

Does Pentecost Typify a Jubilee Rapture?

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A POPULAR VIEW is that the Rapture will occur on the day of Pentecost. In this study I will propose that the typologies of Pentecost may, instead, point to the Rapture occurring on an *unrevealed day during a jubilee year*.

To make the case for this scenario, let's first review the reasons Pentecost, better than any other festival, typifies the Rapture.

REASONS PENTECOST TYPIFIES THE RAPTURE

Pentecost is a harvest Festival: Pentecost is one of the three main harvest festivals,¹ during which every Israelite male was required to make the pilgrimage to Jerusalem to appear before the Lord (Deut. 16:16). In the Bible, a harvest and a gathering before God denote a resurrection (Rev. 7:9-14; 14:15; 2 Thess. 2:1).

The order of resurrections: Paul speaks of multiple resurrections occurring in order: "*Each one will be raised in proper order: Christ, first of all; then, at the time of his coming, those who belong to him*" (1 Cor. 15:20-23). There are three main resurrections in Scripture and three main harvest festivals, suggesting the following chronology:

- 1) Passover/Firstfruits harvest: Jesus and many saints resurrected (Matt. 27:51-53).
- 2) Pentecost harvest: Church resurrected.
- 3) Tabernacles harvest: Old Testament and tribulation saints resurrected (Rev. 20:4-6).

The wave offering: The wave offering of the barley sheaf at Passover/Firstfruits² is a picture of Jesus' resurrection. Following this same template, the similar wave offering of baked loaves on Pentecost, 50 days later,³ is a picture of the Church's resurrection.

Pentecost typifies the Jubilee: Pentecost, the only festival that occurs after a countdown of 49, on the 50th day, is a type of the Jubilee. The Jubilee typifies our physical redemption (rapture) at the Lord's coming (Rom. 8:18-23; Eph. 1:13, 14; 4:30). Therefore, the harvest of grain on the 50th day (Pentecost) typifies the harvest of believers in the 50th year (Jubilee).

50 denotes fullness and completion: The term Pentecost comes from the Greek word *Pentēkostē*, meaning “fiftieth.” In addition to the number 50 pointing to the Jubilee, wherever it is used in Scripture, “50” signifies what is *full* or *complete*.⁴ The Rapture will occur when the *full* number of Gentiles has been reached and the task of spreading the Gospel is *complete*.

Shavuot means weeks: Pentecost, or *Shavuot*, a Hebrew word meaning “weeks,” is observed after a period of seven weeks (Deut. 16:9). The only other instance of a seven-week countdown in Scripture is Daniel’s seven-weeks countdown to Messiah (9:25).

A great multitude: Of the three harvest festivals, Pentecost is said to have drawn the largest crowds. This is because Passover and Tabernacles occurred in early spring and fall when adverse weather was more likely to interfere with travel from distant lands. A large crowd gathered in Jerusalem on Pentecost corresponds to Revelation’s depiction of a great multitude gathered before God’s throne just after the Rapture (7:9).

A gathering from every nation: At the Church’s first Pentecost in 33 AD, devout people from every nation, tribe, and language were gathered in Jerusalem (Acts 2:5, 6).⁵ At the Rapture, devout people from every nation, tribe, and language will be gathered in *heavenly* Jerusalem (Rev. 7:9).

A time of rejoicing: Pentecost is a time to rejoice before the Lord: “*Celebrate the Festival of Weeks [Pentecost] ... and rejoice before the LORD your God...*” (Deut. 16: 10, 11.) The Rapture, at Jesus’ coming, is a time of rejoicing before the Lord: “*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*” (1 Thess. 2:19).

A time of sealing: Pentecost is, historically, a time when a great number of believers were sealed by the Holy Spirit (Acts 2). At the Rapture, the 144,000 firstfruits of Israel will be sealed by the Holy Spirit (Rev. 7:3, 4).

Positionally, Pentecost denotes the Church Age: The first harvest festival, Passover/Firstfruits, is associated with the First Coming. The last harvest festival, Tabernacles, is associated with the Second Coming. The harvest festival in the middle, *Pentecost*, represents the period in-between the First and Second Coming—the Church Age.

The short and abrupt harvest festival: The first and last harvest festivals, Passover and Tabernacles, last for an extended period of time: Passover is seven days long and Tabernacles lasts for eight days. In contrast, the Pentecost harvest is only one day long, comparatively short and abrupt—just like the rapture of the Church.

Enoch: Tradition states that the biblical patriarch Enoch, considered a prophetic type of the Church, was raptured on the day that would later become Pentecost. Additionally, Enoch’s age at the time—365—is thought to be an allusion to the Gregorian, or “Christian,” calendar consisting of 365 days (Gen. 5:23, 24).

The Song of Solomon: In Song chapter 2, a shepherd, a type of Christ, comes to gather and spirit away (rapture) his beloved, a Shulamite Gentile maid, during the spring/Pentecost season (Song 2:11-13).

Ruth's redemption: In the Book of Ruth, a Gentile bride is redeemed by a Jewish kinsman, a picture of the Church's redemption at the Rapture, during the Pentecost harvest season.

Pentecost is a wedding day: In Exodus, the marriage between God and Israel at Sinai occurs on the "third day." While the calendar day is not noted in Scripture, it's easily determined that the third day corresponds to Pentecost.⁶ Significantly, the third day, emblematic of the "Pentecost wedding" in Exodus, is linked to rapture typologies in the New Testament as well. In John chapter 2 Jesus attends a wedding on the "third day" and also alludes to His resurrection occurring on the "third day" (John 2: 1; 19-21). Thus, in both the Old and New Testament, the third day, emblematic of Pentecost, is associated with rapture typologies.

Inference via festival appearance: Significantly, Scripture mentions Jesus attending the harvest festivals of Passover and Tabernacles but not *Pentecost*.⁷ Conversely, the Bible mentions Paul, the Apostle to the Gentile Church, attending the Pentecost harvest but not *Passover or Tabernacles*.⁸ This might be seen as an allusion to Jesus being on earth to fulfill Passover and Tabernacles (First and Second Coming) but absent from the earth at the Pentecost harvest (Rapture). At the Pentecost harvest it is, presumably, the Church who will be going to the Lord's house in heaven.

The biblical typologies of Pentecost, *Church, harvest, wedding, Jubilee, fullness/completion, etc.*, typify the Rapture of the Church better than any other festival. Despite this fact, many do not consider Pentecost a viable time for the Rapture as this feast is assumed to be fulfilled via the outpouring of the Holy Spirit in 33 AD.

But is this assumption correct?

The main Pentecost typologies—Jubilee and harvest—suggest decidedly more than what occurred on Pentecost 33 AD: The jubilee typology speaks of "*the redemption of our body*" at the Lord's coming (Rom. 8:23). Likewise, the harvest theme denotes an actual *physical* resurrection, which is always the ultimate meaning of a "harvest" in Scripture (Rev. 14:14, 15). The outpouring of the Holy Spirit was not a physical resurrection but, rather, merely the "down payment," or guarantee, of our future physical resurrection at the end of the age (Eph. 1:13, 14). Thus, the outpouring of the Holy Spirit in 33 AD represented not a harvest but, rather, the *planting of a field*—the Church—which has been growing ever since. The Church will not be harvested until the end of the age when the resurrection that was sealed, or guaranteed, by the Holy Spirit actually *occurs*.

The notion that Pentecost is not yet fulfilled further bolsters our thesis that this second-in-line harvest festival points to the Rapture.

Does this mean the Rapture will occur on the day of Pentecost?

Not necessarily.

Here is why.

REASONS THE RAPTURE MAY *NOT* HAPPEN ON PENTECOST

No man knows the day: Concerning the Rapture, Jesus says “*of that day or hour no one knows, not even the angels in heaven, nor the Son, but only the Father*” (Matt. 24:36). While a popular teaching is that the Lord was referring to the fluidity of the festival times due to the unpredictable sighting of the new moon, one could argue that to claim to know even the *feast* on which the Rapture will occur is to, in effect, claim to know the *day*: e.g. the Rapture is on the *day* of Pentecost. Therefore, the view that the catching away will happen on a feast day is arguably inconsistent with Jesus’ words: “*of that day or hour no one knows.*”

Pentecost has no specified date: Unlike every other festival, Pentecost has no specified date in Scripture. The feast dates, as ordained by God in Leviticus 23, are as follows: Passover, *Nisan 14*; Days of Unleavened Bread, encompassing Firstfruits, *Nisan 15-21*; Feast of Trumpets, *Tishrei 1*; Day of Atonement, *Tishrei 10*; Feast of Tabernacles, *Tishrei 15-22*. In contrast, Pentecost has no assigned date but is to be observed simply after a countdown of 49 days. Thus, the event typified by Pentecost, presumably the Rapture, cannot be tied to a specific day.

A day of mystery: It’s interesting to note that, even though it’s understood that the wedding between God and Israel at Sinai occurred on Pentecost (see endnote 6), there is no direct mention in Scripture that the event occurred on this day. The question is, why would the Lord avoid a direct association between an important rapture typology and the *day* of Pentecost?

The wedding at Sinai is not the only instance of a rapture typology linked to Pentecost but not the actual *day*. Another example is Jesus’ ascension. Scripture records that the Lord ascended to heaven not on Pentecost but “a few days” before (Acts 1).

Yet another example of a direct association between a rapture typology and the *day* of Pentecost being avoided is the story of Ruth’s redemption. As noted earlier, the Gentile bride Ruth was redeemed via marriage to a Jewish kinsman, a picture of the Rapture, during the Pentecost harvest season, yet the actual *day* of the wedding is not noted. Thus, we have a *third* instance of a direct association between a rapture typology and the day of Pentecost being avoided.

Knowing that every “jot and tittle” of Scripture has meaning, one has to wonder why an explicit link between the Rapture and the *day* of Pentecost is repeatedly avoided. Could the Lord be sending a message via these types that we will know the *season* of His coming (a jubilee year) but not the *day*?

The notion of the Rapture occurring apart from the day of Pentecost raises a question about the Jubilee: should we expect our redemption to occur in an actual jubilee year?

For the following simple reasons, I believe that we should.

REASONS OUR REDEMPTION WILL OCCUR IN AN ACTUAL JUBILEE YEAR

The 6,000-year timeline is literal: Scripture implies that the 6,000th year from Adam will mark the end of the age.⁹ Based on a 50-year cycle, the 6,000th year corresponds to the 120th Jubilee ($6,000 \div 50 = 120$). Moreover, the notion of an actual 120th Jubilee marking the end of the age is reinforced in Genesis 6:3 where God sets a limit of 120 years on His contending with mortal man (Gen. 6:3). Because the Lord is *still* contending with mortal man, we can assume He was, at least in part, referring to jubilees.

Appointed times fulfilled “on time”: History proves that God always fulfills His appointed times and dates *precisely*: Jesus’ death and resurrection occurred in the *exact year* prophesied in Daniel (9:24-27) and also on the *exact days* identified by the spring feasts (1 Cor. 5:7). Knowing that God is the same “*yesterday, today, and forever,*” we can assume the events typified by the Jubilee will occur in actual jubilee years. As seeming confirmation that the Lord plans to keep the Jubilee literally, two landmark events fulfilling the jubilee theme “return of the Land”—the Balfour Declaration of 1917-18 and the restoration of Jerusalem in 1967-68—occurred at exactly a 50-year interval.

Daniel’s Jubilee: Daniel’s countdown to Messiah links an actual jubilee cycle, and thus *an actual jubilee year*, to His advent: “*From the time the word goes out to restore [return to] and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven sevens [one jubilee cycle]...*” (Dan. 9:25).

Having established that our redemption will likely occur in an actual year of redemption, let’s consider the evidence pointing to the present year being a Jubilee.

REASONS 2017-18 IS A JUBILEE

The 6000th Year: Based on the genealogies in Genesis, Bible chronologists calculate that the earth is currently in its 6,000th year.¹⁰ By virtue of the math cited earlier, the 6,000th year is also a Jubilee.

Pattern of events: Jubilee-themed events occurring at a 50-year interval, namely the Balfour Declaration of 1917-18 and the return to Jerusalem in 1967-68, establish a 50-year pattern pointing to 2017-18.

The prophecy of Ten Jubilees: Judah Ben Samuel’s non-biblical, yet thus far accurate, [Prophecy of Ten Jubilees](#) points to a 2017-18 Jubilee.

The 1967 return: Daniel's countdown to Messiah commences with a "return" to Jerusalem: "*From the time the word goes out to restore [return to] and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven sevens...*" (Dan. 9:25).¹¹ There has been only *one* return to Jerusalem in modern history, the one that occurred during the Six day War in the biblical year spanning 1967-68. Counting one jubilee cycle from 1967-68, we arrive at 2017-18.

Tetrad "bookends": There have been eight blood-moon tetrads since the time of Christ. However, there is only *one* instance during this time of any two tetrads being separated by the span of a jubilee cycle: a tetrad that occurred in 1967-68 was followed by another in 2014-15. The fact that the 2014-15 tetrad actually occurred a couple of years *before* the Jubilee in 2017-18 makes sense in light of the Scriptures which say, "*The sun will be turned to darkness and the moon to blood BEFORE the day of the Lord*" (Joel 2:31).

Pentecost/blood-moons typology: On the Church's first Pentecost in 33 AD, Peter stood up and quoted an end-times passage about solar and lunar eclipses preceding the Day of the Lord (Acts 2:14-21). In 2014-15 we witnessed an unparalleled combination of solar and lunar eclipses on biblical feast days. Thus, the type established in Acts 2 (a countdown of forty-nine followed by mention of solar and lunar eclipses preceding the Day of the Lord) is fulfilled in our time: a countdown of forty-nine, beginning in 1967, ends with *actual* solar-and-lunar-eclipse signs as a harbinger of the impending Day of the Lord.

The Olivet Discourse: Luke 21 gives a chronology of signs and events leading up to Jesus' return: Verse 24 says "*Jerusalem will be trodden down of the Gentiles until the times of the Gentiles be fulfilled.*" The next verse mentions "*signs in the sun and the moon.*" A few lines later, the Lord says, "*When these things begin to come to pass, then look up ... for your redemption draweth nigh.*" This chronology corresponds to the sequence of events unfolding in our time:

- 1) Jewish recapture of Jerusalem (times of the Gentiles fulfilled) in 1967-68.
- 2) Blood moon tetrads and solar eclipses (signs in the sun and moon) in 1967-68 and 2014-15.
- 3) Presumed Jubilee (redemption draws nigh) in 2017-18.

Timeline convergence: Every major prophetic/generation timespan given in Scripture,¹² when married to key events related to Israel's rebirth, has an end point of 2017-18:

1897-18 (First Zionist Congress) + 120 years = 2017-18

1917-18 (Balfour Declaration) + 100 years = 2017-18

1947-48 (Israel's rebirth) + 70 years = 2017-18

1967-68 (Jerusalem restored) + 50 years = 2017-18

That these timelines converge on a single year defies coincidence. Focusing on the two most important numbers eschatologically, 70 and 50, it's significant that both denote a *release from bondage*:

- From the time of Israel's release from bondage in Egypt to the time of their *ultimate* "release from bondage" at Messiah's coming is 70 Jubilees.
- The Jews were released from captivity in Babylon in the 70th year (Jer. 25:11).
- Fifty is the number of Jubilee, the primary theme of which is release from bondage (Lev. 25).

In addition to the numbers 70 and 50 marking a time of release from bondage, both also denote *judgment*:

- God judged Egypt when the Hebrew slaves were released 70 jubilees ago. (Ex. 8-11).
- God judged Babylon when Israel was released in the 70th year (Jer. 25:12).
- In Isaiah Jesus is seen judging the earth because the "year to redeem" (50th year) had come (Isa. 63:4).

Thus, the numbers 70 and 50 denote a release from bondage for God's people and, conversely, judgment for His enemies. Release and judgment characterize the Rapture: God's people will be freed from the bondage of mortality and His enemies will be judged.

Considering the biblical symbolism of 70 and 50, it is, again, remarkable that when we add these numbers to the year of Israel's rebirth and subsequent restoration of Jerusalem—THE landmark events given in Scripture to determine the nearness of Jesus' return¹³—we arrive at 2017-18.

Is 2017-18 a Jubilee?

Given the fact that the biblical standard for determining the truth of a matter is "the testimony of two or three witnesses," the above *eight* total witnesses seem confirmation enough.

CONCLUSION:

The uneventful passing of the biblical feasts in 2017 left many watchmen baffled. Assuming they must have simply miscalculated the year, some are now considering the upcoming festival season the most likely time for the Rapture. The problem with this outlook, from a typological perspective, is that the upcoming festivals occur *outside* the year of redemption, concluding at Nisan 1 this spring. It's important to understand that while there are different ways of calculating the jubilee cycle,¹⁴ there is *no* calculation, based on a 1967-68 *terminus a quo*, which allows the Jubilee to extend beyond the upcoming Nisan 1.

Another way to think about it is that the upcoming Nisan 1 marks the beginning of the 51st year since Jerusalem's restoration. While it's certainly possible that Jesus could return during the prophetically insignificant 51st, 52nd, or 53rd anniversary of the Jews' return to Jerusalem, it would seem at odds with the eschatological emphasis on "50" as the number of *jubilee*, *harvest*, *completion*, etc., and also God's precision when it comes to fulfilling His numbers and appointed times. Thus, we propose an alternate scenario: The fall festivals will be fulfilled in succession at the Second Coming, and Pentecost, only *partially* fulfilled by the birth of the Church, will see its ultimate fulfillment on an unrevealed day during the jubilee year. The Rapture occurring on an unknown day is inferred in Scripture via the lack of a specified date for Pentecost and also key rapture typologies linked only *indirectly*, not to the actual *day* of this festival. In this scenario, the unique harvest festival of Pentecost has a unique fulfillment: a *day* fulfillment via the birth of the Church and also a *year* fulfillment via the Jubilee. Consequently, one can know *generally* the time of Jesus' return but not *precisely*, corresponding to the Scriptures which say we will know the "season" but not the day (1 Thess. 5; Matt. 24:36).

Recalling the earlier mentioned "tetrad bookends," it's interesting to note how the latter (2014-15) occurrence seems illustrative of our proposed jubilee-rapture scenario.



The unique, solar-highlighted, lunar tetrad of 2014-15

According to Jewish tradition, lunar eclipses are a sign for Israel and solar eclipses are a sign for Gentiles. With this in mind, notice the first blood moon coincides with the Passover harvest festival, fulfilled by Jesus' resurrection at the *First Coming*. The last blood moon in the sign corresponds to the Tabernacles harvest festival, to be fulfilled by a resurrection at the *Second Coming*. Finally, notice that the solar sign in the center, where Pentecost would reside chronologically, does *not* coincide with a festival but, rather, Nisan 1, the day marking the beginning and end of the Jubilee.

Is it possible the "super sign" that gained global attention in 2015 was more than just an awesome harbinger of the Day of the Lord but also a *blueprint*, detailing God's plan to Rapture the Church on an unrevealed day during the final Jubilee?

Assuming, for speculation's sake, that the Rapture is indeed set to occur sometime during the Jubilee, the question becomes, *when*? For numerous reasons, the end of the year seems a probable time. First is

God's predisposition to delay judgment as long as possible to allow the maximum time for repentance. Second is the fact that the biblical New Year at Nisan is, historically, a start and end point for prophetic timespans such as those in Daniel.¹⁵ Third, the end of the year coincides with the arrival of spring, the season connected to the Lord's return in multiple scriptures (Ruth; Song 2:11-13; Hos. 6:3; James 5:7). Another possible indication of an end-of-the-year rapture is found in John chapter 2 where Jesus attends a wedding, a type of the Rapture, at which six jugs are filled to the *brim*, implying completion of the 6000th year. Another type that may denote completion of the final year is the Church's first Pentecost: It was when the 50th day had "fully come" that a rushing sound from heaven was heard and the Holy Spirit came upon the 120 believers gathered in the upper room (Acts 2). The Greek word *sumpleroo*, translated "fully come" is literally a compound word meaning, *sum*, "to fill," and *pleroo*, "completely," or "to fill completely." The Greek word for "fully" is *pleroma*, and is a synonym to *sumpleroo*, yet it is actually only the last half of the word. Therefore, a more literal translation of this verse would be "*When the day of Pentecost was fully completed.*"¹⁶

When will the Jubilee be complete? Most sources put Nisan 1 at March 17-18 this year. We should note, however, that those who reckon Nisan 1 to be the first new moon *after* the spring equinox would put Nisan 1 a month later, at April 17-18.

Having mentioned the dates, no date setting, *please!* Regardless of how compelling the signs, history teaches it's almost never a good idea to set a date for Jesus' return.

On the other hand, we would be negligent to not speculate. God has provided the typologies, signs, and timelines in Scripture for this very purpose. It was by studying Daniel's Messiah prophecy (9:24-27) and the signs in the heavens that the magi knew when the Lord was coming the first time. Notice it was not the *wise* men who were rebuked by Jesus but, rather, the religious authorities of the day who, for lack of Scriptural knowledge, failed to discern the time of their visitation (Matt. 16:3; Luke 19:44). God *wants* us to study the Scriptures and search out the time of His coming. He commands us to "watch" and promises a reward for those found doing so when He returns (Mark 13:37; Luke 12:37).

So let us speculate and be encouraged!

If our thesis is correct, the Rapture could occur sooner than many expect. Even if our jubilee calculus is off and Jesus doesn't return within the abovementioned timeframe, there is every reason to *stay* encouraged and *keep* looking up. The overall convergence of signs confirms that the Lord is "at the door" (Matt 24:33). Soon, much like on the Church's first Pentecost, a mighty sound will be heard from heaven and all the members of the Body of Christ will find themselves gathered together with one accord in one place.

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NOTES:

1. "Three times a year all your men must appear before the LORD your God at the place he will choose: at the Festival of Unleavened Bread, the Festival of Weeks [Pentecost] and the Festival of Tabernacles..." (Deut. 16:16). The festival of Unleavened Bread, beginning Nisan 15 and ending Nisan 21 *encompasses* the day of Firstfruits, the day of the wave sheaf offering, on which Jesus was resurrected (v. 6-8; 11). In later years, the whole seven days, beginning on Passover (Nisan 14) and ending Nisan 21 was simply referred to as "Passover," or "Passover week" (Luke 22:1). For this reason and for the sake of simplicity, in this study we refer to the harvest festival fulfilled by Jesus' resurrection as "Passover/Firstfruits."

2. Lev. 23:10, 11

3. Lev. 23:17, 20

4. Examples of the number 50 denoting fullness or completion:

- The maximum age for the Levite priests charged with performing the rituals at the Temple was fifty, denoting the full discharge of one's priestly duties (Num. 4:23).
- A man who lies with a virgin not pledged in marriage must give the damsel's father fifty pieces of silver as full restitution (Deut. 22:29).
- David paid fifty shekels of silver for the threshing-floor, where he built the altar to God, denoting a full price and purchase (2 Sam. 24:24).
- Absalom provided for himself a chariot and horses with fifty men to run ahead of them, denoting full excellence and greatness (2 Sam. 15:1; 1 Kings 1:5).
- Fifty shekels of silver is the price of an "omer," a full measure of barley seed (Lev. 27:16).

5. Pentecost saw more out of town/foreign-speaking Jews than the other harvest festivals because the more favorable weather at this time made the roads passable and thus Jerusalem more accessible. (See Josephus' Antiquities 14, 13, 4 & 17, 10, 2.)

6. In Exodus (19:1) the Jews arrived at the base of Mount Sinai on the first day of the third month (Sivan 1). On the next day, Moses went up to meet with God, who revealed His plans for Israel. Moses then came down the mountain to relay all that the Lord had said; to which the people replied: "*All that the LORD hath spoken we will do.*" The following day, Moses went back up the mountain to tell God that the people agreed with His plans for Israel. At this time, the Lord told Moses to have the people consecrate themselves "today and tomorrow" because He was going to come down on the "third day." This third day would be equivalent to Sivan 6, or Pentecost (Ex. 19:1-11).

7. Jesus attends the Passover/Firstfruits harvest in John 2:23 and Luke 2:41-43. He attends the Tabernacles harvest in John 5: 1 and John 7.

<https://hermeneutics.stackexchange.com/questions/25430/what-feast-is-mentioned-in-john-51>

8. Paul had intended to be in Jerusalem for the Passover harvest festival but circumstances required him to keep the feast locally at Philippi (Acts 20:1-6). This made the Apostle even more determined to be in attendance at the next harvest festival, Pentecost (Acts 20:16).

9. 2 Peter 3:8; Job 5:19; Matt. 17:2, 3; Ezek. 46:1. The early Church fathers taught the end of the age would come at the 6,000th year as well. See Barnabas (AD 100), *Epistle of Barnabas 15:7-9*: "Therefore, children, in six days, or in six thousand years, all the prophecies will be fulfilled." Also: Irenaeus (AD 180), *Against Heresies 5.28*; Hippolytus (AD 205), *Fragment 2; Commentary on Daniel 2.4*; Commodianus (AD 240), *Against the Gods of the Heathens 80*; Lactantius (AD 304), *Divine Institutes 7.14*, and others.

10. D. Petavius calculated that Creation occurred in 3983 BC, making the earth, as of 2017, 6,000 years old.

11. Most Bible translations use the word "restore." The Hebrew word translated "restore" actually means to "return, or come back" (Strong's H7725).

12. The first timespan ascribed to a generation in the Bible is 120 years. In Genesis 6, God says to Noah: "*My Spirit shall not always strive with man forever, because he also is flesh; nevertheless his days shall be 120 years.*" While there is debate as to the correct application of the number 120 in this verse, most scholars agree it relates to the time of man's dominion and/or a *generation* who would see judgment. A second timespan ascribed to a generation is 100 years. When God gave the covenant to Abraham (Gen. 15:13, 16), He told him that his descendants would be in bondage in Egypt for 400 years and would come out of slavery in the fourth generation. This makes a generation approximately 100 years. A third timespan ascribed to the length of a biblical generation is 70 years (Ps. 90:10). While 80 years are said to be possible "if strength endures," the psalmist makes clear that the normal lifespan of a man is 70.

13. Dan. 9:25 Matt. 24:32-36

14. http://www.theseasonofreturn.com/CALCULATING_DANIELS_JUBILEE.pdf

15. The decrees commencing the "weeks" countdown in Daniel 9:25 (457 BC/Ezra 7 and 444 BC/Neh. 2) were issued on Nisan 1. Moreover, this first prophetic period *ends* in Nisan as well with Jesus riding into Jerusalem on the back of a donkey and being crucified soon after.

16. Jack Langford, *The Pentecostal Rapture of the Church of Jesus Christ*, Xulon, 2014, p. 86.