

## Walking with God

**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. {Jude 1:14-18} (2 Peter 3:3-7)

Enoch and Noah are the two prophets noted in the bible as having "walked with God" (Gen 5:22, 24 & 6:9). In following their steps, the bible has guided us through divine time-paths intimately harmonizing between Enoch's age of 365 years at rapture and his name-bearing *Feast of "Dedication"* characterizing Pentecost; which ultimately coincides with our present day parallel to Noah's family of "8" entry onto dry land. The correlating 365-day span from 5-21-11 landing precisely on the 27<sup>th</sup> day of the 2<sup>nd</sup> month Iyar (5-19-12) is nothing less than remarkable. The fact that May 19, 2012 is "*a Sabbath journey*" (8 days) (Act 1:12) from our conventional Pentecost observance on May 27/28<sup>th</sup> underscores its relevance to the "8-day" circumcision, which was the initial sign for the people of the covenant on their way to the promise land called Canaan.

Unfortunately, the above passage of Jude makes it abundantly clear that with the rapture of the saints, will also follow their execution of judgment upon the world. It should therefore be of no surprise that the 2116 years from Enoch's rapture (7106 BC) to the Flood (4990 BC) spiritually emphasizes the guarantee of judgment on the world:  $4 \times 23 \times 23 = 2116$ . Just as Enoch being the "7<sup>th</sup>" generation concluded his timeline on earth after "365" years (Gen 5:23), so too the elect relate to the "7000<sup>th</sup>" year from the day Noah got on the ark, the 17<sup>th</sup> day of the 2<sup>nd</sup> month Iyar (Gen 7:11) – (May 21, 2011), to subsequently conclude a final wait of "365" days for a new beginning and fulfillment of the promise equating to the restoration of God's kingdom.

**And in the second month, on the seven and twentieth day of the month, was the earth dried. And God spake unto Noah, saying, Go forth of the ark,** thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and **be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him:** Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark. {Gen 8:14-19}

\* This study is the tenth part of a progressive series that identify Pentecost and the Feast of Dedication with the rapture and the end of the world, anticipated 365 days from the extinction of salvation on May 21, 2011, 7,000 years from the deluge. To support comprehension; the new reader is directed to a cumulative summary indexing the first nine studies provided on the last page 9 at the end of this study.

### *Noah shall comfort*

“And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.” (Gen 5:29)

Being historically identified with the judgment of the flood, one might wonder: “How does Noah comfort us concerning our work?” As indicated, Noah’s name means “rest” (*Strong # H5117*). By following Noah’s lead to head God’s warning to enter the ark before the door to salvation was shut, the true believers also escaped judgment and entered into God’s eternal time of rest (*Sabbath*) when the eternal fate of mankind was determined after 7000 years on 17<sup>th</sup> day of the 2<sup>nd</sup> month - May 21, 2011. When salvation ended, with it ended our mission to spread the gospel of hope as well. Unlike many today who insist on working their way up to heaven; Noah genuinely respected God’s warning of “*yet seven days*” when the time of rest would finally come.

Significantly, the obedience of Noah leading us to comfort and rest from work climaxing at Pentecost reminds us of the words of our Savior Who prophesized the **Comforter would come at Pentecost** after His finished work demonstrated at Passover on the cross in 33 AD:

These things have I spoken unto you, being *yet* present with you. **But the Comforter, which is the Holy Ghost**, whom the Father will send in my name, **he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.** {John 14:25-26}

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. {Act 1:2-4}

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In the last days, God provides many infallible proofs for us to understand why Christ warned a time to watch when He deliberately created a division among the people for healing the blind man on the Sabbath, accounted for in John, chapter 9:

I must work the works of him that sent me, while it is day: **the night cometh, when no man can work**...And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, **If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.** {John 9:4, 39-41}

Before falling into sin by eating from the forbidden tree of good and evil, Adam and Eve eyes were blind to their own nakedness. (Gen 3:11) Christ explaining “*sin remaineth*” because they said “*We see*” suggest that He was purposed to remedy the result of sin upon the world. (John 3:17)

According to our studies, the darkness of “night” came a year ago when we identified with the children of the Lord who “passed over” from Egypt into the wilderness in wait for the promise.

And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the LORD went out from the land of Egypt. **It is a night to be much observed unto the LORD for bringing them out from the land of Egypt: this is that night of the LORD to be observed of all the children of Israel in their generations.** {Exodus 12:41-42}

After the death of Moses, the Lord encouraged Joshua to hold fast to the promise, reassuring:

...as I was with Moses, *so* I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it *to* the right hand or *to* the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest. Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, **Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.** {Joshua 1:5-11}

Remember the word which Moses the servant of the LORD commanded you, saying, **The LORD your God hath given you rest, and hath given you this land.** Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them; Until the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD’S servant gave you on this side Jordan toward the sunrising. {Joshua 1:13-15}

Those who decide to retreat from the promise (Heb 10:38) are overtaken as a thief in the night, not knowing their time of judgment (Rev 3:3). However, the children of light:

...know perfectly that the day of the Lord so cometh as a thief in the night. 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. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. {1 Thess 5:2-5}

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As previously alluded, man's curse of death and sentence to toil on earth began with his rebellion in the Garden of Eden when tempted by the serpent:

And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return. {Gen 3:17-19}

And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: **Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.** So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life. {Gen 3:22-24}

Like the gift of the two tablets inscribing the 10 Commandments given at Pentecost on Mt. Sinai, the "*Tree of Life*" is God's precious gift of knowledge and understanding from the Word of God:

Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding. For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold. She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her. Length of days *is* in her right hand; *and* in her left hand riches and honour. Her ways *are* ways of pleasantness, and all her paths *are* peace. **She is a tree of life to them that lay hold upon her:** and happy *is every one* that retaineth her. The LORD by wisdom hath founded the earth; **by understanding hath he established the heavens.** {Prov 3:13-19}

Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. Because to every purpose there is time and judgment, therefore the misery of man *is* great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? {Eccl 8:5-7}

We have long learned that the words "Hannuka" and "Enoch" are derived from the same root origin "chanak" (H2596) which means dedication, consecration, instruct, or teach. It is significant to know that another variation of the word is "initiate" or "begin," which not only reflects the renewal of civilization after the flood, it also signifies to the very essence of Pentecost as well. Pentecost began new life with the giving of the Word at Mt. Sinai, the entrance into the land of Canaan, the pouring out of the Holy Spirit in 33 AD, the rebirth of national Israel in 1948 and the initiation of the great tribulation period in 1988. Should we be surprised that our studies conclude that Pentecost will coincide with the restoration of the kingdom in the new world?

Thankfully over the past twenty years, God had faithfully guided His believers closer and closer, using lessons of the required feast days as guide-posts on His calendar along the way. Through our experience, we can confirm that “faith is the substance of things hoped for, the evidence of things not seen....so that things which are seen were not made of things which do appear.”

By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. {Heb 11:1-3, 5-7}

#### *Appointed Time*

I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run that readeth it. **For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry.** Behold, his soul *which* is lifted up is not upright in him: **but the just shall live by his faith.** {Hab 2:1-4}

We now realized that the appointed time was crossed from Egypt (5-21-11, Jer 46:17). Some time ago we discovered that the word “tarry” was associated with “seven days” (1Sam 10:8, 13:8, Acts 21:4, 28:14, Lev 14:8), which would we can now connect to the warning and long suffering of God before His salvation program was completed. But beyond judgment (5-21-11), we now understand that the tarry and wait also points to the promise of the rapture to come at Pentecost. (Dan 12:12)

For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit. **But I will tarry at Ephesus until Pentecost.** For a great door and effectual is opened unto me, and *there are* many adversaries. {1 Cor 16:7-8}

For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: **for he hastened, if it were possible for him, to be at Jerusalem the day of Pentecost.** {Acts 20:16}

**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}

According to the days of Noah, the new world begins on the 27<sup>th</sup> day of Iyar, which merges with the 365<sup>th</sup> day from judgment (5-21-11) equating to May 19, 2012. But the bible says Enoch walked with God 300 years before he was taken, which seems to fit with our third-day rapture conclusion on May 21, 2012. The fact that Enoch's father, Jared, lived eight hundred years after Enoch was taken, also ties in with our extended eight-day feast deduction concluding Pentecost on May 28, 2012. The "5" (8-3) months /days of torment (Rev 9:5, 10) points to Pentecost as well.

**And Jared lived after he begat Enoch eight hundred years**, and begat sons and daughters: And all the days of Jared were nine hundred sixty and two years: and he died. And Enoch lived sixty and five years, and begat Methuselah: **And Enoch walked with God after he begat Methuselah three hundred years**, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he *was* not; for God took him. {Gen 5:19-24}

#### *Gazing Men of Galilee*

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? **this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.** Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath day's journey. {Acts 1:9-12}

At Mount Olivet, Christ ascended into heaven a "Sabbath journey" from Jerusalem. We have regarded the "Sabbath journey" (*se'nnight* – G4521- the interval between two Sabbaths) to be spiritually eight days to Pentecost. Mount Olivet is where the disciples privately asked Christ "...when shall these things be?" (Matt 24:3) Since "this same Jesus" will return "in like manner" as He ascended; we should also expect His return to be eight days (*se'nnight*) before the conventional observance of Pentecost. This circular route from Christ's Pentecost rapture in 33 AD to His Pentecost return in 2012 is peculiar to the men watching of Galilee, which is where the "eleven" disciples who witness the ascension were from (Acts 1:11-13). Galilee refers to gentiles or the "heathen circle," a region in Palestine (*Strong # G1056*). Absent of course was the traitor Judas Iscariot, whose surname is identified with Kerioth, Judah (Josh 15:25), and *not* from Galilee.

#### *The Bread of Life*

Because Christ's miracle of making "5" loaves of bread sufficient for "5,000" ( $50 \times 10 \times 10 =$  *Pentecost*) men as recorded in John 6 was still not enough to convince the Jews that Jesus was indeed the Son of God, a prophetic exchange ensues where Christ ask; "**What and if ye shall see the Son of man ascend up where he was before?**" (*Act 1:9-12*) highlighted in excerpts below:

<sup>28</sup>**Then said they unto him, What shall we do, that we might work the works of God?**

<sup>29</sup>Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. <sup>30</sup>They said therefore unto him, **What sign showest thou then, that we may see, and believe thee? what dost thou work?** <sup>31</sup>Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. <sup>32</sup>Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

<sup>35</sup>And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. <sup>36</sup>**But I said unto you, That ye also have seen me, and believe not...** <sup>40</sup>And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

<sup>41</sup>**The Jews then murmured at him, because he said, I am the bread which came down from heaven.** <sup>42</sup>And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

<sup>43</sup>Jesus therefore answered and said unto them, Murmur not among yourselves. <sup>44</sup>No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. <sup>45</sup>**It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father,** save he which is of God, he hath seen the Father. <sup>47</sup>Verily, verily, I say unto you, He that believeth on me hath everlasting life. <sup>48</sup>I am that bread of life. <sup>49</sup>**Your fathers did eat manna in the wilderness, and are dead.**

<sup>60</sup>**Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?** <sup>61</sup>When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? <sup>62</sup>**What and if ye shall see the Son of man ascend up where he was before?** <sup>63</sup>It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life. <sup>64</sup>**But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.**

*Even though Christ ascended with the command to wait for the promise, some will still not believe the He will return in like manner, which is a sabbath journey away. (Acts 1:9-12)*

<sup>65</sup>And he said, Therefore said I unto you, that **no man can come unto me, except it were given unto him of my Father.** <sup>66</sup>**From that time many of his disciples went back, and walked no more with him.** <sup>67</sup>Then said Jesus unto the twelve, Will ye also go away?

<sup>68</sup>Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. <sup>69</sup>And we believe and are sure that thou art that Christ, the Son of the living God. <sup>70</sup>Jesus answered them, Have not I chosen you twelve, and one of you is a devil? <sup>71</sup>He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve. {John 6:28-71}

This account reminds us of when Jesus made His point to be present at **the Feast of Dedication**:

**There 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** (*"lift up" airo, G142*)? 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. My sheep hear my voice, and I know them, and they follow me:** And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck (*"catch away up" haireromai, G138, G726*) them out of my hand. {John 10:19-28}

Then 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. 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 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.** {Dan 12:5-7}

And after three days and a half of lying dead in the streets, when their testimony was finished:

**...the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And 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.** And the same hour was there a great earthquake, and the tenth part of the city fell... {Rev 11:11-13}

*For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it.* {Rom 8:18-25}



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

This bible study, “**Arriving at Mt Sinai**” is the culmination of a nine-part series written subsequent to the spiritual judgment God inflicted upon the world on May 21, 2011. The author assumes the previous eight have been read in sequence as its conclusions are progressive, and briefly summarized below. The complete studies (*several supplements included*) can be obtained for free online in the following order which they were prepared at [www.yet7000years.com](http://www.yet7000years.com). (Simply click on link: “**Promised signs above**”)

1. The Promise of His Coming / pt 1 – *Glory on the Mountain*
2. The Promise of His Coming / pt 2 – *Jerusalem Attendance Required*
3. Hezekiah & the Sundial
4. Caught Up with Eternity
5. The Third Watch
6. Keeping the Dedication
7. Mount Ararat
8. The Lord’s Foundation
9. Arriving at Mount Sinai

1) To summarize, the first part “**Glory on the Mountain,**” closely examines three major end time accounts. The Transfiguration (glimpse of eternal glory) when the voice out of the cloud admonishes the sleepy disciples: “This is my beloved Son: **hear Him.**” In other words, we are to neither trust nor esteem any man equal to God, including the highly regarded like Moses and Elijah, who were speaking with Jesus about the crucifixion. The Revelation 11 account of the two prophets, who laid dead in the streets for 3 ½ days after finishing their testimony, also pointed to “where also our Lord was crucified.” After the resurrection, the disciples (like the elect) desired to know when the kingdom would be restored. And Christ told them that they would receive the power once the Holy Ghost came at Pentecost “...not many days hence.” And as they “watched” Him ascend up to heaven, the 2 witnesses explain His return “in like manner,” an “8-day” Sabbath journey to **Pentecost**, which since May 21, we rest from work because the gospel period has ended.

2) In the 2<sup>nd</sup> study, “**Jerusalem Attendance Required,**” we gained a clear understanding of the three major feast days that pointed to only Pentecost as “wheat harvest” & promised revelation to the end of the world. (Mat 13:39) The Feast of Passover pointed to the last day for salvation, or last chance to “pass over” judgment into eternity. This occurred 7000 years after the flood on May 21, 2011. Finally, the Feast of Tabernacles observes the temporal waiting period after Passover (after God brought them out of Egypt). This is the period before Pentecost, or entrance into the promise land of Canaan. Today, spiritually we reside in tents tested in the wilderness under God’s holy nurture and protection as we await the promise. “For when God made promise to Abraham, because he could swear by no greater, he sware by himself...”

3) The next study “**Hezekiah & the Sundial**” covers the successful religious reformation of King Hezekiah, which he set about with vigor immediately after his accession to the throne. “He trusted in the LORD God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him.” Like many watchman, Hezekiah was obsessed to know when he would “go up to the house of the Lord.” And the Lord gave him a sign to look back in time, which resembled our key time path (6160 days = 2 x 8 x 5 x 7 x 11) linked back to The Feast of Trumpets, Sept 7, 1994. (Also 1335 & 2300 days backward from Tisha B’Av 2011, p 11) Hezekiah’s reform was a precursor to our experience today as “the posts passed from city to city through the country of Ephraim...even unto Zebulun: but they laughed them to scorn, and mocked them.”

4) **Caught up with Eternity**” examines the critical significance of The Feast of Dedication or Hanukah also known as the Feast of Enoch or the Feast of Enoch. Enoch and Hanukah have the same root origin, which means “dedication” and “teacher.” Enoch walked with God: and he was not; for God took him.” (Gen 5:23-24) Enoch lived three hundred and sixty five years. His tie to Pentecost is absolute as it identifies with the “Blessed” who wait 1335 days in Daniel 12:12. 1335 is the numbers of days from the baptism of Christ (29 AD) by John the Baptist to the first Pentecost in 33 AD. 1335 is literally 3.65 years (1335/365), spiritually the same age (365) when Enoch was caught up to heaven. 1335 days also identifies with of Revelation 11 where the 2 prophets are raised up in a cloud after 3 ½ days of lying dead in the streets.

5) “**The Third Watch**” centers on how the temple destructions relate to the church while its restoration periods forecasts the inspiration of the elect to warn the world prior to its Judgment on May 21.

6) “**Keeping the Dedication**” confirmed the previous noted conclusions with the amazing time-path 723,996 (2x2x3x3x7x13x13x17) from the announcement of John the Baptist in 29 AD to the Feast of Dedication in 2011. Standing outside temple Jesus told the doubters that only His sheep will hear is voice.

7) Finally, “**Mount Ararat**” correlates the dates after the flood (Genesis 8) when top of the mountains were seen pointing to 365 days till the end - May 19, 2012, the 27<sup>th</sup> day of the second month.

8) “**The Lord’s Foundation**” centers on how the Jubilee year 1994 announcement to Pentecost at the end parallels with John the Baptist’s 1335-day announcement at the Feast of Trumpets to Pentecost in 33 AD.

9) **Arriving at Mount Sinai** parallels the journey of the Moses leading the children of Israel through the wilderness to the promise land at Pentecost.

*This study directs the reader to reference the KJV for one’s own confirmation. The certain words underlined, remarked or highlighted herein is to help clarify perception understood by the writer and is not to be understood to place special emphasis nor to modify the divine text in anyway whatsoever. Based on the biblical admonition referenced within, this study may be strictly shared only at the desired request of the recipient at no-charge distribution only. Any other use is strictly prohibited. Wisdom666.com*