

9:25. It is sixty-two weeks of years after the admonition by Joel for Israel to repent. Sixty-two weeks of years (434 years) after Joel's admonition, Messiah began His ministry (recorded in Luke 4:18-21) by reading from Isaiah 61:1-2a. Daniel 9:26 states that after the sixty-two weeks of years the Messiah will be "cut off". The Hebrew for "cut off" can also be translated as "cut covenant", which the Messiah did through His crucifixion.

Many ancient Rabbis believed that Messiah would have two appearances, the first as a "Suffering Servant", the second as a "Conquering King" (Isaiah 61:1-2). Note that when Messiah began His ministry (Luke 4:18-21), He stopped reading Isaiah 61 in verse 2 at the point before "and the day of vengeance of our God..." because in His first coming as the Suffering Servant, He was not fulfilling the role of a *Conquering King Who has vengeance*.

The Second Coming

The second coming of Messiah, the coming of the Conquering King, "Messiah the Prince" (Dan 9:25) is *seven weeks* of Jubilees, (or 49 Jubilees) after the same Joel admonition for Israel to repent. It is calculated beginning with the first Jubilee following the admonition. We interpret the "*seven weeks*" to be seven weeks of *Jubilees* because of the special nature of "seven sevens" and because the passage refers to the Messiah Who is our Jubilee. Lev. 25:8 describes how to calculate a Jubilee year by counting seven Sabbaths of years (seven seven-year periods) from the last Jubilee.

We calculate seven weeks of Jubilees for the coming of "Messiah the Prince" to be in 2027 AD on the Day of Atonement. Jubilee years always begin on the Day of Atonement (Lev. 25:9). Note that the Feast of Rosh Hashanah, which precedes the Day of Atonement, involves the coronation of "Messiah the Prince". A confirmation of the significance of the Jubilee that occurs in the year 2027 is that it is the 120th Jubilee. The 120th Jubilee is 6000 year

("6 days") from creation and was said by ancient Rabbis to proclaim the final deliverance from sin. We will enter the "seventh day" (1000 years) of rest from sin on the Feast of Tabernacles in 2027AD.

Conclusion

We determined the end of the Present Age to be 2027 AD, on the Day of Atonement. We subtract seven years from 2027 AD to obtain 2020 AD for the catching away of the believers. Three factors that sustain our interpretation:

1. We arrived at the same year (2027) and day (the Day of Atonement) for the end of the Present Age using two techniques: the 7000 year plan of God understood by ancient Rabbis and a unique, Hebraic-based interpretation of Daniel's 70 weeks prophecy (Daniel 9:24-27).
2. Ending the Present Age on the Fall Feast of the Day of Atonement is consistent with the model pictured by the Seven Feasts of Israel as the day atonement will be made, the people will be restored to God and the land will be restored to the people.
3. According to ancient Rabbis, the 120th Jubilee proclaims the final deliverance from sin. An amazing confirmation of our calculations is that the date we computed for the Messiah's return (2027 AD on the Day of Atonement) is the 120th Jubilee, 6000 years or 6 days from creation as pictured by the 7000 year plan of God.

References

This is a condensation from our "The Year of Messiah's Return" booklet.

[1] Sir Isaac Newton, "Observations upon the Prophecies of Daniel, and the Apocalypse of St. John", 1733

[2] Fruchtenbaum, A.G., "The Footsteps of the Messiah", 1982 (A good study of the sequence of prophetic events)

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The Year of Messiah's Return

from a Hebraic Perspective

This work presents a theory as to the year of Messiah's return and other end times events. We are not dogmatic, nor are we trying to predict the future. We are simply working to understand Scripture.

Ancient Hebraic practices and beliefs reveal the possible year of Messiah's return and the dawning of the new millennium. This pamphlet calculates the appointed times for the catching away of the believers, Messiah's second coming, the restoration of Israel and the beginning of the new millenium. The following scenario sets the context based on Hebraic Feasts (Lev 23), Hebraic thought and weddings of ancient Israel.

End Times Scenario

1. A trumpet will sound, the Lord will appear in the sky, and believers will be caught up to meet Him in the air - the *rapture* (1 Thes 4:16). This is a fulfillment of the Fall Feast of Rosh Hashanah, the Feast of Trumpets. Rosh Hashanah (the head of the year) is traditionally viewed as a coronation event. On this feast the Messiah will be coronated King in heaven. The rapture is pictured by the ancient Hebrew wedding tradition where a bridegroom comes to "steal" his bride away at a time not known by her. The bridegroom sounds a trumpet to herald his arrival and she is carried to him.
2. Messiah and His bride (believers) will spend seven years in their wedding chamber (in

Heaven) while tribulation occurs on earth (Isa 26:20-21, Psa 27:5). This is pictured by the seven days the bride and bridegroom of ancient Israel spent in a wedding chamber. The tribulation fulfills the Days of Awe, the days between Rosh Hashanah and the Day of Atonement.

3. After seven years Jesus will return in the clouds (Mark 13:26). This will likely occur on Rosh Hashanah. He will arrive at Bozrah (Isa 63) and travel to Jerusalem pouring out His vengeance against the nations who have come against Israel (Isa 61:2b, completing the prophecy He read when He began His ministry). Jesus will then ascend the Mt. of Olives (Zec 14:4). On this day, Jesus will judge the nations.
4. The Fall Feast Day of Atonement signifies the great Jubilee. Atonement is made. Israel will be restored to God and the land will be restored to Israel (Jer. 33:11b, Isa 61:3-11, Jer 40:4,5). This will mark the end of the Present Age spoken of by ancient Rabbis (and by Jesus in Mat 24-25).
5. On the Fall Feast of Tabernacles, Jesus will establish His Kingdom, beginning the Age to Come, commonly referred to as the Millennium.

The above scenario is likely, since Hebraic practices and appointed times symbolize the work of Messiah. For example, the Seven Feasts of Israel present a picture of the work of the Messiah. Paul refers to the feasts as *shadows of things to come* and states that the true *substance belongs to Christ* - Col 2:16-17. The four Spring Feasts were fulfilled by the Messiah's first coming. He sacrificed Himself on the Feast of Passover, was buried on the Feast of Unleavened Bread, was resurrected on the Feast of First Fruits, and He sent the Holy Spirit on the Feast of Weeks (Pentecost). He will fulfill the last three feasts (the Fall Feasts previously mentioned) at His second coming.

The date we calculated for the end of the Present Age is 2027 AD, on the Day of Atonement. We determined this date by drawing upon two different

information sources: the 7000 year plan of God model held by ancient Hebrew Rabbis and a unique interpretation of the 70 weeks prophecy of Daniel 9 using Jubilee years. God commanded Israel to observe Jubilee years in Lev. 25 and Deut. 15:1-18.

We arrive at the year 2020 on the Feast of Trumpets (also known as Rosh Hashanah or Yom T'ruah) as the year for the catching away of the believers. We obtained this year by subtracting seven years from 2027 AD, to account for the time that the bride (believers) is protected in heaven while the tribulation occurs on earth. Again this is pictured by the seven days that a bride and bridegroom of ancient Israel spent in their wedding chamber.

Two reasons why the end of the Present Age will occur in 2027AD

1. The 7000 Year Plan of God Identifies the End of the Present Age

According to ancient rabbinical teachings, the six days of creation and the seventh day of rest (Gen 1, 2) represent a 7000 year plan of God for mankind. The six days of creation represent a six thousand year period called the **Present Age** and the seventh day of rest (Sabbath) represents a one-thousand year period that will be the **Age to Come** (millennium). Ancient rabbis equivalence one day to a thousand year period based on Psalm 90:4: *For a thousand years in your sight are like a day that has just gone by.*

The first six thousand years (Present Age) are divided into three 2000-year segments: the first two-thousand year period began at the fall of Adam and Eve and is called *Tohu* or "Desolation", the second two-thousand year period began with the giving of the Torah on Mt. Sinai and is called *Torah* or "The Days of Instruction", and the third two-thousand year period began when Messiah began His ministry and it is called "The Days of Messiah".

We determine that Jesus began His ministry in 27 AD when He gave the Jubilee message described in Luke 4:16-21. This likely occurred at the start of a Jubilee year on the Day of Atonement. If this is true, the end of "The Days of Messiah" and the end of the Present Age will occur 2000 years later in 2027 AD on the Day of Atonement.

2. Daniel's 70 Weeks Prophecy Points to the Messiah's First and Second Coming

We conclude, as did Sir Isaac Newton in his book "Observations upon the Prophecies of Daniel, and the Apocalypse of St. John" [1], that Daniel 9:24-27 speaks of two separate appearances of Messiah. Of particular interest is Daniel 9:25 "*Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto 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.*" As Sir Isaac Newton pointed out in his book, the language used to calculate the weeks would not have been worded in this manner if the intent was a single time-frame. It is purposely broken into two time intervals to distinguish them as separate events.

The Hebrew words translated as "*to restore and to build Jerusalem*" in Daniel 9:25 can be alternately translated to mean a spiritual repentance. This dramatically shifts the meaning of this verse to speak of a spiritual repentance of the people of Israel, rather than a physical rebuilding of Jerusalem. This perspective seems more consistent with God's desire for Israel's hearts to be right and His frequent admonishment for them to repent and return to Him.

As shown by these points, the calculations for the timing of both comings of Messiah originate from a single event - an admonition spoken of by Joel around 400 BC for Israel to return to God (Joel 2:12).

The First Coming

The first coming of Messiah is foretold by Daniel