

Revelation Outline III Calculated Hebrew Calendar

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As we have seen, the book of Revelation requires the fundamental knowledge of the Bible, and requires also a fundamental knowledge of the prophecies in the book of Daniel. Now, on the first two, we covered the basic outline of the book of Revelation and the broke it down into the events that will happen in the last seven years—and that's based upon Daniel 9:27.

Now what we need to realize is this: God has said—let's go to Matthew 24, and here is a verse which in the *King James Version* has been inaccurately translated to the point that many ministers have used it to hasten the end of the age and the return of Christ. And also let's understand this: The real application of Matthew 24—though we can cover it from the days of Jesus down to our day—is in the end-time. And the real application of the prophecies in the book of Daniel are also at the end-time. And these are going to be major events that everyone in the world is going to be confronted with. It's not going to be some little, isolated thing over here in some island in the middle of the ocean that no one will ever know anything about. And also, when we read it, read it from this point of view, that it is also telling us that in the days that we are living in, there is instant communication—and this is necessary.

Matthew 24:21: "For then shall there be great tribulation, such as has not been from the beginning of the world until this time, nor ever shall be again.... [So there is no comparison of what these things are going to be like.] ...And if those days were not limited... [The *KJV* says 'were not shortened'—that's the improper translation. It does not mean *shortened*, because if you shorten them then you cannot fulfill the words in prophecy that God has given. So the proper translation should read]: ...were not limited... [As we saw, they're limited to what? *Seven years*. The first 3-1/2 are going to be peace and prosperity, and it's going to look like—as we have seen in other prophecies—that man's way is really going to work. He's going to have a world-government, everything is going to be fine, we have the systems in place, and then in the 'midst of the week' (Dan. 9) then all hell is going to break loose. Then all the events that have been prophesied concerning the end-time, Israel, Judah, the Gentiles, the world domination by the Gentiles, the intervention of God, all these things will all come together. So it's 'limited.' The reason it's limited]: ...there would no flesh be saved; **but for the elect's sake those days shall be limited**" (vs

21-22). And that's why we have the seven years at the end, which is the 70th week of the prophecies of the book of Daniel.

Now, let's take a look at the chart, and the top of it reads: *Calculated Hebrew Calendar*. Now why would we use the calculated Hebrew calendar? *Because God does!* God gave the calculated Hebrew calendar so we would know when the Holy Days are kept in season. Now how do we know that God uses the calculated Hebrew calendar? The most profound evidence we have is this: What is the focal point of all the Old Testament and the New Testament? Is it not Jesus Christ? *Yes!* We've also seen in the Old Testament this: That the promises given to Abraham—now if you don't have the *Christian Passover* book, be sure and write for it. You can get it on Amazon.com or you can write into the office, or you can write in to York Publishing. It explains and shows how God gave the promises to Abraham on the Passover night, the fourteenth day of the first month. And that becomes important because all the promises of God, coming down through time and history, to the children of Israel, to the children of Judah and also to the New Testament Church, are based upon the promises God gave to Abraham in Gen. 15. Then we also know, from the Old Testament, that God spared the firstborn of the children of Israel on what night? *The Passover night!* Did God use the Passover night? *Yes, He did—in both cases.* And did He command the children of Israel to keep it in remembrance of that fact? *Yes, He did!*

Now, when we come down to the New Testament, we also find that the Passover is the most important day of fulfillment in the plan of God. Because in the one 24-hour period—reckoned from sunset to sunset—hundreds of prophecies relating to Jesus Christ all occurred on the Passover day. Now God used the Passover day to fulfill the greatest and most important thing in all the Scriptures. God, manifest in the flesh, died for the sins of the world. And Jesus Himself told us to remember that day and to observe it in a way that He commanded His disciples.

Now, what's key and important is this: With the historical information that we have today we know that that day was April 5, 30_{A.D.} And then it can be calculated on the calculated Hebrew calendar as such. And you can go back even further to 5_{B.C.} and the birth of Jesus Christ and you can see that two full eclipses of the moon:

1. on the 15th day of the first month
2. the 15th day of the seventh month

—which is such a rare occurrence that it can only occur ever 2,750 years. So *at the appointed time* Jesus was born. *At the appointed time* He died—and that appointed time was the Passover day.

Now let's take it one step further: How about Pentecost. God gave the Ten Commandments to Israel on Pentecost. When did God start the New Testament Church and send the Holy Spirit? *On Pentecost*. And that's according, again, to the calculated Hebrew calendar. So, God uses the calculated Hebrew calendar—does He not? *Yes!* Therefore, in trying to understand the prophecies, we need also to use the calculated Hebrew calendar. This is why we have the seven years, according to the calculated Hebrew calendar in this chart. And you will see we have every month going across with every year.

Let's come up here to the upper left-hand corner. You will see we have year 14, 15, 16, 17, 18 & 19 for the seven years. Now, let's come over here to the lower right-hand corner. Let's look at that. Now because we know that God uses the calculated Hebrew calendar, and He uses the Holy Days to fulfill His will, therefore, we can use the framework of the Holy Days, which tells us what God is going to do to begin to key some of these events.

A major point of understanding is this: The Bible, through the Holy Days, tells us when these events will end. Like in counting the number of days, as we will see, though it refers to the beginning of these events, you cannot come to an approximation of the beginning of the events by looking for the beginning. You have to go to the end and *go back* to where they began. So, since we know:

1. God uses the calculated Hebrew calendar
2. That the end is the end

Let's look at it down here in the lower right-hand corner where you find the box that says *Trumpets pictures Jesus Christ's return with the saints to the earth*. Now, I'll refer you to any sermon that we have done and recorded on the Feast of Trumpets for you to understand that. Now, this also is another key: ***If you do not understand about the Holy Days of God you'll never understand about the prophecies that are in the Bible.*** You just never will. You may know about them, but you'll not know what they really picture. And you will not know the approximate time when God says they will be.

Look at one more Scripture here. While we *cannot know* the day or the hour, we also have to

realize that we *can know* the times and the seasons. 1-Thessalonians 5:1: "Now then, concerning the times and the seasons, brethren, there is no need that I write to you..." Why? The answer has to be this: *They were keeping the Holy Days of God, so they knew the seasons.* And these Holy Days then picture the times of the fulfillment of these prophecies. So we have a general understanding. We have a more particular understanding if we use the Holy Days.

We can tie in one more Scripture there, in 2-Tim. 4 where Paul said, "Preach the Word in season and out of season"—which also verifies that they were keeping the seasonal Feasts of God and the messages and teachings that God wants to be brought on the Holy Days would be brought on the Holy Days for the edification of the brethren. Another fact we need to understand and add into this is this: *These prophecies were not made to be fully understood until the end-time.* Very key, important thing. So when you read certain commentaries that were written, even within the last 50 years, but more importantly, going back to the older commentaries like *Jameson, Fausset and Brown* and so forth, and the Protestant interpretation of Revelation and so forth—just forget all of those. They have some things right, but they miss an awful, awful lot of things.

Now let's go to the book of Daniel 12—we've covered this before, but since we're going to cover some of the days and the number of the days of prophecy mentioned in the book of Daniel. People today would not be able to handle what Daniel was able to handle back then, because here he gives the foundation and the projection of the prophecies, which is, we will see, tied into the book of Revelation, are the first half of the prophecies and bringing up some of the things to the end of the prophecies—but the book of Revelation is the other half to put it together. So these have to fit like a hand-in-glove.

Here he was given all of these prophecies and ***God didn't give him any understanding.*** So, here at the end, after having all of these, and he saw this last thing here in Daniel 12, and the vision of the resurrection; vision of the end-time. Daniel 12:8: "And I heard, but I did not understand.... [This was just before he was to die! Because Daniel didn't get these prophecies until he was an old, old, old, man. He did not understand the 70-year prophecy of Jeremiah until Dan. 9—so he was there 70 years. This means that he was probably in his 90s when this last part of Daniel is given.] ...Then I said, 'O my lord, what shall be the end of these things?' And he said, 'Go your way, Daniel, for the words are closed up and sealed until the time of the end'" (vs 8-9). Very important statement. So anything we

understand concerning prophecy does not mean that we're wise, that we're intelligent, that we're smarter than anybody else. It just means that we're living in the time when God determines to let them be known and understood. And if we do understand them it's because God gives the understanding, and not us—correct? *Yes!*

And even at that, in interpreting some of these things, and looking at some of these things, we have to realize when we come to looking at this chart—and I want to make it clear, again, a chart is an approximation, a chart is not dogma—it can give us a clearer picture and outline, but it doesn't mean that it's cast in concrete. The only thing that is cast in concrete is *God's view and version* of all prophecy and their fulfillment. Jesus said, 'Heaven and earth will pass away but My words will not pass away.'

One other thing in perspective that we always need to keep in mind, which is this: ***Understanding prophecy is not necessary for salvation.*** And we see this with Daniel very clearly—don't we? Is Daniel going to be in the resurrection? *Yes!* If he's in the resurrection then he has received salvation—correct? And it specifically said he didn't understand. And yet, in the Bible he is called one of the most righteous men: Daniel, Noah and Job (Ezek. 14).

So if some of these things become a little complicated and hard to understand, don't worry about it—just keep plugging away at it and once you can understand that will be fine. What you don't understand, don't worry about it. ***The most important thing is your relationship between you and God so that you attain to the first resurrection and receive salvation.*** And let's understand this: All, except those who live in the end-time that God reveals the prophecies to, who are going to be in the first resurrection, never understood them. And Moses and Abraham in particular never even heard of them. So if we can keep that in balance; because prophecy is a tricky thing. Everyone wants to know about prophecy, and everyone who gets into prophecy becomes so dogmatic, and so absolutely sure that they are right, that they make it an issue of salvation when it is not. Okay, that said, I suppose you would call that the 'modern disclaimer.'

Verse 10: "Many shall be purified and made white... [Now you tie that together with book of Revelation: the righteousness of the saints; the white garments; etc., etc., etc. This is all a prophecy of that.] ...and [tried] refined...." Our faith is going to be tried—everyone's faith is going to be tried.

I've got something at home that I forgot to bring—but I remember it—which is this. Someone

sent it to me and I believe it's fairly accurate, so if it's not, forgive me for it. The source of it may not be exactly correct, but it probably is. A woman wanted to know what it was to be 'refined like silver tried in the fire.' So she took some silver to a silversmith and said, 'I would like to see you and watch you purify, by fire, this silver.' So she did. The silversmith took it and he said, 'Now, you have to take the silver and put it in the hottest part of the flame, and you have to watch it—keep your eye on it all the time—because if you don't, you can burn it up and destroy it.' And she asked him, 'How will you know when it's purified?' Ad he said, 'When I can see my image in it.' That is in the molten silver. Which is a very interesting thing—isn't it? If God purifies us, and tries us, He's purifying the silver. But what is He doing? *He's keeping His eyes on us* until what? *Christ is fully formed in us.* And Christ is what? *He's the image of the invisible God*—is He not? Very interesting! So you can take a word like this: *tried, refined*—and the Bible teaches you and awful lot about it.

Take and expand this one step further concerning the Word of God in Psa. 12, which is 'as silver refined in the furnace seven time.' That does not mean that there are not errors in it which have to be purged. That means that before God had it set to print and written, His inspiration was as good as silver being 'refined seven times.'

Now, back here to Daniel—here's another key, based on this: ***If you love God and keep His commandments, you will understand.*** Just like the very simple thing of this: *If you keep the Sabbath day the way God has commanded, you understand the meaning of the Sabbath day*—correct? Before you ever kept it, you never even realized it—right? It's the same way here with understanding these prophecies.

"...But the wicked shall do wickedly; and **none of the wicked shall understand**... [now, here's a promise]: **...but the wise shall understand**.... [And we can put in there this: 'when God wants you to understand,' if you study and apply yourself to the Word of God and yield to His Holy Spirit.] (Then he says): ...And from the time that the daily sacrifice shall be taken away, and the abomination that causes desolation is set up, there shall be a thousand two hundred and ninety days.... [So the 1,290 days—which we will examine here a little later—brings you to an end of something—doesn't it?] ...Blessed is he who waits and comes to the thousand three hundred and thirty-five days.... [Now what is the difference of that? Why is there that difference?] ...But you, go your way till the end be, for you shall rest... [that means *to be put in the grave*] ...and stand in your lot... [that's the first resurrection] ...at the end of the days" (vs 10-13).

So we have a key here. We're looking at the end. So the way to understand how these days may fall is to begin at the end and go backwards and therefore, we can see when they begin. And the first time this dawned on me, as I said before, was when I was reading in Rev. 11 and trying to understand the difference between 42 months and 1260 days—because if they were the same length of time, why define it in different terms? And the question becomes: Did they all begin at the same time and end at the same time, or did they end at different times and begin at different times. So how do we begin to sort this out?

Back to the lower right-hand corner: We know God uses the calculated Hebrew calendar—that's why I put the seven last years in the calculated Hebrew calendar. I had to make another assumption for the sake of the chart—because you have to have somewhere to begin—and the assumption is this: Because in the calculated Hebrew calendar there are 19-year time cycles used to reconcile between the lunar months, and the solar months in 19 years. I assumed that the seventh year was the end of a 19-year time cycle—the end being the end of a 19-year time cycle. So that's why you see the 19th year is what is called a leap year in the Hebrew calendar. And a leap year in the Hebrew calendar has an extra 30 days to adjust for the difference between the solar year and the lunar year. So that's why—if you again, look at the chart; come over here to the left-hand side, come straight across from the bottom right-hand corner over to the lower left-hand corner and you will see that extra month. You have it in year 19; in year 17; and in year 14.

Now, because this is an assumption that it is at the end of a 19-year time cycle, we have to give everything a 30-day slide. You understand what I mean? Because of the extra 30 days in the leap year. And if it just so happens that it does not end at the end of the 19-year time cycle, and it does not end with a leap year being the last year, then it's going to be 30 days shorter. Just like you come over here to year 18: that's a common year; you see it's 30 days shorter. So that's why we can truly, honestly say even though we can calculate on this chart fairly accurately, we cannot know the day or the hour, as Jesus said, but we can know the times and the seasons, as Paul said.

So, back here to the lower, right-hand corner: Trumpets pictures Jesus Christ's return with the saints to the earth. Now, going beyond that, what do we have in the book of Revelation? *Beast and False Prophet are cast into the Lake of Fire*—right? That's the next little box over to the right, at the lower, right-hand corner.

Now what is the next Holy Day after Trumpets? *Atonement!* What does Atonement picture? *The fulfillment of the Day of Atonement is getting rid of Satan the devil.* We find in Rev. 20 that Satan the devil is put into the abyss and is bound for a thousand years.

What does the next Holy Day, the first day of the Feast of Tabernacles picture? *It pictures the start of the Millennium*—right? So the next little box over here, I have 'start of the Millennium' with a little arrow coming down: Tabernacles. But let's notice one thing else that I've put as a question mark under the 'trump of Atonement'—most people don't realize that on the Day of Atonement a great trumpet on the Jubilee—50th year—was blown. So I put that down as a question mark because the Jubilee is what? *Release from everything*—isn't it?

- Release from sin through the Day of Atonement—correct? Because that's when the Jubilee is calculated—from Atonement.
- Release from Satan the devil.
- Release from death.
- Release from fear.

So that's why I have also, this 19th year of the time cycle for this chart. Is that also a Jubilee year?

As we're going along just to explain these little boxes takes a lot of knowledge of the Bible up to that point—correct? *Yes!* Now then, let's look at some of the other things here and see what we have.

Keep in mind that the *beast and the false prophet* are cast into the Lake of Fire on Trumpets, when Christ and the saints return. It's going to be an important thing as we count back. Let's take the 1,290 days from the time (Dan. 12) of the 'abomination that makes desolate stand in the Holy place.' So this chart you can use in continuous reference to the other prophecies that we have covered in Daniel and also will be covering in Revelation.

If we count backwards from the time that the *beast and the false prophet* are cast into the Lake of Fire—we count backwards 1,290 days, we're going to find something very interesting. We know from 2-Thess. 2 that the 'man of sin, the son of perdition, who proclaims himself to be God'—which also ties in with Rev. 13—goes into the temple of God—which is yet to be built in Jerusalem—and proclaims that he is God! Now, that's why when you read in Matt. 24 and Luke 13 about the 'abomination of desolation' then it has (as we've covered before) the parenthetical statement 'whoso reads, let him understand'—because even the Apostle John, who canonized the New Testament with the other

apostles who were still living, they admitted they couldn't understand it for two reasons:

1. The temple was destroyed and didn't exist in 95-96_{A.D.} when John received the vision of the book of Revelation.
2. When he received the vision there was a temple.

So how do you get from no temple to a temple? And how do you have the 'abomination of desolation' which did not occur in 70_{A.D.}?—and that is the key.

Let's come back 1,290 days—and I think we're going to see something very interesting if we count backward. Now you can't count the specific days, but you can take a calculator and add up all the days of the months: 29/30, 29/30.

Now come right to the middle of the chart: year 16. Come to the first month—you come from the left over to the right, 1, 2, 3, 4, 5, 6, 7 squares where it says 1/30. Now that means the first month having 30 days. Look at that big square that is there. You count back 1,290 days and that comes out to Nisan 10. When I counted that back and found that out, it blew me away! Literally, blew me away! For this reason: the tenth day of the first month what were the children of Israel to do? *Select the lamb*. When the Jews revive the temple worship, the tenth day of the first month is going to be a profound day—isn't it? They're going to have their temple. They're going to have all these Passover lambs that they are going to bring and sacrifice at the temple. And what happens? *On the tenth day*—if this is accurate—*of the first month the man of sin, the son of perdition goes into the temple of God, abominates the temple of God by saying he is God and causes all sacrifices to cease!* Man! That's something! That still makes shivers run up and down my spine like it did when I first understood that. That literally blew me away! Remember, the *beast* comes in peacefully at the beginning of the seven years.

What's going to happen to the *beast* after he goes into the temple? What do you think the Jews are going to do? Picture it in the minds of the Jews. They have been, all these years, from the Babylonian captivity down to now, most of the Jews have been in the Diaspora. They finally get their temple. They have been operating it for 3-1/2, 4 or 5 years—however long it's been—it's been the center of the world, the center of tourism, marvelous things have happened to Jews, they're finally restored. They feel they're back with God, and all of this is wonderful, and the most important thing is the Passover sacrifice. And here it comes down to this Passover and here this ungodly, antichrist comes into the temple of God, says he is God. The *false prophet*

endorses him as God, probably calls fire down from heaven right there, and we're going to see, they probably had a confrontation with the two witnesses—we'll get to them a little bit later. So this is going to be high-drama at the end. This is going to be absolutely something when it occurs.

So what are the Jews going to do? I'll give you an example: The Orthodox Jewish Rabbis, when Sharon said that he is going to pull out of Gaza and make all the Jews get out—which has been done—they held a special *death* conference. They've been known for that—haven't they? You go back to the days of Jesus—right? And at midnight, they pronounce, all together the leading Rabbis, a curse on Sharon to kill him! Yitzhak Rabin was assassinated—and thirty days before he was they had the same kind of death council.

(go to the next track)

The second seal is open (Rev. 6)—so this ties in Rev. 13 & Rev. 6. Then you have down below that the three angels' messages. They have to be right at that point. Now, let's go back to Revelation 14 and read that because I had a very difficult time trying to place when the three angels' messages would be. Let's go back there and look at it. Revelation 14:6: "And I saw another angel flying in *the* midst of heaven, having *the* everlasting Gospel to proclaim *to* those who dwell on the earth, and *to* every nation and tribe and language and people..."

At the same time here, notice Revelation 13:7: "And he was given *power* to make war against the saints, and to overcome them; and he was given authority over every tribe and language and nation." So, at the same time Satan puts him [the beast] in charge of the whole world, God is going to send the first angel and going to proclaim from the heavens, in every language on earth, the Gospel. Now, it's going to be a short, summarized Gospel: Repent of sins, worship God—not the false god.

It's the same thing. Revelation 14:6: "...*to* those who dwell on the earth, and *to* every nation and tribe and language and people..." [Has to be at the same time.] ...Saying with a loud voice, 'Fear God, and give glory to Him, because the hour of His judgment has come; and worship Him...' [who 'made the heaven, the earth, the sea and the fountains of waters' *rather than* the beast and Satan] ...Then another angel followed, saying, 'The great city Babylon is fallen, is fallen... [not quite yet, but it's going to start coming apart. Then it's final destruction, as we see, is where? *The judgment in Rev. 18*—right? But God always gives a warning—doesn't He? *Yes!* And did He not give this warning clear back in Jer. 50 & 51? *Yes!*] ...because of the wine of the wrath of her fornication, *which* she has

given all nations to drink.’ And a third angel followed them, saying with a loud voice, ‘If anyone worships the beast and his image, and receives the mark in his forehead or in his hand...’ (vs 6-9).

This could not be some time way down toward the end of the 3-1/2 year period in which the Tribulation is included, but this has to be at the beginning. This has to be when they start enforcing it because of the catastrophes that are in the world God is going to make sure that no man has any excuse to receive the *mark of the beast* because an angel is going to make it clear to every nation, every language, every tribe, every person on earth. So that has to be when they start enforcing it.

“He shall also drink of the wine of the wrath of God, which is mixed undiluted in the cup of His wrath... [which refers to Rev. 16. That’s when seven last plagues are poured out.] ...and he shall be tormented in fire and brimstone... [That’s not the Lake of Fire; that’s the fire and brimstone that is going to come down in the seven last plagues. Did fire and brimstone come down on Sodom & Gomorrah? *Yes!* It wasn’t the Lake of Fire—was it? *No!* So this is not a lake of fire, though a lake of fire does have fire and brimstone.] ...in the sight of the Holy angels... [What are the *Holy* angels? *They are the seven last angels*—that what? *Pour out the seven last plagues*—right? And the first plague is against who? *Against the ones who have the mark of the beast*—correct? *Yes!* And then one of the plagues is that the sun is going to get so hot, hot as fire that is going to scorch men] ...and [in the sight] of the Lamb” (v 10).

Because why? The Lamb is where? *On the Sea of Glass where all the saints are*—and we’ll get to the resurrection and Pentecost and so forth here in just a minute. And they’re all watching. Remember, at the throne of God there are angels—thousands and thousands of angels. And ten thousand times ten thousand plus all of the saints resurrected on the Sea of Glass—who are all going to be watching this. So this has to come as a warning when they start enforcing the *mark of the beast*—**not** after the fact. God never gives a warning after the fact—He always **gives a warning before the fact**. So that’s why I placed the three angels’ messages there on the chart, because it had to be at that point. It couldn’t be any further down into the Tribulation.

Back to the chart now. Let’s notice very carefully the little box above the three angels’ message. Come to the chart where it has the three angels’ messages and go to the next box right above it. Second seal opens, that begins the Great Tribulation. Next box over, we have the one explaining about the 42 months. But look at the little arrow which says, ‘third seal.’ And right after that in

the next box we have 4th and 5th seal because—what? Second, third, fourth and fifth seal follow: Boom! Boom! Boom!—one right after the other.

Now you come over to the next box where I have ‘final destruction of the temple’—question mark. Now why did I put that there? *Because twice the temple was destroyed*—in 585_{B.C.} and in 70_{A.D.} it was destroyed on the 9th and 10th of Ab, both times. Now if you can read in the book of *Josephus*—I know the book of *Josephus* is a hard read, it’s small print, the language is a little archaic, but boy, I tell you, you read about the destruction of Jerusalem in both cases and it will literally stand your hair on end and make you realize and understand that even though we’ve seen a lot of death and destruction and war in our days, **we have seen nothing** compared to what they went through.

Now, let’s come back down to the lower right-hand corner again, and let’s go from Trumpets, let’s go back to Pentecost. You see where I have Pentecost?: Resurrection of the firstfruits, saints on the Sea of Glass. This is why the first resurrection being on Pentecost is so very important to understand. Between Pentecost, you come down below those last 4-1/2 months there—from Pentecost—you have seven last plagues. It takes time for them to be poured out (Rev. 16).

Now, Pentecost—the seventh trumpet is blown. That’s the last trump. Let’s ask a question about the two witnesses: Do we not know from Rev. 11 that the two witnesses, after they have served their ministry of 1,260 days, God lets them be killed. So the *beast* will think that he wins. Here’s another thing that’s important to understand: **God always let’s the enemy believe that they’re going to win**—to catch them in their own delusions and to harden their hearts. Did God not do that with Pharaoh? *Yes!* So much so that what did Pharaoh and his armies do after the children of Israel left? *They chased them down and had the stupidity to go into the Red Sea, thinking they could cross the Red Sea and bring the children of Israel back into slavery again.* What did God do? **BOOM!!** I imagine they said, ‘Oh good, if we could just get across there and get them, we’ll have them.’ **BANG!**

So likewise when they kill the two witnesses, they’re going to think: ‘Oh glorious! Wonderful! Marvelous! They’ve tormented us all this time!’ As you read in Rev. 11, they have a feast; they send gifts to one another. And then after 3-1/2 days what’s going to happen? *Two witness are going to be raised.* The last two who die for Christ will be the first two raised in the resurrection to fulfill what Jesus said, ‘The last shall be first.’

What we’re going to find in all of this is

how true and accurate God's Word is and what He says. Now then, how long was the ministry of the two witnesses? *1,260 days—plus 3-1/2—right?* When we count back from Pentecost, *not* from Trumpets. That's why it's key and important to understand that the resurrection has to be on Pentecost and not on Trumpets. All of those who are still stuck on Trumpets do not realize what's going to happen and when the two witnesses begin, because they have the two witnesses then beginning 30 days after the stopping of the sacrifices.

You count backward and let's come up here 1,260 days—again, it's in year 16 and you come over here to the left-hand side: year 16 and come down 1, 2, 3, 4 squares. The fourth square we have times, times and half a time. Then right below that we have 1,260 days to the resurrection plus 3-1/2 days. Then the little box next to it, the two witnesses.

Now notice the two witnesses come on the scene *before* the *beast* goes into the temple. Very important, because *the two witnesses are going to have the greatest power of any prophet that has ever been in the history of the world.* And they're also going to provoke the *beast and the false prophet* to come down and do their dirty work at the temple.

Let's go to Revelation 11 for just a minute. If we understand prophecy correct, one of the two witnesses will be the priest of the coming high temple that's going to be built in Jerusalem—as pictured in Zech. 3, by Joshua the high priest. The other of the two witnesses will be the governor of Judea as pictured by Zerubbabel in Zech. 4—and it concludes there by saying, 'These are the two olive trees that stand before the God of the whole earth.' Now let's understand something else, too. Since God is going to 'save the tents of Judah first' the Jews will never, never, ever listen to anyone other than a priest and the governor—they will never listen to any minister of the Church of God and anyone who thinks that they would is living a pipe dream. God will again deal with His people. God will again deal with the Jews. And when He does, it's going to be the two witnesses.

Revelation 11:3—let's see it here: "And I will give *power* to My two witnesses, and they shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth. These are the two olive trees... [Zech. 4] ...and *the* two lampstands... [not part of the Church; different lampstand.] ...**that stand before the God of the earth.** And if anyone attempts to harm them, fire will go out of their mouths and devour their enemies.... [Now the closest one that came to this was Elijah—right? He prayed and God sent fire from heaven. But now, this is going to be in direct counteraction to what the

false prophet is going to do by calling fire down from heaven.] ...For if anyone attempts to harm them... [fire is going to come out of their mouths] ...he must be killed in this manner" (vs 3-5). Now that's going to be awesome—*isn't it?*

Today, we can understand somewhat about this—can't we? Haven't we seen movies where there are men who speak and fire comes out of their mouths? *Yes!* Where do you think they're getting all of this stuff? And sometimes fire-eaters put something in their mouths and blow it out—but this will be literally from God.

Verse 6: "These have authority to shut heaven so that no rain may fall in *the* days of their prophecy; and they have authority over the waters, to turn them into blood, and to smite the earth with every plague, as often as they will." So when they come on the scene, it's going to be something! Then it talks about their demise and so forth, by the *beast*.

Let's come back to the chart. Now you see, when the two witnesses are there, this is going to set the stage for the necessity of the *beast and the false prophet* coming to Jerusalem. But there's going to yet be another event that's going to take place before that. What we are seeing with this chart is differentiated from the other side of the chart, we are seeing that the prophecies of Daniel and the book of Revelation are combined on this one chart. Now granted, there can be a 30-day slide and also it may be off a little bit more than that—we don't know. So we have to give that caveat as we go along; but this gives us a timeframe to understand it.

Daniel 11:40: "And at the time of the end, the king of the south shall push at him...." As we've said before, the King of the South has yet to come on the scene. I don't know when it's going to come into affect, but Saudi Arabia, Kuwait, Abu Dhabi, Qatar, United Arab Emirates: they are going to form a common currency; probably called the 'dinar.' And they are going to demand that all oil that they export be denominated in the 'dinar'—which will be backed with oil and gold. Now that will drastically affect the 'dollar' and the Euro.

Now, the king of the south will probably be representing all of the Arab and Islamic countries and will locate his headquarters where the League of Arab Nations is headquartered in Cairo. He's going to *push* at the King of the North. Now we don't know what that means. We don't know if it's an oil boycott; we don't know if it's additional terrorism; but he's going to *push* at him. It's going to cause such consternation that the King of the North is going to do something fantastic.

"...And the king of the north shall come

against him like a whirlwind with chariots and with horsemen and with many ships... [he's going to gather a big army—right? Now, to come from Europe, even down to Egypt, takes a couple of months to get going—doesn't it? You would have to think! Even with the planes and everything that we have to get everything going for this last war in Iraq—it took what? nearly six months to get everything in place.] ...and he shall enter into the countries and shall overflow and sweep through. He shall also enter into the glorious land, and many countries shall be overthrown....” (vs 40-41). That's when he comes into the temple of God and says he's God.

All right, let's look at the chart again. King of the North, we have the King of the South—notice again, year 16; come across to where you see King of the South; then you come over two months and that's when the King of the North makes his move. He comes into Egypt, Ethiopia will be at his doorstep, he goes into the Holy Land.

Now, that's interesting from this point of view: The month in which this occurs is called the month of Adar, which is an important month for the Jews. You go back and read the book of Esther. It was in the month of Adar that Agag was going to have all the Jews exterminated. Could it be that the King of the North enters into the Holy Land, under the guise of protecting it? Remember, it says there in Luke 21 that you will see Jerusalem surrounded by armies. So, he goes into the Holy Land, under the guise of rescuing the Jews, protecting them, but now we have what? *A confrontation with the two witnesses right there in Jerusalem between the beast and the false prophet and the two witnesses.*

Why did I put the King of South where I did? *Because his action comes first.* It will take time to get all the ships and planes and everything ready for the King of the North to get down there. It could be earlier; I don't think it could be much later. And like I said on the chart, some of these things are an estimation. That's why in understanding some of these prophecies we don't know exactly when they're going to begin. As a matter of fact, we don't know when any of these things are really going to begin. The key that's going to tell us when the Great Tribulation begins is the key that Jesus told us 'when you shall see the abomination of desolation' spoken of by Daniel the prophet, standing in the Holy place. That's when the Tribulation begins. We won't know until then.

The king of the north has to enter into the Holy Land under the guise of protecting the Jews, having armies around there. The two witnesses will say, 'No, he's not here to protect us, he's here to....' and so forth. And they'll have the confrontation

going on and this is really going to be quite a thing when that happens! And finally, the *beast and the false prophet* are going to show their true colors. They're going to come against the Jews. The *beast* is going to go into the temple and say he's 'God.' The false prophet's going to say he is 'God.' And BANG! all hell is going to break loose, because that's when the Tribulation begins.

Now, remember, we read about the 1,335 days. Again, come to year 16, and I want you to understand that year 16 is the most climatic year of events unfolding very rapidly than of any other year in all prophecy in the Bible—just by the events. So 1,335 days—what does that mean? I had a hard time figuring it out, and what I figured out may not be exactly right; but could it be?

Daniel 12:11: “And from the time that the daily sacrifice shall be taken away, and the abomination that causes desolation is set up, there shall be a thousand two hundred and ninety days. Blessed *is* he who waits and comes to the thousand three hundred and thirty-five days. But you, go your way till the end be, for you shall rest and stand in your lot at the end of the days” (vs 11-13).

Now, based upon that, we have to assume that the end of the 1,335 days is the first resurrection. So you count back from Pentecost resurrection over to where I have in the 16th year, the 2nd month in—32 days after Trumpets—1,335 days to the resurrection. Now, 32 days after Trumpets puts it a week and a half after Tabernacles—right?

Let's read another Scripture. This has always puzzled us in relationship to those who go to a place of safety. Let's read it here—Matthew 24:15: “Therefore, when you see the abomination of desolation, which was spoken of by Daniel the prophet, standing in the Holy place (the one who reads, let him understand), then let those who are in Judea flee into the mountains. Let the one *who is* on the housetop not come down to take anything out of his house; and let the one *who is* in the field not go back to take his garments. But woe to those *women* who are expecting a child, and to those who are nursing infants in those days! **And pray that your flight be not in the winter, nor on the Sabbath**” (vs 15-20). If you look at the chart, 1,335 days is before winter.

Now, let's come back to Revelation 12:12. We may not have it all coordinated exactly right, but let's look at it. “Therefore, rejoice you heavens and those who dwell in them. Woe to those who inhabit the earth and the sea! For the Devil has come down to you, having great wrath *because* he knows that he has *only* a short time.’ And when the dragon saw that he was cast down to the earth, he persecuted the

woman who had brought forth the man *child*. And two wings of a great eagle were given to the woman, so that she might fly to her place in the wilderness, where she is nourished *for* a time, and times, and half a time, from *the* face of the serpent” (vs 12-14).

Now, could it be—and this is not quite as firm as some of the other days—but could it be, since the 1,335 days is *before* winter that this is when the fleeing starts occurring and they go into the mountains. Then, subsequent to that, those who are taken to a place of safety go to a place of safety. I do not know for sure, so I just put it there as a question mark. As I mentioned, this is the most difficult one to figure out. So what I’ve done here, even though it’s on a chart, that doesn’t mean it’s cast in concrete, it’s only printed on paper. Maybe we’ll come to understand that a little more as we go down in time. If you have some other thoughts on it, that would be good.

Also in the book of Daniel, it talks about the 2,300 days or the 1,050 morning/evening sacrifices. I could not find anywhere to place the 2,300 days. It fell in no place where it made any sense. The only sense that that makes has to be with Antiochus Epiphanes when he came in and desecrated the temple and it was 1,050 days from the time that he offered the swine’s blood on the altar until the Maccabees—I think it was under Hyrcanus—who cleansed the temple. That’s the only place I found that to fit.

Lets come back to the chart and let’s look at a couple of other things here. Let’s come right to the very bottom line where we have ‘Day of the Lord’ which goes the full length of the year. A day in prophecy equals what? *One year in fulfillment*. So there’s the ‘Day of the Lord.’ We also know this: the Day of the Lord can refer to and include all the events that we have been covering—all of them! The Day of the Lord can refer to when the *sign of the Son of man* appears in heaven; and specifically the Day of the Lord refers to the very last year, which started with the first of the seven trumpets—which I have here beginning on the next to the last Trumpets.

The Trumpets beginning the seventh year and then it pulls all the way over to Trumpets which ends the seventh year. Within that then we have, if you look at it, you have the seventh seal open (left-hand side). Then we have the **four trumpet plagues**, which come rather quickly, maybe even quicker that the one-month period in which I put them.

Then you have the **fifth trumpet plague**, which is the first woe, and that lasts (Rev. 9) for five months. So we have a five-month period here. Then we have the **sixth trumpet plague** which is the

second woe, which continues down to Pentecost—which is the resurrection. Then the seventh trumpet is blown and that opens the way for the beginning of the **seven last plagues**.

Now, one other thing we need to cover, since we’re down here on this bottom line and we’re right there at the Pentecost resurrection. Let’s go up exactly one year—where the box is resurrection of the firstfruits, go right above it in the year above it—sealing of the 144,000 and the great innumerable multitude on Pentecost. So from Pentecost to Pentecost, the last year is then the *harvest of the laborers of the 11th hour*. Remember the parable of the laborers of the 11th hour. This then is the fulfillment of the 50th day by God. This is His harvest! Whereas, up to that point you have what? *The harvest of God which is called the ‘church harvest.’* So you have the seven weeks plus the one day—the 50th day. That’s why I have it there.

You can take your time and go through this and look at it and try and put some other things together. If you have any other thoughts or suggestions on how to improve this and make it more accurate, by all means let me know, because this chart—as all charts—are to give us an overview; to give us a perspective in which we can place some of these things to give us some more understanding. Some of these things are probably very accurate. Other of these them may not be so accurate. And some of them, like the 1,335 days—may not be accurate at all.

- Where is the sixth seal? *The sixth seal and the heavens rolling back is the month before the sealing of the 144,000.*
- Difference of the 45 between the 1290 and 1335—exactly how that falls? *One is based on when the beast and the false prophet are cast into the Lake of Fire, and the other is based upon when the resurrection takes place.* So exactly how this falls, this is the best we can do at this time.

This helps you understand how integrated and tied together all the prophecies of God are and how, when it says ‘in the latter days’ at the end of time, they’re all going to come together. So this world is in store for huge crisis.

When the sixth seal is open, the sign of the Son of man in heaven, when the heavens are rolled back like a scroll, the sign of the Son of man in heaven, which will be at the same time.

Will the heavens be rolled back all the way to the end. They’ll roll back like a scroll, the sign of the Son of man will appear and then it will be in the heavens; and I’m sure it will appear as though the

heavens will close back up. But the sign of the Son of man will still remain.

Scriptures from: *The Holy Bible in Its Original Order* by Fred R. Coulter

Scripture References:

- 1) Matthew 24:21-22
- 2) 1 Thessalonians 5:1
- 3) Daniel 12:8-13
- 4) Revelation 14:6
- 5) Revelation 13:7
- 6) Revelation 14:6-10
- 7) Revelation 11:3-6
- 8) Daniel 11:40-41
- 9) Daniel 12:11-13
- 10) Matthew 24:15-20
- 11) Revelation 12:12-14

Scriptures referenced, not quoted:

- Daniel 9:27
- Genesis 15
- 1 Timothy 4
- Ezekiel 14
- Psalm 12
- Revelation 11, 20
- 2 Thessalonians 2
- Luke 13
- Revelation 6, 18
- Jeremiah 50, 51
- Revelation 16
- Zechariah 3, 4
- Luke 21
- Revelation 9

Also referenced:

- Charts:
 - Revelation & Last Three and one-half Years
 - Calculated Hebrew Calendar
- Books:
 - The Christian Passover* by Fred R. Coulter
 - Josephus*