



[“The Promise Journey”](#)

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Connecting with Enoch

As we have learned, Enoch is intimately linked with Noah, as both were the only two in scripture noted for having “walked with God” and are identified with the number “365;” the number of years which Enoch was raptured and number of days it took for Noah to reach dry land. However, it’s important to recognize that at the age of 65 Enoch began to walk with God “...after he begat Methuselah...,” the very same age of Sarah (65) when she and Abraham moved into Canaan. ([Gen 12:4-5](#)) After walking with God for 300 years, Enoch was taken.

And **Enoch lived sixty and five years**, and begat Methuselah: **And Enoch walked with God after he begat Methuselah three hundred years**, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he *was not*; for God took him. {Gen 5:21-24}

The words “Hannuka” and “Enoch” are derived from the same root origin “chanak” ([H2596](#)) which means dedication, consecration or instruct. Thus the Feast of Dedication or Hanukah is also known as the “Feast of Henoah” or the **“Feast of Enoch.”** Because of its miraculous illumination it is also frequently referred to as “The Feast of Lights.”

Enoch also means to **“initiate”** or “begin;” which not only reflects the renewal of civilization 365 days after the flood, it also signifies to the very essence of Pentecost as well. Pentecost began new life with the giving of the Word at Mt. Sinai, Israel’s entrance into the land of Canaan, the pouring out of the Holy Spirit in 33 AD and the rebirth of national Israel May 14, 1948. It just so happens that “Five” (*pente*) days prior on [May 9, 1948](#) was a rare **New Moon - Solar Eclipse** just like it was on this year’s very same date of the Ascension [May 9, 2013](#) precisely **65** years later.

From the birth of Enoch (7106 BC) to the Noah’s flood (4990 BC) are three generations spanning **“2116”** years, which spiritually emphasizes the guarantee of judgment on the world; as $2116 = 4 \times 23 \times 23$. 7106 BC extended to the end of the jubilee year 1995 is 9100 years ($7106 + 1995 - 1$). The factorization of **7106** is $2 \times 11 \times 17 \times 19$, and for 1995 its $3 \times 5 \times 7 \times 19$. The gematria for **“19”** signifies **“physical manifestation”** linked as the hexagon in the **heart of 37**. 9100 breaks down to $2 \times 2 \times 5 \times 5 \times 7 \times 13$. The fact that a built city was named after Enoch, only harmonizes with our understanding of the jubilee year 1994/5 as the “initial” announcement when God’s foundation was built at its “first glory” when so many abandoned the watch. [9100](#) can also be factored as $10 \times 13 \times 70$. [70](#) is the gematria equivalent for “all seeing, wine and secret code.”

Below is a consolidation of the history surrounding Enoch extracted from the ETI – Promise Studies over the past two decades that integrate history with prophecy and teachings of the bible. To confound Christ taught in [parables](#), which are earthly affairs with spiritual meaning.

~ *Surmising the “Feast of Enoch”* ~

The Feast of Dedication is the only religious Jewish feast that is observed for an entire eight 24-hour days. Although, like Tisha B’Av, many discard the Feast of Dedication as non-scriptural because it was never specifically ordained in the bible or detailed after it had occurred. Yet, the bible does make specific reference to the feast from a future and past tense perspective. While Jesus made it a point to be present in observance of the feast (John 21:25), the prophet Daniel foretells in detail the evolution of history leading up to the feast as well. The historian Flavius Josephus details this account in his “[Antiquities of the Jews – Book XII](#),” chapter 7.

Under the Syrian rule, during the period commonly known as “[400 years of silence](#)” bridging the Old and New Testament, Antiochus Epiphanes invaded and plundered Jerusalem for nearly six and a half years (2300 days) from 171-165 BC. Epiphanes was one of the most evil tyrants recorded in history, and typifies the end-time antichrist projected in [II Thessalonians 2](#). In his hatred for Jewish religion, he killed the priest line and instituted idolatry throughout all the synagogues of the Jews, who were forced to worship and to incessantly eat of his feign sacrifices. The Jews became as pagans and desired it. Any and every one opposing his authority became targeted as martyrs. The chilling symmetry between Daniel prophecy and the historical account of Josephus, who also records Enoch’s rapture and birth at Pentecost, underscores God’s sovereign control over the world’s affairs:

Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered. {Dan 8:11-12}

And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. {Dan 11:36-37}

Some three years into his occupation, 168 BC, Epiphanies committed the most horrendous and deplorable deed by offering a pig and splattering the blood of swine upon the altar of the holy temple. Few will argue against this act was indeed the visible portrayal of Daniel’s reference to the “abomination of desolation,” ([Mat 24:15-17](#))

In December of [165 BC](#), against all odds, [Judas Maccabeus](#) led a guerilla uprising of 800 allegiant Jews and successfully retook and purified the Temple after its perpetual desolation for 2300

days. (Dan 8:13-14) **Afterwards, Maccabeus established a “Feast of Dedication” unto the Lord** wherein a menorah (*branch of candles*) was miraculously illuminated for **“eight days”** (*time of circumcision*) with only one day’s supply of oil. **The Maccabeans solemnly embraced the miracle as a great sign of God’s affirmation that He had truly blessed them.** Their joy must have resembled our excitement when God confirmed His calendar by revealing the precise time path of 1335 days from Passover’ 95 to the Feast of Dedication in 1998:

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}

Subsequently, when we applied 2300 days to end of the jubilee year – Passover ’95, we landed on Tisha B’Av, July 30, 2001. This day remains notoriously memorialized for the destruction of the bible’s First and Second Temples. Because a succession of new time-paths followed, we anticipated the temple to be “cleansed” at the very end of the world.

Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, **Unto two thousand and three hundred days; then shall the sanctuary be cleansed.** {Dan 8:13-14}

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}

It’s significant that the word “doubt” has a double Greek meaning in the Strong’s Concordance. On one hand, the Jews question “How long dost thou make us to doubt?” can be translated “How long will it be till the rapture?” because the word “doubt” used here is the Greek word “*airo*” meaning “to lift” or raise or “take up.” Simultaneously the question could also be stated: “How long shall we live?” because the word doubt is also noted “*psyche*” which means to “breath.” (Strong’s [G142-G5590](#))

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 10:25-28}

Feast of Dedication connected to John the Baptist's 1335 day Announcement!!

Then the Jews took up stones again to stone him. Jesus answered them...ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them...Therefore they sought again to take him: **but he escaped out of their hand, And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.** And many believed on him there. {John 10:31-42}

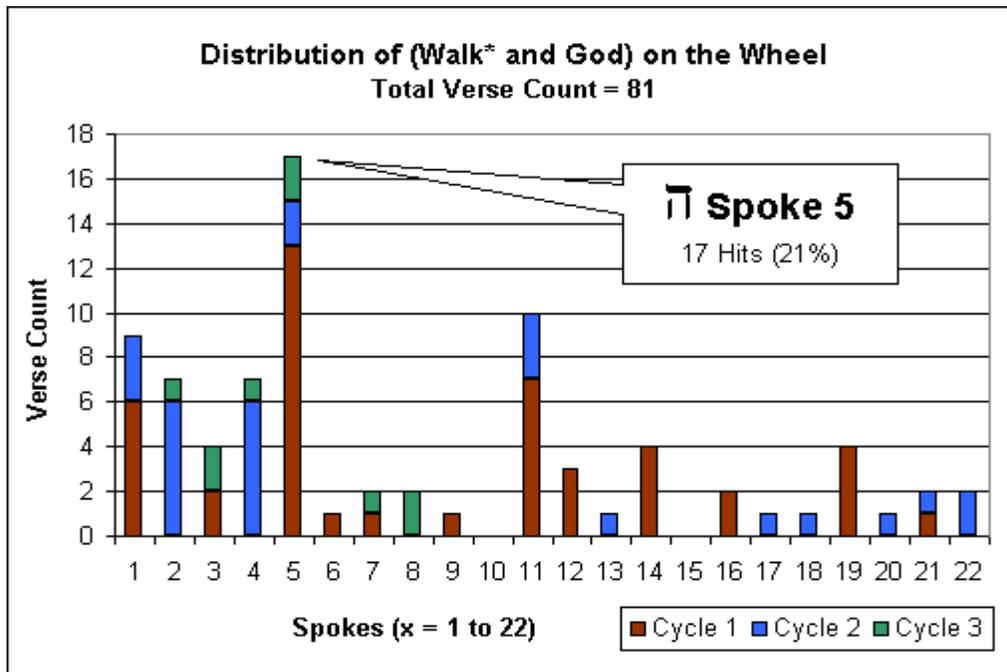
The name Enoch is briefly referenced eleven times in scripture. Out of eleven he's cited only three times in the New Testament. Having walked with God, the faith of Enoch is noted in Hebrews 11. His association with judgment is underscored in Jude, the 65th book of the bible.

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. {Hebrews 11:5-6}

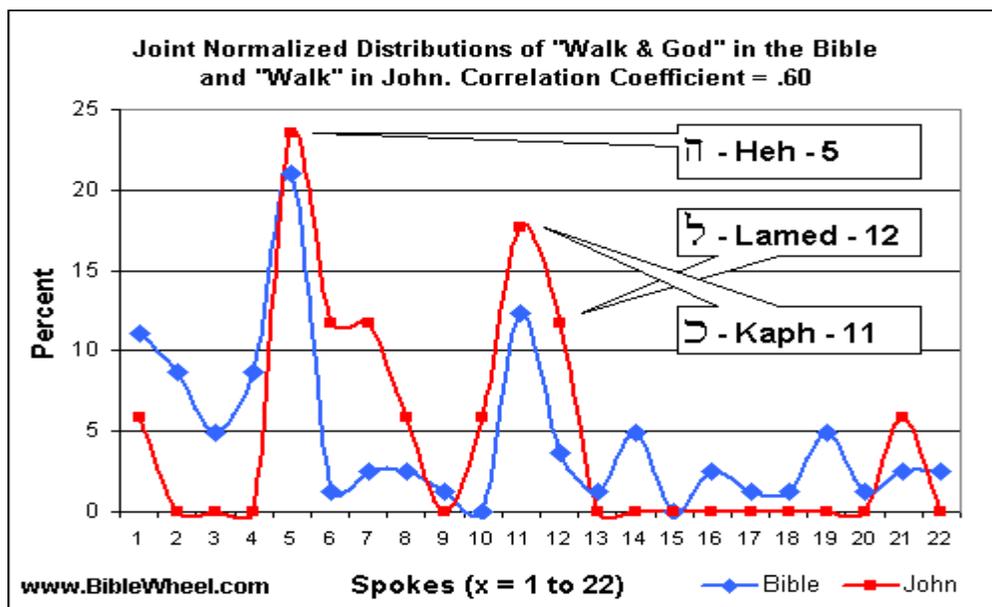
And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage. {Jude 1:14-16}

In combination with "God," a form of the word "walk" and can be found 69 (3 x 23) times in the bible; "50" times as "walk" and "19" times in the pass tense "walked."

The Biblewheel shows the gematria for the phrase "And Enoch walked" as [555](#), which is broken down a 3 x 5 x 37 or 5 x 111. The gematria for the number [111](#) refers to "wait," "the beginning of wisdom" and "breath of life." Below is a [chart from the Biblewheel](#) that graphically depicts a frequency of "**17 walks with God**" on the "fifth" spoke of the Bible Wheel – (*Excerpt starts here..*)



The distribution of the word "walk" by itself does not show any clear pattern in the Bible. Coupling it with the word "God" acts as a kind of "filter" that selects verses speaking of "walking with God." As shown above, this distribution is maximized on Spoke 5, with the additional feature that Spoke 5 is the only Spoke with contributions from each of its books. If we now compare this distribution with that of the root peripateo (Walk, S# G4043) in [John's Gospel](#), we arrive at the graph below:



The distributions have been "normalized" which means that they represent percentages rather than absolute numbers, so the peaks can be compared. The peak in [John 5](#) correlates perfectly with the peak on Spoke 5 of the Bible Wheel. But there is more. The distributions rise and fall together on other Spokes, which means that distributions are NOT INDEPENDENT. This gives rise to the relatively large value of 0.60 for the [correlation coefficient](#) which would be near zero for independent distributions. But there is still more! The three highlighted peaks, which includes the two of the maxima of the graph, spell the fundamental Hey KeyWord הלך (Halakh, Walk), which is also integrated with the Number 5 through its numerical value:

Walk

הלך

= 55

Halakh

What kind of miracle are we witnessing here? Endless reiterative integration! The joint distribution of the idea of walking in the Bible and the Gospel of John is governed by the Hebrew letters that spell it! Glory! Glory! Glory! There is no limit to the infinite Wisdom of Almighty God - and to think, He has given us His Holy Word to teach us the Way to Walk with Him! Oh! Praise His Holy Name!

***** ***End of Biblewheel excerpt*** *****

The fact that Christ retreated to His place of baptism at the River Jordan after His attendance in Jerusalem at the Feast of Dedication is critical because it harmoniously links Enoch to John the Baptist and the Feast of Trumpets, 1335 days to the first Pentecost 33AD. 1335 days is 3.65 years. Throughout our journey since the Jubilee year, we have been guided by several 1335-day time paths that led to the Feast of Dedication, which we readily acknowledged as divinely [“The Lord’s Doing.”](#) This is extremely important because when Jesus came down from the Mount of Transfiguration, He identified John the Baptist in the spirit of Elijah, who was also raptured just like Enoch. So too today, those who proclaimed the warning and continued to walk the walk with God will relate and meet up with Christ ([1 Thes 4:13-18](#)) in company of Enoch and Elijah, and “shall not taste of death.” ([Luke 9:27-30](#)) “And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.” {John 10:41}

Now we should better appreciate the highlight of Enoch in our linkage of *Genealogy to Gematria* table where the powerful numeric value of the Holy Spirit - 300 is distinctly associated with Enoch. ([Acts 1:8-9](#)) When the Holy Spirit was poured on Pentecost in 33 AD, 3000 (300 x 10) souls were saved. Led by Judas Maccabaeus in 165 BC, the [“eight-day”](#) miracle of illumination at the [“Feast of Dedication”](#) celebrated the victorious revolution by just [“800”](#) loyal Jews. Just like 5th day manifestation from the [solar eclipse](#) to the fig tree sign - Shavuot 5-14-48; the 5th day of the 8-day feast of Tabernacles will meet on the [“23rd”](#) at the end of the 70 weeks of [Daniel 9](#).

**Counting forward from the
Jubilee Passover '95**

<u>Passover</u>	1995	<u>Apr 13</u> to 12/31	262 days	255 days	<u>April 20</u> to 12/31 - 1995
	1996	Leap year	366 days	366 days	
	1997	Standard year	365 days	365 days	
	1998	Standard year	365 days	<u>349 days</u>	Jan 1 to <u>Dec 14*</u> - 1998
	1999	Standard year	365 days	1335 days	– Passover - Feast of Dedication*
	2000	Leap year	366 days		
<u>Tisha B' Av</u>	2001	Jan 1 to <u>Jul 30*</u>	<u>211 days</u>		
			2300 days		– Passover to Tisha B' Av*

At the end of the jubilee year Passover '95, we discovered The Feast of Dedication and Tisha B'Av counting **1335 and 2300 days** forward. In anticipation of Tisha B' Av 2011, the same three feasts were remarkably linked together again by counting the very same time-paths backwards.

**Counting "backwards" from
Tisha B'Av 2011**

<u>Tisha B' Av</u>	2011	Jan 1 to <u>Aug 9</u>	221 days	219 days	Jan 1 to <u>Aug 7, 2011</u> (Invasion)
	2010	Standard year	365 days	365 days	
	2009	Standard year	365 days	365 days	
	2008	Leap year	366 days	366 days	
	2007	Standard year	365 days	<u>20 days</u>	<u>Dec 12*</u> to 12/31 - 2007
	2006	Standard year	365 days	1335 days	– Tisha B'Av - Feast / Dedication*
<u>Passover</u>	2005	<u>Apr 23*</u> to 12/31	<u>253 days</u>		
			2300 days		– Tisha B' Av to Passover*

Once Tisha B'Av - 2011 passed, counting 1335 days backwards from "The Feast of Dedication - 2011," we came to the 1st day of Passover 2008, harmonizing our amazing **confirmation time path** of 723,996 days (**2x2x3x3x7x13x13x17**) from Christ's baptism as the Lamb of God at Trumpets 9-28-29 AD.

**Counting "backwards" from
Feast of Dedication 2011**

<u>Feast of Dedication</u>	2011	Jan 1 to <u>Dec 21</u>	355 days		
	2010	Standard year	365 days		
	2009	Standard year	365 days		
<u>Passover</u>	2008	<u>Apr 26</u> to 12/31	<u>250 days</u>		
			1335 days		– Feast of Dedication to Passover

Now counting 2300 days backwards from the "3 day" from Tisha B' Av - 2013 (restoration), we again come to the 1st day of Passover 2007: (**Christ's answer to His disciples: 'When shall these things be?'**)

**Counting "backwards" from
3rd day - Tisha B'Av 2013**

<u>Tisha B' Av</u>	2013	Jan 1 to <u>Jul 19</u>	200 days		– <u>Third Day Restoration</u>
	2012	Leap year	366 days		
	2011	Standard year	365 days		
	2010	Standard year	365 days		
	2009	Standard year	365 days		
	2008	Leap year	366 days		
<u>Passover</u>	2007	<u>Apr 3</u> to 12/31	<u>273 days</u>		
			2300 days		– Tisha B' Av to Passover