

"The Promise Journey"
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Feast of 127 Provinces
 ~ End of Story ~

From the account of Noah to the 37th year of Isaac when he was bound for sacrifice, lost his mother Sarah and married; our Sabbath journey conclusion of 666 days has led us full circle back to the book of Esther, which covers 127 provinces and culminates at the "end of the year."

Now it came to pass in the days of Ahasuerus, (this [is] Ahasuerus which reigned, from India even unto Ethiopia, [over] **an hundred and seven and twenty provinces** {Est 1:1}

Both Sarah and Esther are both identified with the number 127. While Sarah's life at 127 years was memorialized in the double portion field of the land of Canaan, the story of Queen Esther is climaxed with the victorious plight of the Jews for 127 provinces in [473 BC](#). ([Est 8:11-13](#)) "[473](#)" relates to "birth/genesis," "the beginning," "stars of heaven" and "on the eighth day." Sarah's name occurring "37" times in the bible was elevated from princess (*Sarai*) to noble woman (*Sarah*) ([Gen 17:15](#)); which underscores God's divine purpose in connecting her to *Queen Esther*. Therefore, we can expect a relative timeline correlation as well. From Sarah's eternal rest in Canaan at 127 in year 2030 BC to the people of Esther's victorious decree in 473 BC are 1,557 years, which equals 3 x 3 x 173. "[173](#)" holds the value for "open my eyes," "blessed," "joy" and "rejoice." In our last study "[Wonderful Counselor of Wisdom](#)" we learned that from May 21, 2011 to the first day of Purim March 6 were 1,384 days, which factors 8 x 173. We discovered that "1,384" equates to the value of Ezekiel 7:5 which points to "the end" in the next verse 6:

(5) Thus saith the Lord GOD; An evil, an only evil, behold, is come. (6) An end is come, the end is come: it watcheth for thee; behold, it is come. {Ezekiel 7:5-6}

"[1557](#)" is the value for two words "exceedingly" and also "quickeneth," which Christ uses to explain the power of the Holy Spirit in context of one being able to see the significance of His Ascension:

What] and if ye shall see the Son of man ascend up where he was before? It is the spirit that **quickeneth**; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life {Joh 6:62-63}

The following passage, consisting of "15" words and "99" letters; the "troubling Jews" who are being referred to happen to be Paul and Silas after casting out a serpent.

And brought them to the magistrates, saying, These men, being Jews, do **exceedingly** trouble our city, {Acts 16:20}

At "[99](#)" God appeared to Abraham and promised to make him "exceeding" fruitful. ([Gen 17:6](#)) The pending truth of prophecy is extremely troubling to the unsaved because "Thus saith the Lord GOD; An evil, an only evil, behold, is come." {Ezekiel 7:5} ([Rev 11:1-2, 9-11](#))

Esther means “star” stemming from the Persian near eastern goddess; and is also related to the word “hester,” which means “hidden.” Esther, the star of the “17th” book of the bible, kept her identity a secret until it was time to save her people. The story of Esther itself is threaded with hidden irony as being only one of two books in the bible where the name of God is absent. The repetitive integration of the 17th letter “pey” which means “mouth” of the “face” is an underlying theme of “hester panim,” the “[hidden face](#)” of God. A time when God will hide is described to Moses in Deuteronomy 31:18, the final book of the Torah.

And the LORD said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go [to be] among them, and will forsake me, and break my covenant which I have made with them. **Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them,** and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God [is] not among us? **18 And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.** Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. {Deu 31:16-21}

Exodus 32 records what happened “...when the people saw that Moses delayed to come down out of the mount...”

(1) ...the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us...(7) And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted [themselves]: **They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These [be] thy gods, O Israel,** which have brought thee up out of the land of Egypt. And the LORD said unto Moses, I have seen this people, and, behold, it [is] a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. {Exodus 32:1, 7-10}



The molten calf represents the trust of any authority other than the bible, the infallible word of God. Unfortunately today as the Lord tarries, the watchman prefer to blindly trust and follow the misinterpretations of fellow servants and organizations who say what they want to hear without proving them with the authority of the bible. As result of this idolatry, Moses breaking the tablets of stone was a dramatic illustration of the broken covenant with God. The word “pur” or “purim” means “broken pieces” used for casting lots, as the lot of Matthias. ([Act 1:22-26](#))



Astonishingly 1,260 days from May 21, 2011 fell on the pagan "[Allhallowtide Day](#)" of idol worship (11/1/2014), the very same idolatry anniversary that precedes Purim March 6, 2015 being 1,260 days ([180](#) x 7) from November 1, 2010. 12,573 ([99](#) x [127](#) / *Abraham's age at the Promise* x *Sarah's rest in Canaan*) is the gematria value of the [Second Commandment](#) regarding idol worship. The spiritual tribulation of 1,260 days (*42 months, 3 ½ years*) was discerned by Isaac Newton from [7 passages](#) by comparing books Daniel and Revelations as "*a time, times, and a half of time:*"

(6) And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred [and] threescore days ... (14) **And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.** {Rev 12:6, 14}

And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue **forty [and] two months.** {Rev 13:5}

And [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? And 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 sware 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. {Dan 12:6-7}

Historically, the triple disaster (*Earthquake, Tsunami, and Inferno*) judgment of the [Lisbon Earthquake](#) on *Allhallowtide Day* - 1755 that killed 30,000 to 100,000 victims was 259 years from the last pagan anniversary November 1, 2014. 259 = 7 x 37. The point is made in Lev 19:

...Ye shall be holy: for I the LORD your God [am] holy. Ye shall fear every man his mother, and his father, and keep my sabbaths: I [am] the LORD your God. **Turn ye not unto idols, nor make to yourselves molten gods:** I [am] the LORD your God {Lev 19:2-4}

There can be found much insight hidden behind the words of Purim, which includes the duality in the character of the king. "*Ahasuerus*" is mentioned 30 times in the 17th book Esther. The number "[30](#)" is the value for the word "*ten.*" ([Rev 2:10](#)) The position of the king is a picture of God's undisputed sovereignty. His command cannot be changed or disobeyed. While Esther held respect for the king's authority, her predecessor Vashti rejected the command for her appearance and was banished and replaced. When the king decreed Haman's desire to destroy the Jews; because it could not be overturned, the Jews were allowed to defend themselves instead. The numbers [127](#) and [101](#) relate the "*glory*" and "*command*" of the King.

While in the wilderness, God commanded Jerusalem attendance at the three harvest feasts (*Passover, Pentecost & Tabernacles*) ([Exo 23:14-17](#)) which were key guide posts in understanding on the journey ultimately leading to the timing of the promise. ([Act 1:2-4](#))

And I will **surely hide my face** in that day for all the evils which they shall have wrought, in that they are turned unto other gods. {Deu 31:18}

The word "hide" in above verse of Deuteronomy should be translated twice as "hide hide my face" - "haster astir" in Hebrew. How can we understand the duality of this word? Immediately, the doubling of Pharaoh's dream "at the end of two full years" comes to mind, as the thing "doubled" means it established by God and will shortly come to pass. ([Gen 41:32](#)) In addition to its emphasis, it also means that God is even hiding the fact that He is hiding so that man is unaware of his own judgment that has already fallen upon him.

For when they shall say, Peace and safety; then **sudden destruction** cometh upon them, as travail upon a woman with child; and they shall not escape. {1The 1:5}

The word "sudden" is "aiphnidios" in Hebrew which means "unawares" or "unforeseen" destruction. These folks live completely unaware that God has hidden His face from them. For the secular world that rely on the "proof" of evolution and science, anyone who can dismiss God as the Creator cannot know that the universe has an appointed time for the end as well.

In his resolute defiance of Haman, Mordecai personified the existence of hope for the elect who refused to honor idol images or wicked leaders who have veered away from truth. Haman, who is the villain in story, magnified himself seeking homage. His name means "magnificent."

And the king shall do according to his will; and he shall exalt himself, **and magnify himself above every god**, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. {Dan 11:36}

And through his policy also he shall cause craft to prosper in his hand; **and he shall magnify himself in his heart**, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand. {Dan 8:25}

The "Face," "Pey" and "17"

The Bible Wheel quotes that: "The Number 171 is the common verse index of the [Theophanies](#) and consequent face falling found in [Genesis 17.1 and Matthew 17.1](#). It is the value of Peniel (The Face of God) which is based on the Peh KeyWord Panim (Face) and is linked to the theme of the [Coming of the Lord](#) when all flesh will see God's Face, His Power and His Judgment. The only ones who need worry about this are those who did not believe in the Lord."

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. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram **fell on his face**: and God talked with him, saying, {Genesis [17:1](#)}

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, And was transfigured before them: and **his face did shine as the sun**, and his raiment was **white as the light**. {Matthew [17:1](#)}

The Day of Purim & Yom Kippur

It just so happens that “*Purim*” shares its origin with “*Yom Kippur*.” *Yom Kippur* literally means “*a day that is like Purim*” (or a day like lot) since the Queen Esther petitioned her people prayer and fasting before the determination of their fate. In the book of Leviticus *Yom Kippur* is twice referred to as the “*Sabbath of Sabbaths*.” Falling “**ten days**” after the Feast of Trumpets - Rosh Hashanah in the seventh month, *Yom Kippur* clearly parallels the Sabbath Journey, from the Ascension at Bethany to Pentecost at Jerusalem.

(29) And [this] shall be a statute for ever unto you: [that] in the seventh month, on the tenth [day] of the month... (31) It [shall be] a **sabbath of rest** unto you, and ye shall afflict your souls, by a statute for ever. {Lev 16:29-31}

Ye shall do no manner of work: [it shall be] a statute for ever throughout your generations in all your dwellings. It [shall be] unto you **a sabbath of rest**, [7676, 7677] and ye shall afflict your souls: in the ninth [day] of the month at even, from even unto even, shall ye **celebrate your sabbath**. [7673, 7676] {Lev 23:31-32}

With the world’s spiritual judgment occurring 7,000 years after the flood May 21, 2011, the watchmen should understand that the *Sabbath Journey* is a time of rest. The root word of “*sabbath*” H7673 translated as “*celebrate*” means to cease and desist. The double repetition of the word in Leviticus [23:32](#) underscores that the purpose of God was established. ([Gen 41:32](#))

Rosh Hashanah - Trumpets is the initial feast of the Jubilee year 1994 anticipated to be the timing of the Lord’s return being 2,300 days from the world’s 13,000th anniversary at the end of the church age - Pentecost 5/21/1988. The 1994 jubilee year was the “*first glory*” and “*early rain*” of the fig tree generation. ([Hag 2:3](#)) Anyone confirming this timeline 20 years ago would have learned that Trumpets 9/28/29 AD preceded Pentecost by [1,335 days](#) (15 x 89). From Trumpets 9/6/94 to 3/6/2015 are 7,486 days, which breaks down to 2 x [19](#) x [197](#). These combined factors signify: the “**physical manifestation**” of “**God the Most High**.” February 24 is ten days before Purim 3/6/2015 and 7,476 days from 9/6/94. “7,476” factors 84 x 89. [89](#) relates to new and [Holy Spirit](#), “[84](#)” = *Enoch, Laban, bread, teach, rest, wise, live, wisdom, judgment*.

Yom Kippur is known as the “*Day of Atonement*” and considered the holiest day of all Jewish feast days as it is designated specifically for the cleansing of the temple. It is also called the *Day of Judgment* and affliction identified with an offering made by fire.

Following the worship of the golden calf, Moses pleaded forgiveness from God on behalf of his people. Atonement was finally achieved on the first *Yom Kippur* when Moses brought the new set of tablets (*new covenant*) down from Mount Sinai after forty days away. From that day forward, *Yom Kippur* symbolized the power of wiping the slate clean. However, the Lord was not all forgiving for this sin:

And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin. And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. **And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.** {Exo 32:30-33}

During the First and Second Temples, Yom Kippur was the day of purification for the nation and the sanctuary. It was the only day of the year that the high priest was allowed entrance to the Holy of Holies within the veil of the temple to conduct a special ceremony involving two goats. One goat chosen by lot was sacrificed *"To the Lord"* for the temple while the other goat (*scapegoat portraying Satan*) was led and shoved off a steep cliff in the wilderness (*Lev 16:20-22*) marked (*or sealed*) with the transgressions of the people. It would seem plausible that for Judas to fall "headlong" ([Act 1:18](#)), he would have had to hang himself from a steep cliff. ([Matt 27:3-5](#))

While the decision for *"another year life"* is handed down on Rosh Hashanah, the verdict is not *"sealed"* until Yom Kippur. Therefore, the ten days from Rosh Hashanah to Yom Kippur are a crucial period when the judgment of the unsaved *"hangs in the balance."* These days are commonly called *"the Days of Awe"* or *"the Days of Vengeance."* In contemplation of Hezekiah's sign of the sundial turned ten degrees to know when to go up to the house of the Lord on "the third day" - from the Fast of Esther, one might consider [3/4/15](#) (664 days from 5/9/13) as day one of dismay. ["664"](#) is the value of *"Shusha," "threshing floor" and "Sodom."*

(22) For these be the days of vengeance... (25) And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. **And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.** {Luke 21:22-28}

When these things begin to happen all the mocking and murmuring will be over. ([Rev 11:11-13](#)) Immediately after the He was baptized at Trumpets 29 AD, Christ was tempted in the wilderness for 40 days. (John 1) After yet 7 days to the flood, it rained forty days and nights. (Gen 7) Abraham counted down from 50 to 10 righteous before the fire and brimstone of Sodom and Gomorrah. (Gen 18) After 11 of 13 spies returned a bad report, God swore His promise of judgment relating forty days to forty years. ([Numbers 14:33-39](#)) For forty days after the Resurrection, Christ showed Himself to the world until the day of His Ascension. (Acts 1) Thus, the emphasis of God's testing program, after yet 7,000 years to the spiritual judgment of May 21, 2011, should be absolutely clear. The "ten day" parallel between Trumpets/Yom Kippur and Ascension/Pentecost underscores God's testing program at the very end.

10 days short of the full *Sabbath journey* would be 656 days (666-10). "[656](#)" is the gematria value for many relevant words such as: *rest, spies, lily, garment, joy, see, sword, rejoice, lift, lot, commandment, break, wicked, count, white, honor, Messiah* and "*Achim* ([G0885](#))," which means "*the Lord will establish.*" (*Hebrew root of Achim: Yowqiyim* [H3137](#) - "*Jehovah raises up*") Psalm 27 holds the only passage with the numeric value 656:

Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. {Psalm 27:14}



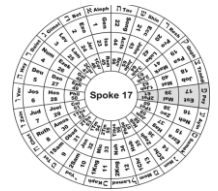
King commands [127](#) provinces to prepare for vengeance

The book of Esther is the story of Purim where the fate of the Jews against all odds evolves from sorrow to joy due to the astute and brave intervention of their queen. Once the stage is set, the tables are turned against the wicked Haman and the Persian King Ahasuerus commands the Jews' 127 provinces ([Est 8:9](#)) to prepare to conquer their enemies while the queen's cousin Mordecai gets rewarded for his unshaken loyalty as Jew.

The copy of the writing for a commandment to be given in every province [was] **published unto all people, and that the Jews should be ready against that day to avenge themselves on their enemies.** [So] the posts that rode upon mules [and] camels went out, being hastened and pressed on by the king's commandment. **And the decree was given at Shushan** the palace. **And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen** and purple: and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many of the people of the land became Jews; for the fear of the Jews fell upon them. {Est. 8:13-17}

The king's command for [127](#) Persia provinces ([Gen 23:1](#)) to be ready for vengeance was set up by Esther; who became queen in the seventh year reign of the king in 478 BC. Her influence as queen also effectuated King Artaxerxes I' (*her stepson*) decree to Ezra to restore the house of the Lord "**20 years later**" in 458 BC. ([Est 2:15-18](#)) ([BW spoke 17](#)) The published command to prepare for battle occurred in the capital city of "Shushan" ([H7800](#)) which means "lily" or "**what is white from the root.**" ("*what is pure in heart*" – [Matt 5:8](#)) Shushan is the city that the Persian kings resided in to pass through the "[winter.](#)" ([1Cor 16:6-9](#), [Mat 24:20-21](#)) The "root" Hebrew word for Shushan is "suws" ([H7797](#)), which means "to exalt" or "rejoice." With this perspective, we can better appreciate Christ's reason for the elect to rejoice in His guidance in building up our faith.

22) And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. **(23)** The **life** is more than meat, and the body [is more] than raiment. ... (27) **Consider the lilies how they grow:** they toil not, they spin not; and yet I say unto you, that **Solomon in all his glory was not arrayed like one of these.** {Luke 12:22-23, 27} ([Mat 6:25-29](#))



"Gilgal"

[2 Kgs 2:1](#) [Josh 5:8-9](#)

Spoke 17 – Pey

Esther, Malachi, 2 Peter

Where is the Promise of His Coming?

Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, **Where is the promise of his coming?**

2 Peter 3 (Spoke 17, Cycle 3)

Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, **shall suddenly come** to his temple, even the messenger of the covenant, whom ye delight in: **behold, he shall come**, saith the LORD of hosts.

Malachi 3 (Spoke 17, Cycle 2)

The Coming of the Lord is one of the great themes of Spoke 17. It is based on the power of Pey as expressed in the small sample of KeyWords on the right. The list could go on and on. The power of Pey is one of the most obvious of all the twenty-two letters, it crosses all linguistic boundaries, appearing even in the Oriental languages (see [Pey Alphabetic Verses](#)). The most powerful combination is in the root **Pey - Resh** which also is the root of Purim, the central theme of Esther, Book 17.

The meaning of Pey manifests in a Spoke 17 KeySet based on the phrase "of his coming" in proximity to the word "fire". Searching the entire Bible for all verses containing this phrase within three verses of the word "fire" yields exactly two hits, one from Malachi and one from 2 Peter on Spoke 17 of the [Bible Wheel](#):

Malachi 3.1ff	2 Peter 3.3ff
<p>Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.</p>	<p>Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: Whereby the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.</p>

The Promise Studies direct the reader to reference the KJV for one's own proof. The extended timeline has progressively developed beyond May 21, 2011 and are best understood when read in sequence. 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, the studies may be strictly shared only at the desired request of the recipient at no-charge distribution only. Any other use is strictly prohibited.

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