

The Temple of His Body

Several years ago during the jubilee year watch of 1994 (*Promise Study – Tisha B’Av - Third Watch*) we discovered discrete 2,300-day time paths that interconnected Passover to Tisha B’Av (“9th day of the 5th month called Av”) which was the day of destruction for both the first and second temples. This was found to be of profound significance since our Lord also pointed out the literal destruction of the temple where He often taught in response to the disciples question regarding the timing for the end of the world.

And Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. 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?
{Mat 24:1-3}

Here Jesus is tying the Roman destruction of the Second Temple that occurred on the Feast of Tisha B’Av in 70 AD to the end of the world. “Tisha B’Av” meaning the 9th day of the 5th month also commemorates the destruction of the First Temple by the Babylonians in 587 BC. Two other biblical calamities include the day when Moses broke the original tablets of stone due to the idolatry of the golden calf, as well the day when ten of twelve spies returned a bad report on their mission to search the land Canaan.

Most recently, in our observance of last year’s Feast of Dedication we realized that Noah’s entry on dry land identified with Enoch and the rapture being 365 days from the 5-21-11 when the salvation doors were shut. That Feast of Dedication was exactly 2300 days from the Tisha B’Av roughly six years prior. Along with May 21, 2011 concluding 23 years of tribulation, September 6, 1994 was also 2300 days from the close of the church doors at Pentecost, May 21, 1988. Given the unlikely circumstances of Christ’s prophecy where both temples were destroyed on the same date, which provoked the disciples to relate to the end of the world; we have long pondered the possibility of a deeper hidden message which could tie the date of Tisha B’Av to the timing of the end. Seeing the 2300 days pointing to Tisha B’Av is crucial because it points to the ultimate time when the temple will be cleansed:

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? ¹⁴And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. {Dan 8:13-14}

After the flood, practically the entire account of scripture evolves around the historical events involving first and second temples. God’s promise of inheritance to Abraham, the exodus of Moses and conquest of Joshua targeted the land of Canaan where King David and Solomon established the First Temple as a place of worship and rest place for the ark. The witness of Jeremiah and Daniel prophesied its Babylonian destruction in connection with the end of the world.

* This study is the thirteenth part of a progressive series that identify Pentecost and the Feast of Dedication with the rapture and the end of the world, anticipated after a testing program from the extinction of salvation on May 21, 2011, 7,000 years from the deluge. To support comprehension; the new reader is directed to a cumulative summary indexing the first twelve studies provided on the last page 6 at the end of this study.

At the decree of King Cyrus, contemporaries such as Ezra, Haggai and Zechariah committed to rebuilding the Second Temple through much adversity. Magnified under the re-construction of wicked King Herod, the Second Temple is where Christ taught, preached, judged and prophesying its destruction beyond His crucifixion in 70 AD. With so much biblical volume surrounding the existence of the temples, it seems almost natural that the final destruction of the world would also be timed with their destruction as well. An impending “third” Tisha B’Av against a spiritual temple would relate to the intended “purpose” of God, which the disciples also apparently understood:

And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down. And as he sat upon the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled? {Mark 13:2-3}

Indeed it turns out that our recent conclusion regarding the end actually does align with the timing of the tragic event (*Tisha B’Av*) that memorializes the destruction of the temple. July 9, 2012 happens to fall on the 19th day of the summer month Tammuz - only two after Tammuz 17 (July 7), which is the day the 2nd temple’s walls were breached leading to its complete destruction on Tisha B’Av three weeks later. Tammuz 17 is the start of a three-week mourning period reading Lamentations, and is considered the saddest time in history of the Jews due to the historic calamities that are known to have occurred leading primarily to the destruction of the temples.

However, according to our resolution to the sign of Hezekiah, the true believers are expected to go up to the house of the Lord when we turn the sundial ten weeks backwards to July 9th. Since the Tammuz 17 (July 7) and Tammuz 19 (July 9) span three days apart, we can now deduce what King Hezekiah meant by indicating his desire to go up “on the third day” (2 Kings 20:5) from the start of sadness when the world would begin mourn the signs of the stars, moon and sun. Because “Tammuz” refers to sun-god, we can also understand why the world who worships the continuance of the timekeepers would harshly mourn for his loss.

Then he brought me to the door of the gate of the LORD’S house which *was* toward the north; and, behold, there sat women weeping for Tammuz. Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations than these. {Ezekiel 8:14-15}

The fourth month “Tammuz” is the only month the Jews adopted from the Babylonian calendar. The women who are supposed to be the bride of Christ represent the apostate church, who rejected the biblical command to watch with no interest in the proven calendar that God has graciously provided. Their preference is to remain hopeful in the pleasure of the sin cursed world. In effect they are worshiping the daily rise of sun – the instrument of time, over and above the word of God. Sadly, both the church and the world will only believe it when they see it:

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}

If we are correct that the consternation will begin at the breach of the temple on Tammuz 17 (July 7), synchronizing this passage with our previous conclusions would mean that the elect would also experience the signs until our redemption three days later on July 9th (Tammuz 19). From that point three weeks forward, things will only go from bad to worse for those who are left behind.

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}

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The Bridegroom Cometh

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

~ The Wedding in Galilee ~

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do *it*. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*. 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, 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. 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}

“Two days” after speaking to the Samaritan woman at Jacob’s well where Jesus told the disciple - “Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest” (John 4:35); Christ changed water into wine:

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galilaeans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast. So Jesus came again into Cana of Galilee, where he made the water wine. {John 4:43-46}

Tammuz 17 (July 7) will be forty six (46) days from the new moon/solar eclipse and beginning of the harvest – May 21, 2012. After Christ demonstrated Himself as judge of the temple driving out the money changers and overthrowing the tables:

Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, **Destroy this temple, and in three days** I will raise it up. Then said the Jews, **Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.** When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. {John 2:13-22}

1994 & 2011 Time paths to Tisha B'Av

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*

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*

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Although traditionally observed on the ninth day of the fifth month, when we check two biblical accounts, we discover that the actual burning of the temples lasted over a three- day period, from seventh day to the tenth day (*sundown - sundown*). Each of the confirmed dates highlighted in the counts above occurs either at the first or last day of the feast.

And **in the fifth month, on the seventh day of the month**, which *is* the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzaradan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: And he burnt the house of the LORD, and the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire. {2 Kings 25:8-9}

Now **in the fifth month, in the tenth day of the month**, which *was* the nineteenth year of Nebuchadnezzar king of Babylon, came Nebuzaradar, captain of the guard, which served the king of Babylon into Jerusalem, And burned the house of the LORD, and the king's house; and all of the houses of Jerusalem, and all the houses of the great men, burned he with fire. {Jeremiah 52:12-15}

Cumulative summary to “The Promise of His Coming”

This bible study, “**The Body of His Temple**” is the culmination of a twelve-part series written subsequent to the spiritual judgment God inflicted upon the world on May 21, 2011. The author assumes the previous twelve have been read in sequence as its conclusions are progressive, and briefly summarized below. The complete studies (*several supplements included*) can be obtained for free online in the following order which they were prepared at www.yet7000years.com.

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|----------------------------------|----------------------------|
| 1. Glory on the Mountain | 7. Mount Ararat |
| 2. Jerusalem Attendance Required | 8. The Lord’s Foundation |
| 3. Hezekiah & the Sundial | 9. Arriving at Mount Sinai |
| 4. Caught Up with Eternity | 10. 50 Points to Pentecost |
| 5. The Third Watch | 11. Walking with God |
| 6. Keeping the Dedication | 12. Summer Fruit |

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 swore 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, p 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 Hanukkah also known as the Feast of Enoch or the Feast of Enoch. Enoch and Hanukkah 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.

5) “**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.

6) “**Keeping the Dedication**” confirmed the previous noted conclusions with the amazing time-path 723,996 (2x2x3x3x7x13x13x17) from the announcement of John the Baptist in 29 AD to the Feast of Dedication in 2011. Standing outside temple Jesus told the doubters that only His sheep will hear is voice.

7) Finally, “**Mount Ararat**” correlates the dates after the flood (Genesis 8) when top of the mountains were seen pointing to 365 days till the end - May 19, 2012, the 27th day of the second month.

8) “**The Lord’s Foundation**” centers on how the Jubilee year 1994 announcement to Pentecost at the end parallels with John the Baptist’s 1335-day announcement at the Feast of Trumpets to Pentecost in 33 AD.

9) **Arriving at Mount Sinai** parallels the journey of the Moses leading the children of Israel through the wilderness to the promise land at Pentecost.

10) **50 Points to Pentecost** - A listing of 50 points gathered to support the conclusion that Pentecost is the end of the world.

11) **Walking with God** - Merges of 2 time paths for prophets Enoch and Noah, who the bible says “walked with God”

12) **Summer Fruit** – Unfolds the timing of the final harvest harmonizing jubilee year 1994 with 70 weeks of Daniel 9.