

The Evening Oblation

The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. *Is there* no balm in Gilead; *is there* no physician there? why then is not the health of the daughter of my people recovered? {Jeremiah 8:20-22}

While we can certainly relate to the emotions of the prophet Jeremiah, the admonition of Christ sharpens our perspective: **“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) Based upon our present understanding, the four months that Jesus is referring relates to the pivotal time of the new moon/eclipse as the beginning of the harvest on May 21, 2012 – to the Feast of Trumpets at Rosh Hashanah, September 17, 2012, which we harmonized to the 69 weeks in Daniel 9:25. In applying the sign of Hezekiah, backing up 10 weeks from this date (Sept 17) landed on July 9th which also matched precisely 7 weeks from the beginning (Due 16:9) of the harvest count at May 21, 2012.

With the passage of time, Hezekiah’s sign to know when to go up to the house of the Lord demands a closer look. It’s significant that the Lord advised Isaiah that Hezekiah would go up to the house particularly “on the third day” because Hezekiah himself re-specified the “third day” when asking for his sign. (II Kings 20:5) Once we noticed that July 9 fell three days after Tammuz 17 (*the breaching of the temple*), we believed the perfect tie in was further confirmation to the rapture.

However, in regards to the destruction of the temple, the bible and history is openly distinct with the three-day time span from the igniting (*7th day*) to the complete incineration (*10th day*).

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. {II 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 Nebuzaradan, 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 the houses of Jerusalem, and all the houses of the great *men*, burned he with fire: {Jeremiah 52:15-13}

In relevance to our time, the 7th day of the 5th month equates to Thursday (July 26), while the 10th day of the fifth month equates to Sunday (July 29). Applying evening/mornings, we match the very same 3 days of the week that Jesus suffered at the cross to the third day some 2000 years ago.

* This study is the fourteenth part of a progressive series that identifies 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 thirteen studies provided on the last page 10 at the end of this study.

After the marriage on the “third day” in Cana of Galilee (John 2:1), Jesus demonstrated judgment upon the temple as accounted in John, chapter 2:

And his disciples remembered that it was written, The zeal of thine house hath eaten me up. 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.** {John 2:17-21}

With Tisha B’Av now in view, it would behoove us to revisit the prophecy of understanding from Gabriel to Daniel at the **evening oblation** Daniel, chapter 9:

Yea, whiles I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me **about the time of the evening oblation.** And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee **skill and understanding.** At the beginning of thy supplications the commandment came forth, and I am come to show *thee*; for thou *art* greatly beloved: therefore understand the matter, and consider the vision. Seventy weeks [70 days 5/21-7/29] are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. **And after threescore and two weeks [62 weeks] shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined.** {Dan 9: 21-26}

Threescore and two weeks (**62**) from the time salvation was cut off on May 21, 2011 is Tisha B’ Av - July 28-29, 2012 when “...**the people of the prince that shall come shall destroy the city and the sanctuary**”. “Fifty days” later is Rosh Hashanah, September 17, 2012 when “...**the street shall be built again, and the wall, even in troublous times.**” Finally, we have a 50 day resolution for the five months of torment when the fifth angel sounded in Revelation, chapter 9:

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. 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. {Rev 9:4-6}

The number “5,” as in fifty and five months, point to salvation and judgment which are the twofold focal points of Pentecost. (Duet 16:9)

Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. **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.** {Joel 3:12-16}

Starting on July 26th, for three days we can expect the world to brace the darkening of the stars, moon and sun until we rise up to the Lord on the 3rd day (July 28). Finally, the time for the virgins to meet the bridegroom has come. “**And five of them were wise, and five were foolish.**” (Matt 25:2) But “the LORD *will be* the hope of his people, and the strength of the children of Israel.”

For five months Elisabeth hid herself with John the Baptist who prophesied Pentecost in her womb. Like Daniel the prophet, its significant her husband Zacharias was foretold of her special conception by the angel Gabriel at the time of the evening sacrifice and burning of incense:

According to the custom of the priest’s office, his lot was to **burn incense** when he went into the temple of the Lord. And the whole multitude of the people were praying without **at the time of incense**. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. {Luke 1:9-11}

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother’s womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him **in the spirit and power of Elias**, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; **to make ready a people prepared for the Lord.** And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. {Luk 1:13-19}

In essence Gabriel was pointing to Pentecost through the life of John the Baptist who announced the “Lamb of God” 1335 days (Dan 12:12) from the Feast of Trumpets 9/28/29 to 5/25/33 AD. Daniel 9 is the only other record of the angel Gabriel’s appearance that’s noted in the bible. There he also happens to **speak from the Lord** at the time of the evening oblation.

Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me **about the time of the evening oblation**. And **he informed me, and talked with me**, and said, O Daniel, I am now come forth to give thee skill and understanding. {Dan 9: 21-22}

The evening oblation or sacrifice refers to the burning of incense. As seen above, Zacharias received Gabriel’s revelation at prayer and incense, which is the time of the evening sacrifice. (Luke 1:10-11) “Let my prayer be set forth before thee *as* incense; *and* the lifting up of my hands *as* the evening sacrifice.” {Psalm 141:2} Each account shows God speaking and answering prayers of His people. Another example includes Elijah’s contest against the prophets of Baal.

And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that I am* thy servant, and *that I have* done all these things at thy word. Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back again. **Then the fire of the LORD fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench**. And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. {1Kings 18:36-40} (1Kings 18:21-22)

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Offering “Ten” Shekels of Incense

And the princes offered for dedicating of the altar in **the day that it was anointed**, even the princes offered their offering before the altar. And the LORD said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar. {Num 7:10-11}

Each of the twelve princes included an offering of **“One golden spoon of ten shekels, full of incense;”** (Numbers 7:14, 20, 26, 32, 38, 44, 50, 56, 62, 68, 74, 80) “The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.” (Numbers 7:86)

This *was* the dedication of the altar, after that it was anointed. **And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and he spake unto him**. {Num 7:88-89}

The number “10” and **the golden censors of burning incense** is proving to relate to the manifestation of voices, thunders and lightning in the opening of the seventh & final seal:

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a **golden censor; and there was given unto him much incense**, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. And the angel took the censor, and filled it with fire of the altar, and cast *it* into the earth: **and there were voices, and thunderings, and lightnings, and an earthquake**. And the seven angels which had the seven trumpets prepared themselves to sound. {Rev 8:1-6}, (Rev 16:15-18), (Rev 11:19), (Numbers 16:17-18, 46) (Hebrews 9:4)

“Voices, thunders, and lightning” at Pentecost occurred on the “third day” when Moses received the **Ten Commandments** (*the gift of the covenant*) and the people met with God:

And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes. And he said unto the people, Be ready against the third day: come not at *your* wives. **And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud**; so that all the people that *was* in the camp trembled. **And Moses brought forth the people out of the camp to meet with God**; and they stood at the nether part of the mount. {Exodus 19:14-17}

From our perspective, the enlightenment of the “evening oblation” would be equivalent to the new moon/ eclipse on May 21, 2012. It was at this time that a relevant understanding of Daniel 9:24-26 suddenly began to unfold. From **May 21, 2012** to Tisha B’Av July 29 will be **70 days** “determined...to make an end of sins.” While sixty nine weeks from **May 21, 2011** pointed to Rosh Shanna, a Hezekiah count of “ten weeks” backwards led to July 9th, the same date which was derived by counting forward 49 days (7 weeks) from the May 21 eclipse. - Deut 16:9. Now we discover that Tisha B’ Av will fall exactly **ten weeks** later, and 62 weeks after 5/21/11. So too “in like manner” the eleven disciples returned to Jerusalem to wait **ten days** for the promise.

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 1:9-12}

Before ascending into heaven Jesus made appearances as proof for “forty” days of testing. Similarly, after the judgment of May 2011, the watchmen are also tested with God’s word of subsequent time paths and many infallible proofs.

The former treatise have I made, O Theophilus, 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 speaking of the things pertaining to the kingdom of God:** 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. {Acts 1:1-4}

Thus, “a Sabbath day’s journey” extends precisely “**ten**” (50-40) full days to Pentecost.

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Abraham’s plea from “50” down to “10”

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 18:16-18}

And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? **Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein?** That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right? **And the LORD said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.** And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which *am but* dust and ashes: Peradventure there shall lack five of the fifty righteous: wilt thou destroy all the city for *lack of* five? And he said, If I find there forty and five, I will not destroy *it*. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty’s sake. And he said *unto him*, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it*, if I find thirty there. And he said, Behold now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty’s sake. **And he said, Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy *it* for ten’s sake.** And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place. {Gen 18:23-33}

Christ's Departure Spells Destruction

O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under *her* wings, and ye would not! **Behold, your house is left unto you desolate.** For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord. {Matt 23:37-39}

Once Christ “departs” from the temple, He predicts its impending destruction, which the disciples immediately identify to be 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?** {Matt 24:1-3}

If the disciples could clearly recognize Christ’s prophecy three decades before the Second Temple was destroyed in 70 AD, it’s tough to comprehend how the today’s fig-tree-in-leaf generation could casually regard the momentous warning of both the first and second temples falling on the very same date nearly seven hundred years apart. However, just like the parable of the “*ten virgins:*” “While the bridegroom tarried, **they all slumbered and slept.**” (Matt 25:5)

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Spying the land of Canaan

After 40 days of searching the land of Canaan, “**ten**” spies were condemned to death by the plague for returning an evil report against the land that caused the people to murmur. Only Joshua & Caleb who had the courage to take the land lived still. (Num 14:36-39)

And your children shall wander in the wilderness forty years, and bear your whoredoms, until your carcases be wasted in the wilderness. After the number of the days in which ye searched the land, *even* forty days, each day for a year, shall ye bear your iniquities, *even* forty years, and ye shall know my breach of promise. I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die. {Num 14:33-35}

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.** {Habakkuk 2:3}

The Promise of His Coming

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. *Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, **Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?*** Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen. {II Peter 3:9-18}

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And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. **Then shalt thou cause the trumpet of the jubilee to sound on the *tenth day* of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.** And ye shall hallow the fiftieth year, and proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family. {Lev 25:8-10}

Blessed is he that cometh in the name of the Lord; Hosanna in the highest

1994 & 2011 Time paths to Tisha B'Av

In light of our conclusion, the prophetic time paths to Tisha B' Av are once again re-posted in dedication of thanks and glory to the Lord who faithfully guided and blessed us in His watch for the magnificent revelation and Promise of His Coming!

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*

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}

Blessed is he that waiteth, and cometh to the **thousand three hundred and five and thirty days.** {Dan 12:12}

This study directs the reader to reference the KJV for one's own confirmation. 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 – www.yet7000years.com

Cumulative summary to “The Promise of His Coming”

This bible study, “**The Promise of His Coming**” is a fourteen part series written subsequent to the spiritual judgment God inflicted upon the world on May 21, 2011. For optimal understanding the studies should be 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 | 6. Keeping the Dedication | 11. Walking with God |
| 2. Jerusalem Attendance Required | 7. Mount Ararat | 12. Summer Fruit |
| 3. Hezekiah & the Sundial | 8. The Lord’s Foundation | 13. The Temple of His Body |
| 4. Caught Up with Eternity | 9. Arriving at Mt. Sinai | 14. The Evening Oblation |
| 5. The Third Watch | 10. 50 Points to Pentecost | |

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) The **Feast of 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 2nd month, which matches Noah entry on dry land.

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 Exodus with our time after Judgment on 5-21-11, the trying journey of the Moses leading the children of Israel through the wilderness to the promise land at Pentecost.

10) **50 Points to Pentecost** is a list of key points developed from the accumulation of prior studies which harmonize Pentecost as the end of the world.

11) “**Walking with God**” reflects on how the two prophets, Enoch & Noah, noted in the bible as having “walked with God” meet in their time paths of 365 days at the same date on 27th day of the 2nd month, equivalent to May 19, 2012.

12) **Summer Fruit** uncovers an alternate time path to Pentecost that unfolds the 70-week prophecy of Daniel, chapter 9

13) **The Temple of His Body** harmonizes the last day conclusions to the destruction of the first and second Temples.