Sabbath Day** to Keep it Set Apart

יהוה did *not* tell anyone to rest on the *first* day of the week or the *sixth* day of the week, but He has instructed everyone *to rest on the seventh day of the week and to keep it set apart*. On **Shavuot**, on the third day of the week in 1437 B.C.E., יהוה told **Israel** to *remember* to keep the **seventh day Sabbath** set apart. [7 Sivan = Tuesday, June 4, 1437 B.C.E. (1196714) = Day 7, Month 3]

The **Sabbath Day** in the **seven day week** is an important concept to understand as the created universe unfolds over **Seven Millennial Days**, or **7000 years**, and contains **980 Sabbath Years** which occur within **140 Jubilee Cycles** of 50 years or **7000 years**.

## Christians Have Been Incorrectly Taught to Profane The **Seventh Day Sabbath** Based On a Lie that the Messiah Rose from the Dead on the First Day of the Week

Although the **seven day week** has been preserved since creation by the *providence of Elohim*, the devil has tried his best to *stop people from observing* the **Sabbath** so they would *not awake to righteousness* and *not find the knowledge of Elohim*, and to divert their worship towards him. Adherents of the Christian religion currently set apart the first day of the week instead of the **seventh day Sabbath** on the *false premise* this was the *resurrection day* of יהושע Messiah.

יהושע Messiah would agree that the *resurrection day should* be set apart every week, as He arose *before sunrise* on the **seventh day Sabbath** in 34 C.E. [17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1] He arose on the **Seventh Weekly Day** to foreshadow the resurrection of the righteous at the **Seventh Millennial Day**. As the **Sabbath** is foundational to the *cosmic 7000 Year Plan of Elohim*, יהוה said to *remember* to set apart the **seventh day Sabbath**.

**Exodus 20:8-11** <sup>8</sup> “Remember the **Sabbath day, to keep it set apart.** <sup>9</sup> Six days you shall labor and do all your work, <sup>10</sup> but the **seventh day** is the **Sabbath** of יהוה your Elohim. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. <sup>11</sup> For in six days יהוה made the heavens and the earth, the sea, and all that is in them, and rested the **seventh day**. Therefore יהוה blessed the **Sabbath** day and set it apart.”



The idea of people obtaining knowledge of the *cosmic plan* of יהוה is so *threatening* to the devil, that he conceived of and initiated a *deception*, beginning with **Constantine I (306-337)**, to *subvert* the Creator's command to rest on the **seventh day Sabbath**. On **March 7, 321 C.E.**, **Constantine I (306-337)**, a devout worshipper of *Sol Invictus*, made a decree in the **Roman Empire** that *dies Solis* – the *day of the Sun* – or "*Sunday*" would be the day of rest.

**Codex Justinianus 3.12.2** "On the venerable Day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed in the country, however persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain-sowing or for vine-planting; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. Given the **7th of March**, **Crispus** and **Constantine** being consuls each of them for the second time."

Philip Schaff, History of the Christian Church, Vol. 3 (5th ed.; New York: Scribner, 1902), p. 380, note 1.

In this way, worship of *Sol Invictus* became normalized and the devil, through syncretism, has lured billions of unwitting people into worshipping a pagan deity – the official sun god of the **Roman Empire**. If people desire to celebrate the *resurrection day* of יהושע Messiah, they should set apart the **seventh day Sabbath** instead of *unwittingly* partaking in *idolatry* by worshipping *Sol Invictus* on his day – *dies Solis* – *Sunday*.

The fact that יהושע Messiah rose from the dead on the **seventh day Sabbath** threatens a core Christian tradition. So in **1988 C.E.**, the International Organization for Standardization, in defiance of *all of recorded history*, declared in ISO 8601 that *Sunday* is the seventh day of the week. He who sits in the heavens is *laughing*.

**Psalm 2:2-5** <sup>2</sup> *The kings of the earth set themselves, and the rulers take counsel together, against יהוה and against His Anointed, saying,* <sup>3</sup> *"Let us break their bonds in pieces and cast away their cords from us."* <sup>4</sup> **He who sits in the heavens shall laugh;** יהוה *shall hold them in derision.* <sup>5</sup> *Then He shall speak to them in His wrath, and distress them in His deep displeasure.*

Evidently, the *kings* and the *rulers who took counsel* to bring about ISO 8601 are being *held in derision* before יהוה in the court of heaven, and **David** has prophesied that יהוה will *speak to them in His wrath, and distress them in His deep displeasure*. If one follows the instructions in the Torah concerning the **seventh day Sabbath**, they *will celebrate* the *resurrection day* every week, and avoid being taken by this *wile* of the devil.

## Christians Have Been Incorrectly Taught to Profane the Day of Trumpets Based On a Lie that Messiah Was Born on December 25

The devil has also *ensnared* adherents of the Christian religion concerning the day יהושע Messiah was *born*, seducing them into *idolatry* by worshipping the birthday of the invincible sun, *Sol Invictus*. In ancient **Rome**, the pagan festival "*Dies Natalis Solis Invicti*" celebrated the birth of *Sol Invictus* on **December 23**.

"*Dies Natalis Solis Invicti*" ended the ancient pagan festival of *Saturnalia* in which pigs were sacrificed to the planet Saturn. In ancient **Rome**, *Saturnalia* was a public holiday filled with feasting, gift-giving, unrestrained revelry and orgies. *Saturnalia* was a festival honoring the god Saturn that was celebrated on **December 17**. Over time, it expanded into a seven day festival which was celebrated from **December 17-23**. A brief study of *Saturnalia* and *Dies Natalis Solis Invicti* will show how the rites of these two *pagan festivals* later became recast as Christmas.





*Thomas Couture, Romans of the Decadence – 1847*

*Depicting the Celebration of Saturnalia and “Dies Natalis Solis Invicti”*

*By 354 C.E., the Birthday of the Pagan Deity Sol Invictus was being celebrated on December 25  
Sol Invictus – the Unconquered Sun – was the official sun god of the late Roman Empire*

**Wikipedia** *Saturnalia* was an ancient **Roman** festival in honour of the god Saturn, held on **December 17** of the **Julian Calendar** and later expanded with festivities through to **December 23**. The holiday was celebrated with a sacrifice at the Temple of Saturn, in the **Roman** Forum, and a public banquet, followed by private gift-giving, continual partying, and a carnival atmosphere that overturned Roman social norms: gambling was permitted, and masters provided table service for their slaves as it was seen as a time of liberty for both slaves and freedmen alike.<sup>1</sup>

In **Roman** mythology, Saturn was an agricultural deity who was said to have reigned over the world in the Golden Age, when man enjoyed the spontaneous bounty of the earth without labour in a state of innocence. The revelries of *Saturnalia* were supposed to reflect the conditions of the lost mythical age.

Although probably the best-known **Roman** holiday, *Saturnalia* as a whole is not described from beginning to end in any single ancient source. Modern understanding of the festival is pieced together from several accounts dealing with various aspects.<sup>2</sup> The *Saturnalia* was the dramatic setting of the multivolume work of that name by **Macrobius**, a Latin writer from late antiquity who is the major source for information about the holiday. **Macrobius** describes the reign of Justinus’ “king Saturn” as “a time of great happiness, both on account of the universal plenty that prevailed and because as yet there was no division into bond and free – as one may gather from the complete license enjoyed by slaves at the *Saturnalia*.”<sup>3</sup> In Lucian’s *Saturnalia* it





is Chronos himself who proclaims a “festive season, when ‘tis lawful to be drunken, and slaves have license to revile their lords”.<sup>4</sup>

In one of the interpretations in *Macrobius’s* work, *Saturnalia* is a festival of light leading to the **winter solstice**, with the abundant presence of candles symbolizing the quest for knowledge and truth.<sup>5</sup> The renewal of light and the coming of the new year was celebrated in the later **Roman Empire** at the *Dies Natalis Solis Invicti*, the “*Birthday of the Unconquerable Sun*”, on **December 23**.<sup>6</sup>

The popularity of *Saturnalia* continued into the 3rd and 4th centuries CE, and as the **Roman Empire** came under Christian rule, **many of its customs were recast into or at least influenced the seasonal celebrations surrounding Christmas and the New Year**.<sup>7/8/9/10</sup>

The Sigillaria on **December 19** was a day of gift-giving.<sup>11</sup> Because gifts of value would mark social status contrary to the spirit of the season, these were often the pottery or wax figurines called *sigillaria* made specially for the day, candles, or “gag gifts”, of which Augustus was particularly fond.<sup>12</sup> Children received toys as gifts.<sup>13</sup> In his many poems about the *Saturnalia*, **Marcus Valerius Martialis**, also known as **Martial**, names both expensive and quite cheap gifts, including writing tablets, dice, knucklebones, moneyboxes, combs, toothpicks, a hat, a hunting knife, an axe, various lamps, balls, perfumes, pipes, a pig, a sausage, a parrot, tables, cups, spoons, items of clothing, statues, masks, books, and pets.<sup>14</sup> Gifts might be as costly as a slave or exotic animal,<sup>15</sup> but **Martial** suggests that token gifts of low intrinsic value inversely measure the high quality of a friendship.<sup>16</sup> Patrons or “bosses” might pass along a gratuity (*sigillaricium*) to their poorer clients or dependents to help them buy gifts. Some emperors were noted for their devoted observance of the Sigillaria.<sup>17</sup>

In a practice that might be compared to modern greeting cards, verses sometimes accompanied the gifts. **Martial** has a collection of poems written as if to be attached to gifts.<sup>18/19</sup> Catullus received a book of bad poems by “the worst poet of all time” as a joke from a friend.<sup>20</sup>

Gift-giving was not confined to the day of the Sigillaria. In some households, guests and family members received gifts after the feast in which slaves had shared.<sup>21</sup>

As an observance of state religion, *Saturnalia* was supposed to have been held *ante diem xvi Kalendas Ianuarias*, sixteen days before the Kalends of January, on the oldest Roman religious calendar,<sup>22</sup> which the Romans believed to have been established by the legendary founder **Romulus** and his successor **Numa Pompilius**. It was a *dies festus*, a legal holiday when no public business could be conducted.<sup>23/24</sup> The day marked the dedication anniversary (*dies natalis*) of the Temple to Saturn in the **Roman Forum** in **497 B.C.E.**<sup>25/26</sup> When **Julius Caesar (49-44)** had the calendar reformed because it had fallen out of synchronization with the solar year, two days were added to the month, and *Saturnalia* fell on **December 17**. It was felt, however, that the original day had thus been moved by two days, and so *Saturnalia* was celebrated under **Augustus (30 B.C.E.-14 C.E.)** as a three-day official holiday encompassing both dates.<sup>27</sup>

By the **Late Republic**, **the private festivities of Saturnalia had expanded to seven days**,<sup>28/29</sup> but during the **Imperial Period** contracted variously to three to five days.<sup>30</sup> **Caligula (37-41)** extended official observances to five.<sup>31</sup> The date **December 17** was the first day of the astrological sign Capricorn, the house of Saturn, the planet named for the god.<sup>32</sup> Its proximity to



the **winter solstice** (**December 21 to 23** on the **Julian Calendar**) was endowed with various meanings by both ancient and modern scholars: for instance, the widespread use of wax candles (*cerei*, singular *cereus*) could refer to “the returning power of the sun’s light after the **solstice**”.<sup>33</sup>

The third century Neoplatonic philosopher **Porphyry** took an allegorical view of the *Saturnalia*. He saw the festival’s theme of liberation and dissolution as representing the “freeing of souls into immortality” – an interpretation that Mithraists may also have followed, since they included many slaves and freedmen.<sup>34</sup> According to **Porphyry**, the *Saturnalia* occurred near the **winter solstice** because the sun enters Capricorn, the astrological house of Saturn, at that time.<sup>35</sup> In the *Saturnalia* of **Macrobius**, the proximity of the *Saturnalia* to the **winter solstice** leads to an exposition of **solar monotheism**, the belief that the Sun (Sol Invictus) ultimately encompasses all divinities as one.<sup>36</sup>

In the **fourth century C.E.**, at a time when the actual date of the Messiah’s birth was unknown, Pope **Julius I (337-352)** formalized that it should be celebrated on **December 25**,<sup>37 / 38</sup> around the same time as the *Saturnalia* celebrations.<sup>39 / 40</sup> Some have speculated that part of the reason why he chose this date may have been because he was trying to create a Christian alternative to *Saturnalia*.<sup>41</sup> Another reason for the decision may have been because, in **274 C.E.**, the **Roman emperor Aurelian (270-275)** had declared **December 25** the birth date of *Sol Invictus*<sup>42</sup> and **Julius I (337-352)** may have thought that he could attract more converts to Christianity by allowing them to continue to celebrate on the same day. As a result of the close proximity of dates, many Christians in western Europe continued to celebrate traditional *Saturnalia* customs in association with Christmas and the surrounding holidays.<sup>43 / 44 / 45</sup>

Adapted Excerpt from Wikipedia – The Free Encyclopedia <<http://en.wikipedia.org/wiki/Saturnalia>>

The **Chronograph of 354**, penned by calligrapher **Furius Dionysius Filocalus**, says that “*Natalis Invicti*” or “*Birthday of the Unconquered*” celebrating the birth of *Sol Invictus*, was observed on **December 25, 354 C.E.**

So on **March 7, 321 C.E.**, the **sacred weekly rest day** of יהושע Messiah, which is the **seventh day Sabbath** on the **Creation Calendar**, was changed to a **profane weekly rest day** honoring *Sol Invictus* on *dies Solis* – *Sunday* – *the first day of the week*. By **December 25, 354 C.E.**, the **sacred annual birthday** of יהושע Messiah, the **Day of Trumpets** on the **Creation Calendar**, was changed to honor the **birth** of *Sol Invictus* on **December 25** on the **Roman Calendar**.

Christmas is a **pagan holiday** and a **spiritual counterfeit** for the **Day of Trumpets**. As it was the **cosmic plan** of יהוה to bring the Redeemer יהושע Messiah into the world on **New Moon 7**, He said to **rest** and to **blow trumpets**. Hence **New Moon 7** is **Yom Teruah** – the **Day of Trumpets**.

**Leviticus 23:23-25** <sup>23</sup> Then יהוה spoke to Moses, saying, <sup>24</sup> “Speak to the children of **Israel**, saying: ‘In the **seventh month**, on the **first day of the month** [**New Moon 7**], you shall have a **sabbath-rest**, a memorial of **blowing of Trumpets**, a set apart convocation. <sup>25</sup> You shall do no customary work on it; and you shall offer an offering made by fire to יהוה.’”

**Numbers 29:1** “And in the **seventh month**, on the **first day of the month** [**New Moon 7**], you shall have a set apart convocation. You shall do no customary work. For you it is a day of **blowing the Trumpets**.”



יהושע Messiah was born as the **High Sabbath** began on **New Moon 7** on the **Day of Trumpets** in **3 B.C.E. [1 Tishri = Thursday, September 12, 3 B.C.E. (1720582) = Day 1, Month 7]** The Magi were searching for the One who had been **born** King of the **Judeans**. <<https://torahcalendar.com/PDF/BirthOfMessiah.pdf>>

**Matthew 2:1-2** <sup>1</sup> *Now after יהושע was born in Bethlehem of **Judea** in the days of **Herod the Great (37-1)** the king, behold, wise men from the East came to Jerusalem, <sup>2</sup> saying, “Where is He who has been born King of the **Judeans**? For we have seen His star in the East and have come to worship Him.”*

יהושע was **born** King of the **Judeans** on the **very day** from which kings of **Judah** reckoned their regnal years. If one follows the instructions in the Torah and observes the **Day of Trumpets** on the **Creation Calendar**, they **will celebrate** the **annual festival** of the exact day יהושע Messiah was **born** on the earth.

## Christians Have Been Incorrectly Taught to Profane **Passover** and **Unleavened Bread** Based On a Lie that the Messiah Died on Good Friday and Arose on Easter Sunday

In a similar way, the devil has **ensnared** adherents of the Christian religion into **idolatry** concerning the day Messiah **died** and was **resurrected**, seducing them to engage in **idolatry** by worshipping a pagan deity. **All reason** is suspended in believing that the Messiah died on **Good Friday** and arose on **Easter Sunday**, even though יהושע Himself said He would be in the heart of the earth for **3 days and 3 nights**. In fact, יהושע was crucified on the **Passover**, and He arose from the dead during the **Feast of Unleavened Bread**.

**Matthew 12:39-40** <sup>39</sup> *But He answered and said to them, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For as Jonah was **three days and three nights** in the belly of the great fish, so will the Son of Man be **three days and three nights** in the heart of the earth.”*

יהושע was in the heart of the earth for **3 days and 3 nights** between the day He died on **Passover** on **Day 14 / Month 1** in **34 C.E.**, and the day He arose from the dead on the weekly **Sabbath** on **Day 17 / Month 1** on the **third day** of **Unleavened Bread** in **34 C.E. [14 Nisan = Wednesday, March 24, 34 C.E. (1733559) = Day 14, Month 1] - [17 Nisan = Sabbath, March 27, 34 C.E. (1733562) = Day 17, Month 1]** <[https://torahcalendar.com/PDF/PASSOVER\\_2020.pdf](https://torahcalendar.com/PDF/PASSOVER_2020.pdf)>

יהושע was in a tomb **three days and three nights** [Matthew 12:40], He arose **after three days** [Mark 8:31], He arose **on the third day** of **Unleavened Bread** [Matthew 16:21, 17:23, 20:19, 27:64, Mark 9:31, 10:34, Luke 9:22, 13:32, 18:33, 24:7, 24:46, Acts 10:40, 1 Corinthians 15:4], and He walked on the road to Emmaus on the **Sabbath** on the **third day since** He was crucified [Luke 24:21]. יהושע **did not** rise from the dead on **Easter**.

According to Bede (673-735), **Easter** derives from *Ēostre* or *Ostara*, a Germanic goddess of the dawn. The name has various forms: in Old English – *Ēastre*, in the Northumbrian dialect – *Ēastro*, in Old High German – *Ōstara*. Bede (673-735) wrote that before his time, the pagan Anglo-Saxons held a feast in *Ēostre*'s honor, but by his time it had become a celebration of the Messiah's resurrection. When Christians celebrate **Easter Sunday**, they are **unwittingly** engaging in **Germanic neo-paganism** or **heathenism** which is **idolatry**.

However, if one follows יהושע and observes **Passover** on **Day 14 / Month 1**, every year they **will celebrate** the day on which יהושע **died**. Similarly, if one observes the **seventh day Sabbath**, every week they **will celebrate** the day of His **resurrection**. The **calendrical deceptions** surrounding יהושע have seduced people into **idolatry** making them blind to the truth. Paul said clearly that **idolaters** will **not inherit** the **Kingdom of Elohim**.



**1 Corinthians 6:9-10** <sup>9</sup> Do you not know that **the unrighteous will not inherit the Kingdom of Elohim**? Do not be deceived. Neither fornicators, **nor idolaters**, nor adulterers, nor homosexuals, nor **sodomites**, <sup>10</sup> nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners **will inherit the Kingdom of Elohim**.

**1 Corinthians 10:7-14** <sup>7</sup> And **do not become idolaters** as were some of them. As it is written, “The people sat down to eat and drink, and rose up to play.” [Exodus 32:6] <sup>8</sup> Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; <sup>9</sup> nor let us test Messiah, as some of them did, and were destroyed by serpents; <sup>10</sup> nor complain, as some of them also complained, and were destroyed by the destroyer. <sup>11</sup> Now all these things happened to them as examples, and they are written for our admonition, upon whom the ends of the ages [Present Age, Age of Desolation, Age of Instruction, Age of the Messiah] have come. <sup>12</sup> **Therefore let him who thinks he stands take heed lest he fall.** <sup>13</sup> No trial has overtaken you except such as is common to man; but Elohim is faithful, who will not allow you to be tried beyond what you are able, but with the trial will also make the way of escape, that you may be able to bear it. <sup>14</sup> Therefore, my beloved, **flee from idolatry**.

**1 Corinthians 5:9-13** <sup>9</sup> I wrote to you in my epistle not to keep company with sexually immoral people. <sup>10</sup> Yet I certainly did not mean with the sexually immoral people of this world, or with the covetous, or extortioners, or idolaters, since then you would need to go out of the world. <sup>11</sup> **But now I have written to you not to keep company with anyone named a brother**, who is sexually immoral, or covetous, **or an idolater**, or a reviler, or a drunkard, or an extortioner – not even to eat with such a person. <sup>12</sup> For what have I to do with judging those also who are outside? Do you not judge those who are inside? <sup>13</sup> But those who are outside Elohim judges. Therefore “put away from yourselves the evil person.” [Deuteronomy 13:5, 17:7, 17:12, 21:21, 22:21]

יהושע Messiah does **not** give hope for **idolaters**.

**Revelation 21:7-8** <sup>7</sup> “He who overcomes shall inherit all things, and I will be his Elohim and he shall be My son. <sup>8</sup> But the cowardly, unbelieving, abominable, murderers, sexually immoral, sorcerers, **idolaters**, and all liars shall **have their part in the lake which burns with fire and brimstone, which is the second death.**”

**Revelation 22:14-17** <sup>14</sup> Blessed are those who do His commandments, that they may have the right to the tree of life, and may enter through the gates into the city. <sup>15</sup> **But outside are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.** <sup>16</sup> “I, יהושע, have sent My angel to testify to you these things in the assemblies. I am the Root and the Offspring of **David**, the Bright and Morning Star.” <sup>17</sup> And the Spirit and the bride say, “Come!” And let him who hears say, “Come!” And let him who thirsts come. Whoever desires, let him take the water of life freely.

As יהושע strongly condemns **whoever loves and practices a lie**, it behooves everyone who loves יהושע Messiah to **practice the truth**. It is vanity to observe the **traditions of men** over the **commandments of Elohim**.

**Matthew 15:7-9** <sup>7</sup> “Hypocrites! Well did Isaiah prophesy about you, saying: <sup>8</sup> ‘**These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me.**’ [Isaiah 29:13] <sup>9</sup> **In vain they worship Me, teaching as doctrines the commandments of men.**”



**Mark 7:6-10** <sup>6</sup> He answered and said to them, “Well did Isaiah prophesy of you hypocrites, as it is written: ‘**This people honors Me with their lips, but their heart is far from Me.**’ [Isaiah 29:13] <sup>7</sup> **In vain they worship Me, teaching as doctrines the commandments of men.** <sup>8</sup> For laying aside the commandment of Elohim, you hold the tradition of men – the washing of pitchers and cups, and many other such things you do.” <sup>9</sup> He said to them, “**You are experts at rejecting the commandment of Elohim, that you may keep your tradition.**”

In truth, the commandments of Elohim have been given for our good to bless us that we may live by them, and they instruct us on the Creator’s plan for the universe.

**Leviticus 18:5** “You shall therefore keep **My statutes and My judgments**, which if a man does, **he shall live by them: I am יהוה.**”

## יהושע Spoke in Parables so Those Who Believe and Obey Him Would Know the Mysteries of the **Kingdom of Heaven** And So Those Who Didn’t Obey Him Wouldn’t Know Them

יהושע spoke in parables about the **Kingdom of Heaven**.

**Matthew 13:10-17** <sup>10</sup> And the disciples came and said to Him, “Why do You speak to them in parables?” <sup>11</sup> He answered and said to them, “**Because it has been given to you to know the mysteries of the Kingdom of Heaven, but to them [the unbelieving] it has not been given.** <sup>12</sup> For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. <sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. <sup>14</sup> And in them the prophecy of Isaiah is fulfilled, which says: ‘Hearing you will hear and shall not understand, and seeing you will see and not perceive; <sup>15</sup> For the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them.’ [Isaiah 6:9-10] <sup>16</sup> But blessed are your eyes for they see, and your ears for they hear; <sup>17</sup> for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

## The Parable of the Tares of the Field

In the **Parable of the Tares of the Field**, the **Kingdom of Heaven** is likened to **three measures of meal**.

**Matthew 13:33-43** <sup>33</sup> He presented another parable to them; “The **Kingdom of Heaven** is like leaven which a woman took and hid in **three measures of meal** [**Age of Desolation, Age of Instruction, Age of the Messiah**], till the whole [**Present Age**] was leavened.” <sup>34</sup> All these things יהושע spoke to the multitude in parables; and without a parable He did not speak to them, <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying, “I will open my mouth in parables; I will utter things which have been kept secret from the disruption of the world.” [Psalm 78:2] <sup>36</sup> Then יהושע sent the multitude away and went into the house. And His disciples came to Him, saying, “Explain to us the **Parable of the Tares of the Field.**” <sup>37</sup> He answered and said to them: “He who sows the good seed is the Son of Man. <sup>38</sup> The field is the world, the good seeds are the sons of the **Kingdom**, but the tares are the sons of the wicked one. <sup>39</sup> The enemy who sowed them



is the devil, the harvest is the end of the **Age [of the Messiah]**, and the reapers are the angels.<sup>40</sup> Therefore as the tares are gathered and burned in the fire, so it will be at the end of the **Age [of the Messiah]**.<sup>41</sup> The Son of Man will send out His angels, and they will gather out of His **Kingdom** all things that offend, and those who **practice lawlessness**,<sup>42</sup> and [in **The World to Come**] will cast them into the furnace of fire. There will be wailing and gnashing of teeth.<sup>43</sup> Then the righteous will shine forth as the sun in the **Kingdom** of their Father. He who has ears to hear, let him hear!”

In the **Parable of the Tares of the Field**, יהושע likens **three measures of meal** to the three **2000 year** periods known as **ages**: the **Age of Desolation**, the **Age of Instruction**, and the **Age of the Messiah**. יהושע here taught concepts which came down from the ancient understanding of the school of Elijah.

**Ken Johnson** The school of Elijah taught that mankind’s time was divided into three sets of **two-thousand-year** periods known as **ages**. There was the **Age of Chaos**, from Creation to the Call of Abraham. The **second age** was called the **Age of Torah**, extending from the call of Abraham to the dissolving of the sacrificial system. The **third age** was called the **Messianic Age**. Christians call this the Church Age. After the **Messianic Age**, there will be a **thousand-year period** of a **Messianic Kingdom**. Christians call this the **Millennial Reign**. Each age is broken up into periods of **five-hundred years** called **Onahs** (see Hebrew commentary on the **Epistle of Elijah** entitled the **Tana Eliyahu** for details).

Ken Johnson, Th.D., Ancient Testaments of the Patriarchs – Autobiographies from the Dead Sea Scrolls, The Jubilee Prophecy, p. 159.

## The Parable of the Hidden Treasure

**Matthew 13:44** “Again, the **Kingdom of Heaven** is like treasure hid in a field which when a man has found, he hides, and with joy he goes and sells all that he has and buys that field.”

## The Parable of the Pearl of Great Price

**Matthew 13:45-46**<sup>45</sup> “Again, the **Kingdom of Heaven** is like a merchant man seeking precious pearls:<sup>46</sup> Who when he had found one pearl of great price went and sold all that he had, and bought it.”

## The Parable of the Dragnet

**Matthew 13:47-52**<sup>47</sup> “Again, the **Kingdom of Heaven** is like a net that was cast into the sea and gathered some of every kind.<sup>48</sup> When it was full they pulled it up on the shore. Then they sat down and gathered the good into vessels, but cast the bad away.<sup>49</sup> So shall it be at the end of the **Age [of the Messiah]**. The angels shall come forth and separate the wicked from among the just,<sup>50</sup> and [in **The World to Come**] cast them into the furnace of fire. There shall be weeping and gnashing of teeth.<sup>51</sup> Have you understood all these things?” They said to Him, “Yes.”<sup>52</sup> He then said to them, “Every scribe instructed in the **Kingdom of Heaven** is like a man owning a house, who brings out of his treasure things new and old.”

In the **Parable of the Tares of the Field** and the **Parable of the Dragnet**, יהושע is not at all concerned with teaching that there would be **1000 years** between when the angels **separate the wicked** from among the just at the end of the **Age of the Messiah**, and when the **wicked will be resurrected** and **thrown into the furnace of fire** in **The World to Come**. He gave further revelation on this through His apostle John in **Revelation 20:5-10**.



## The Parable of the Wedding Feast

In the **Parable of the Wedding Feast**, יהושע speaks of a *marriage* that a certain King arranged for His Son. יהושע prophesied that the King's Son would be killed and that the city of those who murdered the King's Son would be **burned**. This came to pass when Jerusalem **burned to the ground** in 70 C.E.

The prophecy then telescopes forward to the *wedding* which the King prepared. This is what John in **Revelation** calls the **Marriage of the Lamb** in which the elect of Elohim – the **Bride** – become immortal by *marrying* the Creator at the moment the **Age of the Messiah** transitions to the **Age of Life**.

**Matthew 22:1-14** <sup>1</sup> And יהושע answered and spoke to them again by parables and said: <sup>2</sup> “The **Kingdom of Heaven** is like a certain King who arranged a marriage for His Son, <sup>3</sup> and sent out His servants to call those who were invited to the wedding; and they were not willing to come. <sup>4</sup> Again, He sent out other servants, saying, ‘Tell those who are invited, “See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.”’ <sup>5</sup> But they made light of it and went their ways, one to his own farm, another to his business. <sup>6</sup> And the rest seized His servants, treated them spitefully, and killed them. <sup>7</sup> But when the King heard about it, He was furious. **And He sent out His armies, destroyed those murderers, and burned up their city.** <sup>8</sup> Then He said to his servants, ‘The wedding is ready, but those who were invited were not worthy. <sup>9</sup> Therefore go into the highways, and as many as you find, invite to the wedding.’ <sup>10</sup> So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. <sup>11</sup> But the King came in to see the guests, **He saw a man there who did not have on a wedding garment.** <sup>12</sup> **So He said to him, ‘Friend, how did you come in here without a wedding garment?’** And he was speechless. <sup>13</sup> Then the King said to the servants, ‘Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.’ <sup>14</sup> For many are called but few make the choice.”

In the **Parable of the Wedding Feast**, the *wedding garment* is made of *fine linen, clean and bright* which symbolizes the **righteous acts of the set apart ones** – the **Bride** – that have been carried out in the **6000 Hebrew Years** of history leading up to the **Marriage of the Lamb**.

**Revelation 19:6-8** <sup>6</sup> And I heard, as it were, the voice of a great multitude, as the sound of many waters and as the sound of mighty thunderings, saying, “Hallelujah! For יהוה Elohim Omnipotent reigns!” <sup>7</sup> Let us be glad and rejoice and give Him honor, for the **Marriage of the Lamb** has come, and His wife has made herself ready.” <sup>8</sup> And to her it was granted to be arrayed in **fine linen, clean and bright, for the fine linen is the righteous acts of the set apart ones.**

## The Parable of the Wise and Foolish Virgins

**Matthew 25:1-13** <sup>1</sup> “Then shall the **Kingdom of Heaven** be compared to ten virgins who took their torches and went out to meet the Bridegroom. <sup>2</sup> And five of them were wise and five were foolish. <sup>3</sup> They that were foolish took their torches and took no oil with them: <sup>4</sup> But the wise took oil in their flasks with their torches. <sup>5</sup> While the Bridegroom tarried they all slumbered and slept. <sup>6</sup> And at midnight there was a cry made, ‘Behold, the Bridegroom is coming; go out to meet Him!’ <sup>7</sup> Then all those virgins rose and trimmed their torches. <sup>8</sup> And the foolish said to the wise, ‘Give us some of your oil for our torches have gone out.’ <sup>9</sup> But the wise answered, saying, ‘No there will not be enough for us and for you: Go to the dealers and buy some for yourselves.’ <sup>10</sup>



*And while they went to buy some the Bridegroom came; and they that were ready went in with Him to the **Marriage**: and the door was shut. <sup>11</sup> Afterward the other virgins came also saying, 'Master, Master, open to us.' <sup>12</sup> But He answered and said, 'Truly I say to you, I do not know you.' <sup>13</sup> Watch therefore, for you have no **intuitive knowledge** [*oidate* οιδατε] of the day or the hour of when the Son of Man comes."*

In **Parable of the Wise and Foolish Virgins**, the **Kingdom of Heaven** is compared to *ten virgins* who took their torches and went out to meet the **Bridegroom** for the **Marriage of the Lamb**. יהושע here foretells what is going to happen to those who are *not spiritually prepared* to meet the Creator at His coming.

## The **Millennial Kingdom** Has Been Prepared From the **Disruption of the World**

יהושע talked about when **He comes in His majesty** with all of His angels at the end of the **Age of the Messiah**. It is when the universe transitions to the **Age of Life** that He will **sit on the throne of His Majesty**. At this time He will grant the **Kingdom** prepared for you from the **disruption of the world**.

**Matthew 25:31-40** <sup>31</sup> "When the Son of Man comes in His majesty, and all the set apart angels with Him, then He will sit on the throne of His Majesty. <sup>32</sup> All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. <sup>33</sup> And He will set the sheep on His right hand, but the goats on the left. <sup>34</sup> Then shall the King say to them on His right hand, 'Come, you blessed of My Father, inherit the **Kingdom prepared for you from the disruption of the world**: <sup>35</sup> for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.' <sup>37</sup> Then the righteous will answer Him, saying, 'Master, when did we see You hungry and feed You, or thirsty and give You drink? <sup>38</sup> When did we see You a stranger and take You in, or naked and clothe You? <sup>39</sup> Or when did we see You sick, or in prison, and come to You?' <sup>40</sup> And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.'"

The **physical universe** began when Elohim judged a rebellion of Satan, the prince of this world, who *was a murderer from the beginning* according to **John 8:44, John 12:31, 14:30, 16:7-11 and 1 John 3:8**.

Satan's rebellion resulted in a **disruption of the world** that is mentioned in **Matthew 13:35, 25:34, Luke 11:50, Hebrews 4:3, 9:26, Revelation 13:8 and Revelation 17:8**. The word for **disruption** (**katabolē** καταβολη) is often mistranslated as **foundation**. The verb **kataballō** καταβαλλω means **casting down** or **overthrow** as can be seen in **2 Corinthians 4:9**. Accordingly, the noun **katabolē** καταβολη, derived from and cognate with the verb **kataballō** καταβαλλω, ought to be translated **disruption** or **ruin**.

The **disruption or ruin of the world** occurred at the time it was **tohū va-bohū** תהו ובהו which has been translated in **Genesis 1:2** as **formless and void**. These words **tohū va-bohū** תהו ובהו are more accurately translated as **desolate and ruined**. The **disruption** of the world occurred when the earth became **desolate and ruined** from Satan's rebellion.

**Genesis 1:2** *The earth was **desolate and ruined**; and darkness was on the face of the deep. And the Spirit of Elohim was hovering over the face of the waters.*





The **Midrash Rabbah 2.4** interprets the Spirit of Elohim hovering over the face of the waters as being the Spirit of the Messiah, and further links the Spirit of יהוה in **Isaiah 11:1-2** as resting on the Messiah.

**Midrash Rabbah 2.4** AND THE SPIRIT OF ELOHIM HOVERED; this alludes to the **Spirit of Messiah**, as you read, *And the spirit of יהוה shall rest upon Him (Isaiah 11:2)*.

Rabbi Dr. H. Freedman, (Translator) The Midrash Rabbah, p. 17.

**Isaiah 11:2** *The Spirit of יהוה shall rest upon Him [יהושע Messiah], the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of יהוה.*

## The Parable of the Sower and the Seed

From the **Parable of the Sower and the Seed** we learn that **IT IS GIVEN** to the disciples of יהושע Messiah to **know the mystery** of the **Kingdom of Elohim**.

**Mark 4:2-34** <sup>2</sup> Then He taught them many things by parables, and said to them in His teaching: <sup>3</sup> “Listen! Behold, a sower went out to sow. <sup>4</sup> And it happened, as he sowed, that some seed fell by the wayside; and the birds of the air came and devoured it. <sup>5</sup> Some fell on stony ground, where it did not have much earth; and immediately it sprang up because it had no depth of earth. <sup>6</sup> But when the sun was up it was scorched, and because it had no root it withered away. <sup>7</sup> And some seed fell among thorns; and the thorns grew up and choked it, and it yielded no crop. <sup>8</sup> But other seed fell on good ground and yielded a crop that sprang up, increased and produced: some thirty-fold, some sixty, and some a hundred.” <sup>9</sup> And He said to them, “He who has ears to hear, let him hear!” <sup>10</sup> But when He was alone, those around Him with the twelve asked Him about the parable. <sup>11</sup> And he said to them, “**To you it is given to know the mystery of the Kingdom of Elohim**: but to them that are without, all these things are done in parables: <sup>12</sup> so that, ‘Seeing they may see and not perceive, and hearing they may hear and not understand; Lest they should turn, and their sins be forgiven them.’ [Isaiah 6:9-10] <sup>13</sup> And He said to them, ‘Do you not understand this parable? How then will you understand all the parables? <sup>14</sup> The sower sows the word. <sup>15</sup> And these are the ones by the wayside where the word is sown. When they hear, Satan comes immediately and takes away the word that was sown in their hearts. <sup>16</sup> These likewise are the ones sown on stony ground who, when they hear the word, immediately receive it with gladness; <sup>17</sup> and they have no root in themselves, and so endure only for a time. Afterward, when tribulation or persecution arises for the word’s sake, immediately they stumble. <sup>18</sup> Now these are the ones sown among thorns; they are the ones who hear the word, <sup>19</sup> and the cares of this [Present] Age, the deceitfulness of riches, and the desires for other things entering in choke the word, and it becomes unfruitful. <sup>20</sup> But these are the ones sown on good ground, those who hear the word, accept it, and bear fruit: some thirty fold, some sixty, and some a hundred.’” <sup>21</sup> Also He said to them, “Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? <sup>22</sup> For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. <sup>23</sup> If anyone has ears to hear, let him hear.” <sup>24</sup> Then He said to them, “Take heed what you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. <sup>25</sup> For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.” <sup>26</sup> And He said, “The **Kingdom of Elohim** is as if a man should scatter seed on the ground, <sup>27</sup> and should sleep by night and rise by day, and the seed should sprout and grow, he himself does not know how. <sup>28</sup> For the earth yields crops by itself: first the blade, then the head, after that the full grain



in the head.<sup>29</sup> But when the grain ripens, immediately he puts in the sickle, because the harvest has come.”<sup>30</sup> Then He said, “To what shall we liken the **Kingdom of Elohim**? Or with what parable shall we picture it?<sup>31</sup> It is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth;<sup>32</sup> but when it is sown, it grows up and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest under its shade.”<sup>33</sup> And with many such parables He spoke the word to them as they were able to hear it.<sup>34</sup> But without a parable He did not speak to them. And when they were alone, He explained all things to His disciples.

יהושע said that it is hard for those who trust in riches to enter into the **Kingdom of Elohim**, and He had many things to say about the **Kingdom of Elohim**.

**Mark 10:14-17**<sup>14</sup> But when יהושע saw it, He was very displeased, and said to them, “Permit the little children to come to Me, and forbid them not: for of such is the **Kingdom of Elohim**.<sup>15</sup> Truly I say to you, whoever does not receive the **Kingdom of Elohim** as a little child will by no means enter it.”<sup>16</sup> And He took them up in His arms, laid His hands on them, and blessed them.<sup>17</sup> Now as He was going out on the road, one came running, knelt before Him, and asked Him, “Good Teacher, what shall I do that I may inherit the **Age of Life**?”<sup>18</sup> So יהושע said to him, “Why do you call Me good? No one is good but One, that is, Elohim.<sup>19</sup> You know the commandments: ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not bear false witness,’ ‘Do not defraud,’ ‘Honor your father and your mother.’”<sup>20</sup> And he answered and said to Him, “Teacher, all these things I have kept from my youth.”<sup>21</sup> Then יהושע, looking at him, loved him, and said to him, “One thing you lack: Go your way, sell whatever you have and give to the poor, and you will have treasure in heaven; and come, and follow Me.”<sup>22</sup> But he was sad at this word, and went away sorrowful, for he had great possessions.<sup>23</sup> And יהושע looked around and said to His disciples, “How hard it is for them that are rich to enter into the **Kingdom of Elohim**!”<sup>24</sup> And the disciples were astonished at His words. But יהושע answered again and said to them, “**Children, how hard is it for them that trust in riches to enter into the Kingdom of Elohim!**<sup>25</sup> It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the **Kingdom of Elohim**.”

**Mark 10:29-30**<sup>29</sup> And יהושע answered and said, “Truly, truly, I say to you, there is no one who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands for My sake, and the message,<sup>30</sup> who shall not receive a hundredfold now in this time [**Present Age**], houses, and brothers, and sisters, and mothers, and children, and lands, with persecutions; and in the age to come the **Age of Life**.”

**Mark 14:25** “Truly I say to you, I will drink no more of the fruit of the vine, until the [**seventh millennial**] day when I drink it new in the **Kingdom of Elohim**.”

**Luke 13:18-30**<sup>18</sup> Then He said, “What is the **Kingdom of Elohim** like? What shall I compare it to?<sup>19</sup> It is like a grain of mustard seed, which a man took and cast into his garden; and it grew and became a great tree; and the birds of the air lodged in the branches of it.”<sup>20</sup> And again He said, “What shall I compare the **Kingdom of Elohim** to?<sup>21</sup> It is like leaven which a woman took and hid in **three measures** of flour [**Age of Desolation, Age of Instruction, Age of the Messiah**], till the whole [**Present Age**] was leavened.”<sup>22</sup> And He went through the cities and villages, teaching, and journeying toward Jerusalem.<sup>23</sup> Then one said to Him, “Master, are there few who are saved?”<sup>23</sup> And He said to them,<sup>24</sup> “Strive to enter through the narrow gate, for many, I



say to you, will seek to enter and will not be able.<sup>25</sup> When once the Master of the house has risen up and shut the door, and you begin to stand outside and knock at the door, saying, Lord, Lord, open for us,' and He will answer and say to you, 'I do not know you, where you are from,'<sup>26</sup> then you will begin to say, 'We ate and drank in Your presence, and You taught in our streets.'<sup>27</sup> But He will say, 'I tell you I do not know you, where you are from. Depart from Me, all you workers of iniquity.'<sup>28</sup> **There shall be weeping and gnashing of teeth when you [the wicked] shall see Abraham, and Isaac, and Jacob, and all the prophets, in the Kingdom of Elohim, and you yourselves thrust out.**<sup>29</sup> **But they [the righteous] shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of Elohim.**<sup>30</sup> And indeed there are last who will be first, and there are first who will be last."

יהושע prophesied that the wicked would be weeping and gnashing their teeth when the wicked see Abraham, Isaac, and Jacob, and all the prophets, in the **Kingdom of Elohim** and are then **thrust out**. This presumably will occur at the **resurrection of damnation** at the **Great White Throne Judgment** in **The World to Come**.

The righteous will come from the east, and from the west, and from the north, and from the south, and shall sit down in the **Kingdom of Elohim** at the resurrection of life at the beginning of the **Age of Life**. יהושע also said that the **Kingdom of Elohim** will not come with observation, or with ocular discernment in a way that you can see by watching with your **physical eyes** – you need to watch with your **spiritual eyes**.

**Luke 17:20-24**<sup>20</sup> And when the **Pharisees** demanded of Him when the **Kingdom of Elohim** should come, He answered them and said, "**The Kingdom of Elohim does not come with observation.**<sup>21</sup> Now will they say, 'Look here!' or 'Look there!' For indeed, the **Kingdom of Elohim is within you.**"<sup>22</sup> Then He said to the disciples, "The days will come when you will desire to see one of the days of the Son of Man, and you will not see it."<sup>23</sup> And they will say to you, 'Look here!' or 'Look there!' Do not go after them or follow them."<sup>24</sup> For as the lightning that flashes out of one part under heaven shines to the other part under heaven, so also the Son of Man will be in His [**seventh millennial**] day."

The righteous will be saved at the moment the **seventh millennium** begins but it **will not** be obvious to those looking with their **physical eyes** that this moment is approaching. However, it **will be** obvious to those who obey the word of Elohim, who have the Spirit of יהושע Messiah, and who are looking at things with their **spiritual eyes**. For they have the **mind** of the Messiah and the Spirit of יהושע is the Spirit of **prophecy**.

## The True Epoch of Creation and the Coming of יהושע Messiah in the **Seventh Millennium** Will Be Determined from **Jubilee Year 68**

The final goal of the Calendar Restoration Project will be to display the Scriptural **50 Year Jubilee Cycle**, **Shemittah Cycle**, and the **true epoch of creation** on the **Creation Calendar**, as well as the day and the hour when the **Age of Life** and **The World to Come** begin.

At this time, the current assessment is that this goal will be reached after the Scriptural **Jubilee Cycle** has been successfully restored. This will only be possible after the **exact day is computed** upon which Ezekiel wrote **Ezekiel 40:1** on **New Year's Day** in **Jubilee Year 68**.

After **Jubilee Year 68** has been computed, it should be relatively easy to determine whether the **true epoch of creation** was in **Month 1** according to **Rabbi Joshua**, or in **Month 7** according to **Rabbi Eliezer**.



Once the *true epoch of creation* has been established, it will be possible to know by the *Spirit of יהושע* – the *spirit of prophecy* – whether the Messiah will come to reign in the **seventh millennium** on **New Moon 1** in *spring* in the northern hemisphere, **OR** on **New Moon 7** in the *autumn* in the northern hemisphere.

A *strong tradition* exists today that the creation began in **Month 7** according to **Rabbi Eliezer**.

**Rabbi Eliezer ben Hurcanus** was a prominent sage in the first and second century in **Judea**, and is the sixth most frequently mentioned sage in the Mishnah according to **Drew Kaplan**.

**Rabbi Joshua ben Hananiah** was a leading teacher for about 50 years after the destruction of the Second Temple, and is the tenth most frequently mentioned sage in the Mishnah according to **Drew Kaplan**.

It is *fascinating* that **Rabbi Joshua** has the *same name* as the Messiah and that he believed that **Israel** would be *redeemed* in **Month 1 in time to come**.

*If* it turns out that **Rabbi Joshua** is correct on this issue, it would require a *major paradigm shift* by many of those watching at this time for יהושע to come and reign in the **seventh millennium**. It is certain this issue will soon be resolved at the *restoration of all things* when the *mystery of Elohim is finished*.

## Paul Believed that the Creation Would Be Delivered From the Bondage of Corruption and that the Children of Elohim Would be Redeemed in **Jubilee Year 120**

Paul studied in Jerusalem under Gamaliel.

**Acts 22:3** *“I am indeed a **Judean**, born in Tarsus of Cilicia, but **brought up in this city at the feet of Gamaliel**, taught according to the strictness of our fathers’ law, and was zealous toward Elohim as you all are today.”*

In order to have been *accepted* as a student of Gamaliel, Paul *memorized* the written Torah as a young teenager, and he obviously *knew* that the concept of *liberty* was linked with the **Jubilee Year**.

**Leviticus 25:9-11** <sup>9</sup> *Then you shall cause the trumpet of the **Jubilee** to sound on the tenth day of the seventh month; on the **Day of Atonement** you shall make the trumpet to sound throughout all your land.* <sup>10</sup> *And you shall consecrate the fiftieth year, and **proclaim liberty throughout all the land to all its inhabitants**. It shall be a **Jubilee** for you; and each of you shall return to his possession, and each of you shall return to his family.*

Paul also *knew* that יהוה would not strive with man for more than **120 Jubilee Years**.

**Genesis 6:3** *And יהוה said, “My Spirit shall not strive with man through all the ages [**The World that Was, Present Age, Age of Desolation, Age of Instruction, Age of the Messiah, Age of Life, The World to Come**], for he is mortal; yet his days shall be **120 [Jubilee] Years**.”*

In **Romans 8:21-23**, Paul links the *redemption of the body* with *majestic liberty* or **Jubilee Year 120**.

**Romans 8:18-25** <sup>18</sup> *For I consider that the sufferings of this present time are not worthy to be compared with the majesty which shall be revealed in us.* <sup>19</sup> *For the earnest expectation of the creation eagerly **waits for the revealing of the sons of Elohim**.* <sup>20</sup> *For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;* <sup>21</sup> *because the creation itself also will be **delivered from the bondage of corruption into the majestic liberty** of the*



children of Elohim [in **Jubilee Year 120**].<sup>22</sup> For we know that the whole creation groans and labors with birth pangs together until now.<sup>23</sup> Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, **the redemption of our body**.<sup>24</sup> For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees?<sup>25</sup> But if we hope for what we do not see, we eagerly wait for it with perseverance.

Paul taught the **redemption of the body** would come with **majestic liberty** in **Jubilee Year 120** after **6000 Years** or **6 millennial days** when the **Millennial Sabbath** begins.

## יהושע Messiah Promised Us That His Spirit Would Teach Us All Things

If one wants to **receive truth** from the **Spirit of Elohim** one must have **the mind of Messiah** and be renewed in the **spirit of their mind**. The **Spirit of Elohim** and the **Spirit of יהושע** are **one**, and the testimony of יהושע is the **spirit of prophecy**. In order to **understand prophecy**, one **must believe יהוה / יהושע** and be **one spirit with Him**.

**John 12:44-47** <sup>44</sup> Then יהושע cried out and said, “**He who believes in Me [יהושע], believes not in Me but in Him who sent Me [יהוה]**.<sup>45</sup> **And he who sees Me [יהושע] sees Him who sent Me [יהוה]**.<sup>46</sup> I have come as a light into the world, that whoever believes in Me should not abide in darkness.<sup>47</sup> And if anyone hears My words and does not believe, I do not judge him; for **I did not come to judge the world but to save the world.**”

**1 Corinthians 6:17** But he who is joined to יהוה **is one spirit with Him**.

יהוה / יהושע is **Elohim** – masculine gender plural – and **they** are a unified **ONE** according to יהוה / יהושע.

**Deuteronomy 6:4-9** <sup>4</sup> “**Hear, Oh Israel: יהוה our Elohim, יהוה is One!**”<sup>5</sup> You shall love יהוה your Elohim with all your heart, with all your soul, and with all your strength.<sup>6</sup> And these words which I command you today shall be in your heart.<sup>7</sup> You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.<sup>8</sup> You shall bind them as a sign on your hand, and they shall be as a reminder between your eyes.<sup>9</sup> You shall write them on the doorposts of your house and on your gates.”

יהושע taught that **believing this truth** is the **first of all the commandments**.

**Mark 12:29-31** <sup>29</sup> יהושע answered him, “**The first of all the commandments is: ‘Hear, Oh Israel, יהוה our Elohim, יהוה is One!’ [Deuteronomy 6:4]**”<sup>30</sup> And you shall love יהוה your Elohim with all your heart, with all your soul, with all your mind, and with all your strength.’ This is the first commandment.<sup>31</sup> And the second, like it, is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.”

יהושע Messiah prophesied that the Second Temple would be left desolate because of the unwillingness of **many** in Jerusalem to **believe and obey Him**.

**John 3:36** “He who believes in the Son has the **Age of Life**; but he who does not obey the Son shall not see life, for the wrath of Elohim abides on him.”

יהושע prophesied that Jerusalem would not see Him again until His people say concerning Him, “**Blessed is He [יהושע] who comes in the name of יהוה!**”



**Matthew 23:37-39** <sup>37</sup> “Oh Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! <sup>38</sup> See! Your house is left to you desolate; <sup>39</sup> For I say to you, **you shall see Me no more till you say, ‘Blessed is He [יהושע] who comes in the name of יהוה!’**”

Zechariah prophesied that when the **seventh millennial day** begins, יהוה will be king over all the earth, and יהוה will be **ONE**, and His name **ONE**.

**Zechariah 14:9** “And יהוה shall be King over all the earth. In that [seventh millennial] day it shall be – יהוה is One, and His name One.”

The concept that יהוה / יהושע are a unified **ONE** is **critical** to understand because if one rejects יהושע – they reject יהוה, and the word that יהוה Has spoken in **Genesis 6:3** will judge them in the **last millennial day**.

**John 12:48-50** <sup>48</sup> He who rejects Me [יהושע], and does not receive My words, has that which judges him – the word that I [יהוה] have spoken [Genesis 6:3] will judge him in the last [millennial] day. <sup>49</sup> For I [יהושע] have not spoken on My own authority; but the Father [יהוה] who sent Me gave Me a command, what I should say and what I should speak. <sup>50</sup> And I know that His command is the **Age of Life** [zōē aiōniós ζωή αιωνός]. Therefore, whatever I speak, just as the Father has told Me, so I speak.”

יהושע knew that יהוה commanded the **Age of Life** as **David** recorded this command in **Psalms 133**.

**Psalms 133:1-3** <sup>1</sup> Behold, how good and how pleasant it is for brethren to dwell together in unity! <sup>2</sup> It is like the precious oil upon the head, running down on the beard, the beard of **Aaron**, running down on the edge of his garments. <sup>3</sup> It is like the dew of Hermon, descending upon the mountains of Zion; **For there יהוה commanded the blessing – the Age of Life** [Chayim ad ha Olam חיים עד הצולם].

יהוה came down to the earth in the flesh as יהושע Messiah **specifically at the request of the children of Israel** who were afraid that they would die when יהוה began manifesting Himself on the top of Mt. Sinai.

**Exodus 20:18-19** <sup>18</sup> Now all the people witnessed the thunderings, the lightning flashes, the sound of the trumpet, and the mountain smoking; and when the people saw it, they trembled and stood afar off. <sup>19</sup> Then they said to Moses, “**You speak with us, and we will hear; but do not let Elohim speak with us, lest we die.**”

יהוה said that He would send a prophet like Moses whom **Israel** must hear on pain of death.

**Deuteronomy 18:15-20** <sup>15</sup> “יהוה your Elohim will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, <sup>16</sup> according to all you desired of יהוה your Elohim in Horeb in the day of the assembly, saying, ‘**Let me not hear again the voice of יהוה my Elohim, nor let me see this great fire anymore, lest I die.**’ [Exodus 20:19] <sup>17</sup> And יהוה said to me: ‘What they have spoken is good. <sup>18</sup> I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. <sup>19</sup> And it shall be that whoever will not hear My words, which He [יהושע] speaks in My name, I [יהוה] will require it of him.’”

Peter preached that the prophet like Moses was יהושע Messiah and that anyone who does not hear Him will have no part in the **Age of Life** and **The World to Come**, but will be **utterly destroyed** from among the people.



**Acts 3:19-23** <sup>19</sup> “Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Master, <sup>20</sup> and that He may send יהושע Messiah, who was preached to you before, <sup>21</sup> whom heaven must receive until **the times of restoration of all things**, which Elohim has spoken by the mouth of all His set apart prophets since the world began [**Genesis 6:3**]. <sup>22</sup> For Moses truly said to the fathers, ‘יהוה your Elohim will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. <sup>23</sup> **And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.**” [**Deuteronomy 18:18-19**]

In **Genesis 6:3**, יהוה / יהושע – Elohim – said that He **will NOT strive with man** for more than **120 Years**, which is the mystery of the **120 Jubilee Years** and the **six millennial days** or **6000 Hebrew Years**. The **6000 Hebrew Years** are **either 6000 Spiritual Years** reckoned from **New Moon 1**, OR **6000 Civil Years** reckoned from **New Moon 7** which is the mystery of the **true epoch of creation**.

When the **last millennial day** begins, **time will have expired** for people to **strive** with יהוה over **keeping His commandments**. יהושע said He **knew the command of יהוה** was the **Age of Life** because **He spoke it**. At the end of **6000 Years**, judgment will be rendered, the righteous dead will be resurrected, all the elect who are alive and remain will put on immortality, and there will be a **1000 year reprieve** from the battle against the **realm of evil**. יהושע spoke plainly that those who **love Him have His commandments and keep them**, and that those who **do not love Him do not keep His words**.

**John 14:15-30** <sup>15</sup> “**If you love Me, keep My commandments.** <sup>16</sup> **And I will pray the Father, and He shall give you another Comforter, that He may abide with you in the Age [of the Messiah] –** <sup>17</sup> **the Spirit of Truth, whom the world cannot receive, because it neither sees Him or knows Him. But you know Him, for He dwells with you and will be in you.** <sup>18</sup> **I will not leave you orphans. I will come to you.** <sup>19</sup> **A little while longer and the world will see Me no more. But you see Me. Because I live, you shall live also.** <sup>20</sup> **At that [seventh millennial] day you will know that I am in My Father, and you in Me, and I in you.** <sup>21</sup> **He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him.**” <sup>22</sup> Judas said to Him, not Iscariot, “Master, how is it that You will manifest Yourself to us, and not to the world?” <sup>23</sup> יהושע answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. <sup>24</sup> **He who does not love Me [יהושע] does not keep My words; and the word which you hear is not Mine but the Father’s [יהוה] who sent Me.** <sup>25</sup> **These things I have spoken to you while being present with you.** <sup>26</sup> **But the Helper, the Set Apart Spirit, whom the Father [יהוה] will send in My name [יהושע], He will teach you all things, and bring to your remembrance all things that I said to you.** <sup>27</sup> **Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid.** <sup>28</sup> **You have heard Me say to you, ‘I am going away and coming back to you.’ If you loved Me, you would rejoice because I said, ‘I am going to the Father,’ for My Father is greater than I.** <sup>29</sup> **And now I have told you before it comes, that when it does come to pass, you may believe.** <sup>30</sup> **I will no longer talk much with you, for the ruler of this world is coming, and he has no claim on Me.**”

יהושע said that the Set Apart Spirit would teach His disciples **all things**, and as we are living in a time of the **restoration of all things**, this includes understanding of the Scriptural **50 year Jubilee Cycle**. **If we are willing to learn**, He **will teach those of us** who are **alive and remain** who are **watching** at the end of the **Age of the Messiah** whether the **true epoch of creation** was on **New Moon 1 OR New Moon 7**. **When** He does this, the **mystery of Elohim will be finished**.



**Revelation 10:7** *But in the days of the sounding of the **seventh angel**, when he is about to sound, the mystery of Elohim will be finished, as He declared to His servants the prophets.*

When the *true epoch of creation* is scientifically proven, *it will be possible to know the day and the hour* when the **Age of Life** will begin when יהושע Messiah will come into His **Millennial Kingdom**.





# Prophetic Aspects of the Messiah's Coming To Reign in the **Millennial Kingdom**

- 1 The *one thing* Scripture says *not to be ignorant of* is that with יהוה, **1 day** is as **1000 years** and **1000 years** is as **1 day** [Psalm 90:4, 2 Peter 3:8]. The **seven days** of creation are a pattern for **seven millennial days** which are unfolding in the universe. יהוה Elohim will set up a **Kingdom** in which יהושע Messiah reigns for **1000 years** in the **seventh millennium**.
- 2 יהוה will *not strive* with man after **120 Jubilee Years** have been completed which means the Messiah is coming to reign in **Jubilee Year 120** after **6000 years** are fulfilled [Genesis 6:3].
- 3 Paul believed that the *redemption of the body* would come with *majestic liberty* in **Jubilee Year 120** after **6000 Years** or **6 millennial days** when the **Millennial Sabbath** begins [Romans 8:18-25].
- 4 יהושע Messiah will rule for **1000 years** in the **Millennial Kingdom** which will *begin* with the resurrection of the righteous. Satan will be bound in the bottomless pit during this time. The **Millennial Kingdom** will end with the resurrection of the wicked [Revelation 20:1-6].
- 5 Just before the Messiah comes it will be as in the days of Noah and Lot in which society is tainted with corrupt judges and sexual immorality [Matthew 24:37-44, Luke 17:26-30].
- 6 No man *intuitively knows* the *day* and the *hour* of the end of the **Age of the Messiah** except the Father. A *diligent inquiry* is required to calculate the *true epoch of creation* in order to know the *day* and the *hour* the **seventh millennium** begins [Matthew 24:36, Mark 13:32].
- 7 The *evil servants* will not know the *day* and the *hour* of Messiah's coming. *They* will believe יהושע is coming at a *later time*. So the Messiah will come *on a day* on which *they* are not looking and *at an hour* that *they* are not aware of [Matthew 24:48-51, Luke 12:45-48].
- 8 יהושע Messiah *will come* as a thief in the night to those who *are not watching*, but He *will not come* as a thief to those who *are watching* which is why He commanded all of His servants to *watch* [1 Thessalonians 5:2-4, 2 Peter 3:10, Revelation 3:3, 16:15].
- 9 יהושע Messiah *will not come* in a way that can be observed with ones eyes [Luke 17:20].
- 10 יהושע Messiah *will come* in a moment in the *twinkling of an eye* [1 Corinthians 15:52]. This phrase is a Hebrew idiom which refers to the time when one **Hebrew Day** ends and another begins. Rabbi Yose said in **Shabbath 34B** that twilight was as the *twinkling of an eye* which is a *moment in time* which is *impossible to determine*. When the Messiah comes in His **Kingdom** it will be at the time of *sunset* in Jerusalem at the beginning of a new **Hebrew Hour, Hebrew Day, Hebrew Month, Hebrew Year, Millennium, and Age**.
- 11 יהושע gave the **Parable of the Wise and Foolish Virgins** to say that when a cry goes out that the Bridegroom is returning, *many will not* be spiritually prepared to go out and meet Him, and *they will not* go into the wedding [Matthew 25:1-13].
- 12 יהושע Messiah said *many* will not enter the **Kingdom of Heaven** for practicing *lawlessness* [Matthew 7:21-23], and that *idolaters* will have their part in *the lake which burns with fire and brimstone* [Revelation 21:8, 1 Corinthians 6:9-11, Galatians 5:19-21].



- 13 The mystery of Elohim will be *finished* in the days of the **Seventh Angel** when he is *about* to sound [**Revelation 10:7**]. The kingdoms of this world will become the kingdoms of יהוה and of His Messiah and יהושע will take up His great power and reign in His **Millennial Kingdom** when the **Seventh Angel** sounds the **Seventh Trumpet**. At this time the dead will be judged and the righteous dead will be resurrected. All of Elohim's servants, including the prophets, the set apart ones, and all those small and great who fear His name, will be rewarded, and those who destroy the earth will be destroyed [**Revelation 11:15-18**].
- 14 יהושע Messiah will resurrect the righteous and grant immortality to them, as well as to those who are alive and remain, at the **Last Trump** which separates **6000 years** of the **Present Age** from the **1000 years** in the **Age of Life** [**1 Corinthians 15:51-55**].
- 15 יהושע Messiah will descend from heaven with a shout, with the voice of an archangel, and with the **Trumpet of Elohim**, and the dead in Messiah will rise first. Then the servants of Elohim who are alive and remain will be caught up together with them in the clouds to meet the Master in the air. And so we shall always be with the Master [**1 Thessalonians 4:15-17**].
- 16 When the Temple service was operating in **Israel**, the **New Moon** was announced with silver trumpets [**Numbers 10:10**], and before this time a shofar was blown [**Psalms 81:3**]. As **6000 Hebrew Years** will end at either **New Moon 1** or **New Moon 7** on the **Creation Calendar**, these are *two potential times* to watch for the **Millennial Kingdom** to come.
- 17 If the creation was in **Month 7** as **Rabbi Eliezer** says [**Rosh Hashanah 10B**], then **6000 Civil Years** will be completed, and the **Millennial Kingdom** will begin on **New Moon 7** after **120 Jubilee Years** have been fulfilled at the *end* of **Jubilee Year 120**.
- 18 If the creation occurred in **Month 1**, then it was in the *midst* of prototypical **Jubilee Year 0** at a time when the world was perfect. If the creation was in **Month 1** as **Rabbi Joshua** says [**Rosh Hashanah 11A**], then **6000 Spiritual Years** will be completed, and the **Millennial Kingdom** will begin on **New Moon 1** after **120 Jubilee Years** have been fulfilled in the *midst* of **Jubilee Year 120**. In classical Hebraic thought, the **Jubilee Year** is seen as a return to the *original, perfected state in which Elohim created the world and intended it to exist*.
- 19 Daniel interpreted a dream of **Nebuchadnezzar II** in which Elohim in heaven sets up a **Kingdom** which will never be destroyed, and this **Kingdom** will not be left to other people. In this dream **Nebuchadnezzar II** saw a **Stone** cut without hands breaking into pieces and consuming all the kingdoms which came before, and *this Kingdom will stand through the Age of Life and The World to Come* [**Daniel 2:44-45**].
- 20 On **New Moon 10** in **4 B.C.E.**, the angel Gabriel came to Miriam and identified who the **Stone** of **Nebuchadnezzar II's** dream represented when he said, "Do not be afraid, Miriam, for you have found favor with Elohim. And behold, you will conceive in your womb and bring forth a Son, and shall call His name יהושע. He will be great, and will be called the Son of the Highest; and יהוה Elohim will give Him the throne of His father **David**. And He will reign over the house of Jacob throughout the **Age [of Life]**; *and of His Kingdom there shall be no end*" [**Luke 1:30-33**].



## A Word to the Wise

Noah knew **seven days in advance** the **exact day** the flood would come. As יהושע Messiah said that the coming of the Son of Man would be **as in the days of Noah**, the elect **who are watching** should expect to know the **day and the hour** of the Master's coming **in advance**. Although determining the **true epoch of creation** is academically involved, the whole issue could be settled very **quickly**.

As the Messiah said He is coming **quickly**, those of us who are watching should **be spiritually prepared** for the **restoration of all things** to happen **quickly**. Academic proof for the **true epoch of creation** must come shortly before יהושע Messiah appears. When יהוה answers Moses' prayer in **Psalm 90:16**, the work of יהוה will appear to His servants and the **mystery of Elohim will be finished**.

**Psalm 90:4** *For a thousand years in Your sight are like a day when it is past, and as a watch in the night.*

**Psalm 90:12-17** <sup>12</sup> *So teach us to number our days, that we may gain a heart of wisdom.* <sup>13</sup> *Return יהוה! How long? And have compassion on Your servants.* <sup>14</sup> *Oh, satisfy us early with Your mercy, that we may rejoice and be glad all our days!* <sup>15</sup> *Make us glad according to the days in which You have afflicted us, the years in which we have seen evil.* <sup>16</sup> **Let Your work appear to Your servants, and Your majesty to their children.** <sup>17</sup> *And let the beauty of יהוה our Elohim be upon us, and establish the work of our hands for us; Yes, establish the work of our hands.*

**2 Peter 3:8-9** <sup>8</sup> *But, beloved, do not forget this one thing, that with יהוה one day is as a thousand years, and a thousand years as one day.* <sup>9</sup> *יהוה is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.*



# Endnotes

- <sup>1</sup> John F. Miller, "Roman Festivals," in *The Oxford Encyclopedia of Ancient Greek and Rome* (Oxford University Press, 2010), p. 172.
- <sup>2</sup> Fanny Dolansky, (2011), "Celebrating the Saturnalia: Religious Ritual and Roman Domestic Life" in Beryl Rawson, (ed.), *A Companion to Families in the Greek and Roman Worlds*, Blackwell Companions to the Ancient World, Hoboken, New Jersey: Wiley-Blackwell, p. 484.
- <sup>3</sup> Angela Standhartinger, *Saturnalia in Greco-Roman Culture*, p. 184.
- <sup>4</sup> Marty Roth, *Drunk the Night Before: An Anatomy of Intoxication*. University of Minnesota Press.
- <sup>5</sup> Macrobius, *Saturnalia* 1.1.8-9; Jane Chance, *Medieval Mythography: From Roman North Africa to the School of Chartres*, A.D. 433-1117 (University Press of Florida, 1994), p. 71.
- <sup>6</sup> Robert A. Kaster, *Macrobius: Saturnalia, Books 1-2* (Loeb Classical Library, 2011), note on p. 16.
- <sup>7</sup> Mary Beard, J. A. North, S. R. F. Price (2004) [1998], *Religions of Rome: A Sourcebook*, 2, Cambridge, England: Cambridge University Press, p. 259.
- <sup>8</sup> Craig A. Williams, *Martial: Epigrams Book Two* (Oxford University Press, 2004), p.259 (on the custom of gift-giving). Many observers schooled in the classical tradition have noted similarities between the Saturnalia and historical revelry during the Twelve Days of Christmas and the Feast of Fools.
- <sup>9</sup> Anthony Grafton, Glenn W. Most, Salvatore Settis (2010). "Bacchanalia and Saturnalia." *The Classical Tradition*, Cambridge, Massachusetts and London, England: The Belknap Press of Harvard University Press, p. 116.
- <sup>10</sup> "The reciprocal influences of the Saturnalia, Germanic solstitial festivals, Christmas and Chanukkah are familiar," notes C. Bennet Pascal, "October Horse," *Harvard Studies in Classical Philology* 85 (1981), p. 289.
- <sup>11</sup> Fanny Dolansky, (2011), p. 492, 502 Macrobius, *Saturnalia* 1.10.24, seems to indicate that the Sigillaria was a market that occurred at the end of Saturnalia, but the Gallo-Roman scholar-poet Ausonius (*Eclogues* 16.32) refers to it as a religious occasion (*sacra sigillorum*, "rites of the sigillaria").
- <sup>12</sup> Suetonius, *Life of Augustus* 75; Hank S. Versnel (1 December 1992), "Saturnus and the Saturnalia", *Inconsistencies in Greek and Roman Religion, Volume 2, Transition and Reversal in Myth and Ritual*, Brill, p. 148, pointing to the *Cronosolon* of Lucian on the problem of unequal gift-giving.
- <sup>13</sup> Beryl Rawson, "Adult-Child Relationships in Ancient Rome," in *Marriage, Divorce, and Children in Ancient Rome* (Oxford University Press, 1991), p. 19.
- <sup>14</sup> Martial, *Epigrams* 13 and 14, the *Xenia* and the *Apophoreta*, published 84-85 AD.
- <sup>15</sup> Fanny Dolansky, (2011), p. 492 citing Martial 5.18, 7.53, 14; Suetonius, *Life of Augustus* 75 and *Life of Vespasian* 19 on the range of gifts.
- <sup>16</sup> Ruurd R. Nauta, *Poetry and Patrons: Literary Communication in the Age of Domitian* (Brill, 2002), pp. 78-79.
- <sup>17</sup> Hank S. Versnel 1992, pp. 148-149, citing Macrobius, *Saturnalia* 1.10.24 and 1.11.49; Seutonius, *Life of Claudius* 5; *Scriptores Historiae Augustae* Hadrian 17.3, Caracalla 1.8 and Aurelian 50.3. See also Dolansky 2011, p. 492.
- <sup>18</sup> Martial, Book 14 (Apophoreta); Williams, *Martial: Epigrams*, p. 259; Nauta, *Poetry for Patrons*, p. 79 *et passim*.
- <sup>19</sup> Hank S. Versnel (1 December 1992), p. 148.
- <sup>20</sup> Catullus, *Carmen* 14; Robinson Ellis, *A Commentary on Catullus* (Oxford: Clarendon Press, 1876), pp. 38-39.
- <sup>21</sup> Fanny Dolansky, (2011), p. 492.
- <sup>22</sup> Robert E. A. Palmer (1997), *Rome and Carthage at Peace*, Historia – Einzelschriften, Stuttgart, Germany: Franz Steiner, p. 62.
- <sup>23</sup> Robert E. A. Palmer (1997), p. 63.
- <sup>24</sup> Mary Beard, J. A. North, S. R. F. Price (2004) [1998], p. 6.
- <sup>25</sup> Robert E. A. Palmer (1997), p. 63.
- <sup>26</sup> Hans Friedrich Mueller (2010), "Saturn", in Michael Gagarin and Elaine Fantham (eds.), *The Oxford Encyclopedia of Ancient Greece and Rome*, Oxford, England: Oxford University Press, pp. 221-222.
- <sup>27</sup> Macrobius, *Saturnalia* 1.10.23; Mueller 2010, p. 221; William Warde Fowler, *Roman Festivals*, p. 268; Carole E. Newlands, "The Emperor's Saturnalia: Statius, *Silvae* 1.6," in *Flavian Rome: Culture, Image, Text* (Brill, 2003), p. 505.
- <sup>28</sup> Macrobius, *Saturnalia* 1.10.3, citing the Atellane composers Novius and Mummus.
- <sup>29</sup> Hank S. Versnel (1 December 1992), p. 146.
- <sup>30</sup> John F. Miller, "Roman Festivals," in *The Oxford Encyclopedia of Ancient Greek and Rome*, p. 172.
- <sup>31</sup> Seutonius, *Life of Caligula* 17; Cassius Dio 59.6.4; Mueller 2010, p. 221; William Warde Fowler, *Roman Festivals*, p. 268, citing Mommsen and *CIL* 1.337.
- <sup>32</sup> William Warde Fowler, *Roman Festivals*, p. 268, note 3; Roger Beck, "Ritual, Myth, Doctrine, and Initiation in the Mysteries of Mithras: New Evidence from a Cult Vessel," *Journal of Roman Studies* 90 (2000), p. 179.
- <sup>33</sup> William Warde Fowler, *Roman Festivals*, p. 272, Fowler thought the use of candles influenced the Christmas rituals of the Latin Church, and compared the symbolism of the candles to the Yule log.
- <sup>34</sup> Porphyry, *De antro* 23, following Numenius, as cited by Roger Beck, "*Qui Mortalitatibus Causa Convenirent*: The Meeting of the Virunum Mithraists on June 26, A.D. 184," *Phoenix* 52 (1998), p. 340. One of the speakers in Macrobius's *Saturnalia* is Vettius Agorius Praetextatus, a Mithraist.
- <sup>35</sup> Roger Beck, "Ritual, Myth, Doctrine, and Initiation in the Mysteries of Mithras: New Evidence from a Cult Vessel," *Journal of Roman Studies* 90 (2000), p. 179.
- <sup>36</sup> Roel van den Broek, "The Sarapis Oracle in Macrobius Sat., I, 20, 16-17," in *Hommages à Maarten J. Vermaseren* (Brill, 1978), vol. 1, p. 123ff.
- <sup>37</sup> Cyril Martindale (1908), "Christmas", *The Catholic Encyclopedia*, New York: Robert Appleton Company. Retrieved 2018-11-18.
- <sup>38</sup> *Patrologiae cursus completus, seu bibliotheca universalis, integra, uniformis, commoda, oeconomica, omnium SS. Patrum, doctorum scriptorumque ecclesiasticorum, sive latinorum, qui ab aevo apostolico ad tempora Innocentii 3. (anno 1216) pro Latinis et Concilii Florentini (ann. 1439) pro Graecis floruerunt: Recusio chronologica ...: Opera quae exstant universa Constantini Magni, Victorini necnon et Nazarii, anonymi, S. Silvestri papae, S. Marci papae, S. Julii papae, Osii Cordubensis, Candidi Ariani, Liberii papae, et Potamii* (in Latin). Vrayet. 1844. p. 968.
- <sup>39</sup> J. John (2005), *A Christmas Compendium*, New York City, New York and London, England: Continuum, p. 112.
- <sup>40</sup> "Why is Christmas celebrated on December 25?" [www.italyheritage.com](http://www.italyheritage.com). Retrieved 2018-11-18.
- <sup>41</sup> J. John (2005), p. 112.
- <sup>42</sup> Jane Struthers (2012), *The Book of Christmas: Everything We Once Knew and Loved about Christmastime*, London, England, Ebury Press, pp. 17-21.
- <sup>43</sup> J. John (2005), p. 112.
- <sup>44</sup> Bruce David Forbes (2007), *Christmas: A Candid History*, Berkeley, California: University of California Press, pp. 9-10.
- <sup>45</sup> Anthony Grafton, Glenn W. Most, Salvatore Settis (2010), p. 116.

