

The Promise of His Coming (Pt 2)

~ Jerusalem Attendance Required ~

To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; (Eccl. 3:1-2)

In part 1 of this study “*Glory on the Mountain*” we were lead to the high plains of Galilee when Jesus “re-appeared” to His “eleven” disciples and **commanded that they not depart** but return to the Jerusalem and “**wait for the promise of the Father.**” We harmonized that the ‘like manner’ was directing us today to wait for the rapture at Pentecost in anticipation of the manifestation when the Holy Spirit would come “not many days hence.” If we are indeed correct, we should expect to see more biblical evidence to support the glorious conclusions that we have already drawn.

“And when the day of Pentecost was fully come...Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, ...this is that which was spoken by **the prophet Joel;**”

¹³Put 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.¹⁴Multitudes, multitudes in the valley of decision: for the day of the LORD *is* near in the valley of decision.¹⁵The sun and the moon shall be darkened, and the stars shall withdraw their shining.¹⁶The 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.¹⁷So shall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. {Joel 3:13-17}

In the parable of the fig tree signaling the rebirth of Israel in 1948 as the world’s last generation (3x3x7=63yrs to 2011), we can clearly see that Christ uses the yearly cultivation cycle as a portrait of time tying year-end harvest to the end of the world. In Matthew 24:32-33, “summer” (harvest time) being “nigh...at the doors” is identified as the end of the world. The ripening of the figs in late May or early June would mark the beginning of “summer” when Jesus asserts “This generation shall not pass, till all these things be fulfilled.” This is one parable that we might describe literally as an earthly fact pointing to an actual spiritual appearance. The prophet Joel, whom Peter directs us to, affirms the “**harvest**” as the “day of the LORD” “in the valley of decision” when “...the sun and the moon shall be darkened, and the stars shall withdraw their shining...and the heavens and the earth shall shake: but the LORD *will be* the hope of his people...”

¹¹But the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:¹²A land which the LORD thy God careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year even unto **the end of the year.** {Duet 11:11-12}

Three times thou shalt keep a feast unto me in the year. Thou shalt keep the **feast of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:) 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. {Exo 23:14-17}

²¹Six days thou shalt work, but on the seventh day thou shalt rest: in earing time and **in harvest thou shalt rest**. And thou shalt observe the **feast of weeks**, of the firstfruits of **wheat harvest**, and the **feast of ingathering** at the year's end. {Exo 34:21-22}

Along with Passover (*unleavened bread / barley*), the two harvest feasts, Pentecost (*first fruits/weeks/wheat*) and the Feast of Tabernacles (*ingathering/booths/huts*) are the three major festivals which Jerusalem male attendance was required. (Deu 16:16) Over the years the complex wording of these passages and various names they are called has help lead to much confusion and conflicting commentaries. However, by clearly understanding and distinguishing the inter-relationships between the feasts, we can better appreciate their spiritual significance pointing to Pentecost as it relates to the “promise” of end of the world. The above cited passage, Exo 34:22, tells us that the “seven weeks” between Passover and Pentecost is also called the “first fruits of wheat harvest.” It’s important to note that just as on the “seventh day”, the harvest is also a time “thou shalt rest.”

For the Jews the harvest was the most important season. Three principal feasts corresponded to three harvest seasons (Exo 23:16, 34:21,22); The feast of Passover in the early springtime of the barley harvest, The Feast of Pentecost seven weeks later at the wheat harvest and the Feast of Tabernacles in the seventh month (Sept/Oct) during the fruit harvest. The seasons in the Mid-East region are still the same today. Most of the cereals are reaped between the reaping of the **barley harvest in March/April** until the **wheat harvest in May/June**. The grapes begin to ripen in August, but the gathering for making wine and molasses, and the storing of dry figs and raisins is at the end of September / early October. Generally, between the barley harvest in April and then the wheat harvest in June, only few showers will fall. After the plowing is over, the fields are deserted until the winter rains, unless an unusually severe storm has destroyed the young shoots. Then a second sowing is sowing is made. In April, if the hot east winds have not blasted the grain the barley begins to ripen. The wheat follows from a week to seven weeks later, depending on the altitude. Toward the end of May or the first week in June, which marks the beginning of the dry season (summer), reaping begins. Whole families move out from their villages to spend time in the fields cutting the grain until the harvest is over. A handful of grain is gathered together by means of a sickle held in the right hand. The stalks thus gathered in a bunch are then grasped by the left hand at the same time a pull is given which cuts off the stalks a few inches above the ground and pulls up the rest by the roots. These handfuls are laid behind the reapers and are gathered up by the helpers (gleaning), usually children, and made into piles for transporting to the threshing-floor.

In short, the “wheat harvest” in summer would follow the “barley harvest,” (Ex 9:31-32) and was in olden times one of the regular divisions of the year. (Judges 15:1, I Sam 12:17) Now we can see why the completion of cultivation cycle (May/June) identifies with the **end of the year**.

If you find this narrative a bit cumbersome to digest, our Lord and Savior spells it out to assure we will understand, as He sums up the parable of the **wheat** and the tares:

.....the wheat “...**harvest is the end of the world...**” (Matthew 13:39)

With the number “3” symbolizing “*the purpose of God*” and the number “13” indicating “*the super-fullness of time,*” I would submit that the very location of Christ’s proclamation is divinely positioned in the book **Matthew 13 vs. 39** (3x13) dramatically punctuating the immense power this great revelation! Who would dare question the sovereignty of God when it comes to His biblical designation regarding the spiritual significance of numbers?

Pentecost

According to the biblical calendar of history that led us to warn May 21, the **first Pentecost fell 1335** days from Rash Hashanah (“Day of Announcement”) in 29AD when John the Baptist prophesied in the wilderness that the kingdom of “heaven” is at hand. (Matt 3:1-2) The book of Daniel closes “Blessed is he that waiteth, and cometh to the one thousand three hundred and thirty five days.” (Dan 12:12) In other words, we may understand it to mean “*blessed is he who waits for the promise at Pentecost for the kingdom of heaven!*”

Pentecost means the fiftieth. Each year, it is determined by counting 50 days from the middle of Passover, and is the final feast relating to a biblical or sacred year. While Christians soundly relate this feast to the birth of the church and the pouring out of the Holy Spirit; the scriptures also associate it with the extinction of the sun and moon that we should expect to see “...immediately after the tribulation of those days...” {Mat 24:29}:

And I **show** will wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: The sun shall be turned into darkness, and the moon into blood, before that great notable day of the Lord come. {Act 2:19-20, Joel 2:30-31}

Pentecost clearly identifies with the covenant, having very permanent connotations was distinguished as “The Promise.”

For when God made promise to Abraham, because he could swear by no greater, he sware by himself, Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife. Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath: {Hebrew 6:13-17}

¹**And when Abram was ninety years old and nine, the LORD appeared to Abram,** and said unto him, *I am* the Almighty God; walk before me, and be thou perfect. ²And I will make my covenant between me and thee, and will multiply thee exceedingly. ³And Abram fell on his face: and God talked with him, saying, ⁴As for me, behold, my covenant *is* with thee, and thou shalt be a father of many nations. ⁵Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. ⁶And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. ⁷**And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.** ⁸And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. ⁹And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. ¹⁰This *is* my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. ¹¹And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. ¹²**And he that is eight days old shall be circumcised among you, every man child in your generations,** he that is born in the house, or bought with money of any stranger, which *is* not of thy seed. ¹³He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. ¹⁴**And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.** {Genesis 17:1-14}

The Lord “appeared” and made a promise to Abraham at 99 years old. “99” is broken down to (3x3x11), which is spiritually translated: the “purpose (3)” of God “doubled (promising)” “heaven (11).” We can understand why the number “eight”, spiritually relating to “eternity” (1Pet 3:20), was the age for circumcision. But what about salvation for the women and all the men who were never circumcised? Again, the issue is a matter of faith.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. **And he received the sign of circumcision, a seal of the righteousness of the faith** which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. **For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.** {Rom 4:8-13}

The determination of Pentecost requires a counting exercise 50 days from Passover every year since the foundation of the church. In the past, Pentecost traditionally landed on a Monday until recently changed by the church during our present generation. In all likelihood the underlying intent behind the change was a matter of convenience; to merge the observance of Pentecost with the routine Sunday worship. However, when we examine the scriptures for ourselves, we find that the biblical instructions are quite plain and fairly simple:

And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete: Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the Lord. {Lev. 23:15-16}

Since the morrow after the sabbath is Sunday, counting fifty days forward from Sunday would land on a Monday, the day traditionally observed by the church. Based on the biblical instructions outlined above, it's difficult to comprehend the confusion computing the timing of this feast. However, as we continue to watch for that divine day itself, we must prayerfully wait on the Lord in faith, hope and patience:

“And when the day of Pentecost was **fully come**, they were all with one accord in one place...suddenly there came a sound from heaven as of a rushing mighty wind...” (Act 2:1-2)

Feast of Tabernacles

The Feast of Tabernacles (also called Feast of Booths / Huts), was celebrated in the wilderness from the 15th day of the **seventh** month, Tishri, for a span of “eight days” from Sabbath to Sabbath when all the men of Israel were required to live in tents, or temporary dwellings, **after God brought them out of Egypt**. To emphasize its temporal nature, God instructed the huts to be made from perishable items growing out of the earth instead of brick or stone. During the winter, these vulnerable tents symbolized total dependence on God for protection. At the thatch was an opening to provide rain as well light for a continuous view of heaven. The limited diet primarily consisted of milk and honey for sufficient, enriched nourishment despite living in the desert. This feast was a memorial that God came down from heaven to live amidst His people (Exodus 33:7-11; chapters 35-40)

Similarly God is dwelling among our midst today, fulfilling the Feast of Tabernacles as He communes eternal revelations at the time of desolation when the power of Holy Spirit is removed. With a glimpse of heaven in clear view, God protects and shelters us from the winter of spiritual famine while securing our salvation from gospels so deceptive “...that, if *it were* possible, they shall deceive the very elect.” {Mat 24:24} The fact that only males could attend this feast emphasizes that God has divorced His former bride, the church. Alternatively, before the Holy Spirit, the engagement with the church was emphasized by His first appearance to “only women” after the resurrection. (Mat. 28:5-9)

It is also fitting to know that the first coming or the actual birth of Christ also likely took place early October during the Feast of Tabernacles. Not until after her husband's priestly duties were accomplished, did Elisabeth become pregnant with John the Baptist. (Luke 1:23-24). This would have been during the month of June. Six months later was Mary's conception (Luke 1:26-31), which would place Christ's birth in the 7th month of Tishri (October), at the appointed feast. Christ's birth during The Feast of Booths typified the temporary presence of God on earth in the flesh. (John 1:14)

We now temporally await the promise of the rapture and the completion of our salvation during a brief time after eternal judgment was established and imposed upon the world May 21, 2011. Quietly as a thief in the night (I Thes. 5:2), the destiny of all mankind had been determined.

Passover

Barley was in the early times, as today, the main bread-stuff of the Palestine peasantry and of the poor classes of the East in general. It was also the primary feed for asses and horses. Bible time horses were exclusively ridden in war and often driven in chariots. Barley was always sown in the autumn, after the "early rains" (Oct, Nov) harvesting in **March/ April** which does not conclude until the wheat harvest in late May or early June. The period from October to April was the rainy season considered winter. Then followed by the long summer months when no rains were to be expected. The October and November rains were called the former (early) or the seed rains, which prepared the grounds for the seed; then the rainy season ended with the latter rains of April, or harvest rains which caused the grain to ripen in preparation for the wheat harvest some seven weeks later. Thus, we have the early rain and then later rain in the first month (Nisan), then the harvest, which culminates at Pentecost.

Thou shalt keep the **feast of unleavened bread**: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)... {Exodus 23:15}

The feast of Passover was critical because it chiefly identifies with the cross and "...Sodom and Egypt, where also our Lord was crucified..." (Rev 11:8) This was a time when salvation was still possible even during the heightened wickedness of the world. All believers were obligated to witness the warning, as none could slack off and be unfruitful. While "barley" represents the Word of God unto salvation (John 6:4-14), "horses" indicate warfare. In the later days it was the primary feed for believers serving the warning during the spiritual battle that closed out the final tribulation.

¹⁴And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean. ¹⁵And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. {Rev 19:14-15}

¹²For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. ¹³Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. {Ephes 6:12-13}

³For though we walk in the flesh, we do not war after the flesh: ⁴(For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;) ⁵Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; {2 Cor 10:3-5}

³And I will give *power* unto my two witnesses, and **they shall prophesy a thousand two hundred and threescore days**, clothed in sackcloth. ⁴These are the two olive trees, and the two candlesticks standing before the God of the earth. ⁵And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. **⁶These have power to shut heaven, that it rain not in the days of their prophecy:** and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. {Rev 11:3-6}

The “thousand two hundred *and* threescore days” (1260; 360 x 3.5) is equivalent to 3½ years/days or the middle of Passover week when also the Lord was crucified. (Rev 11:8) At time the power of heaven is “shut.”

...and in the **midst of the week he shall cause the sacrifice and the oblation to cease**, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that **determined shall be poured upon the desolate.** {Dan 9:27}

At cross when “...Jesus cried with a loud voice, saying, Eli, Eli, lama...”

⁴⁷Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias. ⁴⁸And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink. ⁴⁹The rest said, Let be, let us see whether Elias will come to save him. {Matt 27:47-49}

Suddenly God draws our attention to the prophet of Elijah who met in glory to speak with Christ and Moses about the crucifixion at the Transfiguration on the mountain (Luke 9:31). He was also caught up to heaven in a whirlwind (2 Kings 2:11) and prophesized at a time:

“...when the heaven was shut up three years and six months, when great famine was throughout all the land; ²⁶But unto none of them was Elias sent...” {Luke 4:25-26}

Elijah is a picture of our Lord, Who is the only One with the power to shut off salvation. His son Elisha, a picture of His son, remained loyal and tarried with him right up to the very end when his father was lifted away:

¹And it came to pass, when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal. ²And Elijah said unto Elisha, Tarry here, I pray thee; for the LORD hath sent me to Bethel. And Elisha said *unto him*, **As the LORD liveth, and as thy soul liveth, I will not leave thee.** So they went down to Bethel. ³And the sons of the prophets that *were* at Bethel came forth to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he said, Yea, I know *it*; hold ye your peace. ⁴And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to Jericho. And he said, **As the LORD liveth, and as thy soul liveth, I will not leave thee.** So they came to Jericho. ⁵And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to day? And he answered, Yea, I know *it*; hold ye your peace. ⁶And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, **As the LORD liveth, and as thy soul liveth, I will not leave thee.** And they two went on. ⁷And fifty men of the sons of the prophets went, and stood to view afar off: and they two stood by Jordan. ⁸And Elijah took his mantle, and wrapped *it* together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. ⁹And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. **And Elisha said, I pray thee, let a double portion of thy spirit be upon me.** ¹⁰And he said, Thou hast asked a hard thing: *nevertheless*, if thou see me *when I am* taken from thee, it shall be so unto thee; but if not, it shall not be *so*. ¹¹And it came to pass, as they still went on, and talked, that, behold, **there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.** ¹²And Elisha saw *it*, and he cried, **My father, my father**, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. {2Kings 2:1-12}

Elisha had his priorities in well in order. Instead of desiring earthly possessions like silver and gold; he beseeched and received a “double portion” of the spirit (faith) of His father.

⁵And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more... ⁹And he dreamed yet another dream, and told *it* his brethren, and said, Behold, I have dreamed a dream more; and, **behold, the sun and the moon and the eleven stars** made obeisance to me. ¹⁰And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? ¹¹**And his brethren envied him;** but his father observed the saying. {Gen 37:5-11}

The historical account in the book of Numbers is another portrayal of our experience today. To summarize chapters 13 to 14 in the book of Numbers, God commands Moses to send from the wilderness rulers of twelve tribes of Israel to search and...

“...spy out the land of Canaan, and said unto them, Get you up this *way* southward, and go up into the mountain: ¹⁸And see the land, what it *is*; and the people that dwelleth therein, whether they *be* strong or weak, few or many; ¹⁹And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strong holds; ²⁰And what the land *is*, whether it *be* fat or lean, whether there be wood therein, or not. And be ye of good courage, and bring of the fruit of the land. **Now the time was the time of the firstripe grapes.**” {Num13:17-20}

So they went and searched the land and cut down a cluster of grapes, pomegranates **and figs**. Then returned after forty days to the congregation of the children of Israel and showed 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 instead to remain in the “land of Egypt,” a picture of a sinful world. Today, as we search the scriptures regarding the end, we are in a real sense looking into the promise land of Canaan. The true believers who are seeking and longing for the land that floweth with milk and honey, and are inspired by the strong and faithful prophets of God who declare truth from the Bible as opposed to the approval and authority of man. When continued revelations are shared regarding the end; it is despised, slandered and murmured against. This is because unfaithful who trust their rulers over the bible desire no part of the Lord’s return, for they fear His judgment and prefer to remain on earth in their own land of wickedness. The Lord moans to Moses; “**How long will this people provoke me?** and how long will it be ere they believe me, **for all the signs which I have showed among them?** I will smite...**and disinherit them**, and will make of thee a greater nation and mightier than they.” (Num 14:11-12)

Just as Jesus was tempted 40 days in the wilderness, as were Moses and the children of Israel for forty years. Failing God’s testing program (40) has terrifying consequences:

<p>³⁴After the number of the days in which ye searched the land, <i>even forty days, each day for a year</i>, shall ye bear your iniquities, <i>even forty years</i>, and ye shall know my breach of promise. {Numbers 14:34}</p>
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³⁵I 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. ³⁶And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, ³⁷Even those men that did bring up the evil report upon the land, **died by the plague before the LORD.** ³⁸But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*. {Num 14:35-38}

Daniel 12

⁵Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. ⁶And *one* said to the man clothed in linen, which *was* upon the waters of the river, **How long shall it be to the end of these wonders?** ⁷And I heard the man clothed in linen, which *was* upon the waters of the river, **when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.** ⁸And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*? ⁹And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end. ¹⁰Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. ¹¹And from the time *that* the daily *sacrifice* shall be taken away, and the abomination that maketh desolate set up, *there shall be* a thousand two hundred and ninety days. ¹²**Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.** ¹³But go thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

We should recognize that the number “eleven” symbolizes heaven (Gen 37:9) and the 2nd appearance of Christ; as demonstrated in the eleven apostles post resurrection assembly. (Acts 2:14, Mat 28:16-17) Noah and his family of eight reached dry land only after spending 220 (11 x 2 x 10) days in the ark.

¹⁴Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen {Mark 16:14}

Hebrews 10

³⁵Cast not away therefore your confidence, which hath great recompense of reward. ³⁶**For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.** ³⁷For yet a little while, and he that shall come will come, and will not tarry. ³⁸**Now the just shall live by faith:** but if *any man* draw back, my soul shall have no pleasure in him. ³⁹But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

.....
⁵He that gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame. {Proverbs 10:5}

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

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