

The Valley of Decision

And that, knowing the time, that now *it is* **high time to awake out of sleep**: for now *is* our salvation nearer than when we believed. The night is far spent, **the day is at hand**: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*. {Rom 13:11-14}

This passage echoes the urgent message of “John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for **the kingdom of heaven is at hand**.” {Matt 1:1-2}:

For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel’s hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, **O generation of vipers, who hath warned you to flee from the wrath to come?** Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that **God is able of these stones to raise up children unto Abraham**. {Matt 3:3-9}

We have learned years ago that the lone voice of John the Baptist in the wilderness ushered in the priesthood of the Lamb of God on the **Feast of Trumpets** (Sept. 28, 29AD), which started 1335 days (Dan 12:12) to **Pentecost** when the Holy Spirit was manifested 50 days after the crucifixion in 33 AD. Once Christ was baptized **on Rosh Hashanah**, divine manifestation again occurred:

“...and, lo, **the heavens were opened unto him**, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. {Matt 3:16-17}

Then after being tempted *40 days & 40 nights*, (Mar 1:12-13) “...Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand...” in similar steps of John the Baptist. (Mat 4:17)

Like Daniel, John the Baptist is the only other prophet identified with God’s “*spoken*” words through the angel Gabriel at the specific time of the **evening oblation**, (Luke 1:10-11) for John was just and holy. (Mark 6:20) Yet, his dynamic warning and proclamation was cut off along with his head by the wicked king Herod, and handed on a charger (Mark 6:28). Today’s “failed” biblical calendar has rendered its declarations null and void in the eyes of the church, the world and “watchmen” alike. Despite biblical proof many regard reputation over truth thinking within: “We have Abraham to *our* father...” Yet God’s command to watch is a test right up until the very end:

* This study is the seventeenth part of a progressive series after the May 21 Judgment Day warning that collaborates Pentecost, Feast of Dedication and Rosh Hashanah with events leading to the end of the world, anticipated after a testing program from the extinction of salvation on May 21, 2011, 7,000 years from the flood. To support comprehension; the new reader is directed to a cumulative summary indexing previous studies provided on the last page at the end of this study.

Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: To whom also he showed himself alive after his passion **by many infallible proofs, being seen of them forty days**, and speaking of the things pertaining to the kingdom of God: And, being assembled together with *them*, **commanded them that they should not depart from Jerusalem, but wait for the promise of the Father**, which, *saith he*, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. {Acts 1:2-5}

In our study “*Summer Fruit*” (*Promise Study #12*), we discovered the phenomenon of a new moon / solar eclipse on **May 21 this year** being separated from the last rare occurrence in the jubilee year when the original warning was first declared on May 10, 1994. Both solar eclipses preceded the Feast of Trumpets / Rosh Hashanah (Sept. 6, 1994 and Sept. 17, 2012) by “**17 weeks**” or 119 (17x7) days. According to Pharaoh’s dream; we can know that it “...**was doubled unto twice; it is because the thing is established by God, and God will shortly bring it to pass.**” (Gen 41:32)

Based on the “*Evening Oblation*” (#14) we concluded that the new moon/solar eclipse of **May 21, 2012** was an “established” time when “**God spoke**” through Gabriel to begin to unseal the long hidden prophecies of Daniel 9:24-26. Tisha B’Av, July 29 was precisely **70 days** from May 21, 2012 (62 weeks from 5-21-11 /Dan 9:26). While sixty nine weeks from May 21, 2011 counted to Rosh Hashanah, Hezekiah’s count of “ten weeks” backwards led to July 9; a “**sign**” of 7 weeks from the new moon/solar eclipse (*sickle time*) to know when to go up to the house of the Lord. (Deut 16:9)

It is critical to know that Tisha B Av ‘2012 is 50 days before Rosh Hashanah, just as Pentecost is 50 days from Passover. In 1994 Rosh Hashanah fell 2300 days from judgment upon the church (May 21, 1988). Tisha B’Av (*temple destruction*) also fell 2300 days from Passover of the same jubilee year. (*Study #14 “Evening Oblation” – pg. 9*) The final burning of the temple at Tisha B’ Av occurred over the course of three days just as Christ illustrated His suffering at the cross on behalf of the elect. We now can see that Tisha B’Av is our parallel of the cross, as we recall the words of John the Baptist “...that God is able of these stones to raise up children unto Abraham.” (Matt 3:9)

Then answered the Jews and said unto him, **What sign showest thou unto us**, seeing that thou doest these things? Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up**. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? **But he spake of the temple of his body**. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. {John 2:13-22}

Furthermore, Tisha B’Av (July 28, 2012) also resolves the mystery behind Daniel nine’s “*threescore and two weeks*” (62 weeks) from May 21, 2011; when God inflicted spiritual judgment upon the world and the door to salvation was forever shut (Gen 7: 11-16):

And after threescore and two weeks shall **Messiah be cut off, but not for himself**: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end desolations.... {Daniel 9:26}

With the destruction of the temple corresponding to Christ's **3-days** on the cross, Rosh Hashanah coming "50 days" later on Sept. 16th the parallel to Pentecost (50) is clear. John the Baptist already "announced" this connection to us "1335 days" ahead. (Dan 12:12) Now we can plainly understand the two men in white apparel stating that Christ would return "in like manner" (Acts 1:10-11).

But hold on...Did we not correctly understand that Christ's new moon /solar eclipse (5-21-12) reproof should deter us from waiting four months (May – Sept.) for a September harvest in 2012?

Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. {John 4:35}

We rightly understood that the spiritual harvest had begun; but the "physical" judgment begins in September (*Trumpets*) once the testimony of all fellow servants is completely dead and put to rest.

And when he had opened the fifth seal, I saw under the altar **the souls of them that were slain for the word of God, and for the testimony which they held**: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, **that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.** {Rev 6:9-11}

At the division surrounding the Feast of Dedication (*Pentecost*) when the Jews questioned "**How long dost thou make us to doubt?**" (*Doubt = rapture – #G142 Aero*), Christ covertly answers by retreating to River Jordan where John the Baptist first "**trumpeted**" the "*kingdom of heaven is at hand.*"

¹⁹There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind? And it was at Jerusalem the **feast of the dedication**, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, **How long dost thou make us to doubt?** If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you....³⁷If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father *is* in me, and I in him. Therefore they sought again to take him: but he escaped out of their hand, **And went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.** {John 10:19-41}

Since on Rosh Hashanah in 29 AD, John the Baptist pointed us to the first Pentecost 1335 days later, it would be wise for “*the blessed who wait*” (Dan 12:12) to revisit the scripture for that time:

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. {Acts 2:1-4}... And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine. **But 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, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day. **But this is that which was spoken by the prophet Joel;** {Acts 2:12-16}

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Words spoken by Prophet Joel...

Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: Beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I *am* strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O LORD. **Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, and the strength of the children of Israel.** So 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 3:9-17}

Without question, Joel is depicting Pentecost as a picture of the end of the world, when it's time for the mighty ones to “*wake up and prepare for war against the heathen.*” In addition to the declaration of John the Baptist, the account of Pentecost in the book of Acts, chapters 1 & 2 is intimately linked to Rosh Hashanah, in that both feasts are tied to the ascension and the doom prophecy on Mount Olives (Matt 24:3, Acts 1:12); while each succeed a 50-day wait from the three-day crucifixion and burning of the temple - Tisha B'Av. (2 Kings 25:8; Jeremiah 52:12)

~ Psalm 81:3 ~

~ Blow up the trumpet in the new moon, in the *time appointed* ~

Shall a trumpet be blown in the city, and the people not be afraid? shall there be evil in a city, and the LORD hath not done it? **Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?** {Amos 3: 6-8}

“Rosh Hashanah” which falls on the 1st day of the seventh month literary means “*head of year*” as it celebrates each Jewish New Year since creation and is commonly referred to as the “**Feast of Trumpets,**” which signals the time of “awakening” and “reflection.” Rosh Hashanah refers to the “**Day of Announcement**” or “Day of the **Awakening Blast.**” Threaded throughout the bible, this declaration of warning is a constant theme pointing to the resolution of man’s final destiny.

Speak unto the children of Israel, saying, **In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets,** an holy convocation. Ye shall do no servile work *therein*: **but ye shall offer an offering made by fire unto the LORD.** {Lev 23:24-25} (Numbers 29:1)

The “blowing of trumpets” is significant in that it relates to liberty and atonement on the “tenth” day of the seventh month in the **jubilee year.** (Lev 25:8-10) During the days of Moses, the ram’s horn (shofar) was to be sounded when going out into battle. (Num10:9) The shofar was used in the battle of Jericho when the walls of the city came crashing down. (Josh 6:20) The watchman who stood upon the Jerusalem walls also blew the shofar. (Ezekiel 33:3-6) With regard to the marriage, after a period of consecration, the bridegroom would return with a shout and the shofar would be sounded. (Matt 25:6, 1Thes 4:16-17) Traditionally during Rosh Hashanah, the shofar was never to be sounded if it fell on a Sabbath, which may not surprise us since we understand that God cut off salvation from the apostate church, just as He blinded Israel almost 2000 years ago. Thus, the concept of “awakening,” “shouting,” and “trumpets” are all biblically interrelated.

Rosh Hashanah (*a “memorial” of blowing of trumpets*) is also known as the “Day of Remembrance,” when God will call into remembrance all the good and the wicked.

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a **book of remembrance** was written before him for them that feared the LORD, and that thought upon his name. {Mal 3:16}

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. {Rev 20:12}

The feast is traditionally considered the beginning of judgment as God determines the names to be added or deleted from the Book of Life. In contrast to a wishing one a “*Happy New Year,*” the customary Jewish greeting is “**May you be inscribed and sealed for a good year.**” This marks the commencement of the “High Holy Days” which extends for “**ten days**” and concludes on the feast of Yom Kippur. These two feasts are so intimately related that it would be implicitly unbiblical to ignore the evident association of either one to the other:

Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. Ye shall do no servile work *therein*: **but ye shall offer an offering made by fire unto the LORD** And the LORD spake unto Moses, saying, Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD ²⁸And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God. {Lev 23:24-28}

As described, the “tenth day” of the seventh month being the “Day of Atonement,” known as Yom Kippur, is considered the holiest day of all Jewish feasts days because it is designated specifically for the cleansing of the temple. It is also called the **Day of Judgment** and affliction. **Like Rosh Hashanah, Yom Kippur must also be observed with “an offering made by fire,”** which is significant because according to John the Baptist: “he that cometh after me is mightier than I... **shall baptize you with the Holy Ghost, and with fire**” (Matt 3:11)

Following the idle worship of the golden calf, Moses pleaded forgiveness from God on behalf of his people. Spiritually, “atonement” was finally achieved when Moses brought the new set of tablets (*new covenant*) down from Mount Sinai after a “forty day” tarry while the people were being tested. In similar fashion, Yom Kippur symbolizes the time when the slate of sin is wiped clean. However, the Lord was not altogether forgiving:

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 cleansing for the nation and the sanctuary. It was the only day of the year that the once-in-a-lifetime, lot-chosen high priest (*Such as Zacharias - informed of John the Baptist by angel Gabriel – Luke 1:5, 8-11*) was allowed entrance to the Holy of Holies within the veil (*ten curtains*) of the temple to sprinkle blood on the mercy seat (*on the ark of the covenant that contained the ten commandments - Exodus 25:16-17*) for atonement of sin, and 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 or *Satan*) was led out and shoved off a steep cliff in the wilderness (Lev. 16:7-22) marked (*or sealed*) with the transgressions of the people. While the decision for “another year of live” is handed down on Rosh Hashanah, the verdict is not “sealed” until Yom Kippur. Therefore, the ten days from Rosh Hashanah (“announcement”) to Yom Kippur (“judgment”) are a crucial period when the judgment of the unsaved “hangs in the balance.” This is why they’re often called: “*The Terrible Days*” or “*The Days of Awe*.”

In light of our recent appreciation for the significance of the number “**10**” – as in “**Ten Points to Completion**,” (Promise Study # 15) it’s becoming apparent that Rosh Hashanah, Sept. 16/17, will begin the supernatural wonders above to awaken all the sleepers, while **ten days** later Yom Kippur on Sept. 26-27th, will be the determination of judgment when the bridegroom cometh.

“And Enoch also, the seventh from Adam, prophesied of these, saying...”

Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men’s persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. {Jude 1:14-20}

~ *The plight of “Ten” virgins* ~

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

With the biblical association between Rosh Hashanah and Yom Kippur in mind, let us again review and test the words of Joel prophesying Pentecost:

Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness *is* great. **Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining.** The LORD also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the LORD will be the hope of his people, and the strength of the children of Israel. {Joel 3:13-16}

Once the harvest is fully ripe at Rosh Hashanah (Sept 16-17), the sun, moon and stars will be darkened terrifying man (Luke 21:25-26) for ten days during the valley of decision as the Day of Judgment is draws “near” on Yom Kippur (Sept 26-17). During this time, the Lord will be the hope and strength of His people. Because, “Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.” (Jer. 10:2) Joshua’s (Josh 24:29) & Joseph’s (Gen 50:22) life for 110 years harmonizes with our findings 110%.

The Days of Awe - (Luke 21:25-28)

The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works. Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt. **And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day: And I will turn your feasts into mourning, and all your songs into lamentation;** and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it as the mourning of an only *son*, and the end thereof as a bitter day. {Amos 8:7-10}

And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the **mount of Olives** shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: **and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.** {Zech 14:4-7}

The Mount of Olives is where the two men in white apparel from the great tribulation instructed the eleven disciples “gazing up” at the Ascension to return to Jerusalem (*picture of heaven*) that was ten days away. (Acts 1:10-11) The number of all saints the Lord will come with was prophesied by Enoch being “...the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with **ten thousands of his saints, To execute judgment upon all....**” (Jude 1:14-15)

But what about the five months of torment promised in Revelation 9 if the entire world would be destroyed on Yom Kippur? Our most recent solution to this was the fifty days (5x10) from Tisha B’Av to Rosh Hashanah, which we now understand will begin the consternation of the stars, moon and sun. The darkened signs above as well as “the torment” have been habitually interpreted by many today as spiritually underway. Unfortunately, the time path derived from this study is not good news for the unsaved. It turns out that Yom Kippur on Sept. 26, 2012 will be a literal “five months” or “153 days” to the very end of the feast of Purim on Feb. 25, 2013.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. **And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.** And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. {Rev 9:4-6}

However for the elect, the account of one hundred and fifty three (**153 = 3 x 3 x 17**) fish caught by the disciples to “dine” with Jesus “after” the resurrection (John 21:11-14), parallels with the five (5) months that Elisabeth hid herself to put an end to her reproach (*critics*) while John the Baptist leaped joyously in her womb. (Luke 1:24, 41) Purim is the when Haman’s “**ten**” sons were hanged on the gallows at the “appointed time” the Jews were delivered from sorrow to joy. (*Esth 9:14, 22*)

So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. {John 21:15-17}

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Since Rosh Hashanah and Yom Kippur span the first ten days of the seventh month, one has to wonder why does God emphasize the “third day” for King Hezekiah to go up to the house of the Lord? (2 Kings 20:5, 8) Well it turns out for the people of God that **the seventy weeks** (*490 days from 5-21-2011*) “**determined upon thy people and upon thy holy city**, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness,” specifically lands on Sept. 22nd, which is a biblical three days (*evening/mornings*) before Yom Kippur, the Day of Atonement – Sept. 26, 2012. Also, the **sign** at the “evening oblation” (*solar eclipse 5-21-2012*) was equivalent to the 3rd day after (*5-19-2012; 365 days from the flood*) Noah’s family stepped onto dry land on the 27th day of the 2nd month. (Gen 8:14-16)

And John bare record, saying,

I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God. Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked, he saith, **Behold the Lamb of God!** And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, **What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.** One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, he said, **Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.** {John 1:32-42}

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. **After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.** {John 3:19-22}

In Summary...

Since 1994, the Promise studies has been resolute in its position that the jubilee year warning of Rosh Hashanah - September 6, 1994 was absolutely NOT a false calculation made by man; but rather an impending warning to the world divinely inspired by the holy **Word of God**. From the very day Christ was baptized, Rosh Hashanah was the focal point right out of the mouth of John the Baptist, who proclaimed that “the kingdom of heaven is at hand.” In other words; the kingdom of heaven is “*The Feast of Trumpets*” – beginning the Sabbath, new moon and holy day, which are the shadows (*reflection*) of the things to come. (2 Col 16:17) On that very same day (*Trumpets / Rosh Hashanah*) Christ was baptized “**the heavens were opened unto him**, and he saw the Spirit of God descending like a dove, and lighting upon him.” (Matt 3:16)

Exactly one year beyond the May 21, 2011 worldwide Judgment Day warning, we “watched” the unique phenomena of a new moon – solar eclipse (5-21-12) duplicating its last rare occurrence in the Jubilee Year - 1994. In both years Rosh Hashanah landed precisely 17 weeks (7x17) later. Respecting God’s dominion over the solar system by “gazing” in prayer, we associated this to the time of the *evening oblation* when God began to bless Daniel with “skill and understanding.” From that point forward, our understanding of the prophetic weeks of Daniel 9 suddenly began to rapidly unfold. It was at the evening sacrifice (*Luke 1:10 - time of incense*) also when the “conception” of John the Baptist (corresponds to 1994) was “spoken” by God through His angel Gabriel as well.

By following the examples of Enoch and Noah who “walked with God,” we have been blessed “...to know the mysteries of the kingdom of heaven...” (Mat 13:11) with God given patience and truth: “...precept upon precept; line upon line, line upon line; here a little, *and* there a little...” which has the reverse effect upon the unsaved and faithless “...that they might go, and fall backward, and be broken, and snared, and taken.” (Isaiah 28:10-13)

Below are listed brief descriptions of the previous seven studies which are actually a progression of God blessings that began where it all started in 1994. All other studies (*#s 1 to 9*) subsequent to the spiritual judgment of May 21, 2011 can be found online at [yet7000years.com](http://www.yet7000years.com)

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

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

12) **Summer Fruit** uncovers an alternate time path to Pentecost (proving the spiritual harvest has already begun) that begins to unfold the prophecies of Daniel - 9 in harmony with King Hezekiah’s sign of the sundial returned 10 degrees backwards to know when to go up to the house of the Lord.

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

14) **The Evening Oblation** - unveils the time when God spoke, giving prophetic skill and understanding focusing our attention on Tisha B’Av at His predetermined time.

15) **10 Points to Completion** – is a list of key points developed from the accumulation of recent studies that feature the spiritual significance of the number “Ten” a prominent number coming to focus at the end of the world.

16) **The Hope of His People** – As Tisha B’ Av gets underway, the bible draws our attention to associate the burning of the temple for three days to the three that Christ suffered for His elect on the cross. This brief study finally led us to the 50 day parallel between Pentecost and the end of the world at Rosh Hashanah.