



[“The Promise Journey”](#)

to [“The Final Chapter”](#)

Posted 11/5/2016

~ *Abiding on the Mountain* ~

When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) **Then let them which be in Judaea flee into the mountains:** Let him which is on the housetop not come down to take any thing out of his house: {Matt 24:15-17}

The abomination of desolation referred to by Daniel the prophet was answered as 2,300 days when the holy place would be cleansed. We have long learned from the proven biblical timeline starting at 11,013 BC that it was time to flee from the holy place to the mountains on Pentecost May 21, 1988 (*13,000 years from creation*), which was 2,300 days from the first glory ([Hag 2:3](#)) of God’s announcement at the jubilee year Trumpets - September 6, 1994. Pentecost 1988 was also “23” years to the spiritual judgment on the world - May 21, 2011.

A noble peace prize winner once dreamed that his “*eyes have seen the glory of the coming of the Lord.*” We have to presume that he was relating the Lord’s glorious return to the high mountain of Transfiguration where Christ took Peter, James and John to meet up in a cloud with Moses and Elijah. ([Luke 9:34](#)) These very same disciples asked Christ privately on the mount of Olives about the time and signs to come at the end of the world. ([Mark 13:1-3](#)) And Jesus “answered” by directing those who “*readeth & understand*” to the 2,300 days of “[Daniel 8.](#)” which is where we uncovered our final 210 (3 x 70) days sabbath journey (“*thirty sevens*”) to the end from the new moon – solar eclipse Ascension date May 9, 2013 to the winter feast only days ahead. ([John 10:22](#))

The mount of Olives is a place where Jesus often taught the disciples and communed earnestly in deep prayer ([John 8:1-2](#)) very near to Jerusalem, as mountains are the earth’s closet point to heaven. It was to the mount of Olives, after the last supper, where three of the same disciples (Peter, James and John) followed Jesus who urged them to remain awake and pray against temptation as He Himself privately prayed to endure judgment for the elect:

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. **And when he was at the place, he said unto them, Pray that ye enter not into temptation.** And he was withdrawn from them about a stone’s cast, and kneeled down, and prayed, Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. **And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly:** and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, And said unto them, **Why sleep ye? rise and pray, lest ye enter into temptation.** {Luke 22:39-46}

One week before the crucifixion, Christ began His triumphant ride to Jerusalem from the Mt. of Olives ([Mat 21:1-4](#)), which parallels our sabbath journey from the May 9th Ascension date as well.

The Ascension itself also took place on the mount Olives where the two men in white apparel declared that Christ would return in the similar fashion ([Acts 1:10-12](#)) as proclaimed by Zechariah:

And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, **ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah:** and the LORD my God shall come, *and* all the saints with thee. And it shall come to pass in that day, *that* the light shall not be clear, *nor* dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light. {Zech 14:4-7}

The past earthquake referred to “in the days of Uzziah” had to be of historic proportions because Zechariah was reflecting back on its occurrence some 200 years before his time. Daylight being neither clear nor dark sounds much like an eclipse, our time-markers at the end. Today’s scientists can corroborate a great earthquake and [eclipse](#) in the day of Uzziah. The [earthquake](#) is the same predicted two years before it took place by [Amos](#), who was a contemporary of Uzziah.

The words of Amos, who was among the herdmen of Tekoa, **which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.** And he said, The LORD will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither. {Amos 1:1-2}

Certainly, we can relate to Amos’ prediction with the two-year span before our final sabbath journey (5/21/11 - 5/9/13) to the end. But we will later see that we can spiritually identify with Zion as an eternal Jerusalem as well. However, just as in the origins of Hanukah, Tisha B’ av and Israel’s rebirth as the fig tree in leaf; God directs world affairs as parabolic fulfillments and forecasts to lead us to appreciate the divine sovereignty of His plan. The account of Uzziah simulates the experiences of our day some two years before the end. Uzziah takes the throne of Judah in the room of his father Amaziah at the age of 16 and reigned renown in prosperity as long as he sought the Lord for 52 (50 + 2) years. ([2 Chr 26:1-5](#)) “Uzziah” means “strength of God.” Unfortunately, in his pride Uzziah overstepped his bounds, which led to his own demise.

But when he was strong, his heart was lifted up to his destruction: for he transgressed against the LORD his God, and went into the temple of the LORD to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him **fourscore priests** of the LORD, *that were* valiant men: And they withstood Uzziah the king, and said unto him, *It appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go

out of the sanctuary; for thou hast trespassed; neither *shall it be* for thine honour from the LORD God. Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the LORD had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land. **Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet, the son of Amoz, write.** So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper: and Jotham his son reigned in his stead. {2 Chr 26:16-23}

Uzziah's rein at age 16 corresponds with our "two-year" gematria equivalent for the [1600](#) furlongs to the end as referenced in Revelations 14. Since burning incense represents intercession through prayer ([Psalms 141:2](#), [Rev 8:3-4](#)), it means that Uzziah was attempting to undermine the sanctity and authority of God. **The direct line to God is through the Holy Spirit**, where angels and doves are found [ascending and descending](#). (John [1:32](#), [51](#)) The number of "[80](#)" (*fourscore*) priests that expelled the king relates to "*eternity*." By the end of his rule, Uzziah's name was changed back to "Azariah," which means "*God has helped*." ([2 Kings 15:8-17](#))

Covenant on Mount Sinai

Another significant mountain that we can appreciate as the site of our first 7-day sabbath journey from the May 9, 2013 Ascension date is **Mount Sinai**, where God warned against the third day invoking stark fear upon the hearts of Moses and the children Israel when He voiced the Ten Commandments on Shavuot / Pentecost.

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives. **And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp trembled. And Moses brought forth the people out of the camp to meet with God;** and they stood at the nether part of the mount. **And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire:** and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and Moses went up. And the LORD said unto Moses, Go down, charge the people, lest they break

through unto the LORD to gaze, and many of them perish. And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them. And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it. {Exodus 19:14-23} And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off. **And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.** And the people stood afar off, and Moses drew near unto the thick darkness where God *was*. {Exodus 20:18-21}

When Moses recounted this scene to the next generation upon entrance into Canaan, he made it clear that God's fear was purposed "that it might be well with them..." {Due 5:29}

The fear of God is the beginning of wisdom ([Proverbs 9:10-11](#)), which was placed before mankind to prevent him from sin. Man who does not fear God is willfully ignorant of the flood. ([2 Pet 3:5-6](#)) Those who did not take heed to Noah's final 7-day warning surely drowned in disbelief. So too seven thousand years later, God's warning should have startled all hearers of the flood to turn and repent unto salvation before the spiritual door was shut on the same biblical flood date Iyar 17 – May 21, 2011 ([Gen 7:4, 11](#)). Leading up to that date even the atheists mocked nervously until the prophecy had fully passed so their celebration of relief could finally begin ([Rev 11:10](#)). Despite the critics and disappointment, those who continued to fear the Word of God would not lose conviction nor draw back from the watch. ([Heb10:38-39](#)) "**For yet a little while, and he that shall come will come, and will not tarry.**" {[Hebrews 10:37](#)}

The people of Nineveh got the message and "cried mightily" unto God. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not." {Jonah 3:10} The Lord also answered the earnest prayer of the prophet Daniel with the vision of 70 weeks at the evening oblation, which our studies aligned it's starting point to the Spiritual Harvest date - May 21, 2012 (*New Moon – Solar Eclipse*):

And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. **At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision.** {Daniel 9:20-23}

We now understand that the 70-week count starting from May 21, 2012 (*Spiritual Harvest*) and landing at Tabernacles 2013 was Hezekiah's sign for the rapture (2 Kings 20:10-11) being 10 degrees (*weeks*) back from this year's Feast of Dedication. While Hezekiah's prayers were also heard (2 Kings 20:5), Daniel's prayer and supplication provides some insight on today's mass confusion and lack of understanding as a consequential judgment for disobedience and unrepentant sin:

We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments: Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land. **O Lord, righteousness *belongeth* unto thee, but unto us confusion of faces, as at this day;** to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee. **O Lord, to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.** {Dan 9:5-8} And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: **and none of the wicked shall understand; but the wise shall understand.** {Dan 12:9-10}

Mount Zion is another significant mountain that is particularly contrasted from Mount Sinai in the book of Hebrews that parallels its distinction by attributes of the new and old covenants.

¹⁸For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, ¹⁹And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more: ²⁰(For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: ²¹**And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)** ²²**But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem,** and to an innumerable company of angels, ²³To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, ²⁴**And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.** {Heb 12:18-24}

Here verses 18-21 relate to the law, judgment and the old covenant at Mt Sinai as awe-inspiring shadows pointing to the new covenant (verses 22-24) of an eternal heavenly Jerusalem depicted by Mount Zion where Christ dwells as a mediator ([Psalm 125:1-2](#)) in heaven on behalf of the elect made perfect since the first born saved of all creation. ([Rev 14:1-5](#))

After two and a half years of longing and hasting for redemption, it's possible to lose site of the gravity of God's wrath pending upon the world only days before us. While we anxiously rejoice in the revelation, we must take pause in contemplation of the dreadful predicament of our unsaved loved ones who unknowingly encounter the Day of Judgment without any hope. The day of the Lord is no light matter. To consider it casually would be an insult to a King who sacrificed His life. At Mt. Sinai God demanded their sanctification and undivided attention in advance of the day He would meet them. No man was allowed to tend his wife. ([Exo 19:15](#))

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 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. {Luke 21:25-26}

This is the moment of reality that the entire earth will endure just before the rapture and the earthquake. The anticipation alone should restrain man of sin. How do we hold up and not be tempted or dismayed ([Jer 10:2](#)) at the theater of terror to befall upon the world? If we follow the disciples – Peter, James and John to the Mount of Olives ([Mat 26:30](#)) with Christ in agony before the crucifixion; the Master's instruction and example is to “watch and pray” up to the very end:

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou *wilt*. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? **Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.** He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. **And he left them, and went away again, and prayed the third time, saying the same words.** Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: **behold, the hour is at hand,** and the Son of man is betrayed into the hands of sinners. Rise, let us be going: behold, he is at hand that doth betray me. {Mat 26:36-46}

The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour. **Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.** Father, glorify thy name. **Then came there a voice from heaven, saying, I have both glorified it, and will glorify it**

again. The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all *men* unto me. {John 12:23-32}

Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. **Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.** But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen. {2 Peter 3:14-18}

Just as Christ interceded on the mountain at His impending judgment on behalf of the elect ([John 17](#)), it's important to "Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak." {Mat 26:41} ([Mat 24:36-51](#))

Getting back to Zechariah, the prophet emphasizes the importance of keeping the feast of tabernacles three times. ([Zech 14:16-19](#)) "And if the family of Egypt go not up, and come not, that *have* no rain; there shall be the plague, wherewith **the LORD will smite the heathen that come not up to keep the feast of tabernacles.**" (Zech 14:18) Since God's people dwelt in tabernacles once He brought them out of Egypt to the time they entered into Canaan, it means that from God's viewpoint the feast of tabernacles is ongoing for observance from the spiritual judgment of May 21, 2011 to the time of the promise when we shall meet up together with Him.

The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation; and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day. Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the LORD: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the LORD, and shall not find *it*. In that day shall the fair virgins and young men faint for thirst. They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The manner of Beersheba liveth; even they shall fall, and never rise up again. {Amos 8:7-14}

*These studies direct the reader to reference the KJV for one's own confirmation. The conclusions have been progressively developed and are best understood when read in sequence. The certain words underlined, remarked or highlighted therein is to help clarify perception understood by the writer and is not to be understood to place special emphasis nor to modify the divine text in anyway whatsoever. Based on the biblical admonition referenced, the studies may be strictly shared only at the desired request of the recipient at no-charge distribution only. Any other use is strictly prohibited. www.yet7000years.com - This website disclaims any external ads linked to the content that it shares. **Hosanna in the Highest. Blessed is He who comes in the name of the Lord!***