

### *The Lord’s Foundation*

In the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, **Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?** Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: for I *am* with you, saith the LORD of hosts: **According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.** For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry *land*; And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts. {Haggai 2:1-7}

Haggai was extremely focused in his efforts to challenge the children of Israel to prioritize and rebuild a temple dwelling place for the covenant after hindrance and delay. Here God particularly chose the 21<sup>st</sup> day of the “7<sup>th</sup>” month to speak through His prophet. This was the 7<sup>th</sup> day of the Feast of Tabernacles, the feast of waiting for entrance to the Promise Land, which we concluded relates to the time we experience today. His encouragement would be directed to “the children of Israel, the priests, and the Levites, and the rest of the children of the captivity” (Ezra 6:14-16). Upon the returned from exile he exhorted them to consider an extremely important date worth three times repeating:

**Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the LORD’S temple was laid, consider it.** Is the seed yet in the barn? yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: **from this day will I bless you.** And again the word of the LORD came unto Haggai in the four and twentieth *day* of the month, saying, Speak to Zerubbabel, governor of Judah, saying, **I will shake the heavens and the earth** {Hag 2:18-21}

While it is abundantly clear that this passage is pointing to the very end of the world; how do we reconcile it to the last day in light of the many harmonious time paths which the Lord has already graciously provided? Nearly two decades ago from Mr. Camping’s study of “1994?” we learned that the command in Daniel-9 “to restore and build Jerusalem” referred to Ezra’s reestablishment of the law at 458 BC pointed us to The Announcement of John the Baptist at September 28, 29 AD, as well as the same feast of Trumpets (Sept 6) in the Jubilee year 1994 (457 BC + 50 Jubilee years). Just as John the Baptist officially announced the kingdom was at hand with Priesthood of our Savior which led to Passover & Pentecost 33 AD; from all the profound proofs the watchman of that time were also inspired to warn the world of the anticipated Day of Judgment for jubilee year 1994. Haggai might ask: “Who is still watching, and how do we see it now?”

\* This study is the eighth part of a progressive series that identify Pentecost and the Feast of Dedication with the rapture and the end of the world, anticipated 365 days 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 of the first seven studies provided on the last page 8.

According to Ezra 3, the Jubilee year warning on the Feast of Trumpets, September 6, 1994 seems to correlate with the time the “foundation of the Lord’s temple was laid.”

And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the LORD, after the ordinance of David king of Israel. And they sang together by course in praising and giving thanks unto the LORD; because *he is good*, for his mercy *endureth* for ever toward Israel. **And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.** But many of the priests and Levites and chief of the fathers, *who were* ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy: So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off. {Ezra 3:10-13}

But was 1994 truly the beginning foundation of the temple being laid? “Restoring and building” a temple is not laying down the foundation as described by the prophet Haggai 2. The prophecy of Daniel 9:25 states “to restore and to build:”

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. {Dan 9:25}

The foundation would have to have been laid prior to the commandment to “restore and to build.” (1Kgs 6:37) 2000 years ago Christ declared concerning Peter “...upon this rock I will build my church...” which happened to begin at Pentecost 33 AD when the children of Israel were cut off from truth. Similarly, Christ also declared the start of a new system of redemption at Pentecost May 21, 1988 when the apostate church was cut off precisely 13,000 years from creation. This triggered the start of the great tribulation period when God began to build His temple of believers outside of any corporate institution. Christ prophesized His emphatic warning to the entire world “forty” years and “seven” days ahead in 1948 when the fig tree would come to leaf as Israel re-nationalized.

Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: So likewise ye, when ye shall see all these things, know that it is near, ***even at the doors.*** Verily I say unto you, **This generation shall not pass, till all these things be fulfilled.** Heaven and earth shall pass away, but my words shall not pass away. {Matt 24:32-35}

Therefore, when we apply Haggai’s words in considering the 24<sup>th</sup> day of the ninth month, we must apply the year 1988. December 3, 1988 is the 24<sup>th</sup> day of the 9<sup>th</sup> month, and 8568 days to the time the bible concludes that God “**will bless**” on May 19, 2012. 8568 days can be broken down as **2<sup>3</sup> x 3<sup>2</sup> x 7 x 17**. However, our prior studies make it clear that the Feast of Dedication begins on 25<sup>th</sup> day of the ninth month as opposed to the “24<sup>th</sup> day,” the day that God conveys prophet Haggai to consider. In other words God had to inspire us to get busy rebuilding the temple of believers in the day (*time*) “*before*” His ultimate confirmation (723,996 = 2<sup>2</sup> x 3<sup>2</sup> x 7 x 13<sup>2</sup> x 17) at the Feast of Dedication – December

21, 2011. The seventh day of the feast corresponds to the 1<sup>st</sup> day of the 10<sup>th</sup> month after the flood when “the tops of the mountains seen.” (Gen 8:5) (*See Promise # 7 - “Mount Ararat”*)

We know the temple is a spiritual temple because Christ explains plainly right after He cursed the fig tree and judged the temple by overthrowing its tables and moneychangers:

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 2:18-22} (1 Cor 3:10-13)

“Forty and six (2x23) years” of building the temple identifies with the 23-year final tribulation period from Pentecost May 21, 1988 to the cutoff of salvation on May 21, 2011, which also landed exactly 7,000 years from the flood. Pentecost relates to a new beginning when the Holy Spirit was poured out to begin the church age, and in 1988 beginning the Tribulation Period when souls had to be saved outside the church during the time of the Gentiles. It will also be a new beginning on the day we relate to the rapture 365 days after the door to the ark was shut (May 21) when God’s elect stepped onto dry land. (Gen 8:13)

Christ is the Chief Cornerstone who defines the spiritual relationship to the temple.

And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit. {Ephesians 2:20}(1 Cor 6:19-20)

Jesus saith unto them, Did ye never read in the scriptures [*Psalm 118:22-23*], The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes? **Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.** And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. {Mat 21:42-44} (1Cor 3:9-17) (Luke 6:48-49)

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Since resolving the 70-week starting point at 457 BC targeted by the prophet Daniel was the crucial factor that led to the Jubilee year announcement of 1994; let us return to the vision of Daniel chapter 9 in light of our experience and realization that May 21, 2011 equated with judgment when all hope of salvation for the world had finally ceased.

It is significant that the Lord answers Daniel’s prayer with understanding through His angel Gabriel about the time of the evening sacrifice, which identifies with atonement at Passover. It was also Gabriel who foretold the conception of Christ’s forerunner, John the Baptist, at the same symbolic time (*burning of incense*) as well. (Luke 1:9-10)

*The Vision of Daniel 9:20-27*

<sup>20</sup>And whiles I *was* speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God; <sup>21</sup>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.** <sup>22</sup>And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. <sup>23</sup>**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.**

<sup>24</sup>**Seventy weeks (490 years from 457 BC) 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.

70 weeks (7x70) 490 from Ezra's command 457 BC = **33 AD** – Christ's Judgment

7000 years from covenant / flood 4990 BC = **2011 AD** – The world's Judgment

<sup>25</sup>Know therefore and understand, *that* from the going forth of the (457 BC) commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks (7x7), and threescore (3x20) and two weeks (60+2) x 7: the street shall be built again, and the wall, even in troublous (*tribulation*) times.

Starting count from the commandment of Ezra at 457 BC to restore and build Jerusalem (*Ezra 6:8*) is - 7 weeks (49 years) + 62 weeks (434 years) to the Feast of Trumpets.

Jubilee year 457 BC - 49yrs to next Sabbath year = 406 BC

406 BC - 434yrs -1 = **29 AD** – John the Baptist' Announcement

49 (7x7) x 50 jubilee years = 2450 years + 457 BC -1 = **1994 AD** - Jubilee Year Announcement

<sup>26</sup>And after threescore and two weeks (434 years to 29 AD; 1994) shall Messiah be cut off, (33 AD) (5-21-11) but not for himself: and the people (*the watchmen*) of the prince that shall come shall destroy (*condemn*) the city (*world*) and the sanctuary (*church*); and the end thereof *shall be* with a flood (17<sup>th</sup> day of 2<sup>nd</sup> month) (5/21/11), and unto the **end of the war** (*As destruction of Jericho – Joshua 6:20-21, Ezekiel 38:19-21*) desolations are determined.

<sup>27</sup>And he shall confirm the covenant with many for one week (*from The Feast of Trumpets 29 AD to Pentecost 33 AD / & from The Feast of Trumpets 1994 to The Feast of Dedication 12/21/11 to the end of the world*): and in the **midst of the week** (33 AD / May 21, 2011) **he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make *it* desolate (*hopeless*), even until the consummation (*end of the world*), and that determined (*God's wrath*) shall be poured upon the desolate (*unsaved world*).

After 1994 came and went many watchers confessed to being “wrong” about their prophecy and slowly slipped back into their daily routine despite the bible’s repeated admonishment to watch. Over the years, the disillusioned believers would have missed out on the Lord’s sequential time paths that featured Passover, Pentecost, Tisha B’Av and the Feast of Dedication. This reminds us of the sleepy disciple’s at Transfiguration when Christ was leading them to a glimpse of eternal glory. Finally the revelation of 7,000 / 23 years leading to May 21, 2011 incited the believers to resume the warning with urgent passion and vigor. In similar fashion, the prophets Haggai & Zechariah had to encourage the return of the people to rebuild the temple despite extended years of delay. (Ezra 5:16)

These two prophets understood that God’s perfect plan requires faith and patience.

Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are* weaned from the milk, *and* drawn from the breasts. ... This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: yet they would not hear. <sup>13</sup>**But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little;** that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: **Therefore thus saith the Lord GOD, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.** {Isaiah 28:9-16}

Cast not away therefore your confidence, which hath great recompense of reward. **For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.** For yet a little while, and he that shall come will come, and will not tarry. **Now the just shall live by faith:** but if *any man* draw back, my soul shall have no pleasure in him. {Hebrews 10:35-38}

<sup>8</sup>By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. <sup>9</sup>By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup>**For he looked for a city which hath foundations, whose builder and maker is God.** {Heb 11:8-10}, (Heb 6:15)

Enoch of the 7<sup>th</sup> generation; whose name means discipline, dedicate and teach was known to have walked in pace with God, Who he was taken up to be with after 365 years. This equates to Daniel 12:12 “Blessed *is* he that waiteth...” 1335 days (1335/365 = 3.65 years).

And Enoch walked with God... 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 5:22-24}

~ 722,500 days ~

Some of those on the housetop may be aware that the two Passover / Judgment days (April 33 AD - May 21, 2011) span a significant time path 722,500 days ( $2^3 \times 5^4 \times 17^2$ ) apart. Amazingly, fifty days forward, this same 722,500 day time-path is repeated from Pentecost 33 AD to Tisha B'Av (June 22, 33 AD - August 9, 2011). In other words, just as God parallels the judgment of May 21, 2011 with the cross, **He is spiritually connecting the rapture at Pentecost to the destruction of the temple.** Yet, this should be of no surprise since we well know that Christ associated the literal fall of both the congregation and the building to "...the sign of thy coming, and end of the world..." (Mat 23:34-Mat 24:3)

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*The Feast of "Lots" at Passover*

Because the month of Adar is officially the last month of the biblical year, some have been allured to explore the book of Ester, which highlights the 12<sup>th</sup> month of the year in seeking the ultimate timing of our Savior's return. This attention is easily derived by misinterpreting the following passages:

And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: **and the feast of ingathering, which is in the end of the year**, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord GOD. {Exodus 23:16-17}

And thou shalt observe the feast of weeks, of the firstfruits of wheat harvest, **and the feast of ingathering at the year's end.** Thrice in the year shall all your men children appear before the Lord GOD, the God of Israel. {Exodus 34:22-23}

Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty: {Deuteronomy 16:16}

But as you can see, these passages are tied to the Lord's spiritual harvest and the three feasts that required Jerusalem attendance, which harmoniously guided our studies to conclude that spiritually Pentecost will close out the end of the world. By thoroughly learning God's feasts, we understand that the Lord's spiritual calendar runs from Passover to Passover and culminates at Pentecost. (See "*Jerusalem Attendance Required*") The Feast of Ingathering (*or Feast of Booths, or Tabernacles*) is the temporary waiting period between the two harvest feasts (*Passover and Pentecost*), which God defines as "the end of the year."

While one can consider the studies of Purim for further detail, the focus of judgment and redemption on the 17<sup>th</sup> day of the 2<sup>nd</sup> month only supports the fact the fate of mankind was indeed determined on May 21, 2011; the time of passing over judgment for the elect, and the point of guarantee of damnation for the wicked. However, the connection of Purim to Daniel's directive to "...stand in thy lot at the end of the days..." also points to judgment on May 21, 2011. Evil Haman began to cast lots to destroy the Jews the day before Passover (Estr 3:7-9). Just as we understand May 21 parallels to Passover/Judgment

at the time of the cross, the account of “lots” in Ester also relates to judgment at the cross (Luk 1:9, Lev 16:5-11) as well. You may recall that at the soldiers gambled at the crucifixion:

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. {John 19:23-24}

So too at the end of our day leading to salvation judgment on May 21, 2011, the unsaved world made the ultimate gamble with God facing the consequence of death. The stakes could be no higher than to ignore God’s warning without bothering to examine the Word itself; which teaches to “Despise not prophesyings. Prove all things...” (1 Thes 5:20-21)

It’s interesting that in the book of Ester, the keeper Haggai takes special favor in preparing Ester for royalty. (Ester 2:8-9) However, his role as prophet does not yet take form because the account of Purim historically predates the 458 BC command to Ezra by at least a decade, as well as his prophetic ministry to inspire the restoration of God’s people. Therefore, the book of Ester can be viewed as a historical parable, which underscores the sovereignty of God against extraordinary odds, pointing to His finished work on May 21, 2011. **The fact is: God’s salvation program was completed before the creation of the world, “but was manifest in these last times” for the elect to preview glory.** (1 Pet 1:19-21; Luke 11:50). He remains faithful to His word, and we can count on His promise. (Heb 6:13-15) The name Haggai means festival, as he would have us to “consider” the count to the feast when the Lord will bless His people and shake the earth. (Hag 2:18-21)

As developed earlier, the inclination to consider Purim originates from its occurrence in the last month of the biblical year. Once this year-end month has past, the cover of the ark will be lifted for the children of the Lord to see the promise land not too far ahead.

And it came to pass in the **six hundredth and first year, in the first month, the first day of the month**, the waters were dried up from off the earth: and Noah **removed the covering of the ark, and looked, and, behold, the face of the ground was dry.** <sup>14</sup>And in the second month, on the seven and twentieth day of the month, was the earth dried. <sup>15</sup>And God spake unto Noah, saying, <sup>16</sup>Go forth of the ark, {Genesis 8:13-16}

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The stone *which* the builders refused is become the head *stone* of the corner. This is the LORD’S doing; it *is* marvellous in our eyes. This *is* the day *which* the LORD hath made; we will rejoice and be glad in it. **Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.** {Psalm 118:22-26}

This study directs the reader to reference the KJV for ones 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

## Cumulative summary to “The Promise of His Coming”

This bible study, “**The Lord’s Foundation**” is the culmination of an eight-part series written subsequent to the spiritual judgment God inflicted upon the world on May 21, 2011. The author assumes the previous seven 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](http://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
6. Keeping the Dedication
7. Mount Ararat

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 2<sup>nd</sup> 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 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.

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) leading to 365 days up to the end.