



**An organization upholding the understanding of
the Scripture as taught by the Apostles and by the
Pioneer Christadelphians**

The Mosaic Calendar

Written in 4 parts

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to the Millennium

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by Julio B Scaramastro

The Mosaic Calendar

Part 1: From the Return of the Lord to the Millennium

By Julio B. Scaramastro

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The following is a presentation of our beliefs about the sequence of events at the return of the Lord Yahoshua [Jesus] Messiah, and the events leading up to our gathering in Sinai. **Please remember that we are not being dogmatic about our beliefs. We are only making a suggestion that the following presentation might be true.** Therefore, let's get started.

We have always noticed that the Jewish Calendar is anything but a calendar like the world has. It was presented in detail throughout the Law of Moses and practiced by the Jews ever since. The Jewish Calendar obviously has been prophetic of Yahweh's Plan and Purpose with the Earth. We noticed that the whole of the argument presented by the Spirit through the Apostle Paul in 1 Cor. 15 was totally based upon the Jewish Calendar. In fact, not only is the Passover presented therein as fulfilled by the sacrifice of Yahoshua, but the waving of the first sheaf on the Sunday after the first Sabbath, and the blowing of the last trumpet which occurs on Yom Kippur all are utilized in 1 Cor. 15. It is possible to spend a lot of time in expounding all of these things, but that is not what particularly concerns us here. Now it is obvious that the First Passover concerns the First Coming, but until recently we did not connect the Second Passover with His Second Coming. In fact, all through our existence as a Christadelphian, the Second Passover was given no application whatsoever. More or less, it was like an addendum to the First Passover if anyone had been in a travel to a far country, or had been defiled by the dead, and no other application had been made of it. Unfortunately, this was quite ignorant on our part. Why wouldn't it, as part of the Jewish Calendar, find an application to Yahweh's Plan and Purpose? It was during my consideration of Matthew 25, which deals with the 10 Virgins, that made me finally come to what I think is the correct conclusion.

For many years, I always wondered why the *Five Foolish Virgins* considered it possible that there was time to do something about the state they were in, in order to correct what they saw was a bad situation. Of course, the Scriptures makes it clear that nothing that they could do could obtain for them a place in the Kingdom, for there was no opportunity, no time, and no hope for them.

Rev. 22:11: He that is unjust, let him be unjust still: and he who is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

This fact was represented by the "closed door" that they were presented with after making their meaningless effort. It was the consideration of this point that finally led to what I feel to be a correct understanding of the Second Passover. It is this event that would enable the five foolish virgins to obtain a number of months before all are taken away to Sinai to be judged.

We find that the Second Passover is presented to us for the first time in Numbers 9:10:

Speak unto the children of Israel, saying, If any man of you or of your posterity shall be unclean by reason of a dead body, or be in a journey afar off, yet he shall keep the Passover unto the LORD.

[The First Passover is to be celebrated on the 14th day of the first month; and if the person were defiled, or in a far country he was to keep the Second Passover on the 14 day of the second month. ed]

In this quotation, we find two different conditions why you would miss the First Passover, and MUST partake of the Second Passover. When we consider these two conditions, we are expressly looking at the condition that will exist at the Lord's return when He must participate in the second Passover.

(1) "... A JOURNEY AFAR OFF"

Often in the gospels we find the Lord identifying himself as someone who has gone into a far country, which is the heavens. Here is a list of passages where He utilizes this concept:

Matt. 25:14-15: For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. **[This is the Lord Yahoshua Messiah at His First Coming and His ascension to the heavens.]**

Matt. 21:33: Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: **[This is Yahweh when He established Israel as the Kingdom of God initially.]**

Mark 12:1: And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. **[This is Yahweh when He established Israel as the Kingdom of God initially.]**

Luke 19:12: He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return. [This is the Lord Yahoshua Messiah at His First Coming and His ascension to the heavens.]

Luke 20:9: Then began he to speak to the people this parable; A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. [This is Yahweh when He established Israel as the Kingdom of God initially.]

Dan. 7:13-14: I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. [The Son of Man is the Lord Yahoshua Messiah receiving a Kingdom from the Ancient of Days in order to return from heaven.]

In conjunction with the above New Testament passages, it is useful to note two passages from the Old Testament, which goes hand-in-hand with the above information. They are:

Prov. 25:25: As cold waters to a thirsty soul, so is good from a far country.

Isa. 13:5: They come from a far country, from the end of heaven, even the LORD, and the weapons of his indignation, to destroy the whole land.

Here it is obvious that Yahweh is calling the return of the Lord Yahoshua Messiah as "good ". It will indeed bring a refreshing to saints as "cold water to a thirsty soul". In fact, it is referred to as a time of refreshing in Acts 3:19: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord". Isn't it very interesting that the millennium is looked at as the times of refreshing that come from the presence of the Lord? Thus the return of the Lord Yahoshua Messiah from a far country amounts to "the times of refreshing shall come from the presence of the Lord". It is a beautiful thought when the present age is compared to "a dry parched land."

From Hymn 18 (Psa. 63:1)

Yah, Thee my Ail, I'll early seek: [Lord, Thee my GOD, I'll early seek ed]
My soul doth thirst for Thee;
My flesh longs in a dry parched land,
Wherein no waters be.

Psa. 63:1: O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water

is;

Psa. 68:6: God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a **dry land**.

Psa. 143:6: I stretch forth my hands unto thee: my soul thirsteth after thee, as a **thirsty land**. *Selah*.

Isa. 5:13: Therefore my people are gone into captivity, because they have no knowledge: and their honourable men are famished, and their multitude **dried up with thirst**.

Isa. 32:2: And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a **dry place**, as the shadow of a great rock in a weary land.

Isa. 35:1: The wilderness and the solitary place shall be glad for them; and **the desert shall rejoice, and blossom as the rose**.

Isa. 35:7: And **the parched ground shall become a pool, and the thirsty land springs of water**: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

Isa. 41:17: **When the poor and needy seek water**, and there is none, and their tongue faileth for thirst, I the LORD will hear them, **I the God of Israel will not forsake them**.

Isa. 41:18: I will open rivers in high places, and **fountains in the midst of the valleys**: I will make the **wilderness a pool of water**, and the **dry land springs of water**.

Jer. 12:4: How long shall the land mourn, and the **herbs of every field wither**, for the wickedness of them that dwell therein? the beasts are consumed, and the birds; because they said, He shall not see our last end.

Jer. 23:10: For the land is full of adulterers; for because of swearing the land mourneth; the **pleasant places of the wilderness are dried up**, and their course is evil, and their force is not right.

Jer. 50:12: Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, **a dry land**, and a desert.

Jer. 51:43: Her cities are a **desolation**, a **dry land**, and a **wilderness**, a land wherein no man dwelleth, neither doth any son of man pass thereby.

Hosea 2:3: Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a **dry land**, and slay her with thirst.

Hosea 13:15: Though he be fruitful among his brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and **his spring shall become dry**, and his **fountain shall be dried up**: he shall spoil the treasure of all pleasant vessels.

Joel 2:20: But I will remove far off from you the northern army, and will drive him into a **land barren and desolate**, with his face toward the east sea, and his hinder part toward the utmost sea, and his stink shall come up, and his ill savour shall come up, because he hath done great things.

Zeph. 2:13: And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a **desolation**, and **dry like a wilderness**.

Matt. 12:43: When the unclean spirit is gone out of a man, he walketh through **dry** places, seeking rest, and findeth none.

Luke 11:24: When the unclean spirit is gone out of a man, he walketh through **dry** places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

We now come to consider Isaiah 13:5 and realize that the Lord Yahoshua Messiah is referred to as coming from a far country, or the heavens, in this passage. It does have an initial fulfillment in what Cyrus does in the overthrowing of Babylon. However, that event is a type of the future event which will see the anti-type to Cyrus, namely the Lord Yahoshua Messiah, overthrowing the spiritual Babylon.

(2) "UNCLEAN BY REASON OF A DEAD BODY"

Without getting too explicit, it is obvious that the vast majority of saints are sleeping among the dead. Consequently the law of sin and death has taken its course in them. Under the Law of Moses this produced a state of uncleanness. Therefore, when someone is resurrected from the dead they are defiled from having been associated with this state.

John 20:17: Jesus saith unto her, **Touch me not; for I am not yet ascended to my Father**: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Thus the common explanation of the passage by the pioneers is that he was in this state of uncleanness and therefore He instructed Mary not to touch Him. Hence, such is the situation that the resurrected saints, or virgins, are in when resurrection takes place.

Following this line of reasoning, we see that there is a number of months before the blowing of the Shofar Trumpets on the First Day of the Seventh Month. It is during this period that the Five Foolish Virgins will try to rectify the position they find themselves in.

It is very interesting to note, that after **Christ's** resurrection, the resurrected saints at that time, entered into the city to see the saints.

Matt. 27:51-53: And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and **many** bodies of the saints which slept arose, And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

We believe that this is a type of the resurrection of the saints to come after, or as a result of, the resurrection of the Lord Yahoshua Messiah. Thus, we should take note of all the things that are said in these verses, for they will instruct us in the resurrection that is yet to come at His return. Please consider the following:

- (1) The resurrection of the Lord Yahoshua Messiah and the saints was due to divine intervention in the form of an earthquake. This was a display of divine power indeed. Thus we would expect such a manifestation of divine power at the time of the resurrection when the Lord Yahoshua Messiah returns. We find that being indicated in the passage below:

1 Thess. 4:13-18: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

Here we notice that when the Lord returns, those who are asleep in Messiah will be resurrected from the dead by what is typically referred to as "a shout with the voice of the archangel and with the trump of God." Such a description is appropriately represented by an earthquake. Indeed it will be the herald that sees the saints, or virgins, resurrected from the dead.

- (2) It is the bodies of the saints that come forth from the grave; not something that is intangible. These are very tangible people.

- (3) There were many bodies, or many saints, that were resurrected; not just a few. Thus, jumping to the future, which this passage is a type of, we find the following passage from Daniel expressing the same idea:

Dan 12:1-3: And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

- (4) The resurrected saints then went into the holy city and appeared unto many. From this we learn that when the saints are resurrected, and that appear not to be too far into the future, they will then go into the various cities, which it would appear the angels would direct them to, and appear to the living saints in that area. Through this process, the living saints would become aware that the resurrection has taken place, and it would only be a matter of months before they will be taken to Sinai for judgment.

Before we go on with our explanation, let us add another point about Yahweh's dealing with His creation. He clearly has given us a calendar of His events and therefore He makes it clear that He definitely will follow it precisely. We find Him saying the following throughout His Word showing that we can count on this being an absolute fact upon which there will be no change. (The scriptures say that Yahweh and Messiah do not change. Mal. 3:6; Psa. 89:34; James 1:17; Psa. 102:26-27; Heb.13:8. It also says that we should not meddle with those who change. Prov. 24:21; also see Heb. 1:12) Consider the following:

Exodus 12:40: Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years. **And it came to pass** at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

Psalm 75:2 (RSV): At **the set time** which I appoint I will judge with equity.

Psalm 102:13: Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, **the set time**, is come.

Luke 21:24: And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, **until the times of the Gentiles be fulfilled**.

Rom. 11:25: For I would not, brethren, that ye should be ignorant of this mys-

tery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, **until the fulness of the Gentiles be come in.**

Gal. 3:17: And this I say, that the covenant, that was confirmed before of God in Christ, the law, which **was four hundred and thirty years after**, cannot disannul, that it should make the promise of none effect.

It is obvious that Yahweh does not base His dates upon whim, but upon actual and factual and specific times. In other words, His Son will return exactly on schedule on the precise date that is set up in His calendar that He has given us.

We now arrive at the First Day of the Seventh Month and the saints, or virgins, are taken off to the Judgment Seat. Here we utilize the **standard idea that every day represents a year**, and thus from the First Day of the Seventh Month to the Tenth, which is Yom Kippur, we actually have represented a period of ten years. This fact is demonstrated in the passages below:

Gen. 41:25-36: And Joseph said unto Pharaoh, The dream of Pharaoh is one: God hath shewed Pharaoh what he is about to do. The **seven good kine are seven years**; and the **seven good ears are seven years**: the dream is one. And the seven thin and ill favoured kine that came up after them are **seven years**; and the seven empty ears blasted with the east wind shall be **seven years** of famine. This is the thing which I have spoken unto Pharaoh: What God is about to do he sheweth unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: And there shall arise after them **seven years of famine**; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; And the plenty shall not be known in the land by reason of that famine following; for it shall be very grievous. And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the **seven plenteous years**. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the **seven years of famine**, which shall be in the land of Egypt; that the land perish not through the famine.

Num. 14:34: After the number of the days in which ye searched the land, even forty days, **each day for a year**, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.

Eze. 4:6: And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have **appointed thee each day for a year.**

This period is the first 10 years of the Jubilee of 50. We find that the blowing of the trumpets that are referred to as the "last trump" are those which will bring Yom Kippur to an end and the saints will be made incorruptible and immortal. The liberty will be proclaimed and the sins will have been covered.

1 Cor. 15:51-52: Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, **at the last trump:** for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

Lev. 23:24: Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. *[Here we have the blowing of the first trumpets.]*

Lev. 25:9: Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. *[Here we have the blowing of the last trumpets.]*

Lev. 23:23-32: And the LORD spake unto Moses, saying, Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your sabbath. *[Here again we find the blowing of the trumpets on the first day and on the tenth day of the seventh month.]*

This 50 year Jubilee period can be divided as follows:

(1) Ten years for the resurrection, judgment, and fraternization, as stated basically above.

(2) The 10 years of preaching of the aionian Gospel.

Rev. 14:6-7: And I saw another angel fly in the midst of heaven, having the

everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

(3) The 40 year period of the gathering of the Jews back to the land.

Micah 7:15: According to the days of thy coming out of the land of Egypt will I shew unto him marvelous things.

(4) The 30 year period which will find Yahweh pouring out judgments upon the beast and false prophet until they are utterly consumed.

Rev. 17:12-14, 17: And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful...For God hath put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

Rev. 18:10, 17, 19: ¹⁰ Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in **one hour** is thy judgment come... ¹⁷ For in **one hour** so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,...¹⁹ And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Rev. 19:20: And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into **a lake of fire** burning with brimstone.

Rev. 20:10: And the devil that deceived them was cast into the **lake of fire** and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

Rev. 20:14: And death and hell were cast into **the lake of fire**. This is the second death.

Rev. 20:15: And whosoever was not found written in the book of life was **cast into the lake of fire**.

Ezek. 20:33-44: As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: And I will bring you out from the people, and will gather you out of the countries

wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the LORD. As for you, O house of Israel, thus saith the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen. And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the LORD, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

Zech. 9:11-16: As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee; When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man. And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, and make a noise as through wine; and they shall be filled like bowls, and as the corners of the altar. And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.

Thus, we see that the 30 year period will witness the destruction of Catholic Europe by their attempt to stop the Jews from returning to their land. Because of their false explanations on prophecy ([futurism and preterism invented by Ribeira in 1591 and Alcasar in 1614; two Jesuit priests writing these lies to try to get the Protestants and all those who are called heretics by the Catholics, off the Catholic church's back](#)), they will willingly march to their death in opposition to the Lord Yahoshua Messiah.

2 Thess. 1:7-10: And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

2 Thess. 2:8-12: And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

This explanation gives you the break down of the 50 year period, which will end in the establishment of the Kingdom of God and the beginning of the millennium. In other words, this last period of 50 years begins in the year 6950 and ends in 7000.

Returning to the 10 year period that begins this last period of 50 years, **we can split this 10 year period into two sections.**

(1) The first three years is the period of resurrection to judgment. Throughout the Scriptures, three is the number of resurrection, starting with the creation on the third day in Gen. chapter 1.

Gen. 1:9-13: And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And the evening and the morning were the third day.

Within the above passage, we have three different states referred to. They are as follows:

(a) The literal creation that is referred to here, which is the natural upon which the Spiritual is founded.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. (1 Cor. 15:46).

(b) The Spiritual creation which requires a resurrection from amongst the nations.

And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. (Rev. 17:15).

(c) The physical resurrection which starts with the resurrection from the ground and ends in incorruptibility and immortality.

1 Cor. 15:35-57: But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

(2) The seven year period, where seven stands for Spiritual perfection, represents the feast of weeks, or Pentecost. The following are some passages which mention the "feast of weeks," or Pentecost, and the Marriage Supper of the Lamb.

Ex 34:22: And thou shalt observe the **feast of weeks**, of the firstfruits of

wheat harvest, and the feast of ingathering at the year's end.

Num. 28:26-31: Also in the day of the **firstfruits**, when ye bring a new meat offering unto the LORD, after your weeks be out, ye shall have an holy convocation; ye shall do no servile work: But ye shall offer the burnt offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year; And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram, A several tenth deal unto one lamb, throughout the seven lambs; And one kid of the goats, to make an atonement for you. Ye shall offer them beside the continual burnt offering, and his meat offering, (they shall be unto you without blemish) and their drink offerings.

Deut. 16:10: And thou shalt keep the **feast of weeks** unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:

Deut 16:16: Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the **feast of weeks**, and in the feast of tabernacles: and they shall not appear before the LORD empty:

2 Chron. 8:13: Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, even in the feast of unleavened bread, and in the **feast of weeks**, and in the feast of tabernacles.

Rev. 19:7-9: Let us be glad and rejoice, and give honour to him: for **the marriage of the Lamb is come**, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto **the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.

Matt. 22:1-14: And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a **marriage** for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto **the marriage**. But they made light of it, and went their ways, one to his farm, another to his merchandise: And the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways,

and as many as ye shall find, bid to **the marriage**. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

Matt. 25:1-13: Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.

Here we have the **firstfruits** being offered unto Yahweh. In the New Testament we find that the resurrected saints who make it are referred to as "the firstfruits".

1 Cor. 15:20: But now is Christ risen from the dead, and become the **firstfruits** of them that slept.

1 Cor. 15:23: But every man in his own order: Christ the **firstfruits**; afterward they that are Christ's at his coming.

1 Cor. 16:15: I beseech you, brethren, (ye know the house of Stephanas, that it is the **firstfruits** of Achaia, and that they have addicted themselves to the ministry of the saints,)

Rom.16:5: Likewise greet the church that is in their house. Salute my wellbeloved Epaenetus, who is the **firstfruits** of Achaia unto Christ.

James 1:18: Of his own will begat he us with the word of truth, that we should be a kind of **firstfruits** of his creatures.

Rev. 14:4: These are they which were not defiled with women; for they are

virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **firstfruits** unto God and to the Lamb.

Thus the feast of weeks is fulfilled during this ten year period. It is very interesting that Noah was locked up in the ark seven days before the judgments upon the nations broke forth.

And it came to pass after seven days, that the waters of the flood were upon the earth. (Gen. 7:10).

Interestingly after that seven year period is completed, the judgments break forth upon the nations in the battle of Armageddon.

Furthermore, the last trump of this 10 year period lasts for the length of the whole seven years. In other words, like the seventh trumpet of Revelation, this last trumpet represents a time period and not just a single blow on a trumpet. Thus, it starts with the exalting of the saints to incorruptibility and immortality, and ends with their presentation as the firstfruits unto Yahweh, their marriage with the Lamb, and their fellowshiping of each other as the Bride of the Lamb and the Sons of Elohim.

In conclusion, we have briefly set forth what we feel is the correct use of the Jewish calendar in regards to the return of the Lord and to the beginning of the millennium. This explanation does not establish the year when He will return, merely the time during the year. Obviously, more could be said in the above explanation, but we feel that this is more than enough to establish what our explanation is on the Lord's return.

Julio B. Scaramastro
March 25, 1999

The Mosaic Calendar

Part 2 “No Man Knoweth The Day”

Sunday, April 15, 2001

On a few occasions a few people have showed their ignorance of the Bible and have boldly offered the following statement of the Lord Jesus Christ to dispel my explanations:

Matt. 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.

Mark 14: 32: But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. 33 Take ye heed, watch and pray: for ye know not when the time is.

Fairly, it must be asked was this said before the New Testament was written? Yes it was! Thus he was to obtain knowledge he did not at that time possess. Consider the following:

John 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

1 Thess. 5:1-9: ¹ But of the times and the seasons, brethren, ye have no need that I write unto you. ² For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. ³ For when they shall say (Note the saying and not doing!), Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. (Who -- the children of darkness!) ⁴ But ye, brethren, are not in darkness, that that day should overtake you as a thief. ⁵ Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. ⁶ Therefore let us not sleep, as do others; but let us watch and be sober. ⁷ For they that sleep, sleep in the night; and they that be drunken are drunken in the night. (With what? The wine of the Babylonian harlot and consequently sleep.) ⁸ But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. ⁹ For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

Rev. 1:1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and

signified it by his angel unto his servant John:

From these passages we learn that the Lord Jesus Christ would be the recipient of knowledge from Yahweh and that that information would be passed on to his servants which they were to learn perfectly. Consequently, we learn that God knew things that Jesus did not know which disproves the Trinity. Also notice that 1 Thess. 5 teaches that the children of light do not sleep spiritually and are not taken by the Lord Jesus Christ as a thief in the night. He only overtakes the children of darkness as a thief. The children of light are thus the recipients of salvation. In other words they don't have to worry about the judgment seat for they will be saved. Remember that they only are the recipients of forgiveness:

1 John 1:7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

Hence, we should understand the things that are be written about if we are the children of the light and not of the darkness. Furthermore he did not have a universal calendar nor a wristwatch nor time zones like we do therefore could not give any accurate information for the United States or anywhere else the Gospel would come and thus no one would know what he was talking about. But he did use things that the people of his day and age could understand and which could be synchronized throughout the world. For example:

Matt.25:6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Here we are told the time in Jerusalem. It can be synchronized as follows:

6:00P.M. on May 7 to 6:00P.M. on May 8 (In Jerusalem)

which equals

8:00A.M. on May 7 to 8:00P.M. on May 8 (In Los Angeles)

12:00A.M. on May 8 (In Jerusalem)

which equals

2:00P.M. on May 7 (In Los Angeles)

5:00P.M. on May 7 (In New York city)

9:00A.M. on May 8 (In New Zealand)

This represents the time of the second passover this year which is being represent-

ed in this parable. But we believe the cry can only be appropriately understood when the first passover is understood. Consider:

Exodus 12:29 And it came to pass, that at midnight the LORD smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle. 30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.31 And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the LORD, as ye have said.

Thus the Egyptians were crying in the first passover, and when the second is fulfilled Gentiles will be crying because of all the damages and destruction that the earthquakes will bring about. Just like the earthquake will lead to the resurrection of many it will lead to the death of many of the Gentiles. The firstborn of the Jews were saved whereas the firstborn of the Egyptians were slain in the first passover.

Hence, there are many parallels between the first and second passover. We will try to look at these as we proceed with the article.

The Mosaic Calendar

Part 3: The first three plagues which were upon the Israelites and rest of the plagues were not

Monday, April 16, 2001

Brother John Thomas in "Faith In The Last Days" on PAGE 288 of CHAPTER 27 of THE SON'S POST-MILLENNIAL SUBJECTION TO THE FATHER says basically the same thing that we said yesterday:

"THE passage in which this idea is found is 1 Cor. 15. Paul affirmed that the resurrection of those "in Christ" ([1 Cor. 15:22-24] would happen at his coming. In the next verse, he says, "Then cometh The End". [1 Cor. 15:22-24] He does not say how long after Christ's coming it would be to that end. Indeed, he did not know, for, "the times and seasons" [Dan 2:21; Acts 1:7; 1 Thess. 5:1] were reserved by the Father in His own power, until He revealed them to Jesus Christ, "who sent and revealed by his messenger to his servant John"[Rev.1:1])"

Thus, Brother Thomas has arrived at the same point as ourselves.

Now Brother Roberts makes the following point about the first three plagues which were upon the Israelites and rest of the plagues which were not. This is quoted from "The Visible Hand Of God" Pages 107-108: [CHAPTER 12: pages 148-149 3rd edition]

"No: the magicians gave it up. They admitted the action of a divine power in the case. They admitted it to Pharaoh, but Pharaoh was in no mood to be influenced. "Pharaoh's heart was hardened, and he hearkened not unto them as the Lord had said" (Ex. 8:19). Another blow impended, but before its infliction it was deemed suitable to address to Pharaoh another summons to surrender. "Yahweh said unto Moses, Rise up early in the morning, and stand before Pharaoh: lo, he cometh forth to the water: and say unto him, Thus saith Yahweh, Let my people go, that they may serve me. Else, if thou wilt not let my people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. And I will sever in that day the land of Goshen, in which my people dwell, that no swarm of flies shall be there, TO THE END THAT THOU MAYEST KNOW THAT I AM THE LORD IN THE MIDST OF THE EARTH. I will put a division between My people and thy people: tomorrow shall this sign be." Note

the object of the miracle -- (which was that of all the Egyptian miracles) -- that God's existence and power might be known; and consider the mode of it. It will tax the most brilliant imagination to conceive a more effective, a more unmistakable mode of showing the fact that God was at work--the isolating of a specified district from the operation of the plague: and the fixing of a time for its commencement."

Since the very first Passover and the Second have parallels is there an interesting parallel here. Yes there most certainly is! Consider the following:

1. The water turned to blood.
2. The frogs.
3. The lice. These were the first three plagues that were upon the Egyptians and the Israelites.

Now let us jump forward to our time and consider us or spiritual Israel:

1. AIDS which is a plague in the blood.
2. Mad cow disease.
3. Hoof and mouth disease.

Thus we have blood and animals the source of all the problems. Luke 21:26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. This passage seems to have a direct fulfillment in the above incidents. Then we must look forward for Yahweh's making a distinction between us and the rest of the world because we are scattered throughout the world. Hence we will have to be gathered to Sinai or Yahweh's inner chambers as it says in

Isaiah 26:20 Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. 21 For, behold, the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Here we will have protection from what is coming upon the world.

Thus this is another sign of May 7/8 that we looked at previously.

The Mosaic Calendar

Part 4: The Period Between the Resurrection and Judgment

Sunday, April 22, 2001

(1) The resurrection of the Lord Yahoshua Messiah and the saints was due to divine intervention in the form of an earthquake. This was a display of divine power indeed. Thus we would expect such a manifestation of divine power at the time of the resurrection when the Lord Yahoshua Messiah returns. We find that being indicated in the passage below:

1 Thess. 4:13-18: But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven [with a shout](#), with the voice of the archangel, and with [the trump of God](#): and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words. [\[NOTE WE ASCEND INTO THE AIR or political heavens as rulers with the Lord Yahoshua Messiah. This passage is clearly figurative.\]](#)

Here we notice that when the Lord returns, those who are asleep in Messiah will be resurrected from the dead by what is typically referred to as "a shout with the voice of the archangel and with the trump of God." [Such a description is appropriately represented by an earthquake](#). Indeed it will be the herald that sees the saints, or virgins, resurrected from the dead.

(2) It is the bodies of the saints that come forth from the grave; not something that is intangible. These are very tangible people. [\[Note: Not ghosts as the world at large teaches.\]](#)

(3) There were many [\[Note: not everyone as the universal resurrections say!\]](#) bodies, or many saints, that were resurrected; not just a few. Thus, jumping to the future [\[Note this very important point because we are looking at the resurrection and the reward of the righteous and not the judgment seat and the punishment of the wicked\]](#), which this passage is a type of, we find the following passage from Daniel ex-

pressing the same idea:

Dan 12:1-3: And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many [Note: not everyone as the universal resurrectionists say!] of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.

(4) The resurrected saints then went into the holy city and appeared unto many. * From this we learn that when the saints are resurrected, and that appears not to be too far into the future, they will then go into the various cities, which it would appear the angels would direct them to, and appear to the living saints in that area. Through this process, the living saints would become aware that the resurrection has taken place, and it would only be a matter of months before they will be taken to Sinai for judgment.

[*Note this explanation is based on:

Matt.27:51-53: ⁵¹ And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; ⁵² And the graves were opened; and many bodies of the saints which slept arose, ⁵³ And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.]

Obviously, the person who made the erroneous statement did not pay attention to the above fact. The fact that the saints will be a matter of months in their various locations is based on the fact that they are resurrected on the second passover and taken off to Sinai for judgment on Rosh Hashanah which will be on May 7/8 and September 18 this year [2001 ed], respectively. These dates will change from year to year. Again please note that 1 Thess. 4 does not deal with this time period so they cannot contradict each other in any way shape or form.