

In an article entitled, "The Coming of Messiah" written in The Jewish Press newspaper (Brooklyn, New York) by Rabbi Sholom Klass, he explains the traditional Jewish view (house of Judah) of each day in creation representing 1,000 years of time based upon Psalm (Tehillim) 90:4 as explained by the respected Orthodox Jewish rabbi, Moses Ben Nachman (1194-1270). He is known in Jewish tradition by the acronym RaMBaN. The article reads:

"The Ramban explains that in the creation of the world which is itemized in Genesis, G-d left a blue print for the future. Each day of creation represents 1,000 years of the total existence of the world - 6,000 years. The first day was null and void, no one knew the Torah. G-d created light, Adam, whose light shone from one end of the earth to the other. In this thousand years no one worshipped idols. In the second day, G-d created the heaven which divided the waters, representing Noah who was divided from the evil people who perished in the waters. In the third day (third millennium) came the grass and fruit representing Abraham, as the Psalm says, 'A Tzadik [righteous] grows as the grass,' and out of him came the fruit of Torah and mitzvot [commandments] when his children accepted the Torah on Mount Sinai. On the fourth day (fourth millennium) came the planets and the stars representing the two Botei Hamikdash (Holy Temples) whence came forth the light to protect the world. On the fifth day came the animals, fish and fowl, signifying that after the destruction of the Temples, man would spread over the earth and a new sect would multiply as the fish of the sea, but they would be as cruel as the animals and the people would not seek to embrace G-d as the Torah commands. On the sixth day G-d created man, symbolizing the present era when man would reach his highest peak in knowledge and Messiah ben David [the Kingly Messiah] will come. The seventh day, Shabbos [Sabbath] represents the 'Olam Habah,' the future world which will follow the Messianic era. May G-d protect us and hasten these glorious days for all of us (Rambam, Bereishes Genesis 2)."

The traditional Jewish view (house of Judah) of linking each of the seven days of creation to 1,000 years of time based upon Psalm (Tehillim) 90:4 is restated in the extra-biblical book of Barnabas Chapter 13, verses 3-6 as it is written:

"And even in the beginning of the creation he makes mention of the sabbath. And God made in six days the works of his hands; and he finished them on the seventh day, and he rested the seventh day, and sanctified it. Consider, my children, what that signifies, he finished them in six days. The meaning of it is this; that in six thousand years the Lord God will bring all things to an end. For with him one day is a thousand years; as himself testifieth, saying, Behold this day shall be as a thousand years. Therefore, children, in six days, that is, in six thousand years, shall all things be accomplished. And what is it that he saith, And he rested the seventh day: he meaneth this; that when his Son shall come, and abolish the season of the Wicked One, and judge the ungodly; and shall change the sun and the moon, and the stars; then he shall gloriously rest in that seventh day."

The traditional Jewish view (house of Judah) of each day of creation representing 1,000 years of time is expressed in the New Testament (Brit Hadashah) in II Peter (Kefa) 3:8-10 as it is written:

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

WHAT IS THE CURRENT JEWISH YEAR?

The current year in the Jewish calendar is 57xx. In the book, Gates of the Seasons by the Central Conference of American Rabbis in an article written by Alexander Guttman on pages 7-10, he explains the origin and understanding of the present Jewish calendar.

"The main purpose of the Jewish calendar is, and always has been, to set the dates of the festivals. Our present calendar has its roots in the Torah, but it has been modified by Jewish religious authorities through the ages. The principal rules were established by the Sages and Rabbis of antiquity and were supplemented by medieval scholars. In Talmudic times the regulation of the calendar was the exclusive right of the Jewish leadership in the Land of Israel, particularly that of the Nasi (Patriarch). Since that time, such regulation has been regarded as a task of crucial importance for the observance of Judaism.

In the Bible, the Hebrew months are lunar (i.e. each month begins with the "birth" of the new moon). However, since festivals such as Passover and Sukkot had to occur in the proper agricultural season (i.e. according to the solar year), it is obvious that the Jewish calendar must be lunar-solar. This means that the lunar year (approximately 354 days) and the solar year (approximately 365 days) had to be harmonized and adjusted to each other, a complex process that was meticulously refined by the ancient and medieval Rabbis.

The Jewish day has twenty-four hours and starts in the evening. The length of the lunar month is traditionally calculated as 29 days, 12 hours, and 793 parts of an hour (divided into 1080 parts). This is the time span between one new moon and the next. Since it is impractical to start a new month at varying hours of the day, the Sages of antiquity ordained that the length of the month should alternate between 29 and 30 days. Since the lunar month is somewhat longer than 29 days and 12 hours, the remainder is taken care of by making the months of Cheshvan and Kislev flexible, i.e. they can both have either 29 or 30 days.

The introduction of a permanent Jewish calendar became increasingly urgent after Jews began to spread throughout the world. As Jewry dispersed, regular contacts with the Jewish leadership in the Land of Israel, which had the sole privilege of regulating the calendar, became more and more difficult. The most important step in this process of permanent calendar reform was the adoption in the eighth century CE of a nineteen-year cycle of "intercalation" (i.e.

harmonization of the solar and lunar calendars). The adoption of this cycle made the actual physical observation of the new moon and the signs of approaching spring unnecessary. This cycle of nineteen years adjusts the lunar year to the solar year by inserting into it seven leap years (i.e. the additional 30-day month of Adar) in the following order: every third, sixth, eighth, eleventh, fourteenth, seventeenth, and nineteenth year.

In the Bible the months are most frequently designated by ordinal numbers. However, there are references both to such ancient names as Ziv, Ethanim, and Aviv and to some of the now customary names of Kislev, Tevet, Adar, Nisan, Sivan, and Elul, which are of Babylonian origin. But, it is only since the first century that the Hebrew calendar has employed the now traditional names of Nisan, Iyar, Sivan, Tamuz, Av, Elul, Tishri, Cheshvan, Kislev, Tevet, Shevat, and Adar.

The Jewish tradition of counting years since the creation of the world has its roots in early Talmudic times, but it was not adopted authoritatively until several centuries later. In Biblical times, dates were referred to as being "two years before the earthquake," the year of the death of King Uzziah," etc. In Talmudic times, we find instances of dating from the creation of the world, but this was adopted as the Jewish method only much later as a response to Christian dating.

It was in the eighth century that Christians began to date their documents generally as AD (Anno Domini, the year of the Lord), and so it is hardly a coincidence that in the eighth and ninth centuries we find more and more Jewish documents dated "since the creation of the world" (sometimes referred to as AM, Anno Mundi, the year of the world). Obviously, calculating dates based on the Christian theological principles were not acceptable to Jews; nevertheless, it was not until the twelfth century that dating "since the creation" was accepted by Jews universally.

Only a minority of Jews today would take the traditional Jewish date as being literally "since the creation of the world". Jewish texts will often use such designations as BCE (Before the Common, or Christian Era) or CE in order to avoid any dating related to Christianity. In order to determine the Jewish year for a given civil year, the number 3760 is added; conversely, in order to find the civil year for a given Jewish year, 3760 is subtracted. Of course, since the Jewish year changes with Rosh HaShanah, the number to work with from Rosh HaShanah to December 31 is 3761.

The greatest change which the Rabbis made in the festival calendar was the addition of a day to each of the holidays ordained in the Torah, except Yom Kippur. This was done in the early Talmudic period (i.e. first century). Compelling circumstances at that time forced the Rabbis to make this change. Not only was the confirmation and sanctification of the new moon - and therefore the new month - the duty of the Palestinian authorities, but theirs was also the task of communicating the dates of the new moon to every Jewish community. This was a task of vital importance, as the new moon determines the dates of the festivals. At an earlier time, the new moon (i.e. the first of the month) was communicated to all the Jews in Palestine and the Diaspora by kindling flares on hilltops. However, after the Samaritans kindled flares at the wrong time to confuse the Jews, the news about the New Moon had to be communicated by messengers. The change was introduced by Judah Hanasi (c. 135-200 CE).

Since it often happened that the messengers did not arrive in time at the places of their destination outside of Palestine because of road hazards, wars, or political upheavals, a second day was added to the holidays for the Jews in the Diaspora. This assured that one of the two days on which they celebrated the festival was indeed the proper holy day. In Palestine the addition of these "second days" to the festivals was not necessary because the news about the sighting of the new moon, proclaimed in Palestine, reached every part of that land in due time, i.e. prior to the dates of the festivals. The exception was Rosh HaShanah, which falls on the first day of the month of Tishri, making timely communication about this New Moon, even in Palestine, impossible.

During the Talmudic period a stable, scientifically determined calendar was adopted, and so the pragmatic need for "second days" disappeared. But the Palestinian authorities did not abolish these extra days of observance for Diaspora Jews (nor the second day of Rosh HaShanah for Palestinian Jews) because of the Rabbinic principle that we "may not change the custom of [our] forefathers."

Because it was mostly in response to more and more Christians of Israel) beginning to date their documents around the eighth y as AD (Anno Domini, in the year of our Lord) and because it t until the twelfth century that the present way of Jewish of time was accepted by Jews (house of Judah) universally, it concluded that the modern Jewish calendar is not literally the creation of the world." When the Jewish people (house of , recalculated time "since the beginning of the world", they t recalculate all of the years when they were taken captive in n (Judaism in the 1st Century Christian Era) Volume I, Chapter eorge Foote Moore. However, Biblically, the G-d of Israel did that there would be 6,000 years of time from the creation of o the beginning of the Messianic Age (Athid Lavo). Therefore, he G-d of Israel knows for sure how close we are to the sion of 6,000 years of time and the beginning of the Messianic thid Lavo).

THE 6,000-YEAR PRESENT ERA IN GENESIS 1:1

In the audio tape series, America's Biblical Blueprint by Orthodox Jewish Rabbi Daniel Lapin, Volume 1, he explains the allusion to the first 6,000 years of the 7,000-year plan of the G-d of Israel in Genesis (Bereishit) 1:1 by examining the text of the verse in Hebrew. In English, Genesis (Bereishit) 1:1 reads: "In the beginning God created the heavens and the earth"

In Hebrew, Genesis (Bereishit) 1:1 reads: "Bereishit b'rah elohim et hashamayim v'et ha'oretz."

As Orthodox Jewish Rabbi Daniel Lapin explains in the tape series, in Genesis (Bereishit) 1:1, the first letter of the Hebrew alphabet, Alef, appears 6 times in a very improbable sequence. The Hebrew letter, Alef, is the third letter of the first two Hebrew words, Bereishit and B'rah. The Hebrew letter, Alef, is the first letter in the next two Hebrew words, elohim and et. The Hebrew letter, Alef, is the second letter in the last two Hebrew words, v'et and ha'oretz.

THE WISDOM OF KEEPING THE TORAH AND THE HEBREW ALEF

In traditional Jewish (house of Judah) thought, the Hebrew letter, Alef, represents wisdom. In the Bible, wisdom is associated and linked with keeping the Torah of the G-d of Israel. In Deuteronomy (Devarim) 4:1, 5-8 it is written: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them. Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law [TORAH], which I set before you this day?"

So, in this Scripture, keeping the Torah of the G-d of Israel is tied with wisdom and understanding. In traditional Jewish thought, the Hebrew letter, Alef, is also associated with wisdom. Therefore, it is logical to conclude that the G-d of Israel would use the Hebrew letter, Alef, in Genesis (Bereishit) 1:1, to present the wisdom of keeping His Torah during the first 6,000 of time known as the Olam Hazeah (the present world/age).

How is the Alef (which represents wisdom) and the wisdom of the Torah of the G-d of Israel linked to an allusion of 6,000 of time in Genesis 1:1? As Orthodox Jewish Rabbi Daniel Lapin says in his tape series, in Genesis (Bereishit) 1:1, the Hebrew letter, Alef, appears 6 times in a very improbable sequence. The letter, Alef, is the third letter in the first two Hebrew words, Bereishit, and B'rah. These first two occurrences of the letter, Alef, as the third letter in each of the first two words, Bereishit and B'rah represents the first 2,000 years of time known as Tohu when there was the least amount of knowledge of Torah/Word of the G-d of Israel among the earth's people.

The Hebrew letter, Alef, is the first letter in the next two words, elohim and et. These next two occurrences of the Hebrew letter, Alef, as the first letter in each of the next two Hebrew words, elohim and et represents the next 2,000 years of time known as when the knowledge and understanding of the Torah/Word of the G-d of Israel and following it would be at its greatest within the first 6,000 years of time.

The Hebrew letter, Alef, is the second letter in the last two Hebrew words in Genesis (Bereishit) 1:1, v'et and ha'ereetz. These last two occurrences of the Hebrew letter, Alef, as the second letter in each of the next two Hebrew words, v'et and ha'ereetz represents the last 2,000 years of time known as the days of the Messiah (Yemot Mashiach) of the first 6,000 years. This signifies that during this time there would be a great religious/secular debate among the people of the earth regarding whether or not they should follow the Torah/Word of the G-d of Israel.

WHEN IS THE END OF THE 6,000-YEAR PRESENT ERA?

The greatest 1,000-year period of the 7,000 years of time will be during the days of the Messianic Age (Athid Lavo). This period of time follows the first 6,000 years of time known as the Olam Hazeah (the present world/age). As we have just studied, the last 2,000 years of the Olam Hazeah (the present world/age) known as the days of the Messiah (Yemot Mashiach) would be a period of time when there would be an ideological struggle among the people of the world whether they should follow the Torah/Word of the G-d of Israel or live according to the values of a secular society.

Being Jewish, the disciples (talmidim) of the Jewish Messiah (Mashiach) Yeshua/Jesus had an understanding of the 7,000-year redemptive plan of the G-d of Israel and knew that they were living in the Olam Hazeah (the present world/age). By knowing that the Olam Hazeah (the present world/age) is followed by the Messianic Age (Athid Lavo) and by knowing that they were speaking to the Jewish Messiah (Mashiach) Yeshua/Jesus Himself, they decided to ask Him what signs that His people should expect to see so that they would know when the present world/age (Olam Hazeah) was concluding and the Messianic Age (Athid Lavo) was about to arrive. In Matthew (Mattityahu) 24:3 it is written:

"When he was sitting on the Mount of Olives, the talmidim [disciples] came to him privately. 'Tell us,' they said, 'when will these things happen? And what will be the sign that you are coming and that the `olam hazeah' is ending?' " (The Complete Jewish Bible version by David Stern)

The Jewish (house of Judah) disciples of the Jewish Messiah (Mashiach) Yeshua/Jesus had no concept, no knowledge and no understanding of the 7,000-year redemptive plan of the G-d of Israel through the eyes of modern traditional Christian (house of Israel) dispensational theology (the age of law and the age of grace). Furthermore, we should notice that the Jewish Messiah (Mashiach) Yeshua/Jesus did not rebuke His disciples (talmidim) for understanding that the first 6,000 years of time were known as the Olam Hazeah (the present world/age). However, the Jewish Messiah (Mashiach) Yeshua/Jesus did acknowledge the premise of their question and gave a detailed answer in the rest of Matthew (Mattityahu) 24 known within Christianity (house of Israel) as the Olivet discourse.

THE JEWISH MESSIAH WILL COME AFTER 4,000 YEARS OF TIME

It is traditional Jewish (house of Judah) understanding that the Jewish Messiah (Mashiach) would come 4,000 years after the creation of Adam and Eve. In the Talmud in Sanhedrin 97 it is written: "The Tanna debe Eliyyahu teaches: The world is to exist six thousand years. In the first two thousand there was desolation; [i.e. no Torah. It is a tradition that Abraham was fifty-two years old when he began to convert men to the worship of the true God; from Adam until then, two thousand years elapsed] two thousand years the Torah flourished; and the next two thousand years is the Messianic era, [i.e. Messiah will come within that period] but through our many iniquities all these years have been lost. [He should have come at the beginning of the last two thousand years; the delay is due to our sins.]"

Therefore, as recorded in the Talmud in Sanhedrin 97, there was an expectation that the Jewish Messiah (Mashiach) would come after 4,000 years of time. In an article in the Jewish Press newspaper (Brooklyn, New York) by Rabbi Sholom Klass entitled, The Coming of the Messiah, he explains that there was a high expectation among the Jewish people for a Jewish Messiah (Mashiach) during the first century. In his article, Rabbi Sholom Klass writes: "The belief in a personal Messiah reached its highest tension during that period of the first century when Rome sent her despotic procurators to rule over Judea. The yoke was most oppressive and the Jews awaited a leader whom G-d would send to articulate their latent spirit of rebellion and free them from the Roman tyranny."

4,000 YEARS FROM THE CREATION OF ADAM TO THE JEWISH MESSIAH

Next, we will examine the Biblical chronology of time to understand that the Jewish Messiah (Mashiach) Yeshua/Jesus came to the earth 4,000 years from the creation of Adam and Eve in the Garden of Eden (Gan Eden). This matches exactly the period of time when the Messiah was expected to come to the earth according to traditional Jewish expectation. The purpose of this chronology is NOT to Biblically justify EXACTLY the entire 4,000 year period of time from the creation of Adam to the coming of the Jewish Messiah (Mashiach) Yeshua/Jesus in the first century. However, it is given to establish a Biblical basis for the credibility of making such a hypothesis.

FROM ADAM TO ABRAHAM

Adam to Seth	130 years (Genesis 5:3)	Flood to Arphaxad	2 years (Genesis 11:10)
Seth to Enos	105 years (Genesis 5:6)	Arphaxad to Salah	35 years (Genesis 11:12)
Enos to Cainan	90 years (Genesis 5:9)	Salah to Eber	30 years (Genesis 11:14)
Cainan to Mahalaleel	70 years (Genesis 5:12)	Eber to Peleg	34 years (Genesis 11:16)
Mahalaleel to Jared	65 years (Genesis 5:15)	Peleg to Reu	30 years (Genesis 11:18)
Jared to Enoch	162 years (Genesis 5:18)	Reu to Serug	32 years (Genesis 11:20)
Enoch to Methuselah	65 years (Genesis 5:21)	Serug to Nahor	30 years (Genesis 11:22)
Methuselah to Lamech	187 years (Genesis 5:25)	Nahor to Terah	29 years (Genesis 11:24)
Lamech to Noah	182 years (Genesis 5:28-29)	Terah to Abraham	70 years (Genesis 11:26)
Noah to the Flood	600 years (Genesis 7:6)		

Adam to Abraham 1948 years

It is interesting to note that from Adam to Abraham (Avraham) was 1948 years. The birth of the modern day state of Israel happened on the Gregorian calendar in 1948.

FROM ABRAHAM TO EGYPT

Abraham to Isaac	100 years (Genesis 21:5)
Isaac to Jacob	60 years (Genesis 25:26)
Jacob to Egypt	130 years (Genesis 47:28)

Abraham to Egypt 290 years

FROM EGYPT TO THE EXODUS

From Egypt to the Exodus X years
 - Jacob and his family went to Egypt
 Jacob went to Egypt (Genesis 46:8,11)
 Levi went to Egypt (Jacob's son) (Genesis 46:8,11)
 Kohath went to Egypt (Levi's son) (Genesis 46:8,11)
 Kohath had a son named Amram (Exodus 6:18)
 Amram had a son named Moses (Exodus 6:20)
 Moses to the Exodus - 80 years (Exodus 7:7)
 From Egypt to the Exodus:
 X = (Kohath to Amram to Moses + 80)

FROM THE WILDERNESS TO JOSHUA'S DEATH

In the Wilderness	40 years (Numbers 32:13)
Wilderness to death Joshua	30 years (Joshua 14:7, 24:29)

Exodus to death Joshua 70 years

THE PERIOD OF THE JUDGES

Under King Cushanrishathaim	8 years (Judges 3:8)	Under Abimelech	3 years (Judges 8:32, 9:22)
Under Othniel	40 years (Judges 3:10-11)	Under Tola	23 years (Judges 10:1-2)
Under King Eglon	18 years (Judges 3:14)	Under Jair	22 years (Judges 10:3)
Under Ehud	80 years (Judges 3:15,30)	Under Ammonites	18 years (Judges 10:5-8)
Under King Jabin	20 years (Judges 4:1-3)	Under Jephthah	6 years (Judges 12:7)
Under Deborah	40 years (Judges 4:4, 5:31)	Under Ibzan	7 years (Judges 12:8-9)
Under Midianites	7 years (Judges 6:1)	Under Elon	10 years (Judges 12:11)
Under Gideon	40 years (Judges 6:7, 8:28)	Under Abdon	8 years (Judges 12:13-14)

Under Philistines	40 years (Judges 13:1)		-----
Under Samson	20 years (Judges 16:30-31)	Judges to Samuel	450 years (Acts 13:20)
Under Eli/Samuel 4:15,18)	40 years (I Samuel		

THE KINGS OF JUDAH

Under King Saul	40 years (Acts 13:21)	Under King Amaziah	29 years (II Chron 25:1)
Under King David 27)	40 years (I Chron 29:26-	Under Uzziah	52 years (II Chron 26:3)
Under King Solomon	40 years (I Kings 11:42-	Under Jotham	16 years (II Chron 27:1)
43)		Under Ahaz	16 years (II Chron 28:1)
Under King Rehoboam	17 years (I Kings 14:21)	Under Hezekiah	29 years (II Chron 29:1)
Under King Abijam	3 years (I Kings 15:1-2)	Under Manasseh	55 years (II Chron 33:1)
Under King Asa	41 years (I Kings 15:8-	Under Amon	2 years (II Chron 33:21)
10)		Under King Josiah	31 years (II Chron 34:1)
Under King Jehoshaphat	25 years (I Kings 22:41-42)	Under King Jehoahaz	3 months (II Chron 36:2)
Under King Jehoram	8 years (II Chron 21:5)	Under King Jehoiakim	11 years (II Chron 36:3-7)
Under King Ahaziah	1 year (II Chron 22:1-2)	Under King Jehoiachin	3 months (II Chron 36:9)
Under Queen Athaliah	6 years (II Chron 22:12)	Under King Zedekiah	11 years (II Chron 36:11)
Under King Joash	40 years (II Chron 24:1)		-----
		KINGS OF JUDAH	513 years

History tells us that the Jews (house of Judah) were taken captive to Babylon in 586 BCE.

SUMMARY OF THE TIME FROM ADAM TO YESHUA/JESUS

Adam to Abraham 1948 years

Abraham to Egypt 290 years

From Egypt to Moses X years

The Bible does not explicitly give us this time but Kohath went to Egypt and Moses (Moshe) is the grandson of Kohath. So, this is an arbitrary number.

Let X = 63 years

X = (Kohath to Amram to Moses)

Moses to the Exodus 80 years

Exodus to death Joshua 70 years

Judges to Samuel 450 years

Kings of Judah 513 years

Babylonian Captivity 586 years (BCE)

From Adam to Yeshua/Jesus 4000 years

Therefore, we can conclude that there is credible Biblical evidence to prove that the Jewish Messiah (Mashiach) Yeshua/Jesus came to the earth around 4,000 years from the creation of Adam in the Garden of Eden (Gan Eden) exactly according to the traditional Jewish (house of Judah) expectation from the Talmud Sanhedrin 97 that the Jewish Messiah (Mashiach) would come to the earth after 4,000 years of time at the beginning of the last 2,000-year period of time known as the days of the Messiah (Yemot Mashiach) within the 6,000-year period of time known as the Olam Hazeh (the present world/age).

THE COMING OF THE MESSIAH AFTER 4,000 YEARS IN GENESIS 1:1

Earlier in this chapter, we studied the allusion to the 6,000 years of time of the Olam Hazeh (the present world/age) from Genesis (Bereishit) 1:1 by analyzing the six occurrences of the Hebrew letter, Alef, and relating these occurrences to each of the three 2,000 years of time within the 6,000-year period of the Olam Hazeh (the present world/age) by looking at this verse in the Hebrew language. Next, we will examine Genesis (Bereishit) 1:1 in Hebrew, once again, to see the allusion of the coming of the Jewish Messiah (Mashiach) Yeshua/Jesus after 4,000 years of time following the creation of Adam in the Garden of Eden (Gan Eden). In Hebrew, Genesis (Bereishit) 1:1 is written: "Bereishit b'rah elohim et hashamayim v'et ha'erezt."

There are seven Hebrew words in Genesis (Bereishit) 1:1. If each word represents 1,000 years of time, the fourth word would represent 4,000 years of time. The fourth Hebrew word in Genesis (Bereishit) 1:1 is "et." The Hebrew word "et" is spelled with the first letter of the Hebrew alphabet, Alef, and the last letter of the Hebrew alphabet, Tav. In Revelation 1:5, 7-8 it is written:

"And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood . behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Alpha and Omega are the first and last letters in the Greek alphabet. Being born in the land of Israel and being a Jew, the Jewish Messiah (Mashiach) Yeshua/Jesus would have spoken Hebrew. Translating Revelation 1:8 from Greek to Hebrew, the Jewish Messiah (Mashiach) Yeshua/Jesus said that He is the Alef and the Tav. In a

literal (Peshat) sense, the Hebrew word "et" in Genesis (Bereishit) signifies a direct object in the grammar of the Hebrew language. However, since the Jewish Messiah (Mashiach) Yeshua/Jesus Himself told us in Revelation 1:8 that He is the Alef and the Tav, we can translate Genesis (Bereishit) 1:1 to read as follows: "In the beginning [Bereishit] God created [b'ray elohim] et [alef, tav . the Jewish Messiah (Yeshua/Jesus)]."

In traditional Jewish (house of Judah) thought, the Messiah was one of the seven things created before the foundation of the world (Talmud, Pesachim 54). In Revelation 13:8, it is written: ".the Lamb [Yeshua/Jesus . John 1:29] slain from the foundation of the world."

In Zechariah 12:10, the Hebrew word "et" (alef, tav) appears, once again, in reference to the Jewish Messiah (Mashiach) Yeshua/Jesus as it is written: ".and they shall look upon me [et] [alef, tav] whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

THE TIMING OF THE COMING OF THE JEWISH MESSIAH

The Jews (house of Judah) were taken captive to Babylon in three stages.

The first deportation took place in the fourth year of King Jehoiakim. This was the first year of the reign of King Nebuchadnezzar of Babylon (II Chronicles 36:5-7, Jeremiah [Yermiyahu] 25:1). This event happened around 605 BCE.

The second deportation took place in the seventh year of the reign of King Nebuchadnezzar of Babylon (Jeremiah [Yermiyahu] 52:28). At this time, 3,023 people were taken to Babylon. In the eighth year of the reign of King Nebuchadnezzar, Jerusalem (Yerushalayim) was besieged (II Kings [Melachim] 24:10-12) and 10,000 people were taken captive to Babylon (II Kings [Melachim] 24:14) along with King Jehoiachin. This event is in II Kings [Melachim] 24:8-14. It happened around 597 BCE. The city of Jerusalem (Yerushalayim) was besieged until the eleventh year of King Zedekiah's reign (II Kings [Melachim] 25:1-2).

The third deportation occurred in the nineteenth year of the reign of King Nebuchadnezzar. This would have been in the eleventh year of King Zedekiah's reign. Jerusalem (Yerushalayim) and the Temple (Beit HaMikdash) were destroyed at this time (II Kings [Melachim] 25:8-11). This event happened in 586 BCE.

The G-d of Israel told the prophet Jeremiah (Yermiyahu) that the captivity in Babylon was for 70 years (Jeremiah [Yermiyahu] 25:1, 11). The 70 years of exile was due to Israel not keeping the seventh year sabbatical for the land (Leviticus [Vayikra] 25:1-4, II Chronicles 36:20-21).

At the end of 70 years of captivity in Babylon, Cyrus, King of Persia, will defeat Babylon and allow the Jews (house of Judah) to return to Jerusalem (Yerushalayim) to rebuild the Temple (Beit HaMikdash) (II Chronicles 36:22-23, Ezra 1:1-3, 5:13-14, Jeremiah (Yermiyahu) 29:10, Daniel 9:2).

Cyrus made the decree in 538 BCE. The building of the Temple began two years later (Ezra 3:8) in 536 BCE. The Jews (house of Judah) did not return to the land of Israel as a corporate people after the 70 year Babylonian captivity. Only a remnant returned. Those Jews (house of Judah) who did return from the exile in Babylon did so in three stages. The first stage was under Cyrus, King of Persia. This is found in Ezra chapters 1-6. The leaders of Israel were Zerubbabel and Jeshua (Ezra 3:2). But they had difficulties (Ezra 4:3-5, 5:2). The Temple (Beit HaMikdash) was rebuilt after a period of time (Ezra 6:14-15). Herod enlarged and beautified this Temple (John [Yochanan] 2:18-20).

From the first deportation to the beginning of the rebuilding of the Temple (Beit HaMikdash) was 70 years (605 BCE - 536 BCE). The Temple (Beit HaMikdash) was destroyed in 586 BCE. The Temple (Beit HaMikdash) was completed in the sixth year of the reign of Darius, King of Persia (Ezra 6:14-15). This would make the completion taking place in 516 BCE. From the time the Temple (Beit HaMikdash) was destroyed to the time the Temple (Beit HaMikdash) was rebuilt was 70 years.

The second stage of return from captivity is in Ezra 7. This happened in the seventh year of the reign of Artaxerxes, King of Persia (Ezra 7:1-7). This would be in 458 BCE. As many as wished could go back from Babylon based upon the decree of King Artaxerxes in Ezra 7:11-13. The number who returned were 1,758 (Ezra 8:1-20).

The third stage of return from captivity is in the book of Nehemiah. The Jews (house of Judah) began to come back in the twentieth year of the reign of King Artaxerxes (Nehemiah 2:1). This would be in 444 BCE. Those people who returned are listed in Nehemiah 7. A decree given by King Artaxerxes to rebuild the Temple in the twentieth year is found in Nehemiah 2:1-8, 5:14.

From the commandment to restore and rebuild the Temple (Nehemiah 2:1-8, 5:14) which was 444 BCE until the death of the Jewish Messiah (Mashiach) Yeshua/Jesus was prophesied to be 69 weeks or 483 years. This prophecy was given to Daniel in Daniel 9:1-4, 20-26 as it is written:

"In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans; In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments . And while I was speaking, and praying, and confessing my sin and the sin of my people Israel,

and presenting my supplication before the Lord my God for the holy mountain of my God; Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. 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 [490 years] 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 [69 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 sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

The Jewish Messiah (Mashiach) Yeshua/Jesus was crucified and hung on a tree 69 weeks from the commandments to restore and rebuild Jerusalem (Yerushalayim) exactly according to the prophecy that was given to Daniel. When the Jewish Messiah (Mashiach) Yeshua/Jesus entered into the city of Jerusalem (Yerushalayim) during the final week of His life, He wept over the city because they did not know the "day of their visitation." In Luke 19:37-38, 41-44, it is written:

"And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest. And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of your visitation."

PICTURES OF 6,000 AND 7,000 YEARS IN THE BIBLE

The G-d of Israel has given us many spiritual pictures of His 7,000-year redemptive plan in the Bible. In this section of the chapter, we will examine some of these spiritual pictures that the G-d of Israel gave His people to understand the 6,000 years of the present age (Olam Hazeh) as well as the entire 7,000 years of His redemptive plan.

NOAH AND THE FLOOD

Noah was 600 years old when the flood (judgment) came upon the earth. In Genesis (Bereishit) 7:11-12, it is written:

"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights."

This is a spiritual picture/blueprint given to us by the G-d of Israel that after 6,000 years (the end of the Olam Hazeh), judgment (the tribulation/birth pangs of the Messiah/Chevlai shel Mashiach) will come upon the earth.

MOSES AND MOUNT SINAI

After six days, Moses (Moshe) was called up to mount Sinai to be in the presence (kivod) of the G-d of Israel in the midst of the cloud. In Exodus (Shemot) 24:13-18 it is written: ".and Moses went up into the mount of God. and Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights."

This is a spiritual picture/blueprint given to us by the G-d of Israel that after 6,000 years (the end of the Olam Hazeh), the glory (kivod) of the G-d of Israel will be upon the Bride of the Jewish Messiah (Mashiach) Yeshua/Jesus and she will be caught up in the clouds to be in the presence of the G-d of Israel (Daniel 7:13, Matthew 24:30, Hebrews 12:1, Revelation 1:5,7).

In I Thessalonians 4:16-17 it is written: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet [shofar] of God; and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

It is traditional Jewish thought (house of Judah) that two themes associated with the Feast of Trumpets (Rosh HaShanah) is the resurrection of the dead and the blowing of the last trumpet. Therefore, I Thessalonians 4:16-17 is an allusion to the resurrection of the dead which will take place after 6,000 years of time on the Feast of Trumpets (Rosh HaShanah). For a more detailed study of the Biblical Festivals and how the G-d of Israel gave the Biblical Festivals in Leviticus (Vayikra) 23 to teach about the first and second coming of the Jewish Messiah (Mashiach)

Yeshua/Jesus and our personal relationship (halacha) with Him, I would encourage you to read my book, The Seven Festivals of the Messiah.

THE DISCIPLES AND THE TRANSFIGURATION

After six days, the Jewish Messiah (Mashiach) Yeshua/Jesus took Peter (Kefa), James (Ya'acov), and John (Yochanan) up into a high mountain and was transfigured before them. In Matthew (Mattityahu) 17:1-4, it is written: And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elijah talking with him. Then answered Peter, and said unto Jesus, Lord it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elijah."

Once again, this is a spiritual picture/blueprint given to us by the G-d of Israel that after 6,000 years (the end of the Olam Hazeh), there will be the resurrection of the dead and the Bride of the Jewish Messiah (Mashiach) Yeshua/Jesus will rule and reign with Him during the Messianic Age (Athid Lavo). The Feast of Tabernacles (Sukkot) is associated with the Messianic Age. In Revelation 5:10, it is written: "And hast made us unto our God kings and priests: and we shall reign on the earth."

THE RESURRECTION OF LAZARUS

The resurrection of Lazarus in John (Yochanan) 11 took place over six days.

1. Lazarus is sick for two days (John 11:1-6).
2. Lazarus is dead for four days (John 11:14, 39).
3. Yeshua/Jesus resurrects Lazarus after these six days (John 11:40-44).

One again, this is a spiritual picture/blueprint given to us by the G-d of Israel that after 6,000 years (the end of the Olam Hazeh), there will be the resurrection of the dead. This last 1,000-year period is the "final day" (Psalm 90:4, II Peter 3:8) of the 7,000-year plan of the G-d of Israel. Martha, the sister of Lazarus, spoke to the Jewish Messiah (Mashiach) Yeshua/Jesus stating that she knew that the resurrection of the dead would take place in the "last day." In John (Yochanan) 11:21-27 it is written:

"Then said Martha unto Jesus, Lord, if thou hadst been here, my rother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world."

SLAVES WORKED FOR SIX YEARS

The G-d of Israel declared in the Torah that a Hebrew servant was to work for six years and on the seventh year he was to be freed. In Exodus (Shemot) 21:2, it is written: "If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing."

This is a spiritual picture/blueprint given to us by the G-d of Israel that He ordained that the punishment for Adam's sin in the Garden of Eden (Gan Eden) was that man would be a slave to the earth for 6,000 years (until the end of the Olam Hazeh). Afterward, man would be freed from his bondage to the earth and would enjoy the peace (shalom) of the Messianic Age (Athid Lavo). Adam's bondage to the earth as punishment by the G-d of Israel because of his sin in the Garden of Eden (Gan Eden) is given to us in Genesis (Bereishit) 3:17-19 as it is written:

"And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

This is also a spiritual picture/blueprint of mankind being under ndage of sin (John 8:34, Romans 6:16) and the slavery of s kingdom for 6,000 years because Adam sinned and yielded to mptation of the serpent (Nachash) in the Garden of Eden (Gan . Afterward, man would be free from the slavery of Satan's m (but not sin) during the Messianic Age (Athid Lavo) when would be bound (Revelation 20:2) and the Jewish Messiah ach) Yeshua/Jesus would rule and reign for 1,000 years ation 20:4) teaching the Torah to the nations from Jerusalem halayim). (Isaiah [Yeshayahu] 2:2-4).

THE HIDING OF KING JOASH

King Joash was hidden in the Temple (Beit HaMikdash) for six years. At the beginning of the seventh year, King Joash was crowned King over Israel. In II Kings (Melachim) 11:1-4, 21 it is written: "And when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain. And he was with her hid in the house of the Lord six years. And Athaliah did reign over the land. And the seventh year Jehoiada sent and fetched the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the Lord, and made a covenant with them, and took an oath of them in the house of the Lord, and showed them the king's son . seven years old was Jehoash when he began to reign."

In this story, King Joash is a type of the Jewish Messiah (Mashiach) Yeshua/Jesus. In traditional Jewish thought (house of Judah), the Messiah (Mashiach) is one of the seven things created before the creation of the world and the timing of his coming or the redemption is also one of the seven things which are hidden from man (Talmud, Pesachim 54). Therefore, King Joash is a spiritual picture / blueprint given to us by the G-d of Israel to teach us that the Jewish Messiah (Mashiach) Yeshua/Jesus would be hid from ruling and reigning on the earth (physically) as King (Zechariah 14:9) for 6,000 years (the end of the Olam Hazei).

At the end of 6,000 years (Olam Hazei), the Jewish Messiah (Mashiach) Yeshua/Jesus will be crowned King on the Feast of Trumpets (Rosh HaShanah). In traditional Jewish thought (house of Judah), this is the coronation day of the King. The coronation of the Jewish Messiah (Mashiach) Yeshua/Jesus on the Feast of Trumpets (Rosh HaShanah) to rule and reign in righteousness as King over all the earth is revealed to us in Revelation 5. In Revelation 5:1-5 it is written:

"And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

The Jewish Messiah (Mashiach) Yeshua/Jesus is the King of kings and the L-rd of lords (Zechariah 14:9, Philippians 2:9-11, Revelation 19:11-16).

THE STEPS TO KING SOLOMON'S THRONE

King Solomon (Shlomo) had six steps to his throne and the seventh step was his throne. In II Chronicles 9:18 it is written: "And there were six steps to the throne, with a footstool of gold, which were fastened to the throne, and stays on each side of the sitting place, and two lions standing by the stays."

This is a spiritual picture/blueprint given to us by the G-d of Israel that mankind is climbing a stairway of six steps (6,000 years of time known as the Olam Hazei) until we reach that seventh step (the Messianic Age/Athid Lavo) when the Jewish Messiah (Mashiach) Yeshua/Jesus will be crowned King of kings and L-rd of lords (Zechariah 14:9, Revelation 19:11-16).

KING SOLOMON IS A TYPE OF THE MESSIAH

King Solomon is a type of the Jewish Messiah (Mashiach) Yeshua/Jesus.

1. Solomon (Shlomo) sat upon the throne of his father David (I Kings [Melachim] 2:12) and was given the throne of his father David (I Kings [Melachim] 3:6-7).

The Jewish Messiah (Mashiach) Yeshua/Jesus sat upon the throne of His father David and He was given the throne of His father David (Luke 1:30-32, Acts 2:29-30).

2. Solomon's (Shlomo) kingdom was established greatly (I Kings [Melachim] 2:12) and the throne of David shall be established before the L-rd forever (I Kings [Melachim] 2:45).

The Jewish Messiah (Mashiach) Yeshua/Jesus' kingdom shall have no end (Isaiah [Yeshayahu] 9:6-7, Luke 1:33).

3. Solomon reigned over all the kingdoms and they served Solomon all the days of his life (I Kings [Melachim] 4:21).

The Jewish Messiah (Mashiach) Yeshua/Jesus will rule over all the kingdoms and they shall serve Him forever (Daniel 2:44, 7:14, 27).

4. Solomon (Shlomo) is the Strong's word 8010 in the Hebrew Concordance which means "Peaceful." Solomon (Shlomo) which is the Strong's word 8010 comes from the Strong's word 7965 which is the Hebrew word shalom which means "peace."

The Jewish Messiah (Mashiach) Yeshua/Jesus is called the "Prince of Peace" (Isaiah [Yeshayahu] 9:6).

5. Solomon (Shlomo) was king in the midst of his people (I Kings [Melachim] 3:7-8).

The Jewish Messiah (Mashiach) Yeshua/Jesus will be King in the midst of His people (Isaiah [Yeshayahu] 12:6 = Psalm [Tehillim] 89:18, Zechariah 2:10-11).

6. Solomon (Shlomo) was the wisest of earthly kings (I Kings [Melachim] 3:5, 9-13, 4:29-31, 10:23, II Chronicles 9:22-23).

The Jewish Messiah (Mashiach) Yeshua/Jesus is the wisdom of the G-d of Israel (I Corinthians 1:24, Colossians 2:2-3).

7. Solomon (Shlomo) built the Temple (Beit HaMikdash) and he had rest on every side (I Kings [Melachim] 5:2-4, 6:9, 14).

The Jewish Messiah (Mashiach) Yeshua/Jesus will build the Temple (Beit HaMikdash) of the Messianic Age (Athid Lavo) and will have rest on every side (Zechariah 6:12-13). The Branch (Zechariah 6:12) is a term for the Jewish Messiah (Mashiach) Yeshua/Jesus (Isaiah [Yeshayahu] 11:1, 10).

8. Solomon (Shlomo) was given wisdom and understanding to righteously judge good and evil. (I Kings [Melachim] 3:9-13).

The Jewish Messiah (Mashiach) Yeshua/Jesus has wisdom and understanding to righteously judge good and evil. (Isaiah [Yeshayahu] 11:1-6).

9. The whole earth sought Solomon (Shlomo) to hear his wisdom (I Kings [Melachim] 10:24).

The whole earth will speak of the wisdom of the Jewish Messiah (Mashiach) Yeshua/Jesus during the Messianic Age. (Psalm [Tehillim] 145:1, 11-13).

10. During the reign of Solomon (Shlomo), every man was "under his vine and fig tree" (I Kings [Melachim] 4:25).

"Under his vine and under his fig tree" is a Jewish "idiom" for the 1,000-year Messianic Age (Athid Lavo).

During the reign of the Jewish Messiah (Mashiach) Yeshua/Jesus during the Messianic Age (Athid Lavo) every man will sit "under his vine and under his fig tree" (Micah 4:3-4, John 1:47-49).

THE MARRIAGE IN CANA OF GALILEE

The book of John (Yochanan) beginning in John 1:19 through John 2:1 will outline events which will happen over seven days of time.

1. John 1:19 = Day 1
2. John 1:29 = Day 2
3. John 1:35 = Day 3
4. John 1:43 = Day 4

After the fourth day, the Jewish Messiah (Mashiach) Yeshua/Jesus will go forth into Galilee. Galilee is the Strong's word 1551 in the Hebrew dictionary. The word Galilee in Hebrew means "a circle." A circle is a synonym for heaven. These four days are a spiritual picture/blueprint given to us by the G-d of Israel that the Jewish Messiah (Mashiach) Yeshua/Jesus would come to the earth after being in heaven/circle (Olam Haba) 4,000 years from the creation of Adam in the Garden of Eden (Gan Eden).

5. John 2:1 describes a marriage in Cana of Galilee on the third day. This third day (after the four previous days) is the seventh day. On this day, there is a wedding.

This is a spiritual picture/blueprint given to us by the G-d of Israel that after 6,000 years of time (the end of the Olam Haze) He will enter into the fullness of the marriage with His people when the Jewish Messiah (Mashiach) Yeshua/Jesus will rule and reign with His Bride during the Messianic Age (Athid Lavo). In traditional Jewish thought (house of Judah), the Feast of Trumpets (Rosh HaShanah) is the day of the fullness of the wedding of the G-d of Israel with His people.

JOSHUA CROSSING THE JORDAN RIVER

The crossing of the Jordan river by the children of Israel is a spiritual picture/blueprint of the first 6,000 years of time known as the Olam Haze (the present age).

1. Joshua 3:1 = Day 1
2. Joshua 3:2 = After three days (Day 4), the children of Israel cross the Jordan river.

In this Scripture passage, Joshua (Yehoshua) is a type of the Jewish Messiah (Mashiach) Yeshua/Jesus. Joshua is the Strong's word 3091 in the Hebrew dictionary. Jesus is the Strong's word 2424 in the Greek dictionary of the New Testament (Brit Hadashah) and corresponds to the Hebrew name Joshua (Yehoshua).

Joshua became the leader of the children of Israel after the death of Moses (Moshe) and led G-d's chosen people into the Promised Land. These four days are a spiritual picture/blueprint given to us by the G-d of Israel of the Jewish Messiah (Mashiach) Yeshua/Jesus coming to the earth 4,000 years after the creation of Adam in the Garden of Eden (Gan Eden) to lead all those who would put their faith, trust and confidence (emunah) in Him into the Promised Land of the Messianic Kingdom.

3. Joshua 3:3-4. There is a space of 2,000 cubits between the ark of the covenant and the children of Israel. These 2,000 cubits are a spiritual picture/blueprint given to us by the G-d of Israel that the Jewish nation (house of Judah) as a corporate people would remove themselves from the G-d of Israel's spiritual ark of the covenant (the Jewish Messiah [Mashiach] Yeshua/Jesus) for 2,000 years following the first coming of Yeshua/Jesus as the suffering Messiah (Mashiach) known as Messiah ben Yosef (Joseph). At the end of 6,000 years of time (Olam Haze), the Jewish people as a corporate nation will accept Yeshua/Jesus as their Messiah (Mashiach). In Hosea (Hoshea) 5:15, 6:1-3 it is written:

"I will go and return to my place, till they acknowledge their offense, and seek my face: in their affliction they will seek me early. Come and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days [2,000 years from the Messiah's first coming] will he revive us: in the third day [the Messianic Age/Athid Lavo] he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

4. Joshua 3:5. Sanctify yourselves for TOMORROW the L-rd do wonders among you.

Joshua 3:7. The Lord said to Joshua, THIS DAY will I begin to magnify thee in the sight of all of Israel. The TOMORROW and the THIS DAY = Four days + 2,000 cubits or 6,000 years.

After 6,000 years (Olam Haze / the present age), the L-rd will magnify the sight of the Jewish Messiah (Mashiach) Yeshua/Jesus in the sight of all of Israel during the time of Jacob's (Ya'acov's trouble - Jeremiah [Yermiyahu] 30:7) tribulation/birth pangs of the Messiah (Chevlai shel Mashiach).

THE BIRTH OF JACOB

The birth of Jacob (Ya'acov) is a spiritual picture/blueprint of 6,000 years (Olam Hazeh). Jacob (Ya'acov) is Israel (Genesis [Bereishit] 32:27-28).

1. Isaac (Yitzchak) is 40 years old when he marries Rebekah (Rivkah) (Genesis [Bereishit] 25:20).

Isaac (Yitzchak) is a type of the Jewish Messiah (Mashiach) Yeshua/Jesus. These 40 years are a spiritual picture/blueprint that the Jewish Messiah (Mashiach)

Yeshua/Jesus will come to the earth at His first coming as the suffering Messiah (Mashiach) known as Messiah ben Yosef (Joseph).

2. Rebekah (Rivkah) will be barren for 20 years before Jacob (Israel) is born (Genesis [Bereishit] 25:21,26).

After 20 years (2,000 years), Rebekah (Rivkah) bears Jacob (Ya'acov). This is a spiritual picture/blueprint given to us by the G-d of Israel that 2,000 years following the first coming of the Jewish Messiah (Mashiach) Yeshua/Jesus as the suffering Messiah known to the Jewish people (house of Judah) as Messiah ben Yosef (Joseph), the Jewish people (house of Judah) as a corporate nation will accept the Jewish Messiah (Mashiach) Yeshua/Jesus as their Messiah.

THE CHILDREN OF JACOB BY LEAH

In Genesis (Bereishit) 29, Leah has seven children. This is a spiritual picture/blueprint given to us by the G-d of Israel of His 7,000-year redemptive plan from the creation of Adam in the Garden of Eden (Gan Eden) to the end of the Messianic Age (Athid Lavo).

1. The first son is Reuben (Genesis [Bereishit] 29:32). Reuben is the Strong's word 7205 which comes from two Hebrew words. These two Hebrew words are the Strong's word 7200 which means "to see" and the Strong's word 1121 which means "a son." So, Reuben means "to see a son."

2. The second son is Simeon (Genesis [Bereishit] 29:33). Simeon is the Strong's word 8095 in the Hebrew dictionary and comes from the Strong's word 8085 which is the Hebrew word "Shema" which means "to hear." So, the name Simeon means "hearing."

3. The third son is Levi (Genesis [Bereishit] 29:34). Levi is the Strong's word 3878 in the Hebrew dictionary and comes from the Strong's word 3867 which is the Hebrew word "Lavah" which means "to join." So, the name Levi means "to join."

4. The fourth son is Judah (Genesis [Bereishit] 29:35). Judah is the Strong's word 3063 which is the Hebrew word "Yehudah" which means "to praise."

Judah (Yehudah) is the fourth son of Leah. It was prophesied by the G-d of Israel though Jacob (Ya'acov) that the scepter (authority to rule and reign) would not depart from Judah and that the Jewish Messiah (Mashiach) would be from the tribe of Judah. In Genesis (Bereishit) 49:10 it is written:

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [a term for the Jewish Messiah] come; and unto him shall the gathering of the people be."

Even as Judah (Yehudah) was the fourth son of Leah, the Jewish Messiah (Mashiach) Yeshua/Jesus came to the earth 4,000 years from the creation of Adam in the Garden of Eden (Gan Eden) and was born from the tribe of Judah (Hebrews 7:14, Revelation 5:5). After four children, Leah's womb stops (Genesis [Bereishit] 29:35). This is a spiritual picture/blueprint given to us by the G-d of Israel that the Jewish people (house of Judah) would not receive the Jewish Messiah (Mashiach) Yeshua/Jesus as a corporate nation during His first coming as the suffering Messiah known as Messiah ben Yosef (Joseph) following the creation of Adam in the Garden of Eden (Gan Eden).

5. The fifth son is Issachar (Genesis [Bereishit] 30:18). Issachar is the Strong's word 3485 in the Hebrew dictionary. Issachar comes from the Strong's word 7939 which means "hire or wages." So, Issachar means "my hiring or my wages."

This is a spiritual picture/blueprint given to us by the G-d of Israel that following the first coming of the Jewish Messiah (Mashiach) Yeshua/Jesus as the suffering Messiah known as Messiah ben Yosef (Joseph) and the destruction of the Temple (Beit HaMikdash) that the Jewish people (house of Judah) would be scattered among the nations as a "hired" people.

6. The sixth son is Zebulun (Genesis [Bereishit] 30:19-20). Zebulun is the Strong's word 2074 in the Hebrew dictionary. Zebulun comes from the Strong's word 2082 which means "to dwell." So, Zebulun means "dwelling."

This is a spiritual prophetic/blueprint given to us by the G-d of Israel that after 6,000 years of time (Olam Hazeh/the present age) He will dwell with His people through the Jewish Messiah (Mashiach) Yeshua/Jesus during the Messianic Age (Athid Lavo).

7. The seventh child is a daughter named Dinah (Genesis [Bereishit] 30:21). Dinah is the Strong's word 1783. It is related to the Strong's word 1779 which is "Din" which means "to judge." So, Dinah means "judge."

Dinah (female) is a spiritual picture/blueprint given to us by the G-d of Israel that after 6,000 years of time (Olam Hazeh) the Jewish Messiah (Mashiach) Yeshua/Jesus will live and dwell with His Bride (female) during the Messianic Age (Athid Lavo) ruling and reigning with her judging the nations. In I Corinthians 6:2-3 it is written:

"Do ye not know that the saints shall judge the world? . know ye hat we shall judge angels? how much more things that in to this life?"

In Revelation 5:10 it is written: "And hast made us unto our God kings and priests: and we shall reign on the earth."

In Revelation 20:4 it is written: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years."

CHAPTER SUMMARY

In this chapter, we studied the 7,000-year redemptive plan of the G-d of Israel. In doing so, we were able to understand that the G-d of Israel gave the seven days of creation in the book of Genesis (Bereishit) as a prophetic foreshadowing of His 7,000-year plan for man following the creation of Adam in the Garden of Eden (Gan Eden). Each day in creation represents 1,000 years of time. The seventh day of creation (Sabbath) is a prophetic picture/blueprint of the 1,000-year Messianic Age (Athid Lavo).

These 7,000 years of time were outlined for us in Genesis (Bereishit) 1:1 with the six occurrences of the Hebrew letter, Alef. The fourth word in Hebrew in Genesis (Bereishit) 1:1 is the Hebrew word (Alef, Tav) which spiritually represents the Jewish Messiah (Mashiach) Yeshua/Jesus. This fourth letter is also a spiritual picture/blueprint given to us by the G-d of Israel that the Jewish Messiah (Mashiach) Yeshua/Jesus would come to the earth as the suffering Messiah known as Messiah ben Yosef (Joseph) 4,000 years after the creation of Adam and Eve.

We examined the Biblical evidence through genealogy and chronology that the Jewish Messiah (Mashiach) Yeshua/Jesus came to the earth around 4,000 years following the creation of Adam in the Garden of Eden (Gan Eden). Finally, we studied Biblical pictures/blueprints (sod/deeper meaning) of the 7,000-year prophetic plan of the G-d of Israel using various examples in Scripture.

In order for full restoration to come to both the house of Judah (Judaism) and the house of Israel (Christianity), Christianity (house of Israel) must begin to replace their traditional prophetic understanding of time based upon dispensationalism (age of law/age of grace) with the 7,000-year redemptive plan of the G-d of Israel. Meanwhile, the house of Judah (Judaism) needs to realize that the Jewish Messiah (Mashiach) Yeshua/Jesus came to the earth 4,000 years following the creation of Adam in the Garden of Eden (Gan Eden) as the suffering Messiah known as Messiah ben Yosef (Joseph) at the exact time when they were expecting the G-d of Israel to send the Jewish Messiah (Mashiach).

May the G-d of Israel bring redemption, restoration, reconciliation and unity to both houses of Israel speedily in our days. Amen !! Are We Living In The Last Days?

THE 6000 YEAR PLAN OF GOD

GOD'S 6000 YEAR PLAN

Sir Isaac Newton spent over half his life (60 years) calculating the Time Of The End from the Books of Daniel and Revelation and has left us with this interesting quote: "About the Times of the End, a body of men will be raised up who will turn their attention to the prophecies and insist upon their literal interpretation in the midst of much clamor and opposition".

TESTIMONY OF THE EARLY BIBLE SCHOLARS

Epistle of Barnabas 15:3-5 He speaks of the Sabbath at the beginning of the Creation, "And God made in six days the works of His hands and on the seventh day He made an end, and He rested on the seventh day, and He sanctified it. Consider, my children what his signifies: That He made an end in six days. The meaning of it is this: that in six thousand years the Creator will bring all things to an End, for with Him one day is a thousand years. He Himself testifies, saying, Behold the day of the Lord shall be as a thousand years. Therefore children, in six days, that is in six thousand years, all things shall be accomplished. And He rested on the seventh day: He means this, that when His Son shall come He will destroy the season of the wicked one, and will judge the godless, and will change the sun and the moon and the stars, and then He will truly rest on the seventh day.

Secrets of Enoch 33:1 And I appointed the eighth day also, that the eighth day should be the first created after My work, and that the first seven revolve in the form of the seven thousand, and that at the beginning of the eighth thousand there should be a time of not counting, endless, with neither years nor months nor weeks nor days nor hours.

Elijah (Eliyahu) 200 BC. The world endures six thousand years; two thousand before the Torah, two thousand under the Torah, and two thousand under the Messiah. Irenaeus 150 AD. (was trained by Polycarp who was trained by John who wrote the Book of Revelation. Quote is from "Against Heresies" Book 5, 28, 3: For in as many days as this world was made, in so many thousand years shall it be concluded. This is an account of the things formerly created, as also it is a prophecy of what is to come. For the day of the Lord is as a thousand years; and in six days created things were completed; it is evident therefore, that they will come to an end at the six thousandth year.

Cyprian 250 A.D. (archchampion of orthodox Christianity against heresies) "The Treatises Of Cyprian" Chapter 11: The first seven days in the Divine arrangement contain seven thousand years. Lactantius 300 A.D. (Tutor to the son of the Roman Emperor Constantine, was a highly respected scholar. He wrote sometime before his death in 330 A.D. the following in "The Divine Institutes" Book 7, Chapter 25: I have already shown above

that when 6000 years shall be completed this change must take place. Chapter 26: But he (Satan)also, when the thousand years of the Kingdom, that is, 7000 of the world, shall begin to be ended, will be loosed afresh, and being sent forth from prison, will go forth and assemble all the nations, which shall then be under the dominion of the Righteous, that they may make war against the Holy City.

Methodius 300 A.D. (Banquet Of The Ten Virgins, Discourse 9, Chapter 1): For in six days God made the heaven and Earth, and finished the whole world . . . and blessed the seventh day and sanctified it, so by a figure in the seventh month (Tishri) when the fruits of the Earth have been gathered in, we are commanded to keep the Feast to the Lord, which signifies that, when this world shall be terminated at the seven thousand years, when God shall have completed the world, He shall rejoice in us. . . . Then, when the appointed times shall have been accomplished, and God shall have ceased to form this creation, in the seventh month, the Great Resurrection Day, it is commanded that the Feast of our Tabernacles shall be celebrated to the Lord.

Latimer 1552 A.D. The world was ordained to endure, as all learned men affirm, 6000 years. Now of that number there be passed 5,552 years, so that there is no more left but 448 years. Rabbi Ketina: The world endures six thousand years and one thousand it shall be laid waste, whereof it is said 'The Lord alone shall be exalted in that day'. As out of seven years every seventh is a year of remission, that God alone may be exalted in that day.

THE TALMUD

In the Talmud (Talmud Tractate Sanhedrin 97a), there is an interesting comment made by Rabbi Zera who was in support of calculating the coming of Mashiach (the Messiah - Jesus): Even as R. Zera, who, whenever he chanced upon scholars engaged thereon (I.e., in calculating the time of the Messiah's coming), would say to them: I beg of you, do not postpone it, for it has been taught: Three come unawares: Messiah, a found article and a scorpion.

In other words, we should look, study and maintain a constant vigil, because if you are not prepared, His Coming will catch you unaware even as one finds a long-lost article or is surprised by a scorpion! These things should not be! Pay attention. Look for that long-lost article! Watch for scorpions when you are out hiking! Jesus and His disciples repeatedly warned us to "keep watching". The "thief in the night" parables reveal that believers, who are watching (paying attention), will NOT be taken by surprise: 2 Pet 3:10, 14 But the Day of the Lord will come as a THIEF IN THE NIGHT; whereby the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the Earth also and the works that are therein shall be all burned up. Therefore, beloved, seeing that you are watching for such things, be diligent that you may be found by Him in peace, without spot, and blameless. 1Thess 5:2-4 For yourselves know perfectly that the Day of the Lord so comes as a THIEF IN THE NIGHT.but you brethren (in Christ) are not in darkness that the Day (of God's Wrath) should overtake YOU as a thief.

Matt 24:43-44; Luke 12:39-40 And this know, that if the watchman of the house had known what hour THE THIEF would come, he would have watched, and not have suffered his house to be broken into. BE YOU THEREFORE READY also: for the Son of Man will come at an hour when you think not.

Rev 3:3; Rev 16:15 Remember therefore how you have received and heard, and hold fast, and REPENT. IF herefore you shall not watch, then I will come on you AS A THIEF, and you shall not know at what hour I will come upon you. Behold, I COME AS A THIEF. Blessed is he who watches, and keeps his garments, lest he walk naked, and they see his shame.

NO ONE KNOWS THE DAY OR HOUR?

Matthew 24:36(KJV) But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Matthew 24:36 (NIV) No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

Matthew 24:36 (ASV) But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

Matthew 24:36 (Fenton Translation) About the exact time, however, and the hour, none knows - not even the messengers of Heaven; but My Father alone.

Failing to think like Jesus and taking phrases out of Hebraic context can lead one to misunderstand His words. For example, in many places of the New Testament, Jesus knew the future and talked about it openly. In one instance, He warned His disciples about their future saying, "See, I have told you ahead of time" (Matthew 24:25). If He knew the future in Matthew 24:25, and the context concerns the Day of Trouble, why would He suddenly speak as though He did not know the future in the same context just 11 verses later in Matthew 24:36? Was He confused? Or was He making perfect sense in light of the customs of the Jews?

It has to do with the moon and its 29-1/2 day cycle of renewal. In this period of slightly less than 30 days, the moon goes from darkness to light and back to darkness again. This is not a haphazard occurrence attributed to evolution or science. God planned it for many reasons, one being as a picture of renewal and resurrection. With each cycle of nearly 30 days the ancient rabbis understood that the moon was being reborn or "BORN AGAIN" (Sefard siddur, Mussaf for Shabbat and Shabbat Rosh Chodesh, p. 509 and 646-648).

If the moon is so important to God, why do we pay so little attention to it? We have lost touch with God's faithful witness in the sky (Psalm 89:37). But Jesus and the people of His day never lost touch with it. And not

only was the new moon necessary for the Hebrew calendar, it was also a monthly festival celebrated with a feast fit for a king! No one in Judah could plan for the first day of the seventh month Tishri, called the Feast of Trumpets (Rosh HaShanah in Hebrew). When they knew how many days to count to a festival, that would be easy. But: HOW COULD THEY PLAN FOR A FESTIVAL THAT THEY DID NOT KNOW AT WHAT DAY OR HOUR IT WOULD BE ANNOUNCED AND THUS BEGIN? This was unique to Rosh HaShanah and dependent upon the testimony of two witnesses.

Explaining Matthew 24:36

From the Hebraic perspective, Matthew 24:36 can now be understood. Like all the other people of His day, Jesus too COULD NOT KNOW the day or hour to begin the Feast of Trumpets. From His viewpoint, He of course knew and understood future events as seen in His words of Mattityahu 24:25 and no doubt, knew not only on what day the new moon would be announced, but probably at what precise minute it would be announced. But that did not matter because only a member of the Sanhedrin or the Nassi had the authority to interview the two witnesses and to proclaim the start of the Feast of Trumpets. From this first century Jewish context, the surrounding verses of Mattityahu 24:36 make perfect sense. The prophetic allusion is that "Only the Father" has the authority to proclaim Rosh HaShanah 6000!

Jesus clearly makes a Messianic-Age statement by using a figure of speech understood only by those who are preparing to celebrate the Feast of Trumpets. With so many factors determining Rosh HaShanah, it was indeed, from everyone's vantage point including Jesus and His talmidim (disciples), a "day and hour no man knows, not even the Son".

Why did Jesus use figures of speech concerning the End-Times? Why not say it plainly? Please consider the following suggestions:

1) To intentionally hide or mask the meaning of His words: Matt 13:10-11 And the disciples came, and said unto Him, Why do you speak unto them in parables? He answered and said unto them, Because it is given unto YOU to know the mysteries of the Kingdom Of Heaven, but to them it is NOT given.

2) To help those listening to remember His teachings using word-pictures:

A figure of speech is a good way of making a point stick. In His day, memorization was the rule, not the exception. Those involved in the field of memorization today tell us that word-pictures help us to remember. That is precisely what Jesus did in Matthew 24. Using lightning, vultures, fig trees, servants, hypocrites and images of the new moon being announced by the Sanhedrin, Jesus painted pictures with Jewish concepts grounded in the Torah.

JESUS "SENT" ON THE 4TH DAY

The Jewish sages of the past understood that HaMashiach Ben-Yosef (the suffering servant Messiah Son of Joseph) would "appear" on the "fourth day" of the symbolic Creation week. The arrival of The Messiah was expected in the period known as the "fourth day" after the creation (of Adam). How did rabbinical interpreters and sages of Torah arrive at this timeline for the coming of The Messiah? For one, they interpreted the prophet Malachi's words about the Messianic Age:

Malachi 4:1-2 or Mal 3:19-20 Hebrew Tanakh For behold, the day is coming, burning like an oven, when all the wicked people and all the evildoers will be like straw; and that coming day will burn them up, says HaShem, Master of Legions, so that it will not leave them a root or branch. But THE SUN of Righteousness will rise for those who Fear My Name, with healing in its rays.

2 Pet 1:19 We have also a more sure word of prophecy; whereunto you do well that you take heed, as unto a light that shines in a dark place, until THE DAY DAWN, AND THE DAY STAR arise in your hearts. Rev 22:16 (Rev 2:28) I Jesus have sent My angel to testify unto you these things in the churches. I am the root and the offspring of David, and **THE BRIGHT AND MORNING STAR.**

Matt 24:27 For as the SUNRISE (bright shining; Strong's #796) comes forth from the east, and is seen even unto the west; so shall the coming of the Son of Man be. The "Sun" is the "Bright and Morning Star". The rabbis deduced from Malachi's words that he was referring to the Messiah and hence to Bereshith (Genesis) 1:14-19 where we find that the "Sun" was fashioned on the FOURTH DAY of Creation:

Gen 1:14-19 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: And let them be for lights in the firmament of the heaven to give light upon the Earth: and it was so. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

And God set them in the firmament of the heaven to give light upon the Earth, And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. And the evening and the morning were **THE FOURTH DAY.**

The link between the coming of the Messiah on the fourth day and the creation of the sun on the fourth day was taught by the rabbis of ancient Israel as a "remez" of Messianic Redemption. A remez was one of four methods of scriptural interpretation that was believed to foreshadow a Divine Truth to be revealed in its time. Thus when Malachi wrote concerning the "Sun of Righteousness", the remez in the text was the Messiah who was to come. In the ancient Midrash Rabbah Exodus (the great rabbinic teaching on Exodus) is an explanation concerning the lending of money to a fellow Jew. The problem being addressed deals with the passage in Shemot

(Exodus) 22:25 which says: If you lend money to My People, to the poor among you, do not act toward them as a creditor; exact no interest from them.

The rabbis interpreted this Scripture in the form of a drash or story: With Moses, too, did I make this condition concerning them; as it says, 'If you lend money to any of My people, even to the poor with you, you shall not be to him a creditor'; but if you transgress these commands, I will hand over two pledges, as it says, "If you at all take your neighbor's garment to pledge - habol tahbol".' Moses asked, 'Shall they remain in pledge for ever?' God replied, 'No, only until the Sun appears', that is, till the coming of the Messiah; for it says, "But unto you who Fear My Name shall the Sun of Righteousness arise with healing in its wings". (Midrash Exodus Rabbah)

The concept that The Messiah would come in the fourth day was so understood in ancient Israel that when the fourth day arrived, Messianic expectation flourished! For example, it was during this time that Yeshayahu (Isaiah) talked about "Immanuel" and the "Prince of Peace" (Yeshayahu-Isaiah 7-9). It was during this time that the prophets Yirmeyahu (Jeremiah) and Hoshea (Hosea) and Daniel brought forth the Messianic oracles of God. God chose Daniel in Babylon to reveal the exact details of The Messiah's arrival(s): Dani'el 9:22-27 Daniel, I have now come forth to give you understanding. At the beginning of your supplications a word went forth, and I have come to relate it to you; for you are greatly beloved. Contemplate this matter and gain understanding in the vision. Seventy weeks have been determined upon your people and upon your Holy City, to terminate transgression, to end sin, to wipe away iniquity, to bring in Everlasting Righteousness, to confirm the visions and prophets, and to Anoint the most Holy of Holies. Know and comprehend: >From the emergence of the word to return and to build Jerusalem until the Messiah the Prince will be seven weeks, and for sixty two weeks it will be rebuilt, street and moat, but in troubled times. Then, after the sixty-two weeks, the MESSIAH WILL BE CUT OFF and will exist no longer; the people of the prince that shall come will destroy the City and the Sanctuary; but his end will be (to be swept away as) in a flood. Then, until the end of the war, desolation is decreed. He will confirm a covenant with the great ones (the many) for one week; but in the midst of the week he will abolish sacrifice and meal-offering, and the mute abominations will be upon soaring heights, until the extermination as decreed will pour down upon the mute (abomination).

The Book of Daniel records some of the most intense words of Messianic prophecy in the Bible. The first Temple (built by David/Solomon Ben David) and Jerusalem was destroyed by King Nebuchadnezzar of Babylon. Daniel was taken captive into Babylon where he recorded the Book which bears his name. God told Daniel it would be 483 years (69 "weeks": 62+7 - Dani'el 9:25 above), from the issuing forth of the decree (by King Cyrus the Persian) to restore and rebuild Jerusalem and the Temple, that the Messiah would come. 2 Chr 36:22-23 In the first year of Cyrus king of Persia, upon the fulfillment of the prophecy of the LORD spoken by Jeremiah, the LORD aroused the spirit of Cyrus king of Persia, and he issued a proclamation throughout all his kingdom - and put it also in writing - saying: "Thus says Cyrus king of Persia: HaShem, God of Heaven, has given to me all the kingdoms of the Earth, and He has commanded me to build Him a Temple in Jerusalem, which is in Judah (Judaea). Whoever there is among you of all His (Chosen) people - may The LORD his God be with him, and let him go up!"

Thus, God has also foretold us through the prophet Dani'el that The Messiah would come in the year 4000! Jewish oral tradition affirms that Adam was created on Rosh HaShanah. Our chronology starts with Adam. We can trace the chronology from Adam to The Messiah by adding all the years of the Biblical patriarchs, judges, kings, and finally the kingdom of Judah's 70-year exile to Babylon, where Daniel recorded his writings. Then, from the word (decree) to return (Jeremiah 29:10) and to rebuild Jerusalem, we are given a prophetic time period of 49 years (7 "weeks") + 434 years (62 "weeks"), to the coming of the "Anointed One". When we add all of these years up, we arrive at the year 4000!

There was no mistake as to when the Messiah would appear. He came right on schedule, and He will return right on schedule!