

## Introduction

This book is not a replacement for the Book of Revelation, nor is it a full commentary on it. It is a chronological evaluation of that book augmented by other portions of Scripture. After spending over twelve years studying the chronology of the life and ministry of Jesus Christ, ancient history, and various sciences, I have been amazed at how the prophecies of Scripture and the details it includes are supported by other sources of information. The brilliance of God's plan and timing became clearer as I saw how multiple events in the life of Christ matched the Jewish feasts and customs rooted in the Old Testament. The product of these years of labor produced:

*Unleavened Bread of Life, the Birth and Divine Timing of Jesus the Messiah* now in its fourth edition, and *Journey of Jesus the Messiah with The Chronologically Merged Gospels*. Both these books are available at [Gethsemanebooks.store](http://Gethsemanebooks.store).

This research and its discoveries changed my perspective on the level of detail contained in God's word. I thought, "If God provided enough specifics in His word and protected enough corroborating historical evidence to identify the exact day Jesus was born, perhaps He provided more detail about Christ's return than has been imagined possible."

My studies and new perspective affected me in at least three ways. First, it reinvigorated my conviction that the subsets of time related to the return of Jesus Christ and the tribulation period were tied to the Jewish religious feasts. Second, it opened my eyes to consider major astronomical events as signs to communicate with mankind. Third, my discoveries stripped me of my confidence in how "the Church" communicated history and interpreted events. We are too quick to accept what others say and too quick to make our own assumptions. We must be careful to receive all of Jesus' words, not just the ones that suit an argument we prefer, and we must study to correctly understand their meaning. Two such instances where Jesus' words are misquoted and misunderstood are: "no one knows the day or the hour"; and the discernment of the sign of a red sky. (The meaning of coming "as a thief in the night" from I Thessalonians 5:1-3, I Peter 3:10 is also assumed and generally misunderstood, as will be examined in this text.)

### No 'One' Knows the day or the hour

People misunderstand Jesus words about, "the day or the hour" both due to unspecific English translations and because they do not have knowledge of the culture in which they were spoken.

The correct English translation of the Greek record of Jesus' words is, "**no man has known that day and hour.**" Unfortunately, most Bibles render the "masculine singular" no **man** to be no "**one,**" thus leading a reader away from two common uses of the phrase and the meanings attached to them at the time

of Christ. Also notice the verb “to know” in Matthew 24:36 is in the perfect form meaning – has known. This structure means the action was occurring and completed in the past. The tense is not a statement that at that moment or in the future the “day or hour” could not be known or revealed to Him or others.

There are two historical Jewish understandings of this phrase within that culture which are suggested as being the meaning Jesus was communicating. Some say the phrase was an idiom used to refer to the Feast of Trumpets, 1 *Tishrei*, which began the secular/political new year. The Feast of Trumpets could have occurred in a year on one of two days based upon the sighting of the new moon which began a month. Further, this sighting had to be confirmed by two (male) witnesses, no singular witness was enough. Therefore, no (one) man ever knew “that day or hour,” and neither did anyone else in Israel, until the two witnesses concurred, the start of the month was identified, and notification by the lighting of fires spread the news.

If this was the meaning to which Jesus was referring with His words, it matches well a determination in this book. For this work postulates, it is on the Feast of Trumpets the raising of the God’s children from death occurs, perhaps along with the living ones. Again, the day of the Feast of Trumpets traditionally could not be known until it occurred because of the need to have the new moon attested to by at least two witnesses resulting in the new month being declared. This event could be affected by cloud cover.

Some hold that Jesus’ words were another idiom used to express the uncertainty of when a marriage would occur. These words, or some similar phrase, were a common expression used by young Jewish men in answer to questions of “when is your wedding” or “how is the new house progressing” (Matthew 24:36). The idiom “no man has known that day or hour” was an admission to not knowing the precise moment a man’s father would say, the preparation work for the new family’s residence was in order and he could go get His bride. With the requirement of the father’s permission to proceed with the marriage within the culture, truly no man knew the day or the hour of his wedding. Jesus, like any man, was looking forward to taking His bride, His people, and the joys they would share together. It can also be suggested Jesus’ words carried both meanings of both metaphors.

So, the question must be considered, to what moment was Jesus even referring with the words, “no man has known that day and hour?” Was Jesus referring to the **moment** when He appears on a cloud to raise the dead saints? Or is He referring to the subsequent **moment** when the living believers will be raised up? Was Jesus speaking of the **moment** when He will appear in the Eastern sky to strike down His enemies with the sword, the *rhomphaia*, of His mouth, saving His people from slaughter? Was Jesus discussing the **moment** of the resurrection of those martyred during the tribulation period, often called the

“first resurrection.” This resurrection can be identified with the parable of the Wheat and the Tares and points to the Feast of Weeks (Pentecost) after the seven-year tribulation. Is the **moment** He was referring to when the New Jerusalem descends by God’s command to Earth and the throne of Jesus is established for the Millennial reign – the point Messiah comes to live again among His people?

These five moments are **specific and different moments** in time. Scripture seems to say the moment that “no man has known” refers to one or at most two moments. It does not say it applies to all these or others also identified in the Book of Revelation.

This work examines all five moments mentioned here. Some, in fact, seem beyond knowing “that day and hour” based on the Word of God and the signs He provides within His Word. For example, the moment the living saints will be taken up could not be definitively determined. Nevertheless, it does appear God gives enough evidence to make solid educated guesses as to when some of the other moments occur.

Also, none of these moments are **periods of time** during the last days, although Scripture describes several of them with enough information these periods are identifiable and presented in this work.

Notice that after Jesus’ reference to knowing “that day and hour” the next verses, Matthew 24:37-44 record His warning that the time He is referring to will be like the days of Noah, when people could have noticed the assembling of animals into the ark, yet they ignored the obvious signs of God’s judgment and continued blindly going about their business until they were swept away. Jesus was imploring people to take notice of the signs, be ready, and avoid being taken away in destruction.

### The Sign of a Red Sky

While embracing the refrain, “no one knows the day or hour” many do not consider what Jesus meant when He compared His return to deciphering the meaning of a red sky (Matthew 16:2-3, Mark 16:3, Luke 12:54-55). A red sky only identifies the weather pattern that is approaching within the next day or hours. Thus, He was saying when times get close, My people should see the signs and not be surprised. These words also suggest God’s people can know some things that are coming within the span of a day or several hours. These words of Jesus do not refute His words that “no man has known that day and hour.” They point to different things. Logically, if His return is close, why shouldn’t God’s people see the signs and gain a more refined understanding of what is to come? Again, a red sky only identifies what will happen within a

small range of time at a point near that time. Jesus was saying when His return was approaching His people could and should know more about His coming than just general things concerning a broad range of time.

It seems to be more than coincidence that Jesus directs the attention of His children to look to the sky for the identification of the small period of time when a storm was to hit. Specifically, a “red sky” is the sign Scripture identifies as the indication a terrible storm was nearly upon them and is the first identifiable sign of the beginning of the tribulation period. This “red sky” is when “the full moon is turned to blood” (Revelation 6:12) followed in thirty minutes by “fire being poured out from Heaven upon the earth” (Revelation 8:5). Both the blood moon and the fire from the sky are certainly “red skies.”

When Jesus returns in the clouds, recorded in Revelation 19:11-16 His tongue is said to be a sword, a *rhomphaia*, while the parallel passage from Isaiah 30:25-33 describes His tongue as a fire. This book presents both descriptions of Jesus’ tongue as referring to a fire from the sky proceeding by His command – a terrifying “red sky.” The “red sky” events just mentioned can be identified as happening on a particular day and hour.

Before starting this journey, two factors must be acknowledged. First, as is scientifically possible, this book hypothesizes the striking of Earth by a particular meteor(s) on one particular orbital pass. Second, this book suggests a precise indicator in Scripture, a full lunar eclipse, which will be occurring on a very specific Jewish feast day, that identifies when a nuclear war will occur. If these conclusions are correct, Jesus Christ’s return is soon.

While I do not assert the seven-year period hypothesized in this book is conclusive. It is Biblically defensible, scientifically feasible, and logical. All of these things point to a specific seven-year period which fits all the clues perfectly. Additionally, all seven of the subsets of time relating to the seven-year tribulation period and the “end of the age” listed in Scripture can be tied to the Jewish feasts and an astronomical event which closes the tribulation period. This event seems to be “the sign of the Son of Man... in the sky” mentioned in Matthew 24:30.

Nevertheless, two other things must be acknowledged. There are seven-year periods later in this century that fit the Jewish feasts as this book describes them. And, although none of them have all the accompanying astronomical events fitting into the timing of the feasts as does the period of this book’s hypothesis, God can send objects to achieve His purposes that mankind currently does not or cannot recognize. (For those who want to consider the probabilities of the timing presented and the possibility of other seven-year periods within this century, there is a section at the close of this book entitled “what are the odds” which contains more detailed information.)

Like the days of Noah, some will consider themselves too busy to take the time to study and understand what the Bible says about the last days of this age. Yet for those with wisdom and courage who believe God uses His feasts to communicate His timing and plans and that He uses signs in the Heavens to announce major events, the proposed timing of God's plan presented in this book is logically compelling, shocking, and perhaps life-saving information.