

## The Prophetic Days of Daniel 12

### DANIEL 12:11-13

By Don Roth – October 29, 2014

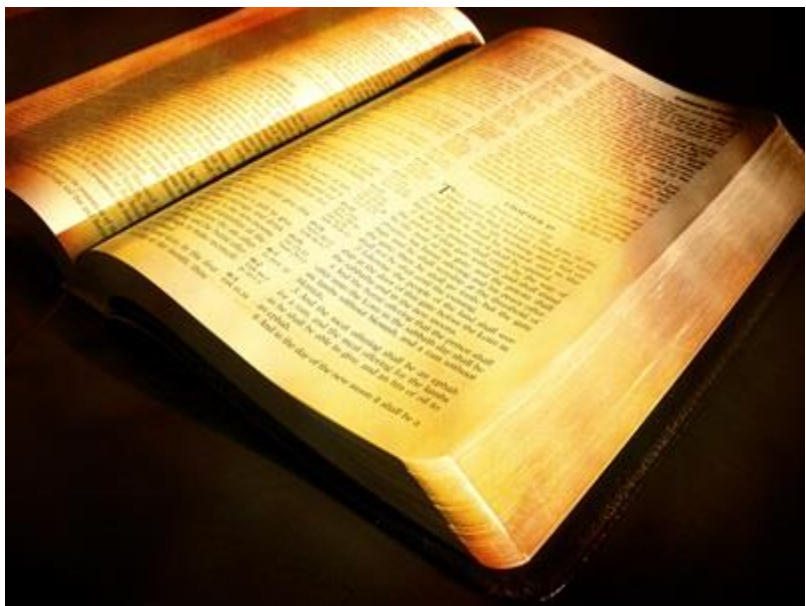
This article is not written to give an exact date in which the Messiah is to return to rule this world, but to delineate a series of **events** that have a distinct ending point in time; the starting date of which is unknown.

By doing so, this work will provide those who are watching a time table of **events** that will allow them to know when a potential beginning of the **count** to this ending point would start. Clearly Christ tells

us in **Matt. 24:36**, *“But of that day and hour no one knows, not even the angels of heaven, but My Father only.”* What day and hour is Christ referring to? This statement refers back to the sign of verse 30. Sign is #4592, meaning “a portent transcending the common causes of nature and so terrorizing that the whole world will see and try to escape.”

Yet, His prophet, Daniel, and His apostle, John give a series of times in days, months and years that some claim to do that very thing. Some say that these scriptures only restrict us from knowing the very “**day**” of His return. All of the end time prophecies that Christ left us, which are contained in the gospels, are given to us as **events** to be watched for, **not** days or years or dates to be predicted. This only keeps us from knowing the day of His **appearing**, which is different from His **return**.

There are three important events regarding the return of Christ. The first is His appearing in **Rev. 6:12-17**, which has been pointed out on page 10, under the heading “Revealing the Father and the Son to the World.” This is followed by the seven trumpet plagues, culminating in the



seventh trumpet, which are the Resurrection of the dead saints and the change of those living into spirit beings spoken of in **I Cor. 15:52**. This event and His return to the Mt. of Olives are a single happening. The third occasion follows the seven vial plagues, and is that great battle known as Armageddon.

## THE FATHER'S WARNING

The warning of **Matt. 24:36** was to keep us from counting years and days. Any dates predicting Christ's return are destructive because they play on the desire of the faithful for the new world of peace under the rule of Christ. As these dates fail to come to pass, the hope of those looking for the fulfilment of that date is destroyed, and it fortifies the general distrust of God's word. The cynics say, "See, the Bible cannot be trusted." Rather it is man's interpretation that is at fault, not the Bible.

Those who misinterpret God's Word by looking to a fixed date for His return are putting their faith in the passage of time, and not in the **events** that are marching forward to Christ's appearing, which is what we are told to be watching for.

If we are to make any sense out of Christ's warning about setting a date, the question arises: Why is it the Father who decides when Christ is to appear and not Christ Himself making the decision?

## THE FATHER'S PLAN

Much to the chagrin of the present paid professional "ministers," who teach that Christ is the motivating force, the truth is quite different. In Christ's last message to His disciples before His crucifixion He clearly defined His role as subordinate to the Father. In **John 14:28**, *"You have heard me say to you 'I am going away and coming back to you.' If you love Me, you would rejoice because I said, 'I am going to the Father,' for my Father is greater than I."*

Then in **John 15:1-2** He reveals what very few are willing to acknowledge; that it is the Father who is in charge of our spiritual development, not the Son. *"I am the true vine, and my father is the vine dresser. Every branch in Me that does not bear fruit He (the Father) takes away; and every branch that bears fruit He prunes, that it may bear more fruit."*

Clearly it is the Father who decides who is to be removed from the vine, Christ. In **Matt. 22:11-13** the allegory is clear; the Father is choosing the bride for His son and arranges the wedding feast. These verses tell us that it is the King who decides who will be part of the wedding. When He sees one not dressed in a wedding garment that one is cast out for destruction. The missing garment refers to his failure to put on the character of Christ and the Father in this present life, which is at the heart of the purpose for man.

## THE WEDDING SUPPER

In this parable the King first sends the invitation to his chosen, Israel, but they fail to respond. Now the invitation goes to the rest of the world. The incident of the man not properly dressed shows that this is not a “come as you are celebration,” but that a change of heart and character is required.

This takes us back to **Matt. 24:36** and why Christ’s return is a decision that only the Father can make. **Matt. 22:10**, *“And the wedding hall was filled with guests.”* The implication is that He had reached a number that was to His satisfaction. Remember, the King continued to send out His servants until all the seats in the hall were filled. This point is made for two reasons. First, it was a wedding feast, not a ceremony. The King had gone to great lengths to prepare a meal befitting the wedding of His Son. Secondly, the New King James has the correct translation, calling the meeting place a hall, meaning that it contained a finite number of spaces. That is an unknown number, known only by the King.

Not only is the number of guests decided by the Father, but also their position of authority. **Matt. 20:23**. *“So He said to them, ‘You will indeed drink My cup, and be baptized with the baptism that I am baptized with; but to sit on My right hand and my left is not Mine to give, but it is for those for whom it is prepared by My Father.’”*

Now it becomes clear how the parable of the wedding supper fits perfectly with Christ’s statement in **John 15:1-2**. It would greatly benefit the reader’s understanding of this point by reading the article “The Ten Virgins,” which is a more in-depth study of this subject. This article is found at the web site: [www.t-cog.org](http://www.t-cog.org) or [www.biblicalcalendarproof.com](http://www.biblicalcalendarproof.com)

## CHRIST, THE PASSOVER LAMB

Paul gives some special instructions and puts a name to Christ’s sacrifice in **I Cor. 5:7**. *“Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover was sacrificed for us.”* Paul calls Christ our Passover because His death was the spiritual fulfillment of the original Passover of **Exodus 12**. The Passover lamb was sacrificed to save Israel from the death angel. These two events occurred precisely in the same month, the same day of the month, and the same day of the week.

The original Passover of Abib 14th was on a Wednesday, and this is easily proven by the account of **Ex. 16** where God renewed the Sabbath for Israel on the 15th and 22nd of the second month. By figuring backwards in seven day increments, it is found that the Sabbaths of the first month are on the 10th and 17th, meaning that the Passover of the 14th was on a Wednesday; according to God’s calendar and using 30 days for the first month.

# THREE DAYS AND THREE NIGHTS

When examining the Biblical account of the Crucifixion, it is clearly shown that it takes place on a Wednesday, not on a Friday as generally accepted. Christ explicitly states otherwise. **Matt. 12:39.** *“But He answered and said to them, ‘An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah,’ for as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”* Dead and Buried!

Here Christ places His authentication as the Messiah on being dead and in the grave for **three complete days**, and **three complete nights**. This time period began on the fourteenth of Nisan or Abib, nearing sunset. By Christ’s own words, He had to fulfill this requirement of three days and three nights to be the Messiah. He literally staked all He did in His life on this earth to be measured by this declaration.

Unlike our present method of time keeping, God marks the beginning and end of the day at sunset. This is demonstrated in the article, "A Proof Study Dating Biblical Sabbaths and Holy Days," page 2, which shows that both the Old and New Testaments use the setting of the sun as the end of one day and the beginning of the next.

## THE THREE DAY COUNT

Christ entered the tomb shortly before the end of the day. **Luke 23:54.** *“That day was the preparation day, and the Sabbath drew near. (It was coming to the end of the day.) And the women who had come with Him from Galilee followed after, and they observed the tomb and how His body was laid.”* These women walked from Golgotha back to Jerusalem, bringing the preparation day to a close.

Also, the day was not a Friday before the weekly Sabbath, but the day before an annual Sabbath. **John 19:31.** *“Therefore because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away.”*

This annual high day Sabbath, the First Day of Unleavened Bread, could occur only on a Sunday, Tuesday, Thursday or Saturday of the week. One needs only to consult the Hebrew calendar to find this to be true. In this case it was a Thursday. **Mark 16:1.** *“Now when the Sabbath was past, (the first Day of Unleavened Bread, **Lev. 23:6-7**) Mary Magdalene, Mary the mother of James, and Salome bought spices that they might come and anoint Him.”* These women made their purchases on the day following the annual Sabbath, or the second day of Christ’s interment, a Friday. During this time in history businesses were only open during daylight hours, not as business is presently conducted. In addition, no buying or selling could take place on either a high day Sabbath or a weekly Sabbath. Remember! This high day Sabbath began at sundown on

Wednesday and ended Thursday at sundown. Therefore, an intervening day was required to purchase and prepare the spices to anoint Christ's body.

**Luke 23:56** tells us what took place on the day after the spices were purchased and prepared. *"Then they returned and prepared the spices and fragrant oils. And they rested on the Sabbath day according to the commandment."* The scriptures show that two separate Sabbaths occurred in that week, thus accounting for three days and three nights. The first Sabbath was an annual Sabbath; the First Day of Unleavened Bread. The second was the weekly Sabbath that is now called Saturday. Christ went into the tomb just before sunset on Wednesday, meaning He was resurrected just before sunset on Saturday, the weekly Sabbath, fulfilling precisely His time in the grave of three days and three nights. This also mirrored the Passover of Exodus 12 as shown to have occurred on a Wednesday.

Armed with this knowledge we are now ready to examine the prophecies of **Daniel 12** and **Revelation 11** and **12** which spell out specific events giving the exact number of days to an event that must occur before the wedding supper can commence; that is, the Resurrection of the saints and the change to spirit beings of those saints alive at His return.

By defining a point in time when this Resurrection takes place, it can be determined when these prophecies are to be initiated, and they will come to pass exactly as your Bible states. It is the **initiation** of these events that the Father determines which is why no one can know the day or the hour of His appearing. The prophetic days and months of Daniel and Revelation will not change; it is the beginning point that is unknown.

## CHRIST'S ASCENSION

Looking at Christ's crucifixion, death and entombment, which occurred on the 14th of Nissin, a Wednesday, His Resurrection, which followed the three days and three nights of **Matt. 12:40**, would have been late on Saturday, the Sabbath. Early on Sunday, in **John 20:17** Christ tells Mary not to cling to Him, *"for I have not ascended to my Father and your Father, my God and your God."*

## WHAT WAS ABOUT TO OCCUR

What was about to occur was the fulfillment of a ceremony that was pictured in **Lev. 23:10-11**. This ceremony followed the Passover, placing it during the weeklong Festival of Unleavened Bread. *"When you come into the land which I give you and reap its harvest, then you shall bring a sheaf of the first fruits of your harvest to the priest. He shall wave the sheaf before the Lord, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it."* Christ had to wait until the morning after the weekly Sabbath to be presented to God.

This cut sheaf of pure grain was a representation of the pure Christ being presented to the Father. The priest was to wave it on the day after the Sabbath, just as Christ was about to do in

**John 20:17.** Note the urgency of Christ as He addresses Mary, because He had to be presented to the Father in the morning for recognition of His accepted sacrifice. This was the first thing that the priest did on that day, and so with Christ. He had to go to the Father to be officially accepted by Him, just as the sheaf of pure grain was waved by the priest for acceptance.

Each one raising grain had to take a first cutting (a bundle) to the priest to wave for them, just as Christ's sacrifice was for the individual. This was done on the day **after** the weekly Sabbath, on the first day of the week (the day we call Sunday) which occurred during the seven day celebration called the Days of Unleavened Bread; a time when they were required to put all leavening out of their habitations. The Bible always uses leaven as a symbol for sin, and these days represented a time free from sin. Thus the pure grain represented a sinless life. Christ was presented to the Father as a sinless sacrifice. This is what **John 20:17** is about.

## THE TWO WAVE LOAVES

Continuing to read in **Lev. 23**, it is found that a count of seven weeks, or Sabbaths, is to occur with the day following that count, which is called Pentecost, being a second time in which the priest is to wave a sacrifice. This time it is two loaves baked with leaven. Unlike the sheaf of pure grain, this flour was contaminated with leaven, a picture of sin, which is a perfect illustration of those called by the Father to change to a life of continuous overcoming, expunging sin from their lives. These are loaves that must go through the oven of life to destroy the leaven, sin. Christ warns us of three areas to watch out for: **Matt. 16:12**, *"He did not tell them to beware of the leaven of bread, but the doctrine of the Pharisees and the Sadducees."* These are the false doctrines of religions and intellectualism. In **Mark 8:13** He says, *"Take heed, beware of the leaven of the Pharisees and the leaven of Herod."* (Government - that which enables and supports the first two).

As the heat of the oven begins to kill the leaven, the outer layers are the first to succumb to the leaven killing heat. Eventually the center of the loaf is reached, purifying the whole loaf, making it acceptable to God. This typifies our change of character. It has to be thorough and complete, and occurs over a period of time.

When Christ writes to the seven churches of **Revelation 2 & 3**, each one is told that they must overcome to obtain their reward, which includes eternal life. To overcome means to conquer the sin of this world and the desires of the flesh. The waving of the two loaves perfectly pictures our ultimate change to righteous character in the Resurrection of the saints.

## THE COMING RESURRECTION

**Daniel 12:12** gives us the count to this triumphant miracle; the Resurrection of all who died in the faith, by specifically pointing to those who live to see the return of Christ. This is the starting point for Christ to change this present evil world ruled by despotic men who have brought pain and suffering to mankind. *"Blessed is he who waits, and comes to the 1,335 days."* This

statement clearly shows that these are living people who witness this event. The word blessed is Strong's number 835, and describes a person in the **pinnacle** of bliss and happiness.

By coming to this day, the living person will witness the Resurrection of all who died in the faith, and then follows the experience of their own change. **!**

**Thes. 4:13-18**, *"But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus. For this we say to you by the word of*



*the Lord, we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will raise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord. Therefore comfort one another with these words."* The culmination of the 1,335 days results in bliss and happiness, which is the resurrection to eternal life, and being an integral part in the Kingdom of God; a Kingdom of a thousand year reign of Christ, a thousand years of peace and prosperity for this earth and its people as contrasted to this world of war, poverty and diseases.

The wave sheaf offering pictured Christ's presentation to and acceptance by the Father, and as shown, occurred on the very day of the wave sheaf offering. So also will the Resurrection and change of those alive happen on the day of Pentecost, as pictured by the waving of the two loaves by the high priest. On that day, Christ, our high priest, will present us to the Father. This is the true bliss of **Daniel 12**.

## THE TWO WITNESSES AND THE ABOMBINATION OF DESOLATION

Next our attention is turned to the two witnesses of **Rev. 11** who prophesy 1,260 days. Plus they will lay dead 3 and ½ days for a total of 1,263.5 days, at which time they will be resurrected along with the rest of those who died in the faith. This means that the resurrection will be in the early morning of the 1,264th day from the beginning of their prophesying. The next period of days is found in **Dan. 12:11**, *"And from the time that the daily sacrifice is taken away, and the abomination of desolation is set up there shall be 1,290 days."*

There are two additional points to be made about Daniel's 1290 days. One, the daily sacrifice had been restored prior to the beginning of those days, and second, through some kind of persuasion or coercion, the sacrifice had been stopped. **Revelation 12:12** coupled with **Zechariah 14:2** reveal the extent of what takes place at the start of the 42 months. Note: A temple building would not need to be erected for the sacrifice to begin; a tabernacle would suffice. God has given the example of Ezra and the return of the Jews to Jerusalem to demonstrate that the temple was unnecessary when sacrificing. Ezra 3:1-2. "And when the seventh month had come, and the children of Israel were in the cities, the people gathered together as one man to Jerusalem. Then Jeshua the son of Jozadak and his brethren the priests, and Zerubbabel the son of Shealtiel and his brethren, arose and built the alter of the God of Israel, to offer burnt offerings on it, as it is written in the law of Moses the man of God."

## JERUSALEM CAPTURED

In **Rev. 11:2** the period of 42 months is similar to the 1290 days, but is differentiated by the term "treading down," as in a wine press, showing a ruthless capture and occupation of Jerusalem. *"But leave out the court which is outside the temple, and do not measure it, for it has been given to the Gentiles. And they will tread the holy city underfoot for forty-two months."* These 42 months run concurrently with the 1290 days and end on the same day, but the start is at a later date. These 42 months do not contain a fixed number of days because they are dependent on what period of years they cover. If these 42 months are calculated in the Biblical passage of time, it would come to approximately 1339 days. The difference between the two is about 50 days, with the actual time in length of days depending on the years covered by the forty-two months, and is determined from the written work on page 14, titled "Using the Right Calendar," showing the potential years as they are calculated for the occurring year.

It should be noted that **Revelation 13:5** shows that the Beast Power is given this same period of time as the trampling of the Holy City, Jerusalem. **Rev. 13:5 & 7**. "And he was given a mouth speaking great things and blasphemies, and he was given authority to continue for forty-two months. Vs. 7, And it was granted to him to make war with the saints and to overcome them. And authority was given to him over every tribe, tongue, and nation."

The word #4160 is translated as "continue" in verse 5, and "make" in verse 7, and followed by the word "war." It should be clear that the forty-two months are the length of time he makes war, which points back to **Rev. 13:5** and the treading down of Jerusalem.

The demise of this religious political regime, the beast power that oppresses Jerusalem, is found in **Zech.14:4-5**, "And in that day His feet will stand on the Mount of Olives, which faces Jerusalem on the east...Thus the Lord my God will come, and all the saints with You (Him.)" This return is not to be confused with the conquest of the combined armies of this world that are described in **Rev. 19:11-21**. **Rev. 14:1-3** says, "Then I looked and behold, a lamb standing on Mt. Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpist playing on their harps. They sang as it were a



new song before the throne, (of the Father) before the four living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand that were redeemed from the earth.” Here we find what directly **follows** Christ’s Resurrection of the saints in **Zech. 14:4**. The time period from Pentecost, (the Resurrection,) and the final battle of **Rev. 19** with Satan and his world army is roughly four months, beginning at Pentecost and culminating on the first day of the seventh month – Trumpets.

## THE PORTABLE THRONE OF GOD (Taken from a previous work)

Do you realize that God has a portable throne that He uses to move about the universe whenever He desires, or to make personal visits to this earth?

This is a throne that is clearly described in His word, the Bible, and plays an important part in understanding how Christ and the Father return to this earth and reveal Themselves to skeptical man.

The picture of this throne is first presented in the book of Ezekiel, chapter 1 and verse 4-28, and again in chapter 10, verses 1 through 22. In both of these instances a very graphic description is given of God’s throne, where it is presented as a moving vehicle. **Verse 4 of Ezekiel 1** says, *“Then I looked, and behold, a whirlwind was coming out of the north, a great cloud with raging fire engulfing itself; and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire.”*

This is the initial impression made on Ezekiel, and he uses the word “great” to emphasize the vastness of what he sees coming. The word is Strong’s #1491, and is used to express size, physical strength, strength of character, and the greatness of Creation. This word is used most emphatically in describing God in all phases of His being. The oncoming cloud described in **Ezekiel 1:4** takes up Ezekiel’s entire view of the sky. The next 24 verses are dedicated to the description of this mega-vehicle which is carrying God and His throne.

## THE THRONE OF REVELATION

Is this the only place in the Bible describing this vehicle? There is another remarkable description given in chapters 4 and 5 of Revelation by John, which mirrors what Ezekiel saw. But, instead of the vehicle coming down to the earth, John is taken up to it and enters by a door into heaven. **Rev. 4:1**. *“After these things I looked, and behold, a door standing open in heaven. And the first voice which I heard was like a trumpet speaking with me, saying, ‘Come up here, and I will show you things which must take place after this.’”*

Where is the heaven that John enters through a door? The word “heaven” is Strong’s #3772 and is used as a universal word that could represent the atmosphere of the earth all the way up

to the place where God resides. How the word is used determines the location. Chapters 4 -6 give us the understanding.

John is also told that he will be shown the things which will take place hereafter. What follows the seventh and last of God's churches? It is those called by God the Father. **Rev. 4:2-3**, *"Immediately I was in the Spirit; and behold, a throne set in heaven, and One sat on the throne. And He who sat there was like a jasper and a sardius stone in appearance; and there was a rainbow around the throne, in appearance like an emerald."*

What did Ezekiel see? **Ezek. 1:26-28**, *"And above the firmament was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it. Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around. Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the glory of the Lord."*

As we follow what John saw, we find that Ezekiel saw the same scenario. The following scriptures make this clear. **Rev. 4:5**, *"From the throne proceeded lightening's, thundering's, and voices. There were seven lamps of fire burning before the throne, which are the seven Spirits of God."* **Ezek. 1:13**, *"As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of torches. Fire was going back and forth among the living creatures; the fire was bright, and out of the fire went lightening's."* **Rev. 4:6**, *"Before the throne there was a sea of glass, like crystal. And in the midst of the throne, and around the throne, were four living creatures full of eyes in the front and in the back."* **Ezek. 1:22**, *"The likeness of the firmament above the heads of the living creatures was the color of an awesome crystal, stretched out over their heads."* **Ezek. 1:4**, (Last part) *".....and brightness was all around it and radiating out of its midst like the color of amber, out of the midst of the fire."* **Verse 5** - *"Also within it came the likeness of four living creatures. And this was their appearance: They had the likeness of a man."* **Rev. 4:7-8**, *"The first living creature was like a lion, the second living creature like a cat, the third living creature had a face like a man, and the fourth living creature was like an eagle. And the four living creatures, each having six wings, were full of eyes around and within".* **Ezek. 1:6**, *"Each one had four faces and each one had four wings".* **Ezek. 10:21**, *"Each one had four faces and each one four wings, and the likeness of the hands of a man was under their wings."* **Ezek. 1:18**, *"As for their rims, they were so high they were awesome; and their rims were full of eyes all around the four of them."* **Rev. 5:1**, *"And I saw in the right hand of Him who sat on the throne a scroll written inside and on the back, sealed with seven seals."* **Ezek. 2:9-10**, *"Now when I looked there was a hand stretched out to me; and behold, a scroll of a book was in it. Then He spread it before me; and there was writing on the inside and on the outside, and written on it were lamentations and mourning and woe."*

### End quotation from "The Portable Throne of God"

This makes it clear that what Ezekiel saw in chapters 1 and 10 is what John saw in Rev. 4 and 5. What the 5th chapter of Revelation describes is Christ receiving the plan from the Father for

what is to follow; His death and resurrection until the time that the Father returns to this earth with the New Jerusalem, shown in chapters 21 and 22 of Revelation. The Father gives Christ the responsibility for revealing and carrying out that plan. This is what the book of Revelation is about. **Rev. 5:9-10.** *“And they sang a new song, saying; ‘You are worthy to take the scroll and to open the seals; for you were slain, and have redeemed us to God by your blood. Out of every tribe and tongue and people and nation, and made us kings and priests to our God; and we shall reign on the earth.’”*

The first eleven verses of **Revelation 6** is a compact history of the suffering this world will go through to the initial appearing of Christ. This date is known only by the Father. Christ chooses John to write His revelation of His Father’s plan, making Christ the one, through John’s writing, who reveals what will happen, and the outcome of those events. **John 5:30.** *“I can of myself do nothing. As I hear, I judge; and my judgment is righteous, because I do not seek my own will but the will of the Father who sent me.”*

Now it becomes clear that Christ is the one, through His word, who is doing precisely that. It is through the careful study of His words that we can understand how these events are to occur, and how, through our own actions, we become part of that plan.

## REVEALING THE FATHER AND SON TO THE WORLD

John goes on to tell us in **Rev. 6:14-16** that all the people of the earth will see the appearance of Christ and the Father. *“The sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and the rocks of the mountains, and said to the mountains and rocks, ‘Fall on us and hide us from the face of Him who sits on the throne (the Father), and from the wrath of the Lamb!’”*

This whole section is picturing the event whose time is only known by the Father, and is explained in **Matt. 24:29-30.** *“Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the power of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.”*

**Rev. 6:12-14,** *“I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place.”*

Christ does not resurrect the faithful at this time, but the timing of His appearance, revealing Himself and the Father to this world, is controlled by the Father. **Matthew 24:36** says that only

the Father knows when Christ's return will take place. **Verse 37** shows that the attitude of the people just before Christ's return will be just as their attitude was before the flood.

## PEOPLE TODAY - PEOPLE OF THE FLOOD

Were the people of Noah's time warned of the coming flood? **II Peter 2:5**. .....*"And did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly."* **II Peter 3:3-6**. *".....knowing this first: that scoffers will come in the last days, walking according to their own lusts, and saying, 'Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation.' For this they willingly forget; that by the word of God the heavens were of old, and the earth standing out of the water and in the water, by which the world that then existed perished, being flooded with water."*

These people saw the building of the ark and were told the reason for its construction, but they could not, and would not believe that a world flood was coming and they continued in their evil way of life. This picture is the same as the evil world that Christ shows in the Book of Revelation prior to His return.

## TWO SEPARATE EVENTS

God's portable throne is explained so that there can be a correct understanding of what is pictured in **Revelation 14:1-3**. **Revelation 6:12-17** is a distinct event from **Revelation 14:1-3**, and occurs first, followed by a lull. **Rev. 7:1-3**, *"After these things I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and the sea, saying, 'Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.'"*

Scripture shows that the saints who are alive at this time are protected from the first six trumpet plagues that are about to be poured out on this earth. The sounding of the seventh trumpet culminates in the change of those who will be protected.

Christ confirms this through angelic beings, and we read in **Acts 1:17**. *"Who said, 'Men of Galilee, why do you stand gazing up into heaven? This same Jesus, who was taken up from you into heaven, will so come down in like manner as you saw Him go into heaven.'"*

**Zechariah 14** is not a sequence of events happening one on top of another, but rather events with elements of time between them. The elements of time are spelled out in **Daniel 12** and **Revelation 11 & 12**. Zechariah first tells us that the Day of the Lord is coming; a day that represents a one-year period of time beginning with the seven trumpet plagues, followed by the seven bowl plagues. They are concluded with the defeat of this world's combined armies in

their attempt to destroy Christ and His army, **Rev. 19**. This takes place sometime after the initial appearance of Christ, known only by the Father, and which occurs before the Resurrection and the planting of His feet on the Mt. of Olives. Again, the time period from Pentecost, (the Resurrection,) and the final battle of **Rev. 19** with Satan and his world army is roughly four months, beginning at Pentecost and culminating on the first day of the seventh month – Trumpets. Then, the capture of Satan follows the defeat of this hostile world army.

In type this is found in **Lev. 23**, and the actual ceremony for this day is pictured in **Lev. 16:1-34**. The part that pertains to **Rev. 20:2-3** reads, *“He laid hold of the dragon, that serpent of old, who is the Devil and Satan, and bound him a thousand years, and he cast him into the bottomless pit, and shut him up, and set a seal on him, so that he should deceive the nations no more till the thousand years were finished.”* The chaining of Satan to the bottomless pit is pictured by the scapegoat, the azazel goat. **Lev. 16:21-22**. *“And Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of Israel, and their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man. The goat shall bear on itself all the iniquities to an uninhabited land; and he shall release the goat in the wilderness.”*

Here sin is placed on the instigator, called the Devil and Satan, who deceives the whole world; the one who brought death into this world.

## JERUSALEM UNDER CAPTIVITY - TRODDEN UNDERFOOT

**Zech. 14:2** describes in one verse what has taken place prior to Christ’s return at the beginning of their occupation. *“For I will gather all the nations to battle against Jerusalem; the city shall be taken, the houses rifled, and the women ravished. Half of the city shall go into captivity, but the remnant of the people shall not be cut off from the city.”* This tells us that half of the people in the city remain, although under control of the conquerors.

**Rev. 11:2** tells us how long the city will be occupied. *“And they will tread the holy city underfoot forty-two months.”* These forty-two months are different from the 1,290 days of **Dan. 12:11**.

## THE CORRECT CALENDAR

Some conclude that this time period of 42 months is three and one-half years, and that would be true when using our present Gregorian calendar. However, John was writing with a different calendar in mind. It would be a Biblical calendar of alternating months of 30 and 29 days. Any three-year period would have either 37 or 38 months depending on the 3 years being covered. This would leave a remainder of either 4 or 5 months in addition to the 3 years, not six months as some figure using today’s calendar.

If this seems strange or new, refer to the article “A Proof Study Dating Sabbaths and Holy Days,” and the CALENDAR GENERATOR found on the web site: [www.t-cog.org](http://www.t-cog.org), or

www.biblicalcalendarproof.com. This study clearly shows how God tracks time in the Bible and gives an accurate traceable passage of time in the Solar, Gregorian, and Hebrew calendars.

As has been shown, the Resurrection and change of the saints will occur on the Day of Pentecost. Just as Christ was resurrected to fulfill the wave sheaf offering of **Lev. 23**, so the saints will be changed to spirit beings at Christ's second coming, depicted by the two loaves that are also waved before God on Pentecost.

## GOD DIVIDES HIS PEOPLE

The day of our Resurrection is Pentecost. By choosing a time far enough in the future that allows the passage of 1335 days, it brings one to a series of dates that show where the Father makes a decision that categorizes God's people into two groups. The first group –the blessed of Daniel 12, are shown in **Rev. 12:13-16** as the woman. She is a figure portraying a persecuted group of people fleeing under the direct supervision of God, just as the Israelites did when leaving Egypt. **Ex. 19:4**, *"You have seen what I did to the Egyptians, and how I bore you on eagle's wings and brought you to myself."* Then in **Rev. 12:14-15**, *"But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent. So the serpent spewed water out of his mouth like a flood after the woman that he might cause her to be carried away by the flood."*

It is clear that this is not a rapture to heaven, but a physical protection of the saints here on earth. God protects them from a flood; whether of actual water or, metaphorically, of water representing an army, which is the most likely scenario. Either of these threats makes them earth bound and physical. God's people are not yet changed. The elements of time represent three and one half years, with the term "time" equaling one year, "times" is two years, and the half is just that, one half of a year, totaling three and one half years, representing the passage of time in a place of protection that God provides. These terms are not tied to a specific count of days, but are general. The amount of time in days that they are under attack by Satan is not defined, because God allows him to execute his plan to destroy God's people.

## THE TEST

Why would the Father allow this? Like all true followers of Christ and His way of life, they must face death. **Matt. 16:25**. *"For whoever desires to save his life will lose it, and whoever loses his life for My sake will find it."*

This shows that God's people face certain death just as Israel faced death before they crossed the Red Sea. Whether or not they lose their physical lives is immaterial. They have the faith to look past this physical life to their Resurrection of life eternal, which they do.

The time element of fleeing from Satan's wrath then begins with the 1335 days, minus the approximate three and one-half years in a place of safety.

The second group is pictured as those left behind, those who must face the ire of Satan and a literal death to show their faith in the Living God. **Rev. 12:17.** *"And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ."*

Satan goes to war with those spiritually asleep. In this losing battle there is only one of two outcomes: capitulation by accepting the mark, or death defending their belief in keeping the commandments, and their trust in the coming world ruling government under Christ. For a complete understanding read the article: "The Ten Virgins and Christ's Return," which can be found at [www.t-cog.org](http://www.t-cog.org).

## USING THE RIGHT CALENDAR

**Note:** All of the year lengths in days are not from the Gregorian calendar, but are taken from the Hebrew calendar, found in chart #5 of the Biblical Calendar Proof. Today, these Biblical prophecies are applied to the Gregorian calendar outcomes, but John knew and used only the Hebrew calendar. Therefore, the only way to understand his timeline would be to use the same calendar that he understood and used.

**As an example:** if this separation were to occur in 2013, the year for the Pentecost resurrection would have to be 2017 in order to accommodate the 1335 days. By recognizing that the week day of Passover sets the date for Pentecost in the 3rd month of the Hebrew calendar, then the date for Pentecost can be determined. The day that begins this count is always the first day of the week, Sunday, and occurs during the Days of Unleavened Bread. Passover always occurs on the preceding day of the Feast of Unleavened Bread.

Just as every Sabbath day was fixed at Creation, so were the days for Passover. The Creation week ended on the seventh day of the first year, thus the fourteenth, or Passover, occurred on the following Sabbath. Time has always been measured in weeks of seven days. By using the correct number of days for each year, Passover will only occur on Monday, Wednesday, Friday or Saturday.

This places Pentecost on the 10th, 8th, 6th or the 5th of the third Hebrew month. Example: when Passover is on a Wednesday Pentecost will be on the 8th day of the 3rd Hebrew month; when Passover is on a Friday Pentecost will be on the 6th day of the 3rd Hebrew month; when Passover is on a Monday Pentecost will be on the 10th day of the 3rd Hebrew month; when Passover is on a Saturday Pentecost will be the 5th day of the 3rd Hebrew month.

It follows that when a Passover is on Monday, the 14th, the first weekly Sabbath of Unleavened Bread will be on the 19th of the month. 19 days plus 50 days (the seven weeks to Pentecost plus one day,) is 69 days from the first day of the year. The first month has 30 days; the second

month has 29 days, equaling 59 days. Subtracting 59 days from the needed 69 days leaves 10 days. Therefore, Pentecost then falls on the 10th day of the third Hebrew month. By following this routine calculation for each Passover day the following will result: Monday Passover produces Pentecost on the 10th day of the third month, or 69 days from the beginning of the year. Wednesday Passover produces Pentecost on the 8th day of the third month, or 67 days from the first of the year. Friday Passover produces Pentecost on the 6th day of the third month, or 65 days from the first of the year. Saturday Passover produces Pentecost on the 5th day of the third month, or 64 days from the first of the year.

The 1335 days can now be calculated. For example, we will illustrate by beginning with Pentecost 2017 as the Resurrection date. For that year Passover is on Monday, with 69 days plus the three years preceding. On the Hebrew calendar, the length of 2016 is 353 days. The length of 2015 is 385 days. The length of 2014 is 354 days, totaling 1092 days. Then adding the 69 days from 2017 brings it to 1161 days, and subtracting 1161 from 1335 leaves 174 days left to be taken from the end of 2013. Subtracting 174 from the total days of 2013, (385 days) leaves 211 days. There are 207 days in the first seven months of this year, leaving four days into the eighth month. This would place the beginning of the 1335 days on the fourth day of the eighth month. The Gregorian date is Tuesday, Oct. 8th, 2013, the day of escape.

If the Resurrection were determined by God to occur on Pentecost 2017, it would be true that this would be the starting date for the 1335 day count to when these will be the ones blessed to witness the Resurrection of their fellow believers in Christ, and then find themselves being changed.

By looking at the succeeding years of Pentecost – 2018 and beyond, the calculations are as follows: From the first day of the Hebrew calendar 2018 to Pentecost is 65 days because the Passover is on a Friday in that year, placing the following Sabbath on the 15th. This 15 days plus 50 days equals 65 days.

Add this to the three previous years of 1,092 days. This number will change depending on what three years are calculated, and for these three years the total will be 1,157 days. Subtracting 1,157 days from the prophesied 1,335 will equal 178 days from the end of 2014. This must then be subtracted from the total days of the year 2014, which has 354 days. The 354 days minus 178 days equals 176 days from the beginning of 2014. The first six months of 2014 have 177 days, placing the date on the 28th day of the Hebrew 6th month. The Gregorian date here is Tuesday, September 23rd, 2014 two days before the Feast of Trumpets which is on the 25th.

The following chart will simplify what might appear to be a complex mathematical problem.



Year and date of pentecost, Resurrection Gregorian. The number of days in that year Hebrew	Year plus number of days in that year Hebrew	Year plus number of days in that year Hebrew	Year plus number of days in that year Hebrew	Total number of days	Number of days in Dan 12:12 (1335) minus total number of days from the previous years	Year of escape and it's length in days Hebrew	Number of days left in year of escape	Date of escape Hebrew Calendar	Date of escape Gregorian Calendar
2017 6/4 69+	2016 353+	2015 385+	2014 354=	1161	1335 <u>-1161</u> 174	2013 385	385 <u>-174</u> 211	4th day 8th month	Tues. Oct. 8 2013
2018 5/20 65+	2017 354+	2016 353+	2015 385=	1157	1335 <u>-1157</u> 178	2014 354	354 <u>-178</u> 176	29th day 6th month	Wed. Sep. 17 2014
2019 6/9 65+	2018 385+	2017 354+	2016 353=	1157	1335 <u>-1157</u> 178	2015 385	385 <u>-178</u> 207	30th Day 7th month	Tues. Oct. 13 2015
2020 6/7 67+	2019 355+	2018 385+	2017 354=	1161	1335 <u>-1161</u> 174	2016 353	353 <u>-174</u> 179	5th day 7th month	Tues. Oct. 4 2016
2021 5/9 64+	2020 353+	2019 355+	2018 385=	1157	1335 <u>-1157</u> 178	2017 354	353 <u>-178</u> 176	28th day 6th month	Thurs. Sep. 21 2017
2022 6/15 65+	2021 384+	2020 353+	2019 355=	1157	1335 <u>-1157</u> 178	2018 385	385 <u>-178</u> 207	30th day 7th month	Tues. Oct. 9 2018
2023 5/28 67+	2022 355+	2021 384+	2020 353=	1159	1335 <u>-1159</u> 176	2019 355	355 <u>-176</u> 179	28th day 7th month	Sun. Sep. 29 2019
2024 6/16 69+	2023 383+	2022 355+	2021 384=	1191	1335 <u>-1191</u> 144	2020 353	353 <u>-144</u> 209	2nd day 8th month	Tues. Oct. 20 2020

These calculations were given for six years without the written explanations. Going beyond 2024 can easily be done by following the procedures as already outlined in the previous explanation.

## DATE NOT SET

It may appear that the Bible has given us the means to determine the time of Christ's return to the very day. Consider who gave this time line to Christ to record in His word. It was the Father, and He also inspired Christ that He alone would determine when He would appear. The whole world will see the Father and the Son in the sky, and all doubt of their existence will evaporate. It is a warning that no man can give us a set date to look for, or to place faith in that date. Does this information set a date for a believer to look to? It does not! Rather, it illustrates the mechanics of how this prophesy will work out. It puts understanding and reality into it, removing them from the curiosity and mystery, to that which is understandable, giving direction to our future.

There is an important point needing emphasis; that is, when does Christ first appear, heralding His return? The Bible is clear and in two places explains what takes place. **Matt. 24:29-30.** *"Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light; the stars will fall from heaven, and the powers of the heavens will be shaken. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory."*

## THE FATHER AND CHRIST APPEAR

This will happen before the seven angels sound their trumpets. **Vs. 31,** *"And He will send His angels with a great sound of a trumpet, and they will gather together His elect from the four winds, from one end of heaven to the other."* What trumpet signals this resurrection? **I Cor. 15:51-52.** *"Behold, I tell you a mystery: We shall not all sleep, but we shall be changed - in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed."* Clearly the seven angels follow His initial appearance in a time sequence. Christ is describing the event of **verses 36-42 of Matt. 24,** which is a time known or determined only by the Father. Christ makes the comparison of His return to that of the Noachian Flood in **verses 38 and 39.** *"For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be."*

The marriages and celebrations spoken of here were not God ordained activities, but perversions of the normal, just as today marriages are broken and another marriage is made, even to the extent of recognizing homosexual unions as marriages. The two great destructions that God carried out on this earth were for the same reason; moral and sexual perversions. The destruction of Sodom and Gomorrah, and the great flood of Noah were the result of these sins

which God hated. The events seemed to come as sudden catastrophes, and yet they had been warned as recorded in **II Peter 2:5**, *“And did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;”* It was Noah who warned them of the coming disaster. The ark was opened to anyone, but they would not enter because it meant they would be admitting that their lifestyle was sinful. They loved that way of life.

**Revelation 6:12-17** says, *“I looked when He opened the sixth seal, and behold, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became like blood. And the stars of heaven fell to the earth, as a fig tree drops its late figs when it is shaken by a mighty wind. Then the sky receded as a scroll when it is rolled up, and every mountain and island was moved out of its place. And the kings of the earth, the great men, the rich men, the commanders, the mighty men, every slave and every free man, hid themselves in the caves and in the rocks of the mountains, and said to the mountains and rocks, ‘Fall on us and hide us from the face of Him who sits on the throne and from the wrath of the Lamb! For the great day of His wrath has come, and who is able to stand?’”* Who was on the throne? It is the Father with Christ at His side.

Here a more complete picture is given of what **Matt. 24:29-30** is about. There is no doubt that the entire world witnesses His appearance in the sky. The seven trumpet angels are yet to sound. **Rev. 7:1-3** shows what follows the appearing of Christ and the Father for the entire world to see - the literal appearance of Christ! *“After these things.”* What things? The scene just described. *“I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, on the sea, or on any tree. Then I saw another angel ascending from the east, having the seal of the living God. And he cried with a loud voice to the four angels to whom it was granted to harm the earth and sea, saying, ‘Do not harm the earth, the sea, or the trees till we have sealed the servants of our God on their foreheads.’”*

## THE SEVEN ANGELS

Christ clearly gives the answer to who the four angels are in **Rev. 8:7-13**. Beginning in **verse 7**, *“The first angel sounded: And hail and fire followed, mingled with blood, and they were thrown to the earth; Then the second angel sounded: And something like a great mountain burning with fire was thrown into the sea, and a third of the sea became blood;”* ...**Verse 10**, *“Then the third angel sounded: And a great star fell from heaven, burning like a torch, and it fell on a third of the waters and on the springs of water;”* ...**Verse 12**, *“Then the fourth angel sounded: And a third of the sun was struck, a third of the moon, and a third of stars, so that a third of them were darkened; and a third of the day did not shine, and likewise the night.”*

These are the first four of the trumpet angels to sound. God’s wrath is initiated by these four angels. When do they sound? The first one sounds on the first day of the seventh month, which is called the Feast of Trumpets, the start of the Day of the Lord. **Joel 1:15** reads *“Alas for the day! For the day of the Lord is at hand; it shall come as destruction from the Almighty.”*

**Zeph. 1:14-15**, *“The great day of the Lord is near; it is near and hastens quickly. The noise of the day of the Lord is bitter; there the mighty men shall cry out. That day is a day of wrath, A day of trouble and distress, A day of devastation and dissolution, A day of dark and gloominess, A day of trumpet and alarm.”* A day is as a year.

These scriptures clearly define this time as a one year period. As shown it begins with the first trumpet blast. By following these seven trumpets and the seven vials (bowls) the events of this year are opened to understanding. The first trumpet sounded on the first day of the seventh month, the Feast of Trumpets; the second on the first day of the eighth month; the third on the first day of the ninth month; the fourth on the first day of the tenth month.

The fifth angel sounds at the beginning of the eleventh month. It is necessary to understand the length of time allotted to this trumpet. **Rev. 9:3-6**, *“Then out of the smoke locusts came upon the earth. And to them was given power, as the scorpions of the earth have power. They were commanded not to harm the grass of the earth, or any green thing, or any tree, but only those men who do not have the seal of God on their foreheads. And they were not given authority to kill them, but to torment them for five months. And their torment was like the torment of a scorpion when it strikes a man. In those days men will seek death and will not find it; they will desire to die and death will flee from them.”*

This five month period of pain and torment concludes at the end of the second month of the following year. In **Rev. 9:7-12** John describes a modern army on the attack using “look alike” things of nature to describe them. *“And the shapes of the locusts were like horses prepared for battle; and on their heads were crowns of something like gold, and their faces were like the faces of men. They had hair like women’s hair, and their teeth were like lions’ teeth. And they had breastplates like breastplates of iron, and the sound of their wings was like the sound of chariots with many horses running into battle. They had tails like scorpions, and there were stings in their tails. And their power was to hurt men five months. And they had as king over them the angel of the bottomless pit, whose name in Hebrew is Abaddon, but in Greek he has the name Apollyon. One woe is past. Behold still two more woes are coming after these things.”*

What is pictured here can be understood by remembering Hitler’s lightning thrust into Russia in WWII and his demonic inspired decision to sacrifice an entire army at Stalingrad, which led to the utter defeat of the German army. As in Hitler’s WWII, Satan is the one inspiring this human army’s attack, which once again fizzles out before it completes its conquest of the Eastern powers.

## CONCLUSION

The five months constitute the eleventh, twelfth, and thirteenth months, followed by the first and second months of the next year. Remember! At prescribed years the thirteenth month is part of God’s calendar, and this is one of those years. The sixth angel sounds at the beginning of the third month, preparing the way for this world’s armies for the final battle with Christ and

His army. Depending on the associated year then, the seventh angel sounds on either the 10th, 8th, 6th or 5th day of the third month.

This work shows that Christ's initial appearance occurs **before** the first of the seven trumpets sounds. The seventh trumpet, which is the last to sound, signals the resurrection of the Saints, and the world is shocked by this event. But to the saints it is the joyous time they have been waiting for. It is the culmination of Daniel's 1335 day prophecy resulting in true joy. It is the Resurrection to life eternal and the government of God established on earth, showing the way to true peace, happiness, and redemption for all mankind.