

~ *Keeping the Dedication* ~

Our studies have definitely confirmed that the bible calendar contains many spiritual time paths jointly testing and proving the watchman as the Lord guides us closer and closer to the ultimate timing of His return.

For God *is* not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do show the same diligence to the full assurance of hope unto the end: That ye be not slothful, but followers of them who through faith and patience inherit the promises. {Heb 6:10-12}

Despite our Savior’s many infallible proofs and strict command to wait for the promise at Pentecost (Acts 1:4); many remained unyieldingly convinced that the Feast of Tabernacles would be the final feast of revelation to close out the world on October 21st. For some only the passing of that date would allow them to be open-minded to “...prove his own work, and then shall he have rejoicing in himself alone, and not in another.” (Gal 6:4) However, “The Promise” studies concluded that the five months to October should be understood spiritually primarily because of the “torment” contradiction that it raises between Revelation 9 and 11. Subsequent to May 21 the world only gets bolder in wickedness and is oblivious to “torment” in any kind of way. Now that we know the Pentecost-count leading to Tisha B’Av was also a spiritual guidepost, we must hold fast and continue to remain prayerfully faithful to the direction of the Word.

With October 21 being five months beyond May 21, we can understand the number “five” spiritually relates to salvation and judgment. The number five is the Greek root word “pente,” a form of Pentecost that would harmonize with our conclusions pointing to the rapture. 153 days in five months identify with 153 elect safely drawn during a time of great wind and testing. “But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.” (Matt 14:24) With the prime numbers 17 (*heaven*) and 9 (*God’s purpose doubled*) drawing our attention, we found it significant that Elisabeth hid herself five months with the prophecy of John the Baptist’s timing to Pentecost hidden in her womb.

But with the test of October 21st quietly passing by, there are certainly many feeling deceived on the porch “outside” the temple daring to question the infallible Word of God:

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.** {John 10:22-24}

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 “*psuche*” which means to “breath.” (*Strong’s Concordance G142-G5590*)

** This study is the sixth part of a progressive series that indentify Pentecost and the Feast of Dedication with rapture and Second Coming. To support comprehension; the new reader is directed to a cumulative summary of the first five studies provided on the last page 9.*

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}

Once again our findings confirm: that **Pentecost and the Feast of Dedication are spiritually interchangeable.** Both point to the destruction and restoration of the temple with supernatural manifestations. We've learned that the Feast of Dedication (Hanukkah) defines the name Enoch who was raptured at 365 years of age (Gen 5:23), which relates to the 1335 day period from John the Baptist announcement of Christ to the Pentecost revelations in 33AD. "Blessed is he that waiteth" 1335 days (Dan 12:12) is equivalent to 3.65 years (1335 / 365), spiritually the same age that Enoch was raptured. Starting from the final Passover May 21, 2011, a 50-day Pentecost count plus a se'night (8 days) and three weeks (Tammuz) led us to Tisha B'Av the date of the destruction of both Temples August 9th. (Re: "The Third Watch," pgs 1 & 11) Reversing 1335 days backwards from the same date amazingly targeted the Feast of Dedication. Remember the obsession of King Hezekiah, who observed the Feast of Dedication, desiring the sign to know when he would go up to the house of the Lord on the third day. This year's Feast of Dedication beginning on December 21 will be exactly seven (7) months from May 21, 2011, "a Sabbath Journey away." According to the historical record of Josephus, Enoch was born and raptured on Pentecost. The bible places Enoch at the **seventh** generation from Adam:

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}

We've learned that of the three major feasts the requiring "*Jerusalem Attendance...*," Passover identifies with "summer" or May 21 the final cutoff for salvation. Afterwards, would come the Sabbath journey of rest relating to the temporal Feast of Booths where we now abide in the wilderness right up until the rapture. Pentecost, which is the wheat harvest, described by Christ in parable of the wheat and tares; "the harvest is the end of the world." (Matt 13:39) When Jesus attended the winter Feast of Dedication recorded in John 10:22, He was fulfilling His spiritual obligation to be in attendance at Pentecost.

Christ also connects this Sabbath period when we rest from the work of sharing the gospel with “winter” because the time of salvation is no more.

“But pray ye that your flight be **not in the winter, neither on the sabbath day**: For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be...” (Math 24:20-21)

This Sabbath Journey to Jerusalem (*heaven*) is prophesized “**in like manner**” at Christ’s ascension “forty days” after the resurrection and ten days before the first Pentecost in 33 AD when the disciples ask: if it were then when the kingdom would be restored.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. **But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me** both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 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. Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day’s journey.** {Acts 1:6-12}

Significantly, it was also on the Mount Olivet where the disciples originally questioned “...when shall these things be...” tying the temples destruction to the end of the world.

And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world? **And Jesus answered...** {Matt 24:3-4}

The disciple Peter understood from his study of Joel, that the divine manifestations of the Holy Spirit at Pentecost were also pointing us directly to the end of the world:

But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days...And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: **The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:** {Acts 2:16-20}

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great. Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.

The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: **then shall Jerusalem be holy, and there shall no strangers pass through her any more.** {Joel 3:13-17}

Waiting for the Promise

A Sabbath Journey of rest, or seven (7) months from May 21 to the Feast of Dedication December 21, 2011 – is the time of tarry the elect will endure until the appointed time as referred in Habakkuk, chapter 2:

For the vision *is* yet for an appointed time, but **at the end it shall speak**, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul *which* is lifted up is not upright in him: but the just shall live by his faith. {Hab 2:3-4}

And it may be that I will abide, yea, **and winter with you**, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. **But I will tarry at Ephesus until Pentecost.** For a great door and effectual is opened unto me, and *there are* many adversaries. {I Cor 16:8}

“A Sabbath day’s journey away”

And the Spirit of the LORD will come upon thee, and thou shalt prophesy with them, and shalt be turned into another man. And let it be, when these signs are come unto thee, *that* thou do as occasion serve thee; for God *is* with thee. And thou shalt go down before me to Gilgal; and, behold, I will come down unto thee, to offer burnt offerings, *and* to sacrifice sacrifices of peace offerings: **seven days shalt thou tarry**, till I come to thee, and show thee what thou shalt do. {1 Sam 10:6-8}

And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, **and shall tarry abroad out of his tent seven days.** But it shall be **on the seventh day**, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and **he shall be clean.** {Lev 14:7-9}

Where we found brethren, and were desired to **tarry with them seven days:** and so we went toward Rome. {Acts 28:14}, (Acts 21:3-4)

On page 11 of our previous study “*The Third Watch*” we charted reverse time paths that we interpreted as “Devine Confirmation.” We learned that “Passover” spiritually indentified with the passing over of Judgment on May 21, 2011.

***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*

Since these time paths were used to confirm God’s timeline from the Jubilee year end in 1995, we applied the same calculations to our anticipation of Tisha B’ Av as the time of judgment in 2011. By repeating the same count backwards **1335 days** and **2300 days** from the Tisha B’ Av burning August 7-9, 2011, the results confirmed for us King Hezekiah’s “sign” of time returned “backwards” for him to know when “to go to up the house of the Lord.” (2 Kings 20:10-11) We receive the revelation in confirmation of the glory of God.

***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*

Now that Tisha B’ Av has passed, when we count 1335 days backwards from the Feast of Dedication, we can truly understand the prophetic words closing Daniel chapter 12:

Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days. {Dan 12:12-13}

***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

Appreciating the significance of 1335 days between John the Baptist's announcement / baptism of Christ at the Feast of Trumpets 9/28/29 and Pentecost 5/25/33; we should expect to see a time path connection with John the Baptist's announcement to the final rapture, which we conclude to be at this year's the Feast of Dedication 12/21/11. There are exactly 723,996 days between 9/28/29 and 12/21/11. When broken down to prime numbers, our spiritual eyes can see that the ultimate time-path is indeed profound.

$$2 \times 2 \times 3 \times 3 \times 7 \times 13 \times 13 \times 17 = 723,996 \text{ days}$$

Applying the Jubilee year, it is 6,314 days from Feast of Trumpets Sept 7, 1994 to this year's the final Feast of Dedication at December 21, 2011: $2 \times 7 \times 11 \times 41 = 6,314$ days

Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to [rise from the dead the third day](#)... And ye are witnesses of these things. **And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.** And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. **And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.** And they worshipped him, and returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God. Amen. {Luke 24:45-53}

As noted in the above passage the "third day" or the number "three" (*purpose*) is frequently connected to cross at the time of resurrection. We've learned that King Hezekiah, in his observance of the Feast of Dedication understood the importance of going up to the house of the Lord on the "third day." If we were to consider being raised up on December 24th, the third day of the eight-day Feast of Dedication; there would be five literal days left for the unsaved to endure God's physical wrath upon the world:

And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them...and their power *was* to hurt men five months. {Rev 9:5-10}

A spiritual understanding finally reconciles a sequential solution for the two types of torment referenced in Revelation 9 and Revelation 11, which speaks of the rapture.

And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. **And they ascended up to heaven in a cloud; and their enemies beheld them.** And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. {Rev 11:11-13}

Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. **The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.** {Matt 12:38-40}

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. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. {Luke 21:25-28}

It appears that entire world will experience the darkening of the stars moon and sun for three (3) days before the great notable day of the Lord. (Joel 3). Anyone believing this peculiar deduction may be a stretch of an imagination; they should turn only to the scriptures for confirmation from God's Word:

And be ready against the third day: for **the third day** the LORD will come down in the sight of all the people upon mount Sinai. {Exodus 19:11}

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. {Exodus 19:16}

And David said unto Jonathan, Behold, to morrow *is* the new moon, and I should not fail to sit with the king at meat: but let me go, that I may hide myself in the field unto **the third day** at even. {I Sam 20:5}

Now it came to pass **on the third day**, that Esther put on *her* royal *apparel*, and stood in the inner court of the king's house... {Esther 5:1}

After two days will he revive us: in the **third day he will raise us up**, and we shall live in his sight. {Hosea 6:2}

Him God raised up the third day, and showed him openly;
Not to all the people, but unto witnesses chosen before of God... {Acts 10:40-41}

As learned in our last study, the three days harmonize perfectly with the three (3) weeks of Tummaz when the temple walls were breached prior to its complete destruction at Tisha B' Av. It also sheds light on Daniel the prophet's three weeks of mourning before being given understanding and strength by Michael the Prince. (Daniel, chapter 10)

It turns out that since the beginning of creation, the Lord was prophetically pointing to our final days of Sabbath to come at the end of the world by instituting a weekly calendar with continual observance of a seventh-day rest for keeping track of time.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. {Gen 2:1-3}

Unfortunately, anyone found today working to bring forth the gospel in violation of God's Word will reap the consequences of death as described in the book that our Lord entitled "Numbers:"

And while the children of Israel were in the wilderness, **they found a man that gathered sticks upon the sabbath day.** And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp. **And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.** {Numbers 15:32-36}

And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? **Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life,** and Sarah shall have a son. Then Sarah denied, saying, I laughed not; for she was afraid. And he said, Nay; but thou didst laugh. And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the LORD said, **Shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?** {Gen 18:13-18}

Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done *it*? Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy? {Amos 3:6-8}

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 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... {Rev 19:5-7}

Acts: chapter - 1

The former **treatise**^{G3056} have I made, O **Theophilus**^{G2321}, of all that Jesus began both to do and teach, Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, And, being assembled together with *them*, **commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water;** but ye shall be baptized with the Holy Ghost not many days hence. {Acts 1:1-5}

Again John the Baptist is intimately identified with Pentecost, the Ascension and the Promise. A close look from Strong's concordance of the two words referenced above helps us identify our account today with John the Baptist as well.

Treatise - G3056 λόγος *logos* *log'-os* From G3004; something *said* (including the *thought*); by implication a *topic*...also **reasoning...or motive; by extension a computation**; specifically (with the article in John) the *Divine Expression* (that is, *Christ*):—account, cause, communication, X concerning, doctrine...

Theophilus - G2316 θεός *theos* *theh'-os* Of uncertain affinity; a *deity*, especially *.the supreme Divinity*, figuratively a *magistrate*; by Hebraism *very*:—X exceeding, God...

The Parsons Bible dictionary refers to Theophilus as “lover of God...it has been concluded that Theophilus was a person of rank, perhaps a Roman officer” due to his only other biblical account found in the Luke:

It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed. {Luke 1:3-4}

His prominence immediately reminds us of honorable King Hezekiah who we learned through his intense desire to know when to “go up to the house of the LORD” (Isa 38:22):

These *are* also proverbs of Solomon, which the men of Hezekiah king of Judah copied out. *It is* the glory of God to conceal a thing: but the honour of kings *is* to search out a matter. The heaven for height, and the earth for depth, and the heart of kings *is* unsearchable. Take away the dross from the silver, and there shall come forth a vessel for the finer. Take away the wicked *from* before the king, and his throne shall be established in righteousness. Put not forth thyself in the presence of the king, and stand not in the place of great *men*: For better *it is* that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen... {Proverbs 25:1-7}

In all glory and praise to God, may the children of the Lord remain dedicated in prayerful watch & thanks of the revelation & Promise to come “...not many days hence.”

Cumulative summary to “The Promise of His Coming”

This bible study, **“Keeping the Dedication”** is the culmination of a six-part series written subsequent to the spiritual judgment God inflicted upon the world on May 21, 2011. The author assumes the previous five have been read in sequence as its conclusions are progressive, and briefly summarized below. The complete studies can be obtained for free online in the following order which they were prepared at www.yet7000years.com. (Simply click on link: **“Promised signs above”**)

1. The Promise of His Coming / pt 1 – *Glory on the Mountain*
2. The Promise of His Coming / pt 2 – *Jerusalem Attendance Required*
3. Hezekiah & the Sundial
4. Caught Up with Eternity
5. The Third Watch

1) To summarize, the first part **“Glory on the Mountain,”** closely examines three major end time accounts. The Transfiguration (glimpse of eternal glory) when the voice out of the cloud admonishes the sleepy disciples: “This is my beloved Son: **hear Him.**” In other words, we are to neither trust nor esteem any man equal to God, including the highly regarded like Moses and Elijah, who were speaking with Jesus about the crucifixion. The Revelation 11 account of the two prophets, who laid dead in the streets for 3 ½ days after finishing their testimony, also pointed to “where also our Lord was crucified.” After the resurrection, the disciples (like the elect) desired to know when the kingdom would be restored. And Christ told them that they would receive the power once the Holy Ghost came at Pentecost “...not many days hence.” And as they “watched” Him ascend up to heaven, the 2 witnesses explain His return “in like manner,” an “8-day” Sabbath journey to **Pentecost**, which since May 21, we rest from work because the gospel period has ended.

2) In the 2nd study, **“Jerusalem Attendance Required,”** we gained a clear understanding of the three major feast days that pointed to only Pentecost as “wheat harvest” & promised revelation to the end of the world. (Mat 13:39) The Feast of Passover pointed to the last day for salvation, or last chance to “pass over” judgment into eternity. This occurred 7000 years after the flood on May 21, 2011. Finally, the Feast of Tabernacles observes the temporal waiting period after Passover (after God brought them out of Egypt). This is the period before Pentecost, or entrance into the promise land of Canaan. Today, spiritually we reside in tents tested in the wilderness under God’s holy nurture and protection as we await the promise. “For when God made promise to Abraham, because he could swear by no greater, he sware by himself...”

3) The next study **“Hezekiah & the Sundial”** covers the successful religious reformation of King Hezekiah, which he set about with vigor immediately after his accession to the throne. “He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.” Like many watchman, Hezekiah was obsessed to know when he would “go up to the house of the Lord.” And the Lord gave him a sign to look back in time, which resembled our key time path (6160 days = 2 x 8 x 5 x 7 x 11) linked back to The Feast of Trumpets, Sept 7, 1994. (Also 1335 & 2300 days backward from Tisha B’Av 2011 – see page 11) Hezekiah’s reform was a precursor to our experience today as “the posts passed from city to city through the country of Ephraim...even unto Zebulun: but they laughed them to scorn, and mocked them.”

4) **Caught up with Eternity** examines the critical significance of The Feast of Dedication or Hanukah also known as the Feast of Henoah or the Feast of Enoch. Enoch and Hanukah have the same root origin, which means “dedication” and “teacher.” Enoch walked with God: and he was not; for God took him.” (Gen 5:23-24) Enoch lived three hundred and sixty five years. His tie to Pentecost is absolute as it identifies with the “Blessed” who wait 1335 days in Daniel 12:12. 1335 is the numbers of days from the baptism of Christ (29 AD) by John the Baptist to the first Pentecost in 33 AD. 1335 is literally 3.65 years (1335/365), spiritually the same age (365) when Enoch was caught up to heaven. 1335 days also identifies with of Revelation 11 where the 2 prophets are raised up in a cloud after 3 ½ days of lying dead in the streets. 6160 = 9/7/94-7/19/11

5) Finally, **“The Third Watch”** centers on how the temple destructions relate to the church while its restoration periods forecasts the inspiration of the elect to warn the world prior to its Judgment on May 21.

This study is based on the KJV. 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. R. Jasey yesaj1@hotmail.com