

### *Caught up with Eternity*

<sup>9</sup>And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. <sup>10</sup>And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; <sup>11</sup>Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come **in like manner** as ye have seen him go into heaven. <sup>12</sup>Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey. {Acts 1:9-12}

In our recent studies (*The Promise of His Coming - pt 1&2*) subsequent to May 21, we have harmoniously concluded that the term “like manner” in the above passage pointed to Pentecost; which would be equivalent to “summer” and the “wheat harvest,” or “the end of the world.” (Matt 13:39) In “*Hezekiah and the Sundial*” God revealed to Hezekiah that He had the power to reverse time as a sign to know when he could “...go up into the house of the LORD the third day...” (2 Kings 20:8) The option to reverse time after the rapture preserves harmony with God’s plan to enact five months of torment on the world when men “seek death, and shall not find it” from May 21 to Oct/ 21) as indicated in Rev. 9:4-10.

<sup>8</sup>And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD **the third day?** <sup>9</sup>And Isaiah said, This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken: shall the shadow go forward ten degrees, or go back ten degrees? <sup>10</sup>And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. <sup>11</sup>And Isaiah the prophet cried unto the LORD: and he brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz. {2 Kings 20:8-11}

In this study we shall examine more closely the significance of the “third day” as it ties into our conclusions. The number “3” immediately reminds us of Christ’s resurrection on the third day from the cross; which the bible directed us to in the account of the “Transfiguration” (Luke 9:31) and the “two witnesses” lying dead “...in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” (Rev 11:8). After the crucifixion, the women were also reminded of the significance of the “third day” at the burial:

<sup>4</sup>And it came to pass, as they were much perplexed thereabout, behold, **two men stood by them in shining garments:** <sup>5</sup>And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living among the dead? <sup>6</sup>He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, <sup>7</sup>Saying, The Son of man must be delivered into the hands of sinful men, and **be crucified, and the third day rise again.** <sup>8</sup>And **they remembered his words,** <sup>9</sup>And returned from the sepulchre, and told all these things unto the eleven, and to all the rest. {Luke 24:4-9}

<sup>22</sup>**And while they abode in Galilee, Jesus said unto them,** The Son of man shall be betrayed into the hands of men: <sup>23</sup>And they shall kill him, **and the third day he shall be raised again.** And they were exceeding sorry. {Mat 17:22-23}

<sup>31</sup>For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. <sup>32</sup>**But they understood not that saying, and were afraid to ask him.** <sup>33</sup>And he came to Capernaum: and being in the house he asked them, What was it that ye disputed among yourselves by the way? <sup>34</sup>But they held their peace: **for by the way they had disputed among themselves, who *should be* the greatest.** <sup>35</sup>And he sat down, and called the twelve, and saith unto them, **If any man desire to be first, *the same shall be last of all, and servant of all.*** {Mark 9:31-35}

The disciples' being "afraid to ask" Christ what they did not understand, equates to being afraid to seek truth; ignoring the biblical fact "...that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost." (2 Peter 1:20-21) Today many quench the spirit and are afraid to "prove all things" (1 Thes 5:19-21) completely satisfied with all conclusions drawn from their chosen sources, unwilling to consider any biblical research proposed without "proper endorsement." Unfortunately, this weakness translates into prideful disputes, such as "who *should be* the greatest."

"All scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." {2 Tim 3:16-17}.

Therefore, since "prophecy came not in old time by the will of man," let us further compare scriptures to gain spiritual edification regarding "the third day."

### *Mount Sinai*

<sup>14</sup>And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. <sup>15</sup>And he said unto the people, Be ready against the third day: come not at *your* wives. <sup>16</sup>**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. <sup>17</sup>And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. <sup>18</sup>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. <sup>19</sup>And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. <sup>20</sup>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.*** {Exodus 19:14-20}

### *Abraham tempted*

<sup>4</sup>**Then on the third day** Abraham lifted up his eyes, and saw the place afar off... <sup>10</sup>And Abraham stretched forth his hand, and took the knife to slay his son. <sup>11</sup>**And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.** <sup>12</sup>And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son* from me. {Genesis 22:4-12}

### *Marriage in Cana of Galilee*

<sup>1</sup>**And the third day there was a marriage in Cana of Galilee;** and the mother of Jesus was there: <sup>2</sup>**And both Jesus was called, and his disciples, to the marriage.** <sup>3</sup>And when they wanted wine, the mother of Jesus saith unto him, They have no wine. <sup>4</sup>Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. <sup>5</sup>His mother saith unto the servants, Whatsoever he saith unto you, do *it*. <sup>6</sup>And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. <sup>7</sup>Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. <sup>8</sup>And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. <sup>9</sup>When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, <sup>10</sup>And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now. <sup>11</sup>**This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory;** and his disciples believed on him. {John 2:1-11}

### *Jesus tarries as "12"*

<sup>41</sup>Now his parents went to Jerusalem every year at the feast of the passover. <sup>42</sup>And when he was twelve years old, they went up to Jerusalem after the custom of the feast. <sup>43</sup>And when they had fulfilled the days, as they returned, the **child Jesus tarried behind in Jerusalem;** and Joseph and his mother knew not *of it*. <sup>44</sup>But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance. <sup>45</sup>And when they found him not, they turned back again to Jerusalem, seeking him. <sup>46</sup>And it came to pass, that **after three days they found him** in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. <sup>47</sup>And all that heard him were astonished at his understanding and answers.

*A Prophecy of Hosea*

<sup>15</sup>I will go *and* return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. <sup>1</sup>Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. <sup>2</sup>After two days will he revive us: **in the third day he will raise us up, and we shall live in his sight.** <sup>3</sup>**Then shall we know,** *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth. {Hosea 5:15-6:3}

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Now that we can appreciate why King Hezekiah connected his desire to “go up” with the “third day,” let us review what happens at Pentecost 33 AD to see if we can continue to harmonize our prior conclusions.

...we do hear them speak in our tongues the wonderful works of God.<sup>12</sup>And they were all amazed, and were in doubt, saying one to another, What meaneth this? <sup>13</sup>Others mocking said, These men are full of new wine. <sup>14</sup>But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words: <sup>15</sup>For these are not drunken, as ye suppose, **seeing it is *but* the third hour of the day.** <sup>16</sup>But this is that which was spoken by the prophet Joel; {Acts 2:11-16}

Since the only reference to “three” is the “third hour” of the day, it would be wise to search our concordance for clearer interpretation:

**Strong# G5610:** - ὥρα, hōra, *ho'-rah* - Apparently a primary word; an “hour” (literally or figuratively):—**day**, hour, instant, season, X short, [even-] tide, (high) time.

Being that Strong’s concordance permits us to consider substituting the word “day” for “hour,” we might translate Peter’s declaration as “...For these are not drunken,...as ye suppose, seeing it is *but* the third day.” The context then still fits, because a drunkard will become sober long before three days will expire. By allowing communication, God is underscoring new understanding among His disciples. Conversely, it’s intriguing to know that the very reason God originally divided language in the first place was to restrain man’s unlimited imagination in his attempt to build a tower to reach heaven. {Gen 11:4-9}

Yet, “three days” from Pentecost has already past, and “we are not saved.” (Jer 8:20). However, we should recall that according to the two men white apparel, Christ’s resurrection was a “Sabbath day’s journey” from Pentecost.

...this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. <sup>12</sup>Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a **sabbath day’s journey.** {Acts 1:11-12}

In the original text, it should be understood that there is no word “day” in the above passage for the between “sabbath” and “journey.” The word “day” can be omitted.

**Strong# G4521:** – σάββατον, sabbaton, *sab'-bat-on*, Of Hebrew origin [H7676]; the *Sabbath* (that is, *Shabbath*), or day of weekly *repose* from secular avocations (also the observance or institution itself); by extension a *se'nnight*, that is, the interval between two Sabbaths; likewise the plural in all the above applications:—sabbath (day), week.

While we commonly understand the Sabbath as a singular day of rest, Strong alternatively defines it as (*a se'nnight*) an interval between two Sabbaths spanning an eight day period. According to our studies, this would extend this year's Pentecost (*Monday to Monday*) encompassing eight days from June 13<sup>th</sup> to June 20, 2011. **June 20<sup>th</sup> is neatly thirty (3x10) days from May 21, which spiritually harmonizes with the “third day” that Hezekiah desired “to go up into the house of the LORD.”** The number “three” relates to the “purpose” of God, and the number “ten” relates to “completeness.” By merging the two time paths “thirty” and “eight” days to a June 20<sup>th</sup> rapture, God is highlighting the completion (10) of His eternal (8) plan (3) as promised.

Pentecost is celebrated as the day God established His covenant with man when he gave Moses the Ten Commandments on Mt. Sinai. On the eighth day God also established circumcision to be the perpetual sign of His covenant to Abraham:

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. **And he that is eight days old shall be circumcised among you, every man child in your generations,** he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: **and my covenant shall be in your flesh for an everlasting covenant.** {Gen 17: 9-13}

The Hebrew word for circumcision is “chathan” and is directly linked to the marriage institution:

**Strong# H2860:** – chathan, *khaw-thawn'*; from H2859; a relative by marriage (espec. through the bride); fig. a circumcised child (as a species of religious espousal):--bridegroom, husband, son in law.

The marriage institution mirrors the culmination of God's eternal relationship with His chosen people. In the book Hosea, God's covenant with Israel is illustrated as a contract of engagement. In that day, from the time of the betrothal, the woman was regarded as the wife of the man to whom she was betrothed. (Duet 28:30)

Therefore, behold, I will allure her,...as in the day when she came up out of the land of Egypt...And in that day will I make a covenant for them...And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the LORD...and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. {Hosea 2:14-23}

The spiritual engagement (*salvation*) is a formal, binding contractual agreement (*covenant*), symbolized by an exchange of gifts (*Tablets of Stone*). This is the first stage of marriage as soon the betrothal contract is ratified, or confirmed by an oath (*Ex 19:8*). During the betrothal, you are legally married, but do not dwell with your mate until the wedding. Once the marriage is consummated, it is bound for life (*forever*).

<sup>16</sup>Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* a perpetual covenant. <sup>17</sup>It *is* a sign between me and the children of Israel for ever: for *in* six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. <sup>18</sup>And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God {Exo 31:16-18}

Harmoniously, the original sabbath of rest was continually pointing to the ultimate “Sabbath journey” to Pentecost, which we await the promise of heaven today.

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### *The Feast of Dedicatation*

The Feast of Dedication is another Jewish feast that is observed in the winter from sundown to sundown spanning over an eight day period. Many believers overlook this Feast of Dedication because it was never ordained to be required for Jerusalem appearance. Yet Jesus made it a point to be present in observance of the feast, which was kept by King Solomon as well.

<sup>9</sup>And in the **eighth day they made a solemn assembly: for they kept the dedication of the altar seven days, and the feast seven days.** <sup>10</sup>And on the three and twentieth day of the seventh month he sent the people away into their tents, glad and merry in heart for the goodness that the LORD had showed unto David, and to Solomon, and to Israel his people. <sup>11</sup>Thus Solomon finished the house of the LORD, and the king’s house: and all that came into Solomon’s heart to make in the house of the LORD, and in his own house, he prosperously effected. <sup>12</sup>**And the LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice.** {2 Chron 7:9-12}

“Outside” the temple, on Solomon’s porch, Jesus attended the Feast of Dedication and guaranteed “eternal” salvation for His chosen people:

And it was at Jerusalem the **feast of the dedication**, and it was **winter**. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: **And I give unto them eternal life; and they shall never perish**, neither shall any man pluck them out of my hand. {John 10:22-28}

The Feast of Dedication or Hanukah is also known as the Feast of Henoah or the Feast of Enoch. Enoch and Hanukah have the same root origin, which happens to mean “dedication” and fittingly “teacher.” It is remarkable that : <sup>23</sup>And all the days of Enoch were **three hundred sixty and five years**: <sup>24</sup>And Enoch walked with God: and he *was* not; for God took him.” (Gen 5:23-24) It should be no surprise that his link to Pentecost is absolute. We’ve learned earlier that the 1335 days referred in Daniel 12 numbers the days from the baptism of Christ (29 AD) by John the Baptist to the resurrection at the first Pentecost in 33 AD. 1335 days also identifies with of Revelation 11 where the 2 witnesses are raised up in a cloud after 3 ½ days of lying dead in the streets. 1335 is literally 3.65 years (1335/365), spiritually the same age (365) that Enoch was caught up into heaven.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. **Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** {Dan 12:11-12}

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. {Heb 11:5-6}

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. {Jude 1:14-15}

Jesus reaffirmed the covenant Himself when He was circumcised at 8 days old. His first “appearance” at birth which is best calculated to be the eighth day of the Feast of Tabernacles in the seventh month.

But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. **And when eight days were accomplished for the circumcising of the child, his name was called JESUS,** which was so named of the angel before he was conceived in the womb. {Luke 2:19-21}

**And after eight days again his disciples were within,** and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and thrust *it* into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: **blessed are they that have not seen, and yet have believed.** {John 20:26-29}

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; **And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly;...The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished:** {2 Pet 2:4-9}

***Blessed Is He that Cometh in the name of Lord. Hosanna in the Highest!***

This study is based on the Kings James Version. The certain words underlined, remarked or highlighted herein 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 within, this study may be strictly shared only at the desired request of the recipient at no-charge distribution only. Any other use is strictly prohibited. [yesaj1@hotmail.com](mailto:yesaj1@hotmail.com)