

Bible Prophecy and Messiah's Coming

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Photo: John Crawmer, Hawaii, The Big Island, Volcano National Park, 2016

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Introduction to this Content

This bible prophecy analysis is about Jesus Christ (Yeshua, ישוע) and how he relates to the special festival days known as “Feasts of the LORD”. These events are found in the original Mosaic Law of God (Yahweh, יהוה) in the scriptures of the Holy Bible written for the Israelites. The approach with this analysis is to understand the first and second coming of the Son of God. Which means identifying the time when he first came to the Earth and appeared and was born as a man and then identifying when he will appear again in the future. The intent of this analysis is not to speculate about certain topics, rather, help identify evidence in the scriptures that reveal how the Son of God fulfilled the Feasts of the LORD when he first came and appeared to men and taught his disciples. These Feasts are known as the Spring Feasts because they occur in the Spring month Nisan (March/April). Then, we will look at options of how the Son of God could fulfill some of the Feasts of the LORD when he returns. The Fall Feasts occur in the Autumn month of Tishri (or September/October). These are known as prophetic fulfillments. Some people call these “greater fulfillments” because the activities kept under the Mosaic Law were performed as rituals and then when a future time came, these traditional activities that Israel performed came to be a fruitful event; a spiritual service to the LORD with a much greater significance.

While there has been a thoughtful and lengthy amount of effort put into researching the scriptures for this analysis, we recognize that prophetic understanding can change with the addition of more scriptural knowledge by the power of the Holy Spirit. The idea presented here is that if the Son of God represented the perfect sacrificial lamb for Passover then the same logic could apply for all of the Feasts of the LORD in that they could have a greater meaning. And how the Feasts of the LORD all relate to the Son of God. As the research unfolded, a recurring question surfaced: why would the Almighty God only have a greater fulfillment for just one of His feast rituals, like Passover?

An adjunct topic of discussion to this analysis is the relationship of the prophecy in Daniel chapter 9, commonly referred to as the 70 weeks prophecy because there are very specific time periods given to us by the prophets that align perfectly with the Son of God's first coming and his future return. It seemed appropriate to include this prophetic content in the discussion to help emphasize the importance of understanding the Son of God, his fulfillment of the Feasts of the LORD, and the prophetic content of the scriptures, after all “...the testimony of Jesus is the spirit of prophecy” (Revelation 19:10). For purposes of consistency the King James Bible

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will be used as a reference, but we encourage you to use other Bible translation versions to enhance your understanding. We like to be cautious and aware of interpretative biases.

It is with great admiration and humility that we give gratitude towards the LORD God of Heaven, and continually praise Him with thanksgiving because we are permitted to learn of His teachings and especially about the events surrounding His son's first coming and second coming. Please join us as we embark on a journey of reviewing the events outlined in the scriptures which were written for our learning as we take in the teachings of the prophets and Messiah's coming.

We understand that understanding changes with maturity and growth through the help of the Holy Spirit. This analysis is considered a working document and with humility we seek out the Truth in all things according to our Heavenly Father's will.

The 70 Weeks Prophecy

To begin with, here is the Bible passage we will reference in this introduction. Take a moment to read through the scripture.

And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding.

At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the

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sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate (Daniel 9:22-27).

The prophecy you just read was written by Daniel in about 538 BCE (Before Common Era) which provides details on a time period known as 70 weeks of years. The timespan is special because it gives specific information about the rebuilding of the temple in Jerusalem – also known as God's sanctuary. Jerusalem was given to God's people as a place of inheritance for all generations. Unfortunately, the sanctuary has been ruined because other ideologies have been allowed into the city. Prophets in the Bible warned the Israelites about allowing false ideas into the sanctuary and because of this, the prophets also explained that Israel would be ruined by other nations.

The Son of God is mentioned in the 70 weeks prophecy which is why it is so important to understand. The value of this prophecy comes from the enlightenment that there will be salvation and cleansing for the sanctuary and God's holy land, the promised land. The 70 weeks prophecy was associated with a decree made by a Persian king whose name was Cyrus. His authority legally allowed for the Jewish people to rebuild the walls and foundations of a new temple in Jerusalem (Ezra 6:1-3). This was because the original temple, built by Solomon, was destroyed by another king whose name was Nebuchadnezzar who was from the nation of Babylon. While this history may seem unimportant and just part of the ancient past, the reality is that the 70 weeks prophecy is still very much in effect today and awaits complete fulfillment. The 70 weeks prophecy will be completed when Messiah returns. The way that the 70 weeks are divided is something of interest because they represent 70 weeks of years. The Bible teaches that these 70 weeks equal 490 years. These years are directly related to the building of the temple in Jerusalem and the cleansing of the sanctuary. What is also noteworthy is that in the prophecy found in the book of Daniel chapter 9, there is mention of the Son of God, or Messiah. The 70 weeks prophecy is more than just rebuilding a wall and temple in Jerusalem, it is also about the first and second coming of the Son of God. The Messiah came after 69 weeks of years. During his presence on the earth, he grew to the age of 30 years old and began to preach the kingdom of God (Luke 3:23) and at that age of 30 is when he began to teach his disciples about the new covenant; he did this for 3½ years. The prophecy goes on to explain that in the middle of the week

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the Messiah would be “cut off” or killed as a perfect sacrifice. According to the 70 weeks prophecy, Messiah was killed at 69½ weeks of years and we now await the remainder of weeks to be fulfilled, or half a week. This means that the 70 weeks prophecy is not yet complete! There will be 3½ days of the last week to fulfill when Messiah returns the second time. This equates to 3½ years. In some prophecies this time period of Messiah's return is known as the 1260 days (Revelation 11:3, 12:6). There is not a scripture that mentions 7 years of tribulation, the bible book of revelation only identifies 1260 days and 42 months as a specific amount of time. The 70 weeks of years has only partly been fulfilled and we now await the completion of this prophecy with Messiah's future coming.

Jerusalem was set apart as a holy place for God's people. It was a land apportioned to the twelve tribes and a land for His people to worship and serve the Almighty God (Joshua 1, 13, I Kings 3:3). Throughout the ages nations have fought over this land and even God's very own chosen people could not always agree on how to serve God and they disputed amongst themselves about ideologies; at times they served false Gods and did not follow the law of God as written by Moses (Nehemiah 13:1-30, Joshua 24:1-28, Daniel 9:4-17). The land included a set-apart place where King Solomon built the first temple of God and it was in this temple that a very holy place existed, it was a sanctuary where only the high priest could enter, and this occurred once a year. In this very special place, the priest would make sacrificial offerings to the LORD God of Israel (Hebrews 9:1-28). These rituals were foreshadowing future events. That just means these acts of service were things that the Israelites did to serve God, but that they did not know it would be of much greater significance in the future! Foreshadows are just clues of things to yet happen and are often easily recognized after an event has already occurred. The Son of God was offered once and for all as a perfect sacrifice, as the Passover lamb, and has now become our most exalted priest. The land, however, is still unclean. The place where Solomon's temple once stood is now a confusing mix of ideologies, including Islam, Christendom, Judaism, and Armenian religions (Tourist Israel, 2018).

Daniel 9 verse 26 describes that an army will destroy the city and the sanctuary. There are several ways to interpret this verse and after reviewing the various options and through prayer and supplication to God, it appears that there is a ruler who will stand up in the future, and he is known as the “Little Horn” and he will take the city of Jerusalem by force with an army (Daniel 11:15, 16, 41-45; Matthew 24:15, Luke 21:20-22).

While we mention several possibilities, it is up to each person to determine in their own reasoning what is the correct interpretation of this prophecy. The “Little Horn” will enter the beautiful and glorious land to take it by force. He is also known as the Vile Person, Contemptible One and he shall rule the 8th

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Kingdom on earth as described in the book of Revelation. His actual name is not yet known. He is the "mouth speaking great things against the Most High."

The prophecy indicates a title known as "The Little Horn". A "horn" in the scriptures of Bible Prophecy helps us to identify people with power; like a king or ruler (Daniel 7:8-25, Revelation 13:12-18). You may have heard of the term "antichrist" but that is a different terminology that simply describes a person who does not believe that The Son of God came to earth, was killed, and then resurrected by his Father. The term "antichrist" is just that – somebody who does not believe in the Christ. This concept is easily proven by reading in the Bible book of 1 John 2:18, 22. This term is defined in the Strong's Exhaustive Concordance dictionary number 500 "an opponent of the Messiah. – antichrist." Do not be confused about the term "antichrist". More accurately the final leader of the world government that will come is the Little Horn. He is detestable and will be unlike any leader yet seen to rule over the earth (Jeremiah 50:40-46, Revelation 18:8-10, Revelation 17:8-18). This is important knowledge to have because it helps us to understand the 70 weeks prophecy. It appears that this Little Horn will set up his palace in Jerusalem (Daniel 11:40-45). The actual place where the temple once stood is unclean, it was meant to be a sanctuary. It is unclean now and it will be unclean in the future when the Little Horn establishes his rule from the "glorious holy mountain" (Daniel 11:45, Jeremiah 51:49). The Little Horn's philosophy and leadership is contrary to the LORD God Almighty's intentions. This is why the sanctuary is unclean. The sanctuary still needs cleansing, and it will take the return of the Messiah to help his Father reclaim the land of Israel.

Introduction to the Feasts of the LORD

The feasts of the LORD, or the festivals of the LORD, were special occasions practiced by Israel. God's people performed these specific acts of service partly to remember their exit from Egypt and partly to mindfully worship the Almighty. The feasts of the LORD were set-apart days on the Jewish calendar. Each appointment had a specific relevance for that time and what the Israelites did not know is that these feast days were also for a future time. There is nothing unnecessary about GOD's commandments and the old Law (Torah) first received by Moses. This Law held a very specific set of written rules. The Israelites were to follow these rules as a guideline which not only taught them how to serve God, it also set them apart from their Gentile neighbors (Deuteronomy 4:1-9). The Mosaic Law gave Israel wisdom to discern situations and make good judgments. These feasts held by the Israelites under the Mosaic Law, as we will learn, were part of a great plan to be much more than just a routine ritual.

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The master plan started when God blessed Abram to be a father of many nations. Abram was promised that through his lineage, all nations would be blessed because from Abram would descend the Son of God, the Messiah, and it is because of his sacrifice that all men can be saved. At the late age of 100 years old Abram trusted God with all his heart and, indeed, a son was born to him, Isaac (Genesis 17:15-21). Abram's name was changed to Abraham (Genesis 17:1-7). The lineage of Abraham's seed continued with Isaac, and he married a woman named Rebekah who gave birth to a son, Jacob. The story gets a little complicated because, Rebekah had twins. And the firstborn was Esau, but a tricky thing happened, and the blessing of Almighty God went to Jacob. This blessing was the same one passed down from Abraham to Isaac. You can read about these details in Genesis chapters 25 and 27. Then, it was Jacob who had twelve sons which became the twelve tribes of Israel. Joseph, one of Jacob's twelve sons, was actually sold by his brothers to a group of Ishmaelite Midianite merchantmen who happened to be traveling by and these men sold Joseph to Potiphar an Egyptian officer of Pharaoh (Genesis 39). However, the brothers lied and told their father, Jacob, that a wild animal must have attacked Joseph as they produced Joseph's coat of many colors stained with blood. The reality was that a divine plan was already in motion. And this analysis will help to clarify how the perfect plan was brought to fruition over the course of thousands of years and how God's plan included the arrival of His son, the Messiah, and King of the Jews. This analysis brings to light the facts of how the Son of God became a perfect atonement for sin and this is partly through fulfillments of those special feasts of the LORD.

Back to the story of how the nation of Israel began: they were a small group of 70 people in the powerful kingdom, Egypt (Genesis 46:27, Exodus 1:5). God indirectly brought Jacob and his family to Egypt through the sale of Joseph to a traveling caravan. Time passed and a serious famine came upon the whole land of Egypt (Genesis 41:46-57). It was so severe that Jacob asked his sons to go to Egypt and ask Pharaoh for some food. Meanwhile, Joseph had come to be in a position of responsibility. He was a leader in Egypt and actually appointed by Pharaoh to help guide the kingdom. This was partly because Joseph was able to interpret dreams and at one occasion Joseph interpreted Pharaoh's dreams and Joseph was exalted in the kingdom because of his correct interpretation by the help of the Almighty (Genesis 41:1-44). Joseph became a respected leader in Egypt and during a time of famine, Joseph's father Jacob and his other brothers sought relief in Egypt; they came to ask for food. Time passed, 215 years to be exact, where the Hebrews were in bondage to Pharaoh. It was actually 430 years from the time the blessing was given to Abram that he would be the father of many nations and he was sent to sojourn throughout the land (Exodus 12:40, Galatians 3:15-17, Galatians 4:22-31).

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Initially, Joseph was under the rule of a Pharaoh who recognized the power of the true Hebrew God. Later there was an Egyptian Pharaoh who was stubborn towards God and would not allow the Israelites to go and worship their God in the wilderness. So, to prove His power, God punished Egypt under the affliction of 10 plagues. (Exodus chapters 7 through 11)

Plague 1	water turned to blood
Plague 2	frogs covered the land
Plague 3	dust turned to lice
Plague 4	flies
Plague 5	livestock diseased to death "murrain"
Plague 6	boils upon men and animals
Plague 7	fiery hail
Plague 8	locusts
Plague 9	darkness
Plague 10	all firstborn Egyptians died of both men and animals

Finally, after the tenth plague, Pharaoh allowed the Israelites to leave Egypt. It was during this last plague that the Israelites performed a very special task; they killed a perfect lamb and used a hyssop brush dipped in the lamb's blood to coat their doorposts and lintels as a token so that the angel of death would pass over the Israelites' houses. This was a very important commandment which assured the Israelites firstborn safety from the plague of death. In that night, the Israelites prepared unleavened dough to bake bread and eat because they would need to quickly depart from Egypt. GOD commanded this because there was no time to allow for yeast (leaven) to rise in the dough. Instead, GOD commanded His people to be ready to quickly leave Egypt and he even told them to have their sandals on their feet and their staff in hand (Exodus 12:10-12). Pharaoh then pursued the Israelites into the Red Sea whereupon all Pharaoh and his army were drowned by the water. As Israel began their 40-year pilgrimage through the wilderness, GOD commanded that His people remember these magnificent works through specific traditions; it was a written law. Part of the law commanded that the Israelites observe feast days and solemn assembly days in remembrance of events that happened to them while in Egypt.

This Bible analysis intends to provide insight on a comparison between the old feasts and their greater spiritual fulfillments. After all, it will help you become more knowledgeable about the Son of God and his Father's masterful works. The feasts of the LORD caused His people to reflect upon their exodus

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from Egypt. These rituals were a tangible activity that were performed by the Israelites and are described in Leviticus 23 among other Bible passages. These feasts of the LORD are a small excerpt of the master plan and help reveal the power of God and the special affinity that we too should have for His son and our king.

Details about the Feasts of the LORD

1. Feast of Passover
2. Feast of Unleavened Bread
3. Feast of First Fruits
 - a. Feast of First Fruits after counting 50 days sometimes called "Pentacost"
4. Feast of Trumpets
5. Feast of Atonement
6. Feast of Booths

1. The Feast of Passover – Christ as the Sacrifice

In the spring month known to Israel as Nisan, the LORD commanded to observe a tradition. It was the beginning of Israel's calendar and during this first month a certain sacrifice was commanded to be done to remember what had occurred in Egypt on the night when the Egyptian firstborn were killed. On the 10th day of the month Nisan the Israelites took in a perfect lamb and kept it with them until the 14th day of the month (Leviticus 23:4-5). It was to be a perfect firstborn male, without a blemish, and to be from the livestock of sheep or goats. The Israelites were to keep this chosen animal until the 14th day of the month. This would be known as the Passover lamb. At the time when Israel was in Egypt, the animal's blood was brushed onto the doorposts and lintel with a bunch of branches from the hyssop bush (Exodus 12:22). An interesting thing to note is that when the crucifixion of the Messiah happened it also included hyssop (John 19:29-30). The Passover animal was then roasted with fire and eaten with bitter herbs. If any part of the animal was left until the morning it was burned with fire (Exodus 12:1-14). The Passover animal was killed to remember that the LORD "passed over" the firstborn Israelites but slew all the firstborn Egyptians, even the firstborn Egyptian animals. (Exodus 11:5-10).

How Christ fulfilled the Feast of Passover

The Son of God came to earth born of men. Through his death we are saved. It is because of his afflictions and through his wounds that we are healed (1 Peter 2:21-25). The Messiah is referred to as the "Lamb of God" (John 1:29, Revelation 5:6-14). When he was born on earth, he did not sin. He

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was perfect. When he was betrayed by the Jewish leaders of that time he was without fault and delivered up to the Romans to be killed. The Jews were hostile towards God's son, and they even said, "we have no king but Caesar!" Although the mentality of the Jewish leaders at that time were offensive, the reality was that the Messiah had to be killed to fulfill the prophecies written aforetime. These prophets foretold that Christ would be offered as a perfect lamb, like the Passover lamb that the Jews had been offering since their exodus from Egypt.

2. The Feast of Unleavened Bread – Christ as the Unleavened Bread

Another feast of the LORD was the feast of unleavened bread. This was set to occur on the 15th day of the month Nisan and to continue until the 21st day of the month Nisan. For seven days the Israelites ate unleavened bread to remember their hasty exit from Egypt (Leviticus 23:6-8). They did not have time to allow for the dough to rise through the natural fermentation that occurs with yeast and sugars found in grain flour (Exploratorium). Since the Israelites did not have a supermarket nearby to purchase rapid-rise yeast, they relied on the naturally occurring yeasts that are present in the environment to react with their flour and water. Since they did not have time to allow for this reaction to occur, the LORD commanded that they make "unleavened" bread. The purpose of unleavened bread was to assure that Israel could quickly leave Egypt. After all, the firstborn of all Egyptians had just been killed and the LORD knew that Pharaoh would hastily command for Israel to leave Egypt (Exodus 12:33-39).

How Christ Fulfilled the Feast of Unleavened Bread

When the Messiah was resurrected, he preached for forty days to his disciples and fed them with "unleavened" information. The wisdom and knowledge he taught was pure. There is a similarity to leaven and false doctrine or teachings that do not align with those taught by the Messiah. In fact, he warned that the teachings of the Pharisees and Sadducees were like leaven (Luke 12:1, Matthew 16:6). The scripture found in the book of Luke explains that the leaven is like hypocrisy. That is because the Pharisees and Sadducees taught the people to follow certain rules that they themselves would not practice (Matthew 23:1-4). In the book of 1 Corinthians 5, Paul wrote a letter that explains that leaven is like malice and wickedness. At that time, the church of Corinth had a problem with a person who had committed a sinful act, and Paul explained that the church needed to expel that person to protect the people from leaven. This was because the church was too accepting of the person's sinful acts and Paul explained that it was necessary to purge the church from leaven (1 Corinthians 5:1-13). It was then up to that individual to choose to repent or not. The feast of unleavened bread now is the new covenant and what is truth. It is required for those who follow the Messiah to practice and teach the truth.

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3. The Feast of Firstfruits – Christ is the First Human Resurrected to be Immortal

The feast of firstfruits was an offering made by the Israelites to commemorate the LORD because of the abundance of their new land. It was commanded that the Israelites bring both grain and meat to offer to the LORD (Leviticus 23:9-14). This particular feast was unique because it had two offerings separated by 50 days.

a. The Feast of Firstfruits – Held on the first Sabbath after the harvest

The Jewish community was required to harvest their firstfruits of grain and provide a grain sheaf to the priest. This commemorated the Israelites entrance into the new promised land and served as a reminder to them of their Exodus from Egypt. They were to provide the LORD with the firstfruits of their abundance to establish a type of sacrifice of their produce to the LORD. There were also sacrifices of animals offered during this firstfruits feast which included lamb, and fine flour with oil and wine. After all, it was because of the LORD's mighty hand that they were even able to reside in this new land which provided the Israelites with plenty.

How did Christ fulfill the Feast of Firstfruits?

Christ fulfilled the firstfruits offering as a sacrificial lamb without blemish. He was also the first human to be resurrected to be immortal. Since Christ was the actual Passover, the firstfruit offering may have been offered on the day Christ was resurrected. He was the greater fulfillment of firstfruits. The day after the sabbath is when the offering of the firstfruit would likely have been offered in the year Christ was sacrificed, or on the 18th day of the first month. We no longer go through a Levitical priest, because Christ is our High Priest and we no longer offer a sheaf of grain to a priest since Christ was our offering.

b. The Feast of Firstfruits – 50 Days Later

After they counted 50 days there was another, second, offering of bread loaves made from fine flour that were baked with leaven. They also offered at this time seven first-year lambs without blemish, one bull, two rams, one male goat, and another two male lambs for peace. The priest had to wave these offerings before the LORD. This feast day was also a holy day of assembly for the people; they were not permitted to do any work on this 50th day. Israel was also required to leave the edges of the field with harvestable produce and grain for the poor and strangers of Israel to glean. (Leviticus 23:15-22). In the New Testament of the Bible there are verses that explain how Christ is the firstfruits of the resurrection to eternal life (1 Corinthians 15:20, 23). If someone was resurrected by the Messiah or an apostle, those people that were resurrected lived out their life and died again. Christ is the only person

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that has ever been resurrected to receive immortality. Also, the saints are recognized as a type of firstfruits (James 1:18, Revelation 14:4). There is likely a spiritual correlation between the firstfruits offering under the law and the resurrection of the Messiah. There was also a significant occurrence at the time of the first Pentecost after Messiah's resurrection. It was the dispensation of the Holy Spirit because it was now made available for all people who asked to receive it (Acts 2:1-21). Now we have the ability to serve up spiritual offerings to the LORD to help continually fulfill the feast of firstfruits through the giving of thanks, for example, the fruit of our lips giving thanks to His Name (Hebrews 13:15-16). Now true believers can pray and offer spiritual sacrifices rather than a physical grain offering.

- What happened on the day of Pentecost that occurred at the year Christ was killed?
 - The Holy Spirit was poured out and Peter was moved by the Holy Spirit to speak all that he did. Others spoke in different languages and understood one another.
- What is the fulfillment of the sacrifice at Pentecost?
 - The giving of the Holy Spirit to all believers, Jews and Gentiles alike.
- What does the Holy Spirit have to do with this firstfruits sacrifice?
 - Worship in spirit and in truth. Which means that we are honest and committed servants to the LORD.

4. The Feast of Trumpets (Shofar) – Christ will Return with a Trumpet

The feast of trumpets was a time when Israelites blew actual trumpets (Psalm 81:1-5). The trumpets were made from a ram's horn. Although there were also horns made from silver (Numbers 10:1-10) used for calling Israel's attention. Trumpets were used to commemorate a holy day on the first day of the seventh month (Leviticus 23:23-25). Another special time was the Jubilee year, which only happened every fiftieth year, and it also had trumpets blown on the tenth day of the seventh month (Leviticus 25:9). These times would be in the autumn season as Israel's climate is in the northern hemisphere. Trumpets were also used to warn people about impending invasion from enemy armies (Ezekiel 33:3-6).

How will Christ fulfill the Feast of Trumpets?

There is evidence in the prophetic writings and scriptures that there will be a trumpet blown upon the return of the Son of God. Especially in Revelation 8:2, Matthew 24:31, and 1 Thessalonians 4:16. These verses indicate that the trumpets will again be used by the LORD God at important events in the future – like Messiah's Coming. Could the return of Messiah bring a greater fulfillment of the Feast of Trumpets? For example, Numbers 10:4 explains that

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when the silver trumpets were blown the princes, or heads, of Israel were gathered for a holy assembly. It was a way to communicate in Israel for the gathering of important leaders. Similarly, in Matthew 24:31, a trumpet will be blown in the future to send angels to gather together the elect from the four winds of heaven.

5. The Feast of Atonement – A time of reconciliation and humility to the LORD

The feast of atonement was a set apart day on the tenth day of the seventh month. This month was known as Tishri (Leviticus 23:26-32). The feast was a very serious time for the high priest of Israel and he was to dress in special linen clothes and offer sacrifices to the LORD for the sins of himself, his family and the congregation of Israel (Leviticus 16:1-34). There were very specific details for the feast of atonement which included two goats, one for a sacrifice unto the LORD and one to send the sins of Israel into the wilderness. The latter goat is known as a “scapegoat” because he was released into the wilderness and upon that goat was the sins of Israel (Leviticus 16:21). The feast of atonement is about reconciling with God for sin.

In the future, the Messiah will make a final cleansing of the land of Israel and help cleanse the holy city (Daniel 9:24). The verse in Daniel reveals the 70-weeks prophecy and how the Messiah will finish transgressions and make an end of sins, atone for iniquity, and anoint the Most Holy place (Jerusalem). Does the return of the Messiah in the month of Tishri indicate the beginning of the cleansing of Jerusalem that will continue for 3 ½ years? The reason for this question is because we understand that the Messiah will return with the sound of a trumpet that will likely happen on the feast of trumpets which occurred on the 1st day of the 7th month according to Leviticus 23:24. The feast of atonement began on the 10th day of the 7th month according to Leviticus 23:27 and also this feast of atonement was to help the Israelites focus on humility of service to the Almighty (Numbers 29:7-11). By one person sin entered the world, which was because of Adam's transgression and by one person sin is taken out of the world, which is through the Messiah. Because of this knowledge, we are humble followers of the Messiah. We humbly await his return or second appearing.

Revelation 11 describes two prophets dressed in sackcloth who will prophecy for 1260 days, could there be a parallel about these two prophets clothed in sackcloth and the feast of atonement? The saints that are resurrected at the second coming of Messiah ask, “How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” They are told to rest for a little while until their brethren are killed on earth. The feast of

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atonement was a very solemn assembly that the Israelites observed for the worship and service to the Almighty.

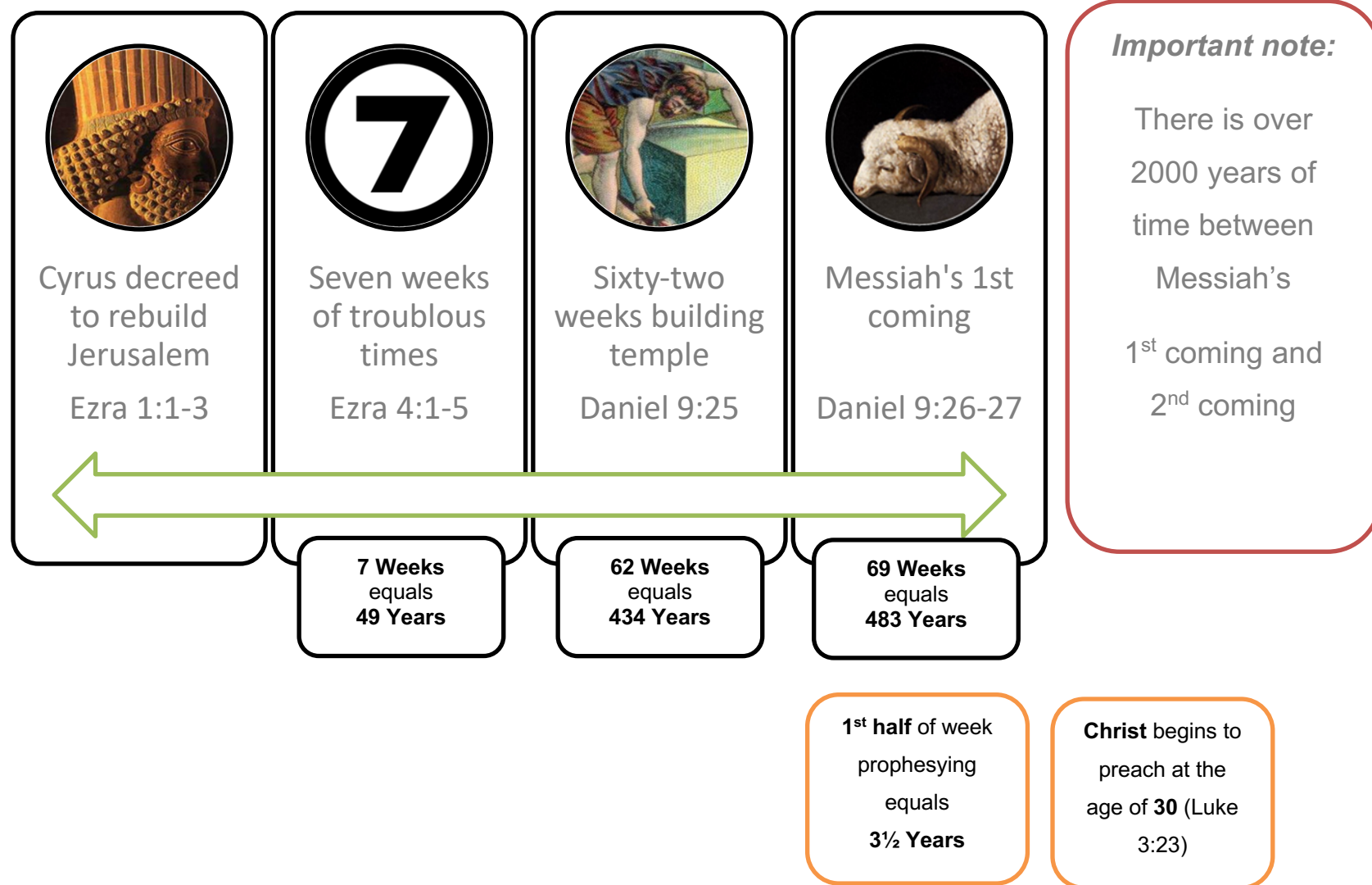
6. The Feast of Tabernacles (Booths) – The LORD dwells with His People

The feast of tabernacles was a time for the Israelites to remember their exodus from Egypt. They had been required to live in the wilderness forty years (Numbers 14:26-45, 32:1-13). The Israelites were required to live in the wilderness because they doubted that they could easily conquer those inhabitants of the promised land. So, as part of their punishment they had to live in tents or tabernacles which were temporary dwelling. Imagine having to live in a tent for forty years! This Feast of the Lord was a way to keep in remembrance what the forefathers of Israel experienced. The command was for the Israelites to make temporary dwellings from tree branches and shrubbery. Their makeshift tabernacles were to be made on the fifteenth day of the seventh month. They had to dwell in these booths (tabernacles) for seven days with the first day being a sabbath day and the last day being a sabbath day (Leviticus 23:33-44).

In the future, the Bible book of Revelation, chapter 21 verse 3 gives us a vision that the “tabernacle of God is with men”. And in the Bible book of Zechariah chapter 14 verses 16 through 19 indicates that there will be a future time when nations (“which came up against Jerusalem”) who do not go up to worship the Almighty Lord that they will not receive rain. The feast of tabernacles is possibly an indication that Christ will dwell temporarily with the two prophets in Jerusalem when the second half of the new covenant is delivered. The second half of the new covenant is the fulfillment of the 70 weeks prophecy. And the prophecy will occur for 1260 days (3 ½ years) at which time the two prophets will be in Jerusalem. Could it be that Christ will come and minister to them in Jerusalem and that they will be temporarily dwelling there while prophesying, or dwelling in booths? In Acts 1:10-11, the scripture describes Christ returning in like manner as he went into heaven.

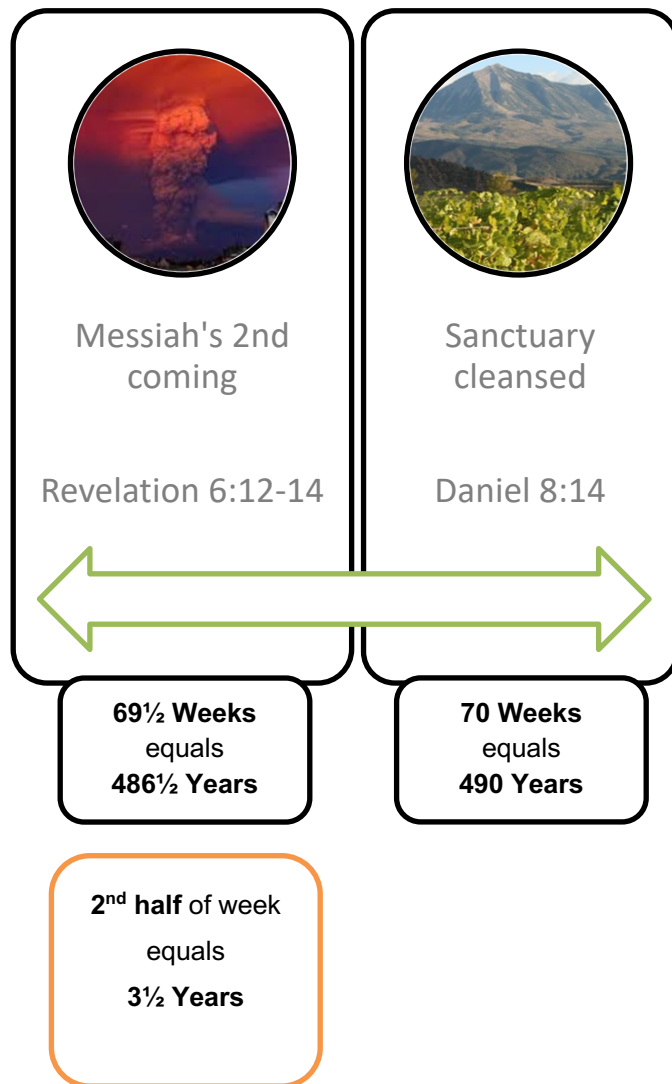
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70 Weeks Chart



Bible Prophecy and Messiah's Coming

70 Weeks Chart – Continued



Quick Facts to Remember

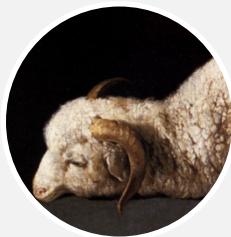
70 Weeks of Years = 490 Years

Messiah confirms the new covenant for one week or 7 years.
This week is actually two, distinctly separate, 3½ year time periods with an intermission of over 2,000 years.

Bible Prophecy and Messiah's Coming

Messiah's First Coming

Feast of Passover



14th Day of the
First Month **Nisan**

Feast of Unleavened Bread

15th Day of the
First Month **Nisan**

Lasted for 7 days

Feast of Firstfruits



First offering

Barley was the first grain offered.
The month was not specified
because it depended on when the
barley became ripe; but probably
offered in Nisan.

Second offering

50 days after first offering,
month not specified

Spiritual Fulfillments

Christ actually was
sacrificed as God's Lamb

Christ was without sin; his
body was that "bread of life"
and he spoke only truth

Christ is first in all things
and was the first to be
resurrected from the dead;
he received immortality

Scriptures for Proof

1 Corinthians 5:7

John 6:48-51

1 Corinthians 15:20-23

Bible Prophecy and Messiah's Coming

Messiah's First Coming – Israel's First Month – Nisan

				1	2	3 Weekly Sabbath
4	5	6	7	8	9	10 Weekly Sabbath
				1 st NIGHT	2 nd NIGHT	3 rd NIGHT
11	12	13 Passover <u>day</u> began at sunset or 6:00PM	14 Feast of Passover	15 DAY 1 Annual Sabbath (1 st Holy Day) Feast of Unleavened Bread	16 DAY 2 Feast of Unleavened Bread	17 DAY 3 Weekly Sabbath Feast of Unleavened Bread
18 Firstfruits offered by priest Christ appeared to Mary Magdalene Feast of Unleavened Bread	19 Feast of Unleavened Bread	20 Feast of Unleavened Bread	21 Annual Sabbath (7 th Holy Day) Feast of Unleavened Bread	22	23	24 Weekly Sabbath
25	26	27	28	29	30	Weekly Sabbath

Bible Prophecy and Messiah's Coming

Messiah's Second Coming

2300 Days

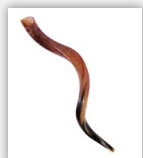
1335 Days

1290 Days

1260 Days = 42 months = 3 ½ days = 3 ½ years = time, time and dividing of times

**Feast of
Trumpets**

6th Seal



Messiah's 2nd
Coming

1st day of the 7
month (Tishri)

**Feast of
Atonement**

7th Seal

10th day of the 7th
month (Tishri)

* Also note: **Jubilee** at
50 years

**Feast of
Tabernacles or
Booths**

15th day of the 7th
month (Tishri)

First day is a Sabbath
and the eighth day is a
Sabbath

Scriptures for Proof

Revelation 14:1-4
James 1:18

1 Thessalonians 4:16-18

Daniel 9:24

Revelation 21:3

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Messiah's Future Second Coming – The Hebrew Month of Tishri

1 Feast of Trumpets Messiah comes in the clouds	2	3	4	5	6	7 Weekly Sabbath
8	9	10 Feast of Atonement	11	12	13	14 Weekly Sabbath
15 Feast of Tabernacles	16 Feast of Tabernacles	17 Feast of Tabernacles	18 Feast of Tabernacles	19 Feast of Tabernacles	20 Feast of Tabernacles	21 Feast of Tabernacles Weekly Sabbath
22 End – Feast of Tabernacles – 8 th Day “Holy offering unto the LORD”	23	24	25	26	27	28 Weekly Sabbath
29	30					

Bible Prophecy and Messiah's Coming

Bible Scriptures for your Reference

1) Rebuilding the wall, and temple in

Jerusalem

- a. Ezra 1, 2, 3, 4, 5, 6, 7, 8, 9, 10
- b. Haggai 1, 2
- c. Nehemiah 1, 2, 3, 4, 5, 6, 7

2) 70 Weeks

- a. Daniel 9:24-27

3) 2300 Days

- a. Daniel 8:14

4) 1335 Days

- a. Daniel 12:12

5) 1290 Days

- a. Daniel 12:11

6) 1260 Days, time, times and

dividing of time

- a. Daniel 7:25
- b. Daniel 12:7
- c. Revelation 11:3
- d. Revelation 12:14

7) Sanctuary cleansed

- a. Daniel 8:14
- b. Psalm 37:10, 11, 34, 37-40

8) Destruction of Babylon comes

from the North

- a. Ezekiel 29:18-21
- b. Jeremiah 50:41-46
- c. Jeremiah 51:41-49
- d. Isaiah 13:1-22
- e. Isaiah 47:1-15
- f. Jeremiah 46:24-28

9) Media Persia; The Medes

- a. Daniel 8:20-22
- b. Daniel 10:13, 20
- c. Daniel 11:2
- d. Isaiah 13:17-19

10) The Messiah Begins Preaching

- a. Luke 3:23

11) Feast of Passover

- a. Exodus 12:1-14
- b. Leviticus 23:4, 5
- c. Numbers 28: 16
- d. Deuteronomy 16:1-2, 5-7
- e. Isaiah 53:1-12
- f. 1 Corinthians 5:7
- g. John 19:13-15
- h. Luke 22:1-19
- i. 1 Peter 1:18-19

12) Feast of Unleavened Bread

- a. Exodus 12:14-20
- b. Exodus 12:29-39
- c. Exodus 13:3-10
- d. Leviticus 23:6-8
- e. Deuteronomy 16:3-4, 8

i. Examples of Christ's body as bread

- 1. Luke 12:1
- 2. John 6:48-51
- 3. 1 Corinthians 5:6-8

ii. Examples of leaven as sin or false doctrine

- 1. Matthew 16:6-12
- 2. Mark 8:15-21
- 3. Luke 12:1

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4. 1 Corinthians 5:6

5. Galatians 5:9

13) Feast of Firstfruits

a. Leviticus 23:9-14

b. Leviticus 23:17-22

c. Numbers 28:26-31

d. Deuteronomy 16:9-12

e. Acts 2:1-38

f. 1 Corinthians 15:20-23

g. Ephesians 5:1-2

h. James 1:18

i. 1 Thessalonians 4:15

j. Revelation 14:1-4

14) Feast of Trumpets or shofar

a. Leviticus 23:23-26

b. Numbers 10:1-10

c. Joel 2:1, 15

d. Song of Solomon 2:1-17

e. Matthew 24:30, 31

f. 1 Thessalonians 4:14-18

g. 1 Corinthians 15:50-52

h. Revelation 8:1-13

i. Revelation 9:1-21

15) Feast of atonement

a. Leviticus 16:1-34

b. Leviticus 23:26-33

c. Numbers 29:7-11

d. Jeremiah 46:1-28

e. Jeremiah 51:42-64

f. Daniel 9:24

g. Joel 2:12-18

h. Zechariah 12:9-12

i. Zephaniah 1:7

j. Matthew 24:30-44

k. Romans 11:25-27

l. James 4:8-10

m. Revelation 11:3

16) Feast of tabernacles or booths

a. Leviticus 23:34-44

b. Nehemiah 8:13-18

c. Numbers 29:12-40

d. Zechariah 14:16-19

e. Hebrews 8:1-13

f. Hebrews 9:1-14, 23,24

g. Hebrews 10:1-21

h. Revelation 21:1-3

17) Jubilee

a. Leviticus 25:1-55

b. Numbers 36:4

c. Jeremiah 34:8-22

18) False Prophet

a. Revelation 13:11-17

b. Revelation 19:20

c. Revelation 13:13, 14

19) Righteous people inherit the land

a. Psalm 37:9-11

b. Isaiah 65:21-25

c. Isaiah 26:19-21

d. Revelation 11:15

20) Jewish Months

a. Esther 3:7 – Nisan

21) Messiah Crucified

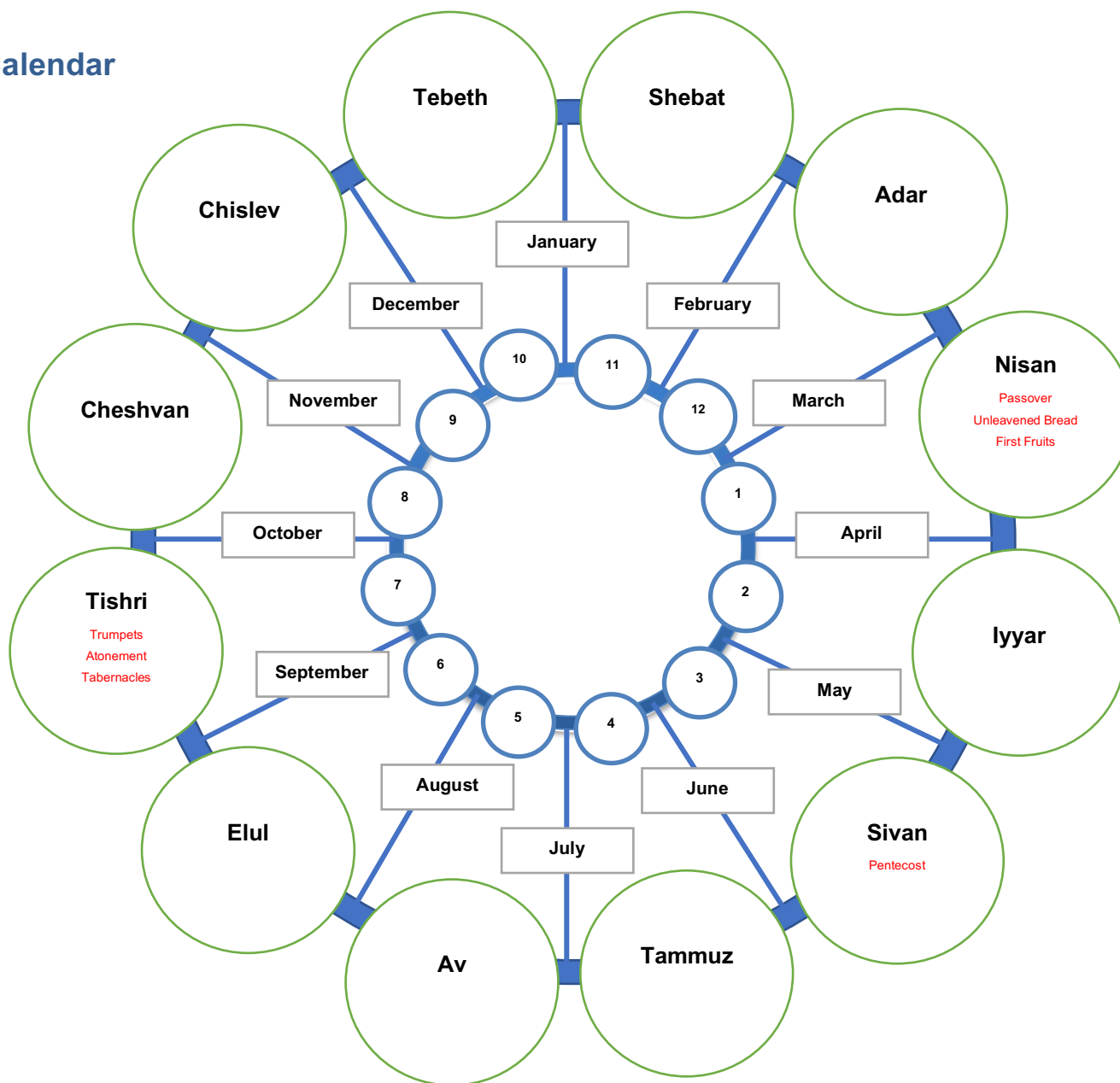
a. Matthew 27

22) Males Appear before the LORD

a. Exodus 34:23-24

Bible Prophecy and Messiah's Coming

Visual Calendar



Bible Prophecy and Messiah's Coming

Hebrew Definitions

(Strong, 1990)

Atonement

3725. כִּפָּרָה kippur, kip-poor;; from 3722; *expiation* (only in plur.): -atonement

3722. kaphar, kaw-far'; a prim. root; to cover (spec. with bitumen); fig. to *expiate or condone*, to *placate or cancel*: - appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to *pitch*, purge (away), put off, (make) reconcile (-liation).

Booths

5521. כֹּחַ kukkah, sook-kaw'; fem. of 5520; a *hut or lair*: - booth, cottage, covert, pavilion, tabernacle, tent.

5520. כֹּחַ, סוֹךְ sok, soke; from 5526; a *hut* (as of *entwined* boughs); also a *lair*: - covert, den, pavilion, tabernacle.

5526. כֹּסֶה sakak, saw-kak; or sakak (Exod. 33:22), *saw-kak'*; a screen; by impl. to *fence in*, cover over, (fig.) *protect*: - cover, defence, defend, hedge in, join together, set, shut up.

Firstfruits

7225. רֵאשִׁית reshiyth, ray-sheeth'; from th same as 7218; the *first*, in place, time, order or rank (spec. a firstfruit): - beginning, chief(-est), first (-fruits, part, time), principal thing.

7218. רֹשׁ rosh, roshe; from an unused root appar. mean. To shake; the head (as most easily shaken), whether lit. or fig. (in many applications, of place, time, rank, etc.): - band, beginning, captain, chapter, chief (-est place, man, things), company, end, x every [man], excellent, first, forefront, ([be-]) head, height, (on) high (-est part, [priest]), x lead, x poor, principal, ruler, sum, top.

1061. בִּכּוּרֵי bikkuwr, bik-koor'; from 1069; *the first-fruits* of the crop: - first fruit (-ripe [fig.]), hasty fruit.

Bible Prophecy and Messiah's Coming

Passover

6453. פסח pecach, *peh'-sakh*; from 6452; a *pretermission*, i.e. *exemption*; used only tech. of the Jewish *Passover* (the festival or the victim): - Passover (offering).

6452. *paw-sakh'*; a primary root; to *hop*, i.e. (fig.) *skip* over (or spare); by impl. to *hesitate*; also (lit.) to *limp*, to *dance*: - halt, become lame, leap, pass over.

Trumpet

7782. שופר showphar, *sho-far'*; or shophar, *sho-far'*; from 8231 in orig. sense of *incising*; a *cornet* (as giving a *clear* sound) or curved horn: - cornet, trumpet.

8231. שפח shaphar, *shaw-far'*; a prim. Root; to *glisten*, i.e. (fig) be (caus. Make) *fair*: - x goodly.

Unleavened Bread

4682. מצה mats-tsaw'; from 4711 in the sense of *greedily* devouring for sweetness; prop. *sweetness*; concr. *Sweet* (i.e. not soured or bittered with yeast); spec. an *unfermented cake* or loaf, or (ellipt.) the festival of *Passover* (because no leaven was then used): - unleavened (bread, cake), without leaven.

Bible Prophecy and Messiah's Coming

Calculating 2300 Evenings and Mornings

- $2300 \text{ days} / 360 \text{ days} = 6.388 \text{ years}$
- $360 \text{ days multiplied by the remainder of } .3889 \text{ years} = 140 \text{ days}$
- $4 \text{ months} = 120 \text{ days with a remainder of } 20 \text{ days}$
- Which means about **6** years, **4** months, and **20** days
- Perhaps, "The great winepress of the wrath of God", the end of the 2300 days could be in the month of *Tammuz* (Daniel 8).
- It is implied in the scriptures and found in other cultures around the ancient world, that a 360-day calendar was used. The Hebrew calendar also used 360 days for a one-year calculation (Enyart, 2018).

Please respectfully consider this document as a reference subject to change.

Bible Prophecy and Messiah's Coming

The Annual Sabbaths

The celestial bodies of the heavens were created to keep time. In fact, Genesis 1:14 says, "And God said, 'Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years...'"

Annual Sabbaths where no work was allowed as part of the feasts of the LORD:

- 15th day of the first month – Nisan, feast of unleavened bread
- 21st day of the first month – Nisan, feast of unleavened bread
- 1st day of the seventh month – Tishri, feast of trumpets
- 10th day of the seventh month – Tishri, feast of atonement
- 15th day of the seventh month – Tishri, feast of tabernacles
- 22nd day of the seventh month – Tishri, end feast of tabernacles

Bible Prophecy and Messiah's Coming

Appendix to Analyzing the 70 Week Prophecy

The Bible prophecy of Daniel chapter 9 verses 24 through 27

“Seventy weeks are determined upon they people”

- This indicates that there are seventy weeks of years determined upon the Israelites because the angel, Gabriel, tells Daniel that “thy people” or Daniel’s people. Which implies Daniel’s fellow brethren.

“And upon thy holy city”

- This statement indicates that the 70-week time period is also going to apply to Jerusalem.

“To finish the transgression”

- This means that the sins of Israel will be done.

“And to make an end of sins”

- To completely remit the wrongful acts of Israel.

“and to make reconciliation for iniquity”

- Jesus Christ made reconciliation for Israel, and all people, through his sacrifice as the perfect Passover.

“and to bring in everlasting righteousness”

- The intent of God’s strategic plan is to clean the holy city, Jerusalem, and return the land to good people who will serve Him forever.

“and to seal up the vision and prophecy”

- This means to complete the vision and prophecy of the 70 weeks given to Daniel by the messenger, Gabriel, an angel of the Lord. This message was from God, YHWH, and a quantifiable way for God’s people to determine the end of things to come.

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“and to anoint the most Holy.”

- This last phrase of the verse is also translated in other Bible versions as, “the holy of holies” or “the most holy place”. These other versions indicate that it is likely a physical place on earth that is anointed. Or a set apart place for the service and worship to God after the completion of the 70 weeks. It has been speculated that the “most Holy” is referring to the Messiah or perhaps the 144,000 saints. Both of these ideas are plausible and worth exploration.

Going along with the concept that this last phrase is referring to an actual place, then it could be that the holy place or the holy of holies is in Jerusalem.

“Seventy times seven weeks are determined upon your people and upon your holy city, to finish the transgressions and to make an end of sins and for the forgiveness of the iniquity and to bring in everlasting righteousness and to fulfill the vision of the prophets and to give the most holy to Messiah.”

Bible Prophecy and Messiah's Coming

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