

The Third Watch

“...Is not the LORD in Zion? is not her king in her? Why have they provoked me to anger with their graven images, *and* with strange vanities? The harvest is past, the summer is ended and we are not saved...” {Jer. 8:20}

After the passing the “sabbath journey” to Pentecost, surely we can relate to the lamentations of prophet Jeremiah who was persecuted and afflicted for his dreadful predictions. Our seven-week count from the “morrow after the sabbath” (Easter Sunday) landed on Monday June 13th. Extending the eight day sabbath (*se’nnight*) led us to our greatly anticipated date June 20th. With the count confirmed correct, we must re-examine our starting point from “Passover” in light of our present day experience. Once we recognize that all Passovers were ultimately pointing to the last chance to “Pass over” judgment on May 21st (correct start point); the final revelation begins to gloriously unfold. But first let us revisit the Mt. of Olives where the key question is raised by the disciples:

And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* **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.** {Mark 13:1-2}

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 24:3}

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. Amazingly, when we count seven weeks plus eight days starting from the morrow after May 21 (*the last Passover or day of salvation*), we come to the 17th of Tammuz (July 19th), which is within 8 days when both temple walls were breached leading to their complete destruction on Tisha B’Av three weeks later. According to our time path (May 22 + 49 + 8 days), July 19 would correspond with our rapture and begin three weeks of terror climaxing on Tisha B’Av, August 9th.

The 17th of Tammuz (*4th month*) is annually observed as the start of a three-week mourning period culminating at Tisha B’Av, the saddest day in history of the Jews due to the many calamities believed to have occurred on this day. Tisha B’Av is typically observed by fasting and reciting Jeremiah’s book of Lamentations. It is regarded as the day that Moses broke the tablets of the Ten Commandments, and also the day the twelve spies of Israel returned to the wilderness with a bad report after searching the land of Canaan. While several other calamities have been traced to this day, we will rely on these accounts presented in the scriptures as sufficient material for the scope of this study.

Tisha B’ Av concludes three days of fire burning on the temple, which immediately reminds us of the infernal judgment expected to come on the last day before the new world creation. (2Pet 3:10) In this study we will find that the historic existence of the temples themselves also relate to the timetable of the history of the world as well.

* This study is the 5th of a progressive series in the count to Pentecost that lead to its conclusions. To support comprehension; the new reader is directed to a cumulative summary of the 1st four provided on the last page 17.

The First Temple

The First Temple, decreed under the reign of King David, took seven years to build by Solomon, his successor. Solomon spent thirteen years building his own house. (1King 7:1) The Lord promised him continued material and spiritual prosperity if he would only be like King David his father. The grand temple was built under God's detailed instructions with a standard of luxury unprecedented in its time. Upon the seven-year completion, Solomon hosted an elaborate dedication and brought in the Ark of the Covenant. (1Kings 8:65-66) The dedication, lasting "eight days," preceded the observance of the Feast of Tabernacles. After the dedication the Lord reappeared and assured Solomon that indeed the temple had been blessed (2 Chron 7:1-6). It should be clear that the chronology of this account bares striking resemblance to our time today as outlined in our previous studies.

But the people did not hearken to the warnings against idolatry, which ultimately caused its destruction, as accounted for in II Chronicles 36:14-21. In his later days Solomon strayed from the faith and devotion of his father, taking in hundreds of wives and concubines. His sins would eventually lead to an internal uprising dividing the nation of Israel against itself. Sadly, today many have also strayed from their faith and devotion.

It was the prophet Daniel who predicted the destruction to Nebuchadnezzar, the wicked king of Babylon, of which Daniel was held captive for 70 years. Daniel was distinguished for his piety and strict observance of the Mosaic Law, abstaining from defiling himself with the food of the king. After three years training with the royal wise men, he soon became known for his skill and his interpretation of dreams. (Dan 1:4-17)

The book of Daniel can be divided into two parts. The first six chapters are chiefly historical and lay the foundation for the remaining six, which are primarily prophetic. To fully appreciate the prophecies, one must first apprehend the underlying history of his time. We shall see, in a broader sense, that the biblical account of world history gives us an outline to understand the progression of stages it undergoes leading to its end.

In the early chapters, Daniel and his friends are a picture of the saved elect who are distinguished by not eating the defiled food served from the king, unlike the evil servants who eat and drink with the drunken (Mat 24:48-51). King Nebuchadnezzar, the great ruler of Babylon (world) is a picture of Satan who takes God's people captive and gains authority over the people of Jerusalem, who represent the apostate church. (2Thes. 2:3-4) But Daniel, despite his resistance to idol worship, escapes persecution and wins the favor of Nebuchadnezzar by interpreting a dream that the king could not remember. The revelation of the dream foretells how the king's increasing power would ultimately lead to the annihilation of Jerusalem, which would also result in his own demise as well.

The prophet, Jeremiah, was a contemporary of Daniel whose ministry lasted forty years right up to the destruction of Jerusalem. He was called upon by God during the captivity in the "13th year" of Jeosiah. His youthful apprehensions were immediately overridden when the Lord touched his mouth and said "...Behold, I have put the words in thy mouth." (Jer 1:9) Yet His pronounced message was met with hostile defiance:

Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways *from* the ancient paths, to walk in paths *in* a way not cast up; To make their land desolate, and a perpetual hissing; every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back and not the face, in the day of their calamity. **Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor the counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.** {Jer 18:15-18}

There's a general belief that the ancient words of Jeremiah are directed at a rebellious nation, which has already been judged and blinded at the cross 2000 years ago. We appreciate these examples to "other congregations" who are not quite as faithful. But in reality, the decisiveness of God's word is relevant to all churches since May 1988 and ultimately to the entire world on May 21, 2011 when the door of salvation has been shut.

...therefore the LORD doth not accept them; he will now remember their iniquity and visit their sins. Then said the LORD unto me, Pray not for this people for their good. When they fast, **I will not hear their cry, when they offer burnt offering and oblation, I will not accept them: but will consume them by the sword, and by famine and by pestilence...**The prophets prophesy lies in my name: I have sent them not, neither have I commanded them...they prophesy unto you a false vision and divination, and a thing of thought, and the deceit of their heart **And the people to whom they prophesy...I will pour wickedness upon them...**{Jer 14:10-16}

His message was directed to his people and the spiritual leaders of Israel, a picture of the church. While in confinement after prophesying against that nation for nearly twenty years, God commanded him to deliver his message in writing. The king Johoikam was so offended, he immediately cut up and burned the scroll that would eventually be replaced. Jeremiah was still confined when Jerusalem was overcome. Like Daniel, their mysteriously unrecorded deaths simulate the true end-time prophets who shall not "taste death," but will ascend into glory on the last day. (Rev 11:12) The temple was overrun in the same month (*forth*) as the Second Temple, but eight "8" (*eternity*) days prior. (*9th of Tammuz*)

The Ninth of Tammuz

So the city was besieged unto the eleventh year of king Zedekiah. **And in the fourth month, in the ninth day of the month,** the famine was sore in the city, so that there was no bread for the people of the land. **Then the city was broken up, and all the men of war fled,** and went forth out of the city by night by the way of the gate between the two walls, which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain. But the army of the Chaldeans pursued after the king, and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him. {Jer 52:6-8}

The Second Temple

The Second Temple of Jerusalem not only identifies more closely with the New Testament Church, its development directly targets the jubilee year of our present generation as well. The Second Temple was reconstructed under the leadership of Ezra and Nehemiah by decree of King Cyrus. (Neh 4 & 9:26-37) The progression of the construction had extremely relevant implications worthy of later discussion. Well after the completion of the temple came the conquest of Alexander the Great, which brought the Jews increasingly under the influence of the Greeks. At this time, the voice of God was dormant to try the faith of His people. Eventually Jewish liberals (Sadducies) would no longer believe in the supernatural powers of God. These days were known as the “silent years” with virtually no divine revelations from God...until 164 BC.

Years earlier the temple had been overtaken and defiled by Antiochus Epiphanes, a Syrian ruler who sacrificed a pig on the holy altar, which pre-figured the Final Tribulation under the reign of the Anti-Christ. In 164 BC, severely undermanned, an unlikely successful revolt, led by Judas the Maccabee, returned the temple to the Jews. Afterwards, God’s presence spoke when a candle visual was divinely sustained for “eight days” despite having just enough oil to last for only one day. We have previously learned that this assembly is commemorated as “The Feast of Dedication.” To relate to this experience today, it is important to understand that even though the detestable act of a sacrificial pig was clearly a horrendous abomination to God, the reasons which finally led up to the revolt was much more subtle from the perspective of most Jews and Romans alike.

The “Hellenistic Period” is typically the ideology associated with Hanukkah and the desecration. However, according to historians, Hellenism does not refer to the actual culture of ancient Greece, but rather to a fusion or synthesis of Greek civilization and that of the ancient Middle East. The fusion was unilateral as both cultures adopted opposing customs through intermarriages and community integration. This mutual exchange helps explain how Antiochos and his collaborators so quickly established a modeled Hellenistic state. It should be noted that even though “Greek” Hellenists, of whom the traditional Maccabees were fighting against, were not trying to establish Greek paganism in Jerusalem, but merely perceived a modified version of Judaism that was more agreeable to Hellenistic tradition.

In the beginning, at the fall of man, Eve was deceived by a serpent “**more subtil** than any beast of the field which the Lord God had made.” (Gen. 3:1) Perhaps we can better appreciate why the extent of the apostate church has greatly adopted so many immoralities of the secular world today. But the language of the bible is abrupt and more flagrant when it comes to the “cut-off” of salvation. Yet from God’s viewpoint, the “70 chopped heads” (*in “2” piles*) of Ahab’s sons depict a sharper picture of the condition of the church (2King 10) before King Hezekiah took reign to restore it.

Curiously, the Second Temple underwent major reconstruction by King Herod, the very same king who not only ruled to crucify Christ, but also beheaded John the Baptist, who declared the “the kingdom of heaven is at hand.” (Mat 3:1-3) Herod’s reconstruction of the second temple was greatly marveled by its onlookers, including the disciples in that day.

Christ frequently taught in the temple and made a point to fulfill His annual obligations to attend the three major feasts required by Jewish law; namely, Passover, Pentecost and the Feast of Tabernacles. (2 Chr 8:13) In light of our walk, their spiritual significance has been summarized in our recent study; *“The Promise of His Coming.”* We had also noted the Lord’s presence at the Feast of Dedication (John 10:22) was where the Jews expressed their utter disbelief and lack of faith. Jesus not only predicted its destruction by Rome, He also made a dramatic illustration of His own judgment against the temple as well.

At first glance, it would appear that the disciple’s expressed admiration of the temple inspired the prophetic lesson Jesus taught on the Mount of Olives in Matthew 24. But His words were actually the verbal aftermath of His curse and judgment against the Jewish Scribes and Pharisees recorded in the preceding chapter. We pick up with Christ’s passionate judgment at the close of Matthew 23:

O Jerusalem, Jerusalem, thou 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. **And Jesus went out and departed from the temple...** {Matt 23:37-Matt 24:1}

In rare cases, whenever “behold” is associated with an exclamation point, we can be sure that God is making a powerful statement. (*“Behold, the Lamb of God!”* - John 1:36) In other words, God is saying; *“Since you have rejected me, I have therefore rejected you!”* Notice that immediately after Christ announces His judgment, He **“departed from the temple.”**...“And Jesus said...verily, verily I say unto to you there shall not be one stone upon another that shall no be thrown down...And as he sat upon the mount, the disciples came up to him **privately**, saying, Tell us, when shall these things be? and **what shall be the sign of thy coming, and the end of the world?”**(Mat 24:3) For the disciples had already understood the connection between the destruction of the temple and the literal destruction of the world. *The revelation regarding the timing of His return was a private matter, only revealed to a select few disciples; Peter, James, John and Andrew.* (Mar 13:3)

It was at the bottom of the Mount of Olives (or “near” to the mountain) when Jesus predicted judgment openly to the multitudes, which included the religious opposition.

And when he was come nigh, even now at the descent of the mount of Olives, the multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen...And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples...and he wept over it, Saying, **If thou hadst known...at least in this thy day, the thing which belong unto thy peace!** But now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee...And shall lay thee even with the ground and thy children...**and they shall not leave one stone upon another; because thou knewest not the time of thy visitation.** And he went into the temple and began to cast out them that sold therein and them that bought... {Luke 19:37-45}

This time after He predicts “the destruction of the temple” Jesus “*returns*” back into the temple to dramatically demonstrating that He is now the enemy of the church, casting out and overthrowing the seats and tables of the money changers. Mark 11 reveals that this action took place immediately after Christ cursed the fig tree, also a figure of the church.

As noted earlier, the Second Temple was decreed in the first year by Cyrus king of Persia who gave the Jews permission, as commanded by God, to go to Jerusalem to build *with the contribution of those who remained in Babylon.* (Ezra 1:1-4)

“And when the builders laid the foundation of the temple of the LORD, they set the priest in their apparel with trumpets...And the sang together by course in praising and giving thanks unto the LORD,...and all the people shouted with a great shout...because the foundation of the LORD was laid...and the noises was heard afar off...Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the unto the LORD God of Israel...the people of the land weakened the hands of the people of Judah, and troubled them in building, **And hired counsellors against them, to frustrate their purpose...and made them to cease by power and force.** Then ceased the work of the house of God which is at Jerusalem...**Then the prophets, Haggai the prophet, and Zechariah...prophesied unto the Jews...in the name of God of Israel...and began to build the house of God...and with them were the prophets of God helping them...And this house was finished...in the sixth year of the reign of Darius the king. And the children of Israel...kept the dedication of this house with joy...**”
{Ezra 3:10-6:16}

The unfolding of a familiar pattern has become increasingly obvious. First a prediction and instructions from God is received with zeal, joy and excitement. Next the progression of work is impeded by adversity from within. Then after intervention by God, the completion is celebrated with a dedication from all of the builders involved. Then finally comes the end fulfillment of prophecy and destruction.

In our day, the foundation for Christ’s return was laid during the jubilee of 1994 and re-energized in 2011 when God signaled and inspired the believers to announce the final warning of His soon return. In great anticipation, God’s people set forth a massive evangelical drive to desperately warn the world that the Day of Judgment was only months and days away. But the believers were ridiculed and slandered against. Their message was blatantly rejected by the church and world alike. Many watchers drew back, gave up the watch and became chief critics of those who continued in faith. In return, God rejects the world as a thief in the night, quietly shutting the doors to salvation. For the remnant of believers still watching, the Pentecost time-path (1335 days, Dan 12:12) harmonizing to the Feast of Dedication, or the Feast of Enoch is a sacred affirmation from God, rejuvenating the hope and anticipation as to the timing of His return.

One might wonder: Why should anyone consider 2011 from the same timeline of the failed prediction “1994?” The skeptic should seriously consider the prophet Haggai who, along with Zechariah, encouraged the stalled workers to resume and complete the construction of the Second Temple:

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;** And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. {Hag 2:18-22}

The 24th day of the ninth month corresponds with the Feast of Dedication (or “Feast of Enoch,” who walked with God and was raptured) The biblical calendar placed 457 BC as the year the foundation of the Second Temple was laid. Counting “from this day and upward” fifty jubilee years (50 x 50) landed on “The Feast of Trumpets” September 7, 1994. This was the jubilee of all jubilees, inspiring the book “1994?” which proved that from John the Baptist’s baptism of Christ on the Feast of Annunciation (Trumpets) in 29 AD counted exactly 1335 days to Pentecost in 33 AD. Being 6160 days (2x8x5x7x11) apart, The Feast of Annunciation of September 7, 1994 was also pointing to the promise of the rapture to come at Pentecost, July 19, 2011, “**from this day I will bless you.**” Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. (Dan 12:12)

The word “jubilee” is repeated 21 (3 x 7) times in the bible and means the joyful blast or alarm of a horn [Strong #H8643] to signal freedom for slaves in the year of “release,” which is also repeated 21 times in the scriptures. The purpose (“3”) of God is to complete His judgment (“7”) against the world. The fall of Jericho is a dramatic illustration. (Josh 6) “And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, **When all Israel is come to appear before the LORD...**” (Deut 31:10) Here we are not surprised to see the connection with the “year of release,” “the seventh year” and “the Feast of Tabernacles,” which relates to God’s intimate presence among believers after the Holy Spirit is taken away. For the true believers, the year of release points to the day that the mandate to send forth the gospel had finally come to an end (John 9:4), which is implied above during a time when the vine, the fig tree and pomegranate and the olive tree “**hath not brought forth**” fruit. (Hag. 2:18)

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; **the flock shall be cut off from the fold,** and there shall be no herd in the stalls: Yet I will rejoice in the LORD, I will joy in the God of my salvation. {Hab. 3:17-18}

Some will hang on to Luke 19:13, where Jesus commands to: “Occupy till I come.” From the immediate context of the parable of the talents, this argument seems strong. However, in light of our conclusions of the complete text, the abrupt response turns it all around.

But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us. {Luke 19:14}

The Lord is “not willing the any should perish,” {2 Pet 3:9} but as we have already learned: once God’s warning is rejected by man, He suddenly returns the favor. In other words; we might interpret: “*Occupy, but you provoke me.*” Indeed the presence of God has already come as a thief in the night on May 21, when He silently withdrew the gospel of hope from the world.

For believers who place God first in their lives, it’s not only commanded, but natural to look forward to the return of the Lord of lords and King of kings. Considering He has so graciously provided a proven and tested calendar, we ought to be eagerly “counting the days” with anticipating joy, hope and praise. For it is “...the glory of God to conceal a thing: but the honour of kings is to search out a matter.” (Prov. 25:2) The continual resentment and slander against watchmen who rely on a biblically established calendar, is no lesser sin than scourging His mouth with vinegar, piercing spears through His side, or driving nails through His hands and feet. “...seeing they crucify to themselves the Son of God afresh...” (See *Hebrews 6:1-6*) The language in 1Kings doesn’t get much better:

Therefore, behold, I will bring evil upon the house of Jeroboam, and **will cut off from Jeroboam him the pisseth against the wall, and him that is shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.** {1Kings 14:10}

The children of Israel never learned from the experience of their elders:

And the Lord of God of their fathers sent to them by his messengers...because he had compassion on his people and on his dwelling place. But they mocked the messengers of God and despised his words and misused his prophets, **until the wrath of the LORD arose against his people, till there was no remedy.** Therefore he brought upon them the king of the Chaldees, and slew their young men with the sword...**And they, burnt the house of God, and brake down the wall of Jerusalem and burnt all the palaces thereof with fire...**{2 Chr 36:14-19}

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Thus, the duration of the two temples mirrors the history of mankind with regard to his relationship with God as accounted for in the two testaments of the bible. The First Temple is a picture of the Old Testament Jews, the chosen children of God. God illustrates His direct presence through the Ark of the Covenant and communicates to his prophets through supernatural encounters of visions and dreams. The blatant idol worship leads to the judgment of captivity under worldly dominion of Satan, portrayed as Nebechanezzar. During their seventy years in captivity, the Jews are drawn deeper and deeper into sin until finally divorced by God. The break in relationship during the last twenty-three years of captivity, reveal that God connects both judgment periods (7 & 23)

as one in the same because the final destiny of man has been determined at the cut-off. May 21, 2011 also merged “seven thousand (7000) years” from the flood with the last “twenty three (23) year” final tribulation period ending jointly in 2011.

As seen, the Second Temple identifies closely with the New Testament Church, as they both had an example to learn from the first. In the New Testament period, Christ comes on the scene, ministering the gospel to the Gentiles. When John the Baptist pronounces “the kingdom of heaven is at hand,” his head is delivered on a platter. After intense persecution suffered by Christ, the secular and religious powers combine forces, which lead to His crucifixion. (Luke 23:11-12) Yet, the Lord accomplished His purpose to renew the covenant at Pentecost until “the times of the gentiles be fulfilled.” Once the bible is complete there are no more signs; our reliance is on the Bible. The rejection of Christ is duplicated again in the year of jubilee, 1994 & 2011. Like Israel, God blinds them at the door. (Gen.19:11)

The Twelve Spies of Canaan

Another biblical account, which is recognized as having occurred on Tisha B’Av is found in the book of Numbers. Based on present day experiences, the following summary abbreviated from “*The Promise of His Coming - Jerusalem Attendance Required*” is fittingly worthy of repeat:

Summarized from Numbers 13 & 14; God commands Moses to send from the wilderness 13 rulers of the tribes of Israel to search and spy “the land of Canaan, and the people that dwelt therein, whether they be strong or weak, few or many...in tents or in strong holds.” And instructs that they be of good courage, and bring of the fruit of the land. Now the time was the time of the firstripe grapes. So they went into the wilderness and searched the land and cut down a cluster of grapes, pomegranates and figs. They returned after forty days to the congregation of the children of Israel and showed them the fruit of the land, reporting it flowed with milk and honey, and that the people that dwelt there were strong and very great. However, with the exception of Caleb and Joshua, all the other rulers returned with a bad report causing the children of Israel to murmur rebelliously against Moses and Aaron, choosing to remain in the land of Egypt.

According to Habakkuk, it is the watchmen who are reprov'd. (Habk 2:1) Despite being so close, peering into the promise land of Canaan; all the ruling spies cause the children of Israel to murmur rebelliously against Moses and Aaron:

“How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them? {Numbers 14:11}

As we reach the very edge of the eternity, we too suddenly find rejection, retreat and opposition from the fellow spies within. Consequently, once God is finished with His testing program, highlighted by the “40” day search, He tells us what to expect:

After the number of days in which ye have searched the land, *even* forty days, each day for a year, shall you bear your iniquities, *even* forty years, and ye shall know my breach of promise. {Numbers 14:34}

I the Lord have said, I will surely do it unto this evil congregation, that are gathered together against me: in the wilderness they shall be consumed, and there they should die. And the men, which Moses sent to search the land, who turned and made all the congregation murmur against him, by bringing up slander upon the land, died by the plague before the Lord...But Joshua...and Caleb...which were of the men that went to search the land lived still. {Num 14:35}

A Breach of Promise

Finally, Tammuz 17 (7/19/11) is also associated with the biblical account surrounding the symbolic tablets of The Ten Commandments, when Moses broke them out of anger:

AND when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And Aaron said unto them, Break off the golden earrings...and bring them unto me....And he received *them*...and fashion it with a graving tool, after he had made it a molten calf: and they said, these be the gods, O Israel, which brought us up out of the land of Egypt. And when Aaron saw it, he built an alter before it...And they rose up early...and offered burnt offerings, and peace offerings; and the people sat down to eat and drink, and rose up to play.{Exodus 32:1-6}

Because Moses “tarries,” everything goes haywire while he is away. When informed by God, he comes down the mount so outraged by the idolatry that he shatters the tablets of God’s covenant. “And when Moses saw that the people *were* naked; (for Aaron had made them naked unto *their* shame among their enemies:) Then Moses stood in the gate of the camp, and said, Who *is* on the LORD’S side? *let him come* unto me.” (Exodus 32:25-26) Moses then destroys the calf by fire and forces the people to consume its powder. Armed with the Levites, he slays three thousand on the very same day. “And the Lord plagued the people, because they made the calf which Aaron made.” (Exodus 32:35)

Similarly today, as Christ tarries, the congregations decide to make their own calf, molded after the desires of their heart. Like Aaron, their leaders listen carefully and understand exactly what they want. These are passive gods who don’t command them to watch, loving gods who don’t aggravate them with talk about damnation, and liberal gods who permit them to pick and chose their favorite verses, and erase the ones the hate. Their gods are also complacent. They don’t irritate them with predictions, time paths and calendars; and are incapable of forecasting the future. Their gods never get jealous, and will always yield to the wisdom and authority of man. Their gods are random because “they can come at anytime.” Finally, these gods are loyal, programmed to never, under any circumstances whatsoever, reject or withdraw salvation from their precious people.

Like Pentecost, the “two” tablets are identified with God’s covenant, which is breached when the tablets are broken. At Pentecost, when the Holy Spirit was poured out three thousand souls were saved (Acts 2:41). Conversely, after the contract was broken, the power of the gospel is extinguished as three thousand idolaters are slain. (Exd.32:28)

“A Sign of the Time” ~ Devine Confirmation

Early on we have projected that July 19th aligns itself with our calculation of the rapture preceding three weeks of terror to Tisha B’Av, August 8th, 2011 the very end of the world. Before we get “carried away,” it would be wise to make sure that our Pentecost-count (Lev 23:15-16) from the morrow after the May 21 (*sabbath*) is precise and correct:

May 22 + seven sabbaths, or 49 days = July 11
 July 11 + an eight day Sabbath journey = **July 19** → *Tammuz 17 - (walls breached)*
 July 19 + three weeks, or 21 days = Aug 7-9 → *Tisha B’Av - (temple burned)*

It is important to know that this study is a revised version originally published as “*Tisha B’Av*” some 15 years ago, several months beyond the first watch of 1994. At that time, it was sharply rejected because the call to depart had not yet been considered officially spoken. Yet the revelation of God’s Holy Word is sufficient confirmation by itself. Recognizing Passover April 13-20, 1995 as the pivotal end (Exd 23:15-16) of the Jubilee year 1994; counting forward **1335 days** (*Trumpets 29AD - Pentecost 33AD*) and **2300 days** (*6/88-9/94*) remarkably extended to the ***Feast of Dedication*** (*Enoch*) 1998 and ***Tisha B’Av*** 2001 as well:

***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 Dec 14* - 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 Jul 30*	<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, it would be expected to also confirm the ultimate time of judgment in 2011 if we were to this time repeat the same count backwards **1335 days** and **2300 days** from the Tisha B’Av burning August 7-9, 2011. We should recall King Hezekiah also had a “sign” of time returned “backwards” for him to know when “to go to up the house of the Lord.” (2 Kings 20:10-11) The confirmed revelation is the magnificent glory of God!

***Counting “backwards” from
Judgment Day 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>	Dec 12* to 12/31 - 2007
	2006	Standard year	365 days	1335 days	– Tisha B’Av - Feast / Dedication*
<u>Passover</u>	2005	Apr 23* to 12/31	<u>253 days</u>		
				2300 days	– Tisha B’ Av to Passover*

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 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 of the houses of Jerusalem, and all the houses of the great men, burned he with fire. {Jeremiah 52:12-15}

Once again God is drawing our attention to the "third day," which continues to remind us of judgment and resurrection at the cross.

¹⁸Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? ²¹**But he spake of the temple of his body.** ²²When 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. ²³Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw the miracles which he did. {John 2:18-23}

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: ⁴⁰For 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. ⁴¹The 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. ⁴²The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here. ⁴³**When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.** ⁴⁴**Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished.** ⁴⁵Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation. {Mat 12:39-45}

Surely, as we've learned prior, the acclaimed King Hezekiah understood the magnitude of going up to the house of the LORD "on the third day."

And Hezekiah said unto Isaiah, What *shall be* the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? {2 Kgs 20:8}

Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake. {2 King 20:5-6}

Now we too can understand that after the Tisha Av or the three-day infernal, we can look for the "...new heavens and a new earth, wherein dwelleth righteousness." (II Pet 3:13) The "third day" can also be identified with the third and final watch on July 19.

Five months of "Torment?"

Today, certainly many post-5/21 watchers are now committed or looking for a last day combined rapture and judgment to come on October 21. Amazingly, some are even offended by any bible study suggesting any other date, despite Luke 9:50: "he that is not against us is for us." The new adopted opinion holds that since the passing of May 21; we can now understand that a passionate God will make a quick end of the unsaved world, and not suffer man to endure any substantial physical hardship as long as he remains living on the earth. Unfortunately, this new theory is only an opinion as it ignores the immediate contradictions that it poses. Of the few 5-month "proofs," Rev 9 clearly defies a single day judgment in itself: "that they should be tormented five months:"

²And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. ³And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. ⁴**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.** ⁵**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. ⁶**And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them....** ¹⁰And they had tails like unto scorpions, and there were stings in their tails: **and their power was to hurt men five months.** {Rev 9:2-6, 10}

It would be tough to reconcile this passage with Revel 11:10-12; for the question then becomes: "Who's tormenting who?" Here the joyful world taunts the prophets' right up to the rapture:

¹⁰**And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.** ¹¹And 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. ¹²And 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. {Rev. 11:10-12}

Several weeks after celebrating the “failed” prophecy of May 21, man has only gotten merrier in wickedness when our nation virtually doubled its legal population for same sex marriage overnight at the stroke of a pen. Apparently, the moral opposition had already exhausted all of its fortitude and vigor inciting hostile confrontations against a passionate group of believers holding up irritating warning signs of judgment around the world.

With the revised October 21st same-day doctrine, the world’s five months of torment cannot be biblically explained. Rather the three days and a half (3½) referenced in Revelation 11:10-11 are more reflective of society’s actual state of mind just before the voice of God is heard “*Come up hither.*” Thus, in the face of apparent contradictions arising after May 21, or anytime in history, we cannot skip over scriptures to maintain a doctrine based on preference, pride or loyalty to the favored. (*The error of congregations*) We must “despise not”, but be willing to confront and “prove all things” harmoniously in light of the entire Word of God. Just as the “3 ½ days” of unburied prophets must be viewed as a spiritual period; the “five months” is also spiritual period with dual spiritual significance regarding judgment and salvation. The number “5” (*pente*) is also a form of word “Pentecost” when real torment actually begins for 3 literal weeks on July 19, 2011.

Prevailing waters

The 150 days when “the waters prevailed” (Gen 7:24) at the flood, is used as another flawed proof to support a literal five-month existence beyond May 21. The fact that “150 days” does not literally equal a five month (153 days) period means we should consider its significance as spiritual. The 150 days actually relate to believers safe on the ark in trouble waters while the world is eternally dead. The interpretation of the prevailing waters for 150 days (3x10x5) might read: “It is God’s *purpose* (3) to *complete* (10) His program of *grace and judgment* (5) during turbulent times after the door to salvation is shut.” Alternatively, in the context of our studies: “It is God’s *purpose* (3) to keep His *promise at Pentecost* (50).” (3x50) Today, the elect who climbed into the ark on May 21, 2011 live eternally protected by God during wickedly prevailing times while the fate of the unsaved was determined and sealed for everlasting judgment once the door was shut.

~ A “Spiritual” Secret ~

After the priest Zacharias “accomplished his ministry,” his wife Elisabeth - mother of John the Baptist; “...hid herself five months, saying, Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach **among men**...” (Luke 1:24-25) Before May 21 many believed this to mean God would temporarily hide his people during five months of terror on earth. Without a May-21-rapture, another fair question would be: “Where are the true believers hiding?” which the single day October 21 theory does not address. Historically, Elisabeth hid herself from the taunt or “reproach **among men**” because she conceived child late in age. So too, when the believers are lifted up into heaven, man’s merry taunts and ridicule will cease. However, there’s a deeper “hidden” message here. The message is the announcement of John the Baptist (hidden in the womb) who directed us to the timing of Pentecost is a hidden mystery concealed by God. Those who insist on a literal contradictory 5-month same day doctrine to October 21, are unfortunately shutting their eyes to the marvelous revelation “announced” by John the Baptist. “Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand.” (Matt 13:13)

Ten Virgins

“Five” wise ~ “Five” foolish

¹**Then shall the kingdom of heaven be likened unto ten virgins**, which took their lamps, and went forth to meet the bridegroom. ²**And five of them were wise, and five were foolish.** ³They that *were* foolish took their lamps, and took no oil with them: ⁴But the wise took oil in their vessels with their lamps. ⁵While the **bridegroom tarried, they all slumbered and slept.** ⁶And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. ⁷Then all those virgins arose, and trimmed their lamps. ⁸And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. ⁹But 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. ¹⁰**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.** ¹¹Afterward came also the other virgins, saying, Lord, Lord, open to us. ¹²But he answered and said, Verily I say unto you, I know you not. ¹³Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. {Matt 25:1-13}

Watching His return “for” the Wedding

... ³⁶**And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.** ³⁷**Blessed are those servants, whom the lord when he cometh shall find watching:** verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. ³⁸**And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.** ... ⁴⁵But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; ⁴⁶The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. ⁴⁷**And that servant, which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.** ⁴⁸But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. ⁴⁹I am come to send fire on the earth; and what will I, if it be already kindled? ⁵⁰But I have a baptism to be baptized with; and how am I straitened till it be accomplished! ⁵¹**Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:** ⁵²**For from henceforth there shall be five in one house divided, three against two, and two against three...**{Luke 12:36-52}

Recognizing that the First Watch would have been September 1994; prior to May 21, 2011 (The 2nd Watch), indeed no man could have ever known: “if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.” (Luke 12:38) The biblical command to watch is never suspended. By the continued watch after May 21, 2011, we can now know for sure He **will come** in “The Third Watch.”

Revelation 22

⁶And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. ⁷**Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.** ⁸And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. ⁹Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. ¹⁰And he saith unto me, **Seal not the sayings of the prophecy of this book: for the time is at hand.** ¹¹**He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.** ¹²And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. ¹³I am Alpha and Omega, the beginning and the end, the first and the last. ¹⁴**Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.** {Rev 22:6-14}

Rosh Hashanah '94 – Tammuz 17, 2011

9/7/94 – 7/19/11 = 6160 days

In solemn thanks, praise and dedication to Omnipotent God; it's appropriate to reflect and re-“consider” our blessings of this awesome revelation bestowed upon the earth from the Jubilee year, September 7, 1994. “Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given...many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them*...” (Matt 13:11-17):

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}

The 24th day of the ninth month corresponds with the Feast of Dedication (or *Feast of Enoch, who walk with God and was raptured*). The biblical calendar placed 457 BC as the year the foundation of the Second Temple was laid. **Counting “from this day and upward” fifty jubilee years (50 x 50) landed on “The Feast of Trumpets” September 7, 1994.** This was the jubilee of all jubilees, inspiring the book “1994?” which proved that from John the Baptist's baptism of Christ on the Feast of Annunciation (Trumpets) in 29 AD counted exactly 1335 days to Pentecost in 33 AD. Being **6160 days (2 x 8 x 5 x 7 x 11) apart**, the Feast of Annunciation of 1994 was also pointing to the promise of the rapture to come at Pentecost, July 19, 2011, **“from this day I will bless you.” “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}

Blessed Is He that Cometh in the name of Lord. Hosanna in the Highest!

Cumulative summary to “The Promise of His Coming”

This bible study, “**The Third Watch**” is the culmination of a five-part series written subsequent to the spiritual judgment God inflicted upon the world on May 21, 2011. The author assumes the previous four 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

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 two witnesses explained His return “in like manner,” an “eight 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 – 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) Finally, “**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

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