

21 Messiah 2030

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Tagline

Synopsis

I have to say I have been impressed with the presentations of Messiah 2030 and the amount of research and time put into sharing the immense amount of information. I've watched them several times and while my brain can't contain all the data, there have been many points that I found fell right in line with my own studies. In fact, it was this first presentation I saw just before Passover in 2023 that prompted me to do my own research on the timing of the crucifixion as this is a central tenant to the timing presented by Messiah 2030. In that first part they didn't really go into the timing around how 30 AD was arrived at, that was covered in part 3 of the series.

This push in my own personal journey proved to be very fruitful less in confirming the 30 AD timing of the crucifixion, but more in understanding the appointed times as presented in [The Moedim: Appointed Times](#) study. This opened up a whole area of connectivity to my previous studies on the exact-day prophecies covered in the [Framework of the End](#) study as well as building my faith in the surety of the Biblical account in both prophecy and the historical record.

While I was drinking through a firehose learning all the new information from the presentations, in discussing on the forum explanation of interpretations of scripture that would be presented in future parts of the series did not fit with my understanding. This isn't uncommon as I rarely find any single person that is in full agreement on everything. However, there were several aspects of the interpretation that seemed to be trying to fit a particular narrative into the data, primarily that the first 3 1/2 years of the 70th week of Daniel were fulfilled from the fall of 26 AD to spring of 30 AD. To make this fit with the Daniel 9 prophecy, an interpretive method was required that swapped the order of verses to take their plain meaning and change identities.

With the vast majority of what was presented being very compelling, this twist that shifted identities came across as potentially confusing and perhaps opening up to the possibility of those new to scripture falling prey to the coming deception. I don't believe this is the intent of Messiah 2030 and they believe their interpretation has merit, but I decided to see if I could build something that would start from the beginning, which is ultimately what the **HIS**tory, Our Future Bible study series has become. Having built the foundation from the ground up to share my interpretation of Bible prophecy, I wanted to also address my difference in perspective and the issues I see with their interpretation as shared in the forums.

Overview

- Introduction
 - Why I put together these studies
- Differences of Interpretation
- My Take
- Issues I See With Their Interpretation
 - Restructure of Plain Reading
 - Splitting the Heptad
 - Confirming a Covenant
 - He shall cause the sacrifice and oblation to cease

- Israel Protected 3 1/2 Years
- Points not valid if only 7 bowls can be proved to be God's wrath
- Concern of Deception
- Conclusion

Details

- Introduction
 - Why I put together these studies
 - Just before Passover in 2023, I came across [Messiah 2030: The Prophetic Messianic Timeline Part 1](#), which was released on YouTube April 9, 2023.
 - Up until that point, I had been taking a break from studying prophecy for several years and had grown apart from God.
 - It made a distinct impression upon me and as I watched it so much of what I had previously studied began to flood back to mind.
 - The central point of these collection of excellent presentations of Bible prophecy relies on a 30 AD crucifixion and resurrection of Yeshua.
 - I had heard several perspectives on the year of the crucifixion, but had not studied it in depth myself. This changed that. If the year of Christ's crucifixion and resurrection was central to this narrative, then I needed to verify the year myself, as they did not delve into that in the first part.
 - I fasted and prayed while focusing all my time on getting to the bottom of the timing and, as presented in these studies and on my website, I came to the same conclusion that it was indeed 30 AD, and so much more. This prompted me to further study for myself the appointed times for Israel as they were clearly central to so much of Bible prophecy.
 - Ever since then I have been shocked time and again with my study of God's Word and the revelations and expansions on the understanding I had already developed over time.
 - Not all of these revelations had to do with the timing presented in the Messiah 2030 series, but a growing view of not only the bark on the trees, but the trees themselves and the larger forest. The puzzle has become more clear as I step back and take stock of the pieces I've been learning.
 - However, there are some perspectives of the Messiah 2030 that I do not hold to and while I endorse wholeheartedly watching the series, I also wish to share the topical and contextual studies I've come to accept that agree with 95% of what is presented, but differs on some major points.
 - I felt led to share what I've learned in an initially topical view, as I learned initially, and then step back with that understanding to look at the whole picture.
 - It is critical to understand the details and nuances of prophecy, built precept on precept, line upon line, here a little and there a little.
 - All scripture must agree with itself and all the parts must be brought together and accepted wholistically to more fully understand. This is what these presentations are for.
- Differences
 - To understand where these differences lie, you will need to understand where I get my perspective, which means reviewing all the topical presentations.
 - The 70th week of Daniel
 - They split the final week, or seven years, into two parts separated by 2,000 years.
 - I don't see anywhere that prophetic weeks in the first 69 or elsewhere are split in the middle
 - If we look at normal daily weeks, there is nowhere that a period of time is added between a Wednesday and Thursday, it would no longer then be a week, it would be more than a week.

- We do see periods of weeks added up all through scripture, just not split as suggested.
 - The point of the second half of the week starting will be with the abomination of desolation 3.5 years before Yom Kippur 2030.
 - The wrath of God is very short and at the end of the 70th week.
 - Pre-Wrath/Post-Trib Harpazo
 - Because the wrath of God is limited to the 7 bowls, which they limit to the 10 days of Awe between Yom Teruah and Yom Kippur 2030, they consider their view pre-wrath, but also post-trib.
 - I feel a lot of the focus is on the promised escape without sufficient focus on defining the definitions upon which these timing frameworks are built.
 - ◆ If you're going to define timing by God's wrath, define that well scripturally first.
 - ◆ If you're going to define timing by the Dragon's wrath, or tribulation, then define that well scripturally first.
 - What's interesting is that if they didn't interpret the 70th week as they do, the same time frame they speak about would simply be in the midst of the week instead of at the end and they would likely find themselves where I have come to scripturally.
- My Take
 - The arguments for the general timing are compelling with 41 prophecies in part 1, 14 prophecies in part 2, and the review of Yeshua's birth and crucifixion timing laid out in part 3.
 - Some of these prophecies I feel may be stretching some things to see the symbolism, but I don't fully discount it.
 - However, some of these prophecies are extremely compelling, and the number of them that are combined together with how they resonate with my own studies apart from timing really resonate with me. I hope that sharing what I have and what you get from their excellent presentation will help you make up your own mind.
 - [The Coming Times](#)
 - I've given a general timeframe of what I'm watching for in that presentation, but specific to the differences I want to address how my interpretation differs once again.
 - I take a traditional view derived from a plain reading of Daniel's 70 week prophecy that places the full and sequential period of seven years yet future.
 - I believe the fall moedim are tied to Christ's second coming and agree with them
 - Yom Teruah will likely be the time of Christ's return in glory as stated in Matthew 24:29-31
 - Yom Kippur, 10 days later, will likely be the time the wrath of God begins the day of the Lord
 - Sukkot, 5 days after Yom Kippur, will represent faithful sealed Israel in the wilderness protected from the Dragon until the end of the 70th week of Daniel.
 - If Yom Kippur is the exact middle of the week, then 1,260 days before it should be when the week starts and 1,260 days after should be when the week ends.
 - 30 days before Yom Kippur is 10 days after the month of Elul and the 40 days of repentance leading to Yom Kippur begins. I think that given Israel's flight to the wilderness and that coinciding with the catching away of the bride, that the 30 days may actually begin on 1 Elul and last until Yom Teruah, leaving 10 days where the wrath of God is stayed to seal the 144,000 in the wilderness.
 - The catching away of the bride, of which those in Judea will also be fleeing at that time, will cause the natural branches who didn't believe to be jealous and repent in their flight.
 - It just so happens that an exact day count 1,260 days before Yom Kippur 2030 lands directly on the feast of first fruits, 4/25/2027.
 - 1,260 days after Yom Kippur 2030 lands on a couple days before 1 Nisan,

- 3/19/2034.
 - 15 days later is Passover, 4/3/2034
 - 30 days later, or 1,335 days after the abomination of desolation, is Passover Sheni, 5/3/2034
 - I calculated these out from a 2023 - 2037 Yom Kippur year and the only times the exact day framework lined up with both Passover 3.5 years before and 3.5 years after was 2030 and 2033.
- Seeing the whole week future, I would say 4/25/2027 is the beginning of the week. The abomination of desolation is in the midst of the week, 1,230 days after the start of the week, shortly followed by the return of Christ and our gathering to Him on Yom Teruah 29/30 days later and the day of the Lord starting 9/10 days after that on Yom Kippur 10/6/2030. It is at that time the 7 trumpets and 7 thunders would be sounded, and 7 bowls poured out over the next 3.5 years. He would then return around 30 days before the spring appointed times in 2034 and the marriage supper of the Lamb would happen around Pesach Sheni, the second Passover.
- Issues I See With Their Interpretation
 - Messiah 2030 makes the point that Yeshua returns on Yom Teruah 2030. My own studies based on the [exact-day framework](#) and application of Yom Kippur as the central point of the week, lines up with 2030 as a possible date. I agree in my view He returns on Yom Teruah, understanding that the middle of the week is Yom Kippur. So similarly, there would be a period of 10 days from the sixth seal and His return to the day of the Lord and the beginning of the wrath of God on Yom Kippur. Whether 2030 is the year of this happening will require seeing the signposts of the end times clearly happening, but the jubilee and other information they present is compelling and is absolutely possible in my view as demonstrated in the layout of the dates taken from the [framework of exact-days](#) and assumption of Yom Kippur being the exact middle of the week.
 - Where we differ is they hold the 3.5 years before Yom Kippur is the middle of the week while I hold it as being the beginning of it. Based on my understanding of the 70th week, the events that must happen within it, and discussions on the forum about yet unreleased productions, the following must be true in their view.
 - They place the abomination of desolation 3.5 years before Yom Kippur, in spring of 2027. Counting back 1,260 days from Yom Kippur (10/6/2030), the abomination of desolation would then happen on 4/25/2027. This is 18 Nisan 5787 and the feast of first fruits occurring on Sunday.
 - The second half 1,260 days would start on first fruits, perhaps the strong delusion of the resurrection of the assassinated antichrist beginning the great tribulation. This would be a resurrection on first fruits mimicking Yeshua's resurrection.
 - If the abomination of desolation is the first event, this would necessitate some pre-signs prior to 4/25/2027 such as the rebuilding of the temple and alignment of the political precursors to the antichrist kingdom. (See Visions of Daniel and John chart) So certainly some things to look out for.
 - For the next 1,260 days of the antichrist's reign, the six trumpets would be sounded.
 - Yom Kippur 2030 would be the end of the 3.5 years of the 70th week.
 - The seventh trumpet would be that of Yom Teruah on 9/26/2030 and for the next days of repentance (awe), the seven bowls would be poured out. On Yom Kippur, the 70th week would come to a close with God's judgements completed
 - 75 days after Yom Kippur, the end of the 1,335 days, falls on Chanukah 2030.
 - **Restructure of Plain Reading**
 - "The structure of Daniel 9 in the Aramaic is a Hebraic poetic dichotomy, in which the subject bounces back and forth between what the Messiah is doing to strengthen the covenant, and what the AC is doing to attempt to stop it."
 - The Hebraic antithetical parallelism view makes the point that we should

assume poetic license and jumble the order of what it says because we might be attributing to Satan what is God's.

- However, so too might jumbling the plain reading, which makes sense as written, attribute to God what is Satan's.
- To me, if the plain reading makes sense and fits with everything else we see in prophecy, what is the point of introducing a different way of reading it that flips everything 180 degrees?
- "This means that the Messiah is cut off (dies) AFTER, NOT BEFORE, the 69th week (i.e. 70th week) which ALSO means that the Messiah's death is part of the 70th week, 3.5 years after his arrival 483 years (69 weeks) after the decree."
 - In a plain reading, the 69th week would end before the Messiah was cut off and the 70th would start sometime after. Only if taking a Hebraic Antithetical Parallelism view that jumbles the order does this not make sense.
 - They make a leap that Yeshua's death and resurrection is part of the 70th week, likely primarily based on the 3.5 year ministry. Since it's the same period of one half of the week and immediately follows the 69 weeks to a tee, it's assumed it must be sequential.
- However, a plain reading clearly has verse 25 define the end of the 69 weeks, all of verse 26 after the 69 weeks the Messiah cut off and the desolation of Jerusalem, then verse 27 speaks to the final week. The crucifixion and destruction are separated by 40 years, not 3.5 or even 7 years, but it's all within the gap between the 69th and 70th weeks.
- A plain reading makes sense at face value and doesn't need to provide any reason for separating the 69 weeks from the 70th week, it's just plainly stated. It also follows a clear sequence of events that fit with history in which no assumptions or poetic interpretations are required.
- I also think that by introducing this interpretation, it introduces an idea that doesn't really make logical sense.
- **Splitting the heptad**
 - 70 weeks (sabua - period of seven) is the foundation of this whole prophecy. There are 70 periods of 7 periods. These 7 periods are noted as years because days (Sabbath week) or millennia (Sabbath millennia) aren't anywhere close to fitting history.
 - The plain reading of the prophecy shows a sequential fulfillment of 69×7 years = 483 years. Having the first 69 and last 70th split by some amount of time doesn't change the length of the 70×7 .
 - In this antithetical parallelism view, instead of splitting the first 69 periods of 7 that were groupings of 7 year periods from the last period of 7, it locks the 70th to the end of the 69th and splits the seven.
 - This is at least partially due to the clear 3.5 year ministry beginning at the baptism in fall of 26 ad and ended in spring 30 ad. So it seems natural to split the week with the crucifixion at the center.
 - The death of Messiah after the 69th week is assumed to mean that Daniel 9:26 is part of the 70th week and necessitates a different interpretation.
 - A plain reading sees verse 26 outside the scope of the 70 weeks prophecy altogether, nestled between the 69th and 70th week, a gap not in a period of 7, but a gap between the 69th and 70th weeks.
 - While there are clearly gaps introduced between the 7s, or weeks, I'm not aware of anywhere in scripture where a period of 7 is split. We are told events happen in the midst of the final week, but that's not the same as separating one half from the other by 2,000 years. It doesn't mean it can't be, it just doesn't seem as likely as the period of 7 unified as one week.
 - Taking the idea of a week of years to a week of millennia, is there any point where a period of 7 is split such that time is added between millennia? As presented in

Messiah 2030, there actually is a week of millennia where the 4/3 split includes the 7th millennia, which is the Messianic Kingdom. Or going down to a week of days, is there any time where days are inserted into the 7?

- I would posit that adding time in the midst of a period of time defined by the number it contains destroys the very definition of that period of time. If you insert a period of 2 days into a week, do you still have a heptad, or seven days, or do you now have 9 days? If you add 2,000 years to a week of years, is it still considered a period of seven? Or is it a period of 2,007 years?
- In my mind if a period of time is defined in prophecy, it is just that, not a period of 7 with a pause in the middle.
- It is said that because the first 3 of the 6 fulfillments from Daniel 9:24 were fulfilled at Christ's death and resurrection, that this period must be part of the week. However, does it matter that they are fulfilled within the scope of the weeks or just that by the end of the 70th week they are complete?
- Splitting of the group of 7 years in half and separating the two parts by 2,000 years destroys the very foundational definition of a week of years and the fact that 52 compelling prophecies have been presented is not evidence of a gap within the 7 when a view with a gap separating the 69 periods from the 70th period also fits perfectly with all that's been presented and keeps the consistency of a period of 7 being 7 years.
- While the 70 weeks were effectively paused between the 69th and 70th periods of 7, this pausing outside the scope of an active week makes more sense and fits better with the plain reading and history. Verse 26 covers the events of Yeshua's sacrifice, the desolation of Jerusalem, end of the Jewish-Roman wars, taking 106 years to be fulfilled with the end of the Bar Kokhba Revolt, and the desolations of the Jewish people from the land are all mentioned as happening between the 69th and 70th week.
- If a plain reading makes so much sense, what is the purpose of introducing poetic license to flip identities 180 degrees?
- **Confirming a covenant:** Is the new covenant in Yeshua's blood a confirming of the old covenant or a separate and new one altogether that was foreshadowed in the Mosaic Covenant?
 - In this view, the name of the angel Gabriel is used to translate "God strengthens" as connected to the confirming, or "strengthening" the covenant in Daniel 9:27 because it is Gabriel that gives the prophecy to Daniel. Therefore it is assumed that the most logical interpretation is that it means it is God who strengthens the covenant.
 - In addition, the fact that Yeshua's ministry lasted 3.5 years from His anointing to crucifixion, and the prophetic narrative of the 70th week also includes this period of time, then it's assumed that His ministry is part of the 70th week.
 - Messiah 2030 make a point of the covenant with many being a strengthening of an existing covenant. With this I completely agree. However, from what I read in scripture and in the names of the old and new testaments themselves, it was a new covenant not like the old when Yeshua died on the cross and was certainly for more than seven years.
 - If the idea is that the seven years are not related to the strength of the sacrifice being eternal, but the length of the prophesied time, wouldn't the focus on Yeshua's sacrifice take the context of this prophecy being for Israel and Jerusalem away and instead place the context of the last period of 7 to be on Christ's sacrifice? For sure His eternal sacrifice is the focus of all scripture, it all points to Him, but this prophecy has subjects defined in the initial context given for the prophecy, as clearly laid out in the presentation.
 - I agree that His sacrifice fulfilled the making of reconciliation for iniquity, which is part of the scope of the 70 weeks, but the 70th week is specific about this

- "he" confirming a covenant for one week.
- Rather, if the confirmed or strengthened covenant is the Mosaic Covenant agreed to by Israel at Sinai all those years ago, the strengthening of that by return to it from traditional obscurity to national law would seem to fit better and keeps the focus of the week on Israel and Jerusalem, not the atoning sacrifice of Yeshua for the context of the week.
 - From discussions on the board prior to the release of part 4, they take a Hebraic [antithetical parallelism](#) view, a poetic interpretation of Daniel 9:26-27 that completely changes the order to make this point. Perhaps under the guise of prophecy having to be complex this creative translation is stood up as valid.
 - I feel this is both unnecessary and immediately changes the trajectory of prophetic understanding to a completely different vision of the future. The plain reading of this prophecy makes sense and provides a logical order of events as it is written. It also fits with the collection of studies of various topics of Bible prophecy and is in agreement with them, unlike some of the conclusions covered below.
 - In **Mathew 9:14-17**, **Mark 2:18-22**, **Luke 5:37-38**, fasting and mourning of the bridechamber only when the bridegroom is taken away. Yeshua then states, "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved."
 - The context is the Pharisees asking Yeshua why His disciples don't fast unlike John the Baptists and Pharisees disciples do. As long as Yeshua is with them they cannot fast, but when He is gone they will.
 - The association with this and the comparison of fixing old clothes with new cloth and putting new wine in old wineskins seems a direct comparison to Yeshua's new covenant and His departure to prepare a place for us being that new wine. But that is not put into the old wineskins of the old testament, it is a new thing. This can be associated with the blood of His New Testament (Covenant) begun on Passover in 30 AD. Matthew 26:26-30 Neither is that new cloth patched into the old, but is made into new linen, white and clean. Revelation 19:7-14
 - This whole concept seems counter-intuitive to the idea that Yeshua confirmed the Old Covenant. The way I understand it, the Old was a foreshadow of the New, insufficient and therefore replace, not repaired.
 - A New Testament
 - **Matthew 26:28** - For this is my blood of the new[G2537] testament, which is shed for many for the remission of sins.
 - **Hebrews 8:7-9, 13** - "For if that first [covenant] had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. ... In that he saith, **A new [covenant], he hath made the first old. Now that which decayeth and waxeth old [is] ready to vanish away.**"
 - ◆ This doesn't sound like the new covenant is strengthening the old, but is replacing a weak covenant that was destined to vanish away. The new covenant is, well new and superior to what it succeeds. A first and second covenant seems to indicate a sequence, but not a strengthening of the first to make the second.

- **Hebrews 9:15-27** - And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament [is], there must also of necessity be the death of the testator. For a testament [is] of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first [testament] was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This [is] the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. [It was] therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, [which are] the figures of the true; but into heaven itself, now to appear in the presence of God for us: Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment:
 - ◆ If you look at the references for this word, they don't seem to correspond with the idea of strengthening an existing covenant. This same word is used elsewhere to seemingly strengthen this point.
 - ◆ While it is clear that the shedding of blood is part of the covenantal process, the Mosaic Covenant itself was not strengthened in the shedding of Yeshua's blood, it was replaced. It is also clear that the spirit of the Law given in the Mosaic Covenant is the same spirit of the Law Yeshua gave, centered around loving God and each other. They were just revealed in different ways.
 - ◆ However, the first covenant was first made with the blood of animals between God and the Hebrew people in the wilderness to follow the statutes given there in perpetuity. The second covenant was made with the blood of the Son of God to all mankind who love God and each other in perpetuity. The blood and the Spirit are behind them both, but the people and the scope are completely different. The New Covenant is a combination of the faith of Abraham and the spirit of the Law for all people.
 - ◆ To me this seems to be stating that the Mosaic Covenant was a foreshadow, unworthy and unable to take away sins and just a reminder of them. In the Old Testament/Covenant, the blood of animals was sprinkled year after year, but in the New Testament/Covenant it was shed once for all time. While foreshadowed, these seem like two completely separate covenants made with different blood, for different purposes, for all people, and different times.
 - ◆ While the two covenants have the commonality of the underlying principle that almost all things are by the law purged with blood and without the shedding of blood is no remission, Christ's shedding of His blood did not add or confirm the law given to Israel, it replaced that law with the spirit of the law that was intended from the beginning, love God and your neighbors. Do these and you fulfill the law. But the covering of the breaking of that law or the spirit of it was not made better by Christ, it

was first instituted by His sacrifice for the first time because no blood before was sufficient to accomplish anything but a reminder of sin. Ceremonially or ritually this may have purified those to continue in relationship with God at the time, but not in the accomplishing of eternal covering of sin.

- **Hebrews 7:11-19** - "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need [was there] that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? **For the priesthood being changed, there is made of necessity a change also of the law.** For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For [it is] evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that **after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou [art] a priest for ever after the order of Melchisedec. For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope [did]; by the which we draw nigh unto God.**"
- **Hebrews 10:6-18** - "In burnt offerings and [sacrifices] for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldst not, neither hadst pleasure [therein]; which are offered by the law; Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. [Whereof] the Holy Ghost also is a witness to us: for after that he had said before, This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now where remission of these [is, there is] no more offering for sin."
- **2 Corinthians 3:6-18** - Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written [and] engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away: How shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation [be] glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excellet. **For if that which is done away [was] glorious, much more that which remaineth [is] glorious.** Seeing then that we have such hope, we use great plainness of speech: And **not as Moses, [which] put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:** But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which [vail] is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away. Now the Lord is that Spirit: and where

the Spirit of the Lord [is], there [is] liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, [even] as by the Spirit of the Lord.

- ◆ Here we see a comparison of the letter of the Law vs. the Spirit of it, written on the believer's heart vs. tablets of stone. So the glory of Moses, which was veiled because it would be done away with and abolished. The ministration of condemnation is contrasted with the ministration of the spirit. The condemnation is done away with, which was glorious, but how much more that of the spirit exceed it. The greater glory is eternal, fully realized when we are all changed, in the moment and the twinkling of an eye.
- This is where I differ on defining the covenant, I agree it's strengthened. The point they get to is that when Yeshua died on the cross, it was a strengthening of the Mosaic Covenant. However, all the scriptures I read is that the New Covenant in Yeshua's blood used the same principle that only through the shedding of blood is there remission of sins. However, the Old Covenant was never about taking away sins because the blood of bulls and goats was never able to do so. It was a reminder of sin, not a covering of it. The first Covenant introduced the Law that reminded of sin and was a witness against sinful man. The second and final Covenant was the spirit of that Law represented by the Love God showed in His selfless sacrifice and was a New Covenant, not a strengthening of the reminder of sin in the Old Covenant.
- Instead, I believe the idea of strengthening the covenant should be viewed as recognizing the Mosaic Covenant being brought back from obscure tradition within Jewish culture into a corporate embodiment of the Old Testament Mosaic Covenant to the end of changing of the laws and times of the secular nation of Israel to move away from modern spiritual practice to return to the Law God gave the nation of Israel to follow in perpetuity. The people, surrounded by those who hate them and feeling no hope, have a God to turn to just like there are no foxhole atheists. When backed into a corner, people search for God. In this way, just as shown in the first seal opened by Yeshua, not representative of Him, the rider on the white horse is given a crown, authority and leadership over a people, and goes forth conquering. As a subtle hint, no arrows for the bow are mentioned, but if you look in the Septuagint for "bow" (g5115 - toxon), you will find Genesis 9:13, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."
 - Not only does this fit perfectly with the concept of confirming the covenant, but it would also explain why a 3rd temple being rebuilt would be a part of this.
 - The dragon is attempting to deceive God's people. In a time of chaos when they feel alone, he will present the opportunity in strength to turn back to the God of their fathers. His inability to be defeated and strength will begin to fool many in Israel into believing the time of Messiah has come. He will defeat their enemies just as they desire to see happen and will bring the world to Israel's feet, just as prophesied to happen for Yeshua after their little charade is over.
- Israel and Jerusalem are the center of the 70 Weeks prophecy, so too is the false christ's center of power. I don't see this as a coincidence. The Jews are looking for their Messiah, blinded to the true Messiah that came in 26-30 AD. They were looking for a conquering king to defeat their enemies. Now they are in the land once again with enemies surrounding them and the world seemingly against them, they are backed into a corner with nowhere to go. When a strong man who fits the mold comes on the scene with answers to turn back to God of their fathers, they will give him the crown. When he defeats all their enemies handily and the world begins to honor him instead of hate him because of his power, whispers of Messiah will grow among the Orthodox community. Rabbinical tradition has replaced study of the

Tanach, the teachings of the blind leading the blind will lead many of Israel into deception and eternal destruction. This is very sad because I believe this will start out as a return to God by all of Israel corporately as a nation, something every Christian desires to see come to pass.

- **John 5:39-47** - "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. **I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.** How can ye believe, which receive honour one of another, and seek not the honour that [cometh] from God only? Do not think that I will accuse you to the Father: there is [one] that accuseth you, [even] Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"
- **He shall cause the sacrifice and oblation to cease**
 - With this view that Yeshua is representative of the "he" that both confirms the covenant and causes the sacrifice and oblation to cease with His death on the cross, we must symbolize this stopping of the sacrifice and oblation to cease. As pointed out from history, the Jews did not stop ministry in the temple for 40 years and the scarlet thread that is part of Yom Kippur is also part of the historical record of strange occurrences for the 40 years after the crucifixion to the destruction of the temple. So the sacrifice and oblation did not cease literally.
 - This necessitates separation of Daniel 9:27 from the Olivet Discourse, which seems contrary to Yeshua making a point to have readers look to Daniel as the one who spoke of this future event.
 - True, Daniel 12:1, 11 uses the same language for an unparalleled time so perhaps Yeshua was pointing us there and not Daniel 9:27. However, Daniel's 70 weeks prophecy is the centerpiece of general timing through history of God's redemptive plan for Israel and Jerusalem. Flipping the definition of who is who by 180 degrees and making this one prophecy unrelated seems off to me.
 - In addition, Daniel gives us historical views of an abomination of desolation and stopping of the daily by Antiochus IV Epiphanes in Daniel 8:9, 23-25 and Daniel 11:21-35. Of the 4 examples given by Daniel, 2 are historical leaving 2 more. In all cases the same two themes exist.
 - Daniel 8:11-13 - "Yea, he magnified [himself] even to the prince of the host, and **by him the daily [sacrifice] was taken away, and the place of his sanctuary was cast down.** And an host was given [him] **against the daily [sacrifice] by reason of transgression,** and it cast down the truth to the ground; and it practised, and prospered. Then I heard one saint speaking, and another saint said unto that certain [saint] which spake, How long [shall be] the vision [concerning] **the daily [sacrifice], and the transgression of desolation, to give both the sanctuary and the host** to be trodden under foot?"
 - Daniel 11:31 - "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and **shall take away the daily [sacrifice], and they shall place the abomination that maketh desolate."**
 - Daniel 12:11 - "And from the time [that] **the daily [sacrifice] shall be taken away, and the abomination that maketh desolate set up,** [there shall be] a thousand two hundred and ninety days."
 - Daniel 9:27 - "And he shall confirm the covenant with many for one week: and **in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make [it] desolate,** even until the consummation, and that determined shall be poured upon the desolate."

- Matthew 24:15 - "When ye therefore shall see the **abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)**"
 - Mark 13:14 - "But when ye shall see the **abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)** then let them that be in Judaea flee to the mountains:"
 - So Yeshua points us to Daniel regarding the abomination of desolation and in all 4 cases where Daniel speaks about this abomination of desolation it includes the taking away of the daily. This was the perpetual morning and evening sacrifice God gave to Israel when the Mosaic Covenant was agreed to at Sinai.
 - Yet in the poetic interpretation of Daniel 9:27 we must separate the ceasing of the daily sacrifice and oblation from the abomination of desolation unlike any of the other 3 references Daniel gives to the abomination of desolation?
- **Israel Protected 3.5 years**
 - The scope of the 70 weeks of Daniel is for Israel and Jerusalem. Therefore the completion of God's plans for Israel must be finished prior to the end of the week.
 - The view that the second half of the week begins at the abomination of desolation and lasts for 3.5 years means that the whole 3.5 years is also the full period of time that the false christ has his power for.
 - The abomination of desolation starts this final 3.5 years, which then ends at Christ's return in glory when He casts the false christ and false prophet in the lake of fire and chains the dragon.
 - If the woman is being protected from the dragon for 3.5 years, yet the dragon clearly persecutes the woman starting at the abomination of desolation, how can the woman be protected from him for that same time? If the woman is protected sometime after the abomination of desolation, then her 3.5 years would end after the 70th week of Daniel is over.
- **Points not valid if only 7 bowls can be proved to be God's wrath**
 - ★ **When does the wrath of God begin? Is it limited to just the bowls or is it also the trumpets?**
 - What is the scroll written on the front and back is for?
 - ◆ **Ezekiel 2:7-10** - "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear: for they [are] most rebellious. But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand [was] sent unto me; and, lo, a **roll of a book [was] therein; And he spread it before me; and it [was] written within and without: and [there was] written therein lamentations, and mourning, and woe.**"
 - ◆ **Revelation 5:1-7** - "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. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne."

- The Day of the Lord
 - ◆ **Isaiah 13:6-11** - "Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt: And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall be amazed one at another; their faces shall be as flames. **Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.** For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible."
 - ◆ **Joel 2:10-11, 31-32** - "The earth shall quake before them; the heavens shall tremble: **the sun and the moon shall be dark, and the stars shall withdraw their shining: And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it? ... The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come.** And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call."
- Upon opening the 6th seal on the scroll, even the people of the earth recognize the wrath of God has come. It may have come suddenly and unexpectedly like a thief in the night for them, but once it's there they understand what it is. Furthermore, Yeshua states that the sixth seal immediately follows the tribulation that started at the abomination of desolation in Judea.
 - ◆ As covered in the [Seals, Trumpets, Bowls](#) study, there is a distinct separation from the seals to the trumpets and from the trumpets to the bowls. It should therefore be clear that the first trumpet follows the seventh seal being opened. This is because once the seals are all broken by Yeshua, the scroll full of lamentation and woe written on the front and back can be opened and the judgements read.
 - ◆ **Revelation 7:1-3** sees the holding back of the hurting of the earth and sea until the 144,000 are sealed and the 5th trumpet sees none protected from the demon locust except those sealed with the seal of God. This is explicitly only the 144,000, although it may be all of God's people still on the earth. Is this not part of God's wrath?
 - ◆ If not already clear from the people of earth upon whom the wrath of God is coming recognizing it, the day of the Lord is a day of wrath and anger to lay the land desolate. The trumpet judgements do that exact thing.
- Revelation 13 presents the false christ and false prophet, and mirroring the sequence given in the Olivet Discourse, we see in Revelation 14 a series of things that will be happening during that time from the revealing of the false christ to the Lord's second coming.
 - ◆ The 144,000 that are sealed before the wrath of God begins are seen singing a new song.
 - ◆ An angel flies preaching the Gospel to the earth and stating God's judgement is come.
 - ◆ Another angel states Babylon is fallen.
 - ◆ A third angel warns the world not to take the mark of the beast or they will drink the wrath of God.

- ◆ Those who die in the Lord from that time are blessed and their works go with them.
- ◆ There are two harvests, one after the other. The first is God's harvest to His storehouse and the second is the harvest of the vine of the earth cast into the great winepress of the wrath of God. The dividing line is the day of the Lord.
- **Yeshua treads the winepress alone**
 - A point against the view of splitting the 70th week comes in recognizing that the wrath of God is carried out by Christ and His vesture is dipped in blood before Armageddon. It is the treading of the great winepress of the wrath of God that causes it to become dipped in blood. Isaiah 63:1-6, Revelation 14:17-20, Revelation 19:11-16
 - If the view is that Yeshua returns only at the end of the week and then catches away the bride, which is the view expressed on the forum, then the wrath of God is limited to just the bowls and the 7 trumpets are not part of the wrath of God.
 - If Yeshua returns on Yom Teruah and the next 10 days are the 7 bowls which are the wrath of God, then Revelation 19 would be before the wrath. But in Revelation 19, His venture is already dipped in blood. This is the result of treading the wine press of the wrath of God, so how does He return in this state before the wrath of God occurs?
- **Not appointed to wrath**
 - If their view is that the six trumpets would be sounded after the abomination of desolation and the seventh and 7 bowls would be in quick succession just after Christ's return, there are some issues regarding the promise made to the bride of Christ and the order of events and declaration of those events from scripture.
 - I believe I have stated pretty clearly in the *Harpazo: The Blessed Hope* study that the bride of Christ is promised to escape the wrath of God and the 144,000 are explicitly sealed while the wrath of God is held back from the earth.
 - If the trumpets and thunders are all taking place before we are caught up to the Lord at His coming at the end of the week, this doesn't fit if the wrath of God includes the trumpets.
- **10 Days of Awe Enough?**
 - **Revelation 16:12-16** - "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs [come] out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, [which] go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed [is] he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."
 - Is it possible that the 6th bowl, in their timeline just days before the end of God's wrath, leaves the 3-4 days as enough time to both dry up the Euphrates AND get the armies from their various locations across the Euphrates to Jerusalem?
 - In my view, there is a full 3.5 years from Yom Kippur to around 1 Abib/Nisan in which all 7 trumpets, 7 thunders, and 7 bowls occur. I do believe the whole of the 7 bowls are part of the third woe, the 7th trumpet that sounds throughout. But there's no definitive timeline defined and so the 6th bowl could be months before Armageddon, or even a year, and still have time for the 5 months of the 5th trumpet and all the rest of the judgements.

- **Concern of deception**
 - The first response when asked about the signs of the end was a warning of deception related to false christs.
 - The point is made that people have been falsely attributing the “he” of Daniel 9:27 to the antichrist, and by this proper interpretation it should be referring to Christ.
 - The price that is to come in verse 25 is interpreted as the messiah the prince and the “he” in verse 27. In this, interpretation, Yeshua was the messiah the prince and also the prince to come that destroyed Jerusalem and caused the sacrifice and ovulation to cease.
 - Yeshua himself pointed to the stopping of the daily to Daniel for understanding and described it as a time of unparalleled tribulation. Was this the case at the cross when Yeshuas sacrifice effectively stopped the daily by replacing the sacrifice in His death? Did the daily actually stop in 30 ad? Is this spiritualizing prophecy too much?
 - Are the people who destroyed the city and sanctuary the Jews? Again, one could say by their unbelief Yeshua decreed their destruction and so it is on their heads. But who actually destroyed them historically and literally? Who was an actual prince leading the Roman armies we k ow Yeshua warned His followers in Luke 21?
 - While their unbelief led to their destruction through the instrument of Gods judgement, there was the Jewish Roman wars that ended in desolation.
 - Alternatively, Yeshuas came after the 69 weeks as prophesied, He was killed resurrected and 40 years later the Roman’s destroyed Jerusalem and the temple and until Masada, the wars continued to the desolation of the Jews.
 - A plain reading makes sense with history and prophecy, while an attempt to properly translate leads to poetic license to change the order if scripture to make it say something other than the plain reading says. If the plain reading made no sense then perhaps I could see it but as the previous studies have shown, there is a cohesive prophetic narrative that fits all the pieces together in a clear and detailed narrative of the end. We are truly not in darkness.
- **Conclusion**
 - Does the culmination of all of this information mean that Christ is returning on Yom Teruah 2030? I will leave that to you, but I will say that whether it does or not, there's no time like the present to speak to the ones you love who don't believe about the salvation of Yeshua.
 - I'm divided about sharing this with those who don't believe, as sometimes this kind of thing can backfire and push them away. Yet it's being shared publicly for anyone who comes across it. All I can do is share what I've learned and leave the Holy Spirit to work on those that are His.
 - What is of primary importance is getting yourself back in relationship with Yeshua by the Holy Spirit.
 - Get the sin out of your life
 - Get the idols out of your life
 - Repent, turn 180 degrees
 - Galatians 5:19-21 - "Now the works of the flesh are manifest, which are [these]; Adultery, fornication, uncleanness, lasciviousness, Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told [you] in time past, that they which do such things shall not inherit the kingdom of God."
 - Get the communication with God going
 - Live by the Spirit of God, showing the fruits of the spirit
 - Galatians 5:22-26 - "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous

of vain glory, provoking one another, envying one another."

- Are you harboring unforgiveness in your heart?
 - Matthew 6:14-15 - "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."
 - Matthew 18:21-22, 32-35 - "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. ... Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellowservant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."
- Proverbs 3:5-7 - "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. Be not wise in thine own eyes: fear the LORD, and depart from evil."
- Mark 13:32-37 - "But of that day and [that] hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. [For the Son of man is] as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

May God continue to bless you as you remain in Him.

Associated studies

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References

- [Messiah 2030 YouTube Channel](#)
- [Once Saved Always Saved? A Documentary Film](#)

Associated Dates

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