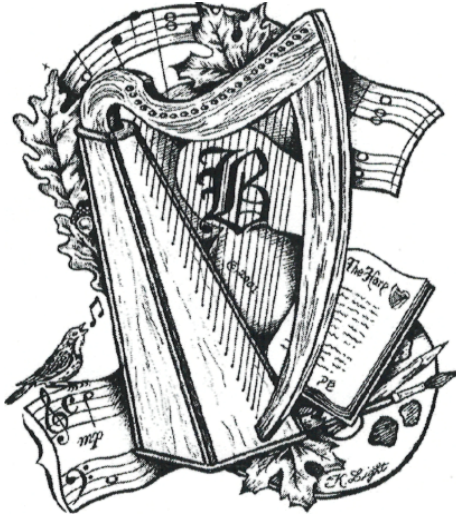


The Last Trump And The Seven Lamps of Flame



**“I will open my riddle on the harp”
(Psalm 49:4)**

Dwight A. Blevins

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And The
Seven Lamps of Flame**

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FOREWORD

The history of Israel and Judah, from Exodus to Revelation, tells a story that flows around the artistry of the wilderness sanctuary and the temple periods. The times of the Exodus, the Tent of David, Solomon's temple, the temple of the Great Council of Ezra and the New Testament age have come and gone. But the last physical temple and the epic events it will bring are yet to come. Signaling the era of that future temple in Jerusalem, the patterns of the Trumpet Clouds gather on the horizon. Only 14 of these rare cloud patterns, formed at the seventh lunar month, have occurred since the Garden of Eden, and the last one now hovers over the present age.

Within the geometric harmonies of time, prophecy, music and the lyrics of Psalm are found an incredible artwork of symmetry. Simple as the strum of the strings of a harp, or the warm glow of the seven lamps of the Sanctuary Lampstand, within these patterns lies the momentum and energy now exploding upon the landscape of our modern world.

From ancient times, men have pondered the mysteries and timing of the eclipse cycles of the sun and moon. Some believe the ominous moons, glowing with the color of red umber, are a manifestation of the signs written of in Genesis 1:14.

The patterns of the 55255/22522 10-year Trumpet Clouds are thousands of times more rare than any eclipse of the sun or moon. It remains to be seen whether any such phenomena are heavenly signs from God. Nevertheless, one thing is certain – we live in times unlike any experienced since the birth of the United States, and at this very juncture of history the mysterious Clouds of Tishri have appeared. They are the memorial of the blowing of Trumpets.

In the chapters to follow, from the word of God and the annals of ancient times, we shall unveil mysteries of the past, and explore the marvels now beginning to unfold on the front page of our turbulent age.

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Chapter 1

THE TRUMP OF TISHRI

(The Silver Trumpets and the 10-Year Clouds)

Following the exodus out of Egypt at the Passover season of 1486 BC, two things controlled the movement of the camp of ancient Israel as that nation wandered in the wilderness for 40 years. These were the blowing of the trumpet and the Pillar of Cloud which hovered over them, day and night, during their journeys. When the Cloud began to move, trumpets, signaling assembly and advance, were blown, and the camp of the tribes of Jacob immediately prepared to travel.

These same trumpets were blown over the burnt offerings, and to sound the beginnings of lunar months. They were also blown to announce the annual lunar festivals of Leviticus 23 – times which are formed in prophetic patterns. The description and use of the trumpets, as well as a reference to the Cloud, we find in the 10th chapter of the book of Numbers. For Israel, the blowing of the trumpets became a memorial for all time (Lev. 23:24), and in symbol, they still sound the prophetic events of the New Testament age.

Trumpets have long been used to sound the alarm of war and impending danger. We find an example of this in the book of Joel in the Old Testament. In Joel, Chapter 2, is described the sounding of the trumpet, in the context of the of war and gathering clouds.

The trump (trumpet) of war and alarm is symbolically significant for Judah and the national descendants of the

tribes of Israel, even to the present day. Since ancient times the trumpet blast of impending danger became connected with the metaphor of “the valley of the shadow of death.” This is so because when the enemy from the north came down from Syria, it first spilled out over the Golan into Galilee. Invasions from the north posed an ever-present danger to ancient Israel, which was especially true for the 10 tribes of the northern region. That this danger still exists is obvious as we view the news headlines of the present day.

There is a stark symbolism of the 10-year Trumpet Clouds with regard to the 10 tribes of the North (see Appendix A). After the days of Solomon, the 12 tribes of Israel were split in a 10/2 configuration, which, in symbol, resembles the number imagery of the 10-year spans of the 55255/22522 Trumpet Clouds of the seventh month, Tishri. The first day of Tishri is a memorial of the blowing of trumpets, and in this 10-year pattern we find the book and chapter number which describes the two trumpets. That is, Numbers, Chapter 10 is the place where the two trumpets and their functions are described (i.e. 10/2). Trumpets are associated with the seventh lunar month, and in the 10-year Cloud patterns are found $5 + 2 =$ seven. Thus, we have a multiple overlay of the 10, 10/2, 10/7 and $5 + 2$ patterns of seven, which are all embedded in the 55255/22522 Clouds of the seventh month, Tishri – all connected to the memorial of the blowing of trumpets (Lev. 23:24).

The trumpet symbolism is also present in the Biblical text of the New Testament age. The apostle Paul, in his epistle to the church of Corinth, spoke of “the last trump.” In I Corinthians 15:51-52 Paul explains that the last trump is a great mystery. Combining other Scriptures on the same subject, we can conclude that Paul’s trump of mystery is the seventh trump of Revelation 10:7. This is the trumpet which will sound and proclaim the first resurrection. And,

symbolic of Numbers 10:7, the future trumpet of Revelation 10:7 will be a call to assembly of the congregation of the firstborn, and the subsequent war of Jesus Christ with Satan's world system.

These numbers of the last trump, ten and seven, are the energy of prophetic events. They hover over the mysteries of Daniel and Revelation. Therefore, in reference to the memorial of the blowing of trumpets, and their significance to our prophetic age, throughout these pages we will discuss at length the imagery of the 10-year Trumpet Clouds of 2010 – 2019, and their 5/2 (5 + 2) configurations of the number seven (see appendix A).

These prophetic numbers and patterns frame the laws of musical theory, and they map the course and declarations of the lunar calendar of the Bible. They gather at the seventh lunar month, Tishri. They are the pattern form of the seven-lamp, 10-bowl Lampstand of the temple sanctuary of Exodus 25, and the Lampstands of the temples which were later to come.

In a vision of the future, the apostle John was projected forward to the modern age. In that vision and window of time, when the patterns of the prophetic tens and sevens have come to the full, John sees the seventh angel as he prepares to blow the last trump. This will occur in a time still in the future, when a third temple has been built in Jerusalem. John recorded these amazing events in Revelation 10:7, when the seventh angel of the last trumpet prepares to sound. The visions pertain to the time and setting of the two witnesses, who are the two Lampstands, standing before the God of the earth (Rev. 11:4).

Embedded within the Sanctuary Lampstand of the temple (Exodus 25) is the pattern image of the tens and sevens of Daniel's 70 weeks prophecy (see Appendix B). Also

contained in this pattern form is the imagery of the 10 toes of the fourth kingdom of Daniel (Chapters 2 and 7). These same numbers are also found in the seven kings and the 10 horns of Revelation, Chapter 17 (a form of $10 + 7$). This is also the pattern of the seven heads and 10 horns of Revelation, Chapter 12, and it is the image of the seventh month, Tishri 1 weekdays of the 10-year Trumpet Clouds – Clouds which loom over the present age. These Clouds are copies of things in the heavens and they project the outline of events to come.

Chapter 2

Isaiah 45:1

“To Open Before Him the Two Leaved Gates”

(55255) // (22522)

In the year of 710 BC Judah and their King, Hezekiah, were prostrate before God, in fear of the enemy which had come down from Assyria. The King humbled himself in prayer, after which God decimated the Syrian military by sending the death angel, who killed 185,000 enemy troops of Sennacherib who had besieged the city.

This occurred during the season of the Passover, when God performed an amazing sign in the heavens. The sun moved from the late afternoon sky 10 full hours, back to the morning. It was the seventh year of the land Sabbath cycles and year 49, approaching a year of Jubilee.

In that same year (710 BC) God prophesied through Isaiah, naming a future deliverer. His name was Cyrus, and he would become the King of Persia. Cyrus came to Babylon in the year 539 BC, 171 years after the incredible events of 710 BC. King Cyrus was the promised deliverer. He would free the captive Jews, who had been carried away by King Nebuchadnezzar. Isaiah foretold this event of the coming of Cyrus long before Judah had even been conquered by the King of Babylon.

Therefore, in the seventh month, the month of the memorial of the blowing of trumpets in 539 BC, the armies of Cyrus

came and Babylon fell. Just months later in that same year, as Daniel was confessing his personal sins and those of his nation, he recalled the warnings of God, concerning His words of punishment and disaster against Israel, as recorded in Leviticus 26. Daniel concluded that his sins, and those of the nation, had moved God to send Nebuchadnezzar against Jerusalem. The city was destroyed and Solomon's temple was set ablaze on the 9th of Ab, in the summer of 585 BC.

In that same lunar civil year of 586/585 BC, the mysterious 10-year Clouds of Tishri began to form. This extremely rare 10-year pattern always comes in the form 55255/22522 (5 = Thursday, 2 = Monday, and each number represents a new year's day of 10 successive years). These are the days of the week of the seventh lunar month dates of Rosh Hashanah, commonly called the Day of Trumpets (the first day of the new lunar year). In that lunar year (586/585 BC) of the Hebrew calendar, when the trumpets of the symbolic Clouds of war had sounded, Jerusalem and the temple were destroyed. Both would lie in ruins, awaiting the coming of Cyrus, 46 years later in 539 BC.

Then, in the first year of Cyrus' conquest of Babylon, as Daniel prayed, the angel Gabriel appeared to the prophet, at the hour of incense – the time of the evening offering, when the seven flames of the 10-bowl Candlestick glow in the darkness of the Sanctuary, about the hour of sunset.

Daniel had been in Babylon since about 604 BC, when he and others of the royal line had been taken captive during the years of attrition against Judah. When Gabriel appeared to him in 539 BC, Daniel was well advanced in age, some 65 years after he had been carried away to Babylon.

Just months before Gabriel appeared to Daniel, the terrifying event of the hand writing on the wall had occurred, at the feast of Belshazzar. The mysterious hand appeared on Wednesday, at the division of the week, during the Feast of Tabernacles, in the seventh lunar month of Tishri, 539 BC. On that very day Babylon was conquered by the armies of Cyrus the Great. It was shortly thereafter that Gabriel brought news to Daniel of the 70 weeks prophecy, in which a new temple would be built in Jerusalem, the walls erected and the city restored, even in troubled times. (Dan. 9:24-27)

Through the prophet Isaiah, God had proclaimed of Cyrus, “He will perform all my pleasure, even saying to Jerusalem, ‘You shall be built,’ and to the temple, ‘Your foundation shall be laid.’” “To Cyrus, whose right hand I have held – to subdue nations before him and loose the armor of kings, to open before him the double doors, so that the gates will not be shut.” (Isa. 44:28-45:1)

On conquering Babylon in 539 BC, Cyrus issued the command to build and restore Jerusalem, just as Isaiah had prophesied. Moreover, in the book of Jeremiah, the fall of Babylon had been foretold, in a chapter and verse which connects in an amazing way to the destruction of Jerusalem in 585 BC.

These words of Jeremiah, concerning the conquest of Cyrus, are written in Jeremiah 25:12. This chapter and verse sequence (25:12) bears the very number patterns which indicated both the destruction and restoration of Jerusalem. That is, Jerusalem and the temple were destroyed in the first year of the 55255/22522 10-year

Trumpet Clouds of Tishri, in the lunar civil year of 586/585 BC.

46 years later, in the pattern configuration of the 4/6 bowls of the sanctuary Candlestick, and the 4/6 leap/common year pattern which produces the 10-year Trumpet Clouds, Cyrus issued the command to rebuild and restore Jerusalem. And, as if by the number of verse 12 of Jeremiah 25, Cyrus issued the decree to rebuild Jerusalem in the 12th year of the Metonic cycle, 539 BC. Therefore, within Jeremiah's prophecy of 25:12 are found the numbers of both the destruction and restoration of Jerusalem. That is, the 12th year of the Metonic, and the 25's of the 55255/22522 number pattern. This pattern is a direct result of the 55 and 22 double sevens of the 385-day lunar leap years ($5 + 2 = 7$).

The lunar leap years of the 385-day spans are the only years which are an exact multiple of the seven-day weekly cycle. There are seven leap years in every Metonic cycle, plus 12 common years of 12 months each. Therefore, in these patterns of 55255/22522, Jeremiah 25:12, the Hebrew calendar and the 19-year time cycles, occur in many different ways.

In the original order of the Old Testament, there were 22 books, which, by the time of Daniel, contained more than 3,000 years of the history of the Word of God. Amazingly, the very last words of these 22 books of the Old Testament were not those of God, nor were they words spoken by His prophets. Rather, the final verse of this 22nd book was uttered by Cyrus (Koresh), King of Persia.

The words of Cyrus are found in II Chronicles 36:23, at which point the story of the Old Testament age had come full circle (36), leading to the next phase, which is book 23 of the Bible, called the gospel of Matthew. The proclamation of Cyrus to rebuild and restore Jerusalem, 539 BC, began the 70 weeks of Daniel's prophecy, and the ministry of Jesus Christ, 564 years later in the fall of 26 AD, began the last week of the same prophecy (week 70).

The armies of Cyrus conquered Babylon in the middle of the week (Wednesday), in the fall of 539 BC. The command to rebuild and restore Jerusalem and the temple went forth shortly thereafter. Many historic events have been connected to the temple in Jerusalem, and often they occur in this Wednesday, mid-week pattern. Jesus referred to Himself as the Temple of God, and He was crucified in the middle of the week, Wednesday, Nisan 14, 30 AD. This was both the middle of the literal week and the middle of the last prophetic week of Daniel's prophecy.

A prophetic week is a time-span of seven years, and in the middle of that prophetic week (week 70), which began in the fall of 26 AD, the half-week timeline extended to the spring of 30 AD (3.5 years from 26 AD). Then, on the Passover of Nisan 14, 30 AD, in the middle of the seven-day week (Wednesday), Jesus expired on the cross and the count of week 70 paused.

The count of that fractional half-week will begin again at a future time. When the count begins, it will be a Wednesday-Saturday (4-7) half-week scenario of 3.5 years. That is, the counting of the week stopped when Jesus was crucified on Wednesday. When it begins again the count

will pick up at Wednesday (year four) and continue until the completion of the week, which is the seventh year (i.e. Saturday). The two half-week divisions of week 70 are then Sunday-Wednesday (1-4) and Wednesday-Saturday (4-7). This yields a sum $14 + 47 = 61$, which represents the 61 different patterns which are found in the 19-year cycles of the Metonic. Also, Trumpets is postponed 61% of the time.

Jesus read from Isaiah 61 at the synagogue of Nazareth, on the Day of Pentecost, 27 AD. This was a great event in the beginning year of His public ministry. It took place during the first lunar year of week 70 of Daniel's prophecy (26/27 AD), which was a year of Jubilee. There was a public outcry on that day when Jesus read from the prophet Isaiah, and they immediately attempted to kill Him.

From the time of His birth to His ministry and crucifixion, Jesus Christ encountered threats against His life. All of us remember the verse "Yea, though I walk through the valley of the shadow of death, I will fear no evil" (Psa. 23:4). Few Scriptures of the Bible are more read than the words of the Psalm 23. This is a very moving section of Scripture, layered with multiple symbols and metaphors. Within the Psalm are described Jesus' walk, both in Galilee and Jerusalem, as He traveled through the valley of the shadow of death.

His ministry, like the light of the seven lamps and 10 bowls of the temple Candlestick, began with the lunar 7/10 Day of Atonement, 26 AD, and spanned a period of 44 months. In a pattern similar to the 44 months of Jesus' ministry are the 44 songs of the 5th book of Psalms. For those who study the meaning of numbers in Scripture, five (i.e. the 5th book) is

the number of grace. But this 44-Psalms book begins with the number of the Candlestick form, Psalm 107 (i.e. 10/7), and in verse 10 of this Psalm of deliverance we find again those familiar words of darkness and “the shadow of death.”

Cyrus was a fore type of the Light, Jesus Christ – a deliverer who released the captives from the bondage of the shadow of death (Psa. 107:14). The name Cyrus refers to a burning (light) furnace. In Isaiah 61 it was said of the Light, Jesus Christ, that He “proclaimed liberty to the captives.” Then, in Psalm 107:16 God declared, “For He (God) has broken the gates of bronze, and cut the bars of iron in two.” Please compare this verse to Isaiah 45:1-2, in which, speaking of Cyrus, God stated; “To open before him the double doors, so that the gates will not be shut.” And, “I will break in pieces the gates of bronze and cut the bars of iron.”

This was an allegory, according to the words of Psalm 107:10, and according to the numbers of the fulfillment of Gabriel’s message to Daniel of the 7 x 10 (70) weeks prophecy. Here, in these number patterns, is the link between the “shadow of death,” and a restoration brought by a Light and Deliverer, who, by a command to rebuild and restore, released those “bound in affliction and irons.” By analogy, Psalm 107:10-14 speaks of Judah’s captivity in Babylon, and the release which came in 539 BC.

Again, in the words of Psalm 107:14, “He brought them out of darkness and the shadow of death, and broke their chains in pieces.” These are the words of the coming and purpose of the life of Jesus Christ, embedded in the very numbers of

His ministry and death (10/7 and Nisan 14). That is, in Psalm 107:14 are found the numbers of Atonement (Tishri, 7/10) and the Passover (Nisan 14).

In the same Psalm (107), prophetic of events in Jesus' ministry, and like the Trumpet Clouds of 55255/22522, we find the numbers of the five loaves and two fish of Matthew 14:17. In our age, the Clouds began in the 14th year of the Metonic, and they are a configuration of 10 years, formed by patterns of seven (i.e. 5 + 2). Thus, we have the sum $10 + 7 = 17$, which are the whole numbers of Psalm 107.

We have used the analogy of the 10-year Trumpet Clouds, and clouds often bring wind and storm. So it was in the account of Matthew 14, after the great multitude had been fed with only five loaves and two fish. Later that same night, Jesus stayed behind while His disciples boarded a ship and began crossing the Sea of Galilee.

The seas became troubled with stormy winds. Then Jesus came, walking on the turbulent waters of the seas. Peter saw Jesus in the sea and asked if he too could walk on the water. Jesus beckoned him to come, and in doing so was fulfilled another prophecy of Psalm 107. "Those who go down to the sea in ships....when He commands and raises the stormy wind, which lifts up the waves of the sea....they (Peter) cry out to the Lord and He brings them out of their distress.....they see the works of the Lord, and His wonders in the deep" (Psa. 107:23-28). Thus, in many different ways we can see the pattern interplay of the 10/7 prophetic form.

In a prophecy which looked forward to the beginning of Jesus' ministry in 26/27 AD, a year of release (Jubilee), were written the words of Isaiah 61:1: "The Spirit of the Lord is upon Me." This Isaiah prophesied of the Messiah – "To proclaim liberty to the captives, and the opening of the prison to those who are bound."

Symbolic of God's Spirit, which descended upon Jesus in the prophecy of Isaiah 61, is the oil of the olive tree, poured into the flower cups of the temple lampstand – the oil of Spirit which Jesus received, without measure. Thus, in Psalm 23:5, the Spirit of God caused David to write of Jesus, "My cup runs over!"

Combined with the oil of the sanctuary lamps, which glowed with the symbolic seven Spirits of flame, the Lampstand structure was depicted as an almond tree. A curious event connected to the almond tree was recorded in the book of Numbers, chapter 17 ($10 + 7 = 17$). At that time, to settle the grumble and complaints concerning which tribe He had anointed to lead Israel, God used the rod of an almond tree. Twelve rods were selected, representing the 12 tribe leaders, including a rod for Aaron, of the tribe of Levi. The blossoms (flowers) of the almond tree were symbolic of the oil cups of the temple Candlestick, and when the 12 rods were brought forth, Aaron's rod had not only budded, it had blossomed and produced fully matured almond fruit!

At the centerpiece of the sanctuary Candlestick were the four clustered cups of the almond flower, with the burning flame of the center lamp in the midst, between the two winged branches of the two sets of the three flower cups of

oil (2/3). Thus, the pattern configuration the seven lamps was $3 + 1 + 3 = 7$, with the center lamp being surrounded by four flowers (cups) of the almond tree (Ex. 25:34). (Please see Appendix B).

Fitting then, to the symbolism of the four-cup cluster of the Candlestick and the rods (branches) of the Lampstand, are the words of Psalm 23:4 – “Yea though I walk through the valley of the shadow of death, I will fear no evil; For You are with Me; Your rod (of the almond tree) and Your staff, they comfort Me.”

In the sanctuary, near the flames of the Candlestick, were the altar of incense and the table of showbread with the 12 loaves for the 12 tribes of Israel, which also depicted the 12 disciples whom Jesus would call to witness His ministry. Appropriately, and prophetic of the evening hours of the night of Jesus’ Passover, when the lamps of oil were burning in the temple, it was written, “You prepare a table before Me in the presence of My enemies; You anoint My head with oil” (Psa. 23:5). So, like the table of the 12 loaves of the showbread of the temple sanctuary, at Jesus’ last Passover a table was prepared for Jesus and His 12 disciples.

The “preparation” of the table, leading up to the night portion of the Wednesday of Jesus’ last Passover, began to occur with days two and three (2-3) of the week, as Jesus walked those last hours in “the valley of the shadow of His death.” The configuration of the Passover of His death was then framed by the events of days 2-3-4 of that week in early April of 30 AD, just as David had caused to be composed in the lyrics of Psalm 2-3-4 (i.e. Psa. 23:4).

Thus, we can see the marvelous symbolism of the sanctuary Candlestick, the almond rod and its flower cups of oil – all coupled to the life, death, ministry and purpose of Jesus Christ, the Light of the world, Who appeared as recorded in Matthew, book 23 of the Bible. How fitting that Isaiah, some 700 years before Jesus’ ministry, had written, “The people who walked in darkness have seen a great Light; Those who dwelt in the land of the shadow of death” (Psa. 23), “Upon them a light has shined” (Isa. 9:2).

The double of Psalm 23 is 46. For 46 years, from 585 to 539 BC, the temple and Jerusalem lay in waste, awaiting the command of Cyrus to rebuild and restore. When Jesus came from Galilee in 27 AD, Herod’s temple had been 46 years in construction (i.e. remodeling). The Light, Jesus Christ, appeared and began to shine, and the sum of the years of the temple destruction and rebuilding, leading up to the time of Jesus, is $46 + 46 =$ Isaiah 9:2.

But now, in the second decade of the 21st century AD, prophecy awaits the appearance of a modern day Cyrus – one who will stir the spirit of the populace to build a third temple in Jerusalem. When finished, the Lampstand of the sanctuary will burn, leading to the time when the last 42 months of week 70 shall be fulfilled (42 months = one half-week = 3.5 years). By an odd twist of historical coincidence, in a modern nation of Israel, by the tradition of the electoral process, ballots are cast for presidents of the United States on the weekday of Tuesday. Following the election, a new president is then typically named the next day, on Wednesday, in the middle of the week, the very day of the mid-week transitions of the 70 weeks prophecy.

In Biblical history, between the words of Cyrus and the gospel account of Matthew, was a gap of 564 years (539 BC to 26/27 AD). This is an incredible segue and turning of the page, as the temple which Cyrus gave command to build then led to the appearance of the Messenger of the covenant, Who would suddenly come to His temple (Mal. 3:1). Malachi's prophecy portrayed, of course, the coming of Jesus Christ.

It seems more than likely that Jesus began His ministry on Wednesday, the Day of Atonement, in the middle of the week, in 26 AD. This appointed time always falls on the 10th day of the seventh lunar month – numbers which make up the general form of the seven lamps and the 10 almond flowers (oil cups) of the sanctuary Candlestick. Thus, Jesus' ministry began on the lunar day, 7/10, and the fulfillment of His work comes at the sounding of the last and seventh trump of Revelation 10:7 – number patterns that are amazingly prophetic.

The two testaments of the Bible are linked by the story of the temple histories, and by numbers which are parts and pieces of the patterns of the calculated Hebrew calendar mathematics. The first temple was destroyed in 585 BC, and 46 years later Cyrus gave the command to rebuild and restore, as recorded in the last and 22nd book of the Bible, II Chronicles.

Herod began to remodel the temple of the Cyrus era about 20 BC, and 46 years later Jesus appeared at the same temple in Jerusalem, at the Passover season in the spring of 27 AD (John 2:13-20). The first 69 weeks of Daniel's prophecy had passed, and at the Passover of 27 AD, when

week 69 had ended and week 70 had now begun, Jesus came to the temple and the words of David from Psalm 69 were fulfilled; “Zeal for Your house has eaten Me up!” (Psa. 69:9 & John 2:17). Within these chronologies lies a major proof that Jesus was born in the fall of 5 BC.

Thus, from the destruction of the first temple in 585 BC to Jesus’ appearance at the second temple in 27 AD was a span of 611 years, the exact pattern of Isaiah’s prophecy concerning that very civil year of the lunar calendar when Jesus Christ would appear to the public at large. The events of that year were dramatically prophesied by the words of Isaiah 61:1 (i.e. 611 years). “The spirit of the Lord is upon me,” Isaiah had written. Week 70 began to be fulfilled.

That year, coming 611 years after 585 BC, was the lunar year of 26/27 AD. It was a year of Jubilee, and in a timely agreement with Isaiah 61:1, it was the sixth year of the Metonic cycle and the first year of count for the seven-year land Sabbath cycle (i.e. 6/1). In that same year Jesus read Isaiah 61:1 at the synagogue in Galilee, on the Day of Pentecost, 27 AD. His appearance at the synagogue in Galilee took place just seven weeks after He had disrupted the money changers at the temple (John 2:13-16), in the 611th year after the temple destruction of 585 BC.

But returning to the timeline of 539 BC, at the coming of Cyrus the captive Jews in Babylon were released by the proclamation of his words of II Chronicles 36:23. “Thus says Cyrus king of Persia: ‘All the kingdoms of the earth the Lord God of heaven has given me. And He has commanded me to build Him a house at Jerusalem which is

in Judah. Who is there among you of all His people? May the lord his God be with him, and let him go up!”

Following the release of the Jews in 539 BC, they began to return to their homeland, and a second temple was indeed built and dedicated at the half-week of the first 49 years of the 70 weeks prophecy, in 515 BC. Finally, about 49 years after 539 BC, the first seven weeks of Gabriel’s prophecy came to an end in 490 BC. Then, after a lapse of about 81 years, the count of the second segment of the 70 weeks prophecy (the 62 weeks of Messiah) began, at the prophecy of Malachi, 409 BC. The timeline of the 70 weeks continued until the crucifixion of Jesus at the Passover of Nisan 14, 30 AD. Since then the prophetic count of the 70 weeks has been dormant, awaiting the days when a third temple will be built in Jerusalem.

Like the seven lamps of the Temple Lampstand, the name Cyrus is a metaphor for a lamp or fire of burning, and the name has direct connections to the number seven. Again, the 70 weeks of Daniel began with the coming of Cyrus, as described in II Chronicles 36:21, highlighted by a reference to Sabbaths (i.e. seven) and the fulfillment of the 70 years of desolation.

Then in the very next verse (22) of that same book and chapter comes the introduction of Cyrus. This is the full circle coming to the closing words of the Old Testament. That is, chapter 36 and verse 22 of book 22. The product of these two sets of numbers that are different is another seven (i.e. 792). This is so because in the sphere of musical symmetry $36 \times 22 = 792$, which is the seventh or Sabbath G note of the open string scale (i.e. 792 hertz).

The actions of Cyrus, triggered by God's inspiration, began week 70 of Daniel's prophecy, and it may well come to pass that a modern day Cyrus will appear on the world political scene to complete the final years of week 70 of that prophecy. To a world of terror, chaos and burning, another Cyrus may come. If so, he will influence and promote the building of the last physical temple in Jerusalem. Babylon, Persia (Iran) and Syria are hotbeds of our daily news. After the passing of thousands of years, it is as if the dark spirits of these ancient lands have come again to haunt Judah and her brother nations – the descendants of Israel in the modern age. The broken snake (serpent) has been revived and his bite of terror strikes throughout the world.

Chapter 3

In the Days of the 45th President of the United States

**“Zeal for Your House has eaten me up!”
(Psa. 69:9)**

The tables of the world political scene have long been occupied by a brood of money changers. Like parasites these elite political cartels, by various schemes, feed on the populace, extorting their life substance. Society at large waits for the day when a deliver will overturn the tables (Mt. 21:12).

The 45th president of the United States will have been elected in the fall of 2016. God, in Isaiah 45:1, speaking of the Cyrus of old and perhaps the one who is yet to come, states, I will “open before him the two leaved gates; and the gates shall not be shut!” At the juncture between the end of Isaiah, chapter 44 and the beginning of Isaiah 45, Cyrus the Great is introduced. In like manner, under the Trumpet Clouds of this age, we are in transition between the 44th and 45th presidents of the United States.

Will a modern age Cyrus come, proclaiming protection for spiritual Jews (i.e. Christians), and align himself politically with the physical nation of Israel? This may well take place, so that the words of God will be fulfilled, right down

to every jot and tittle. Several prophecies foretell that a third physical temple will be built, and if the past is an indicator of the future, God may use an end-time Cyrus to make it happen. We cannot speak with any certainty on this, but it is surely something to watch for.

The timeline of the second segment of the 70 weeks prophecy began in 409 BC, and continued until the Passover of 30 AD and the crucifixion of Jesus Christ. This was a span of 437.5 years, counting from Malachi's prophecy of 409 BC. Thus, in 30 AD, the counting of the 70 weeks ceased, awaiting the continuation and completion of the last week, at the end of the age. According to the Bible, when that day comes, a physical temple will stand in Jerusalem.

So we have the bookends of the two half-weeks of week 70, one half (3.5 years) from 26 to 30 AD, and a second half (3.5 years) still to come, from the abomination of desolation to second coming of Messiah; these half-week bookends enclose all of the New Testament age. This gospel age then becomes the seven weeks' harvest of church history--a picture of the works of the seven churches of Revelation, spanning the entire history of the gospel message, which is based upon the number seven.

According to the apostle Paul, the New Testament church age will end with the first resurrection and the mystery of the seventh and Last Trump (I Cor. 15:51-52). The days leading to that event were also foretold by Paul in his discourse of II Thessalonians 2:3-4. There, Paul leaves a hint of the Abomination of Desolation, spoken of by Daniel the prophet (Mt. 24:15 & Dan. 12:11). The outcome of that

event is the finale of the seven seals and seven trumpets of Revelation.

40 years after the death of Jesus Christ, in 70 AD, the armies of Titus destroyed the second temple and the city of Jerusalem. For more than 1,900 years, the building of a third temple, and the timeline of the last half-week of Daniel's prophecy, have awaited the years of final counting.

“70 weeks are determined for your people and your holy city,” Gabriel told Daniel (Dan. 9:24). Now, against the backdrop of a world in turmoil, the times of a modern age Cyrus draw near – a world leader whose lifelong obsession has been the construction of great buildings. In these troubled times of war and terror, the rise of the walls of security have never been more needed. And from the human perspective, that greatest and capstone edifice, a new temple in Jerusalem, would be a landmark achievement for any builder.

If a modern-day Cyrus appears, the symbolic wings of the two-leaf gates of the Tishri (55255 // 22522) cluster will not be shut. These very rare 10-year Trumpet Clouds have come again, beginning in the year 2010 AD. The center-lock of the gate closure swings open on the years 2014 - 2016 AD, at the very vortex of the 10-year pattern.

I will “open before Cyrus the double doors,” God declared (Isa. 45:1). In symbol, they are the two connected five-year periods of the Trumpet Clouds, hinged in the middle by the dates of the 5/2 (Thu./Mon.) weekday transition of the first day of the seventh month, Tishri (Rosh Hashanah).

Like the 10 curtains of the Tabernacle of the Testimony, woven with the emblems of cherubim, the Trumpet Cloud pattern is: “Five curtains (years) shall be coupled together, each one to the other. And five curtains (years) shall be coupled together, each one to the other” (Ex. 26:1-3). Thus we see the coupling of five and five years (curtains), and the form is 55255/22522 (see Appendix A).

Like the centerpiece cluster of the four flower bowls of the seven-flame Lampstand, and like the clustering of the fours of the 5555 and 2222, the 10 curtains of the Tabernacle were a construct of four and seven, as described in Exodus 26:2. “The length of one curtain shall be twenty-eight cubits (4 x 7), and the breadth of one curtain four cubits.” (See Appendix B).

Thus the patterns, similar in a multitude of ways, are placed one upon the other. They are the 10 curtains of the Tent of Tabernacle, the 10-year Trumpet Clouds and the 10/7 form of the Lampstand of the tabernacle and temple Sanctuary.

If a 21st Century Cyrus should appear under the current 14th formation of the Trumpet Clouds, perhaps he will provide the political clout to broker the building of a third temple. If so, at the temple dedication, the seven lamps of the golden centerpiece of prominence before the veil of the sanctuary will glow again. This will happen when the hour of Gabriel’s message to the prophet Daniel has traveled the ages, coming full circle to our day and hour of history.

It was at that same hour of the evening prayer, in the eighth course of Abia, 6 BC that Gabriel appeared to Zacharias in the temple Sanctuary, in the age of the first coming of

Messiah. Now, so that every word of God may be fulfilled, the building of a third temple and the events of Revelation 11 seem to be drawing near, approaching that time when God will “stir up the spirit of Cyrus” (Ezra 1:1), leading to a day in the future when Messiah will come again.

Chapter 4

TIME PATTERNS AND THE SEVEN LAMPS OF FLAME

"SEE TO IT that you make them according to the pattern," God instructed Moses, concerning the form of the Lampstand of Exodus 25:31-40. Both the Exodus 25 Candlestick and the calculated lunar Hebrew calendar, upon which Biblical history has been based, are artworks to marvel at. One is a physical, functional art form of light; the other, of a similar pattern construct, is an incredible timepiece of mathematical symmetry. But for both parts of the pattern, the rudiments of the form, for both the lights and the Appointed Times, come directly from the very mind and presence of God. In the New Testament book of Hebrews, Paul calls such physical manifestations "copies of things in the heavens" (Heb. 10:23).

In these pages we will explain how it is that words recorded in the Exodus account of the Bible, written more than 3,500 years ago, have traveled the eons of time to become intermingled with the front page headlines of our modern world. The events now unfolding were portrayed through the seven annual Sabbaths of the Appointed Times and the seven lamps of the Sanctuary Candlestick.

Over time, books have been written and predictions made, based on blood moons, eclipse cycles, and a varied number of many things that are supposed to give us a prophetic

insight into the future which lies ahead. But the greatest of all such phenomena is current and ongoing.

Eclipse cycles and blood moons come and go, but the double image Trumpet Clouds of the Hebrew calendar have occurred only 14 times since the days of Genesis and the Garden of Eden, and only twice since the early centuries AD. One such cluster appeared in 1763 AD, and we are now just past the vortex of the next occurrence of the 55255/22522 ten-year span, which began in 2010 AD. The contest and election process of the 45th US President falls dead center at the spin and time of our epic age (2014-2016 AD).

These are not words of specific or prophetic revelations, but simply a call to all serious-minded people to realize that we are alive in a span of history which bears much watching. The events swirling around us in the headlines of our day-to-day world are no happenstance of fate. Something is taking place which has never occurred before.

These concepts of the times and lights of Genesis 1:14 are both literal and symbolic. They are literal because we can see the copies of their form, and symbolic because they are the evidence of things not seen. The visual stems from the pure oil of lamps, brought by the congregation of both physical, and later, spiritual Israel, beaten and provided as prescribed in Exodus 27:20. Embedded in this 27:20 chapter and verse of Exodus is the key (27), and also the lock (20). This lock and key combination works in concert to conceal and reveal the amazing mysteries of God.

The key is the light of Revelation, Jesus Christ (book 27). The lock is the mysterious book of the prophet Daniel (book 20 of the Old Testament). From the imagery of these patterns flows the oil and burns the lamps of the Spirit of God. This is the pattern of covenants, and the pattern of the Appointed Times of the calculated Hebrew calendar – times that are declared and begin at the timing of the evening sacrifice, when the Candlestick glows at the beginning darkness and the hour of incense.

This lock and key of Revelation (27) and Daniel (20), by number of the books of Scripture and a year in time (27/20), marked an historic juncture for the west. In 2003 AD, 2,720 years after Syria (Assyria) conquered the northern 10 tribes of ancient Israel in 718 BC, the modern day 10 tribes of Israel, in a coalition led predominately by the United States and Western Europe, invaded Babylon (Iraq). The outcome of that invasion, 10 years later in 2013 AD, created the environment for the birth of the terrorist caliphate ISIS in Syria.

More than 2,700 years have passed since the demise of ancient Israel in 718 BC, and once again the world is found in an ongoing conflict involving Persia (Iran), Babylon (Iraq), Syria (Assyria), modern Judah and the western democracies of the descendants of ancient Israel. The missing element is a third temple in Jerusalem, and the coming of that edifice appears to be on the near horizon. Thus, the completion of the full prophetic circle is under way, setting the stage for the finale of the prophecy of the 70 weeks of Daniel and Revelation.

Chapter 5

THE OIL AND FLAMES OF EXODUS 27:20

The Menorah Candlestick of the temple sanctuary depicted parts of the trees of the almond and olive, in different ways symbols of the Levitical priesthood. As already mentioned, Aaron was given a rod of the almond tree, which budded and produced fruit. As high priest, he was anointed with the oil of olives, a symbol of God's Holy Spirit. The almond is among those trees to first bud and flower in the spring. It is seen as a sleepless watchman, guarding especially in the night, thus a fitting support for the seven lamps which burned with the oil of the olive tree.

These elements of night watching and the oil of lamps are contained in Jesus' parable of the bridegroom (Mt. 25). He continually said "watch," and He chided His disciples that during the night of His arrest, they could not "watch" with Him for one hour. The "watching" pertains to times, both good and evil. In the year of Daniel's repentance for himself and his nation, 539 BC, at the outset of the 70 weeks prophecy, he said, "the Lord has watched upon the evil, and brought it upon us" (Dan. 9:14).

When God made covenant with Abraham in Genesis 15, He did so with the symbols of a burning lamp and a smoking furnace (Cyrus), perhaps symbolic of the altar of incense.

In Psalm 132:17, speaking prophetically of Jesus, is stated, "I will make the horn of David to bud (shine forth): I have ordained a lamp for mine anointed." And, in Proverbs 6:23, God describes, "the commandment is a lamp; and the law is light."

In Hebrew, the words of the temple Candlestick of the seven flames stem from menora and niyr, having to do with light, fueled by the oil of the olive tree. By secondary inference, these words refer to the glint and sheen of fresh soil, overturned by the coulter, made ready for sowing.

At the beginning of the gospel age, the soil was ready for planting, and the Sower, the Light of Galilee, sat in a boat, anchored in the waters off the shore of the harp-shaped Sea of Tiberius. There, He proposed a scenario of parable, as recorded in Mark 4:3 ($4 + 3 = 7$). Like the cluster of the four cups of the almond flower, at the center of the seven flames, Exodus 27:20 Lampstand, Jesus' parable had four parts. It was the fourth part which yielded a crop from the seeds of sowing "a hundred fold," He said.

John saw the seven flames of Spirit before the throne of God on the Sea of Glass (Rev. 4:5). Before this vision in the book of Revelation, the pattern reference of the seven-lamp Candlestick of Exodus 25 had never before been fully revealed and understood. John was so moved by the vision that when he published the words of Jesus for the seven churches, he made mention of the seven Spirits (flames) at the very introduction of Revelation (1:4). Once the words of Revelation were published, it could be more fully visualized why the Candlestick, which was placed before the Holy Place in the tabernacle of meeting, had seven

flames, maintained daily by the Levitical priests of the Sanctuary. Stationed at the very throne of God, the form was prophetic of the seven churches of Asia Minor, and representative of the spirits of burning flame that would continue throughout the New Testament age, never to be extinguished.

In these patterns are the trees of oil, the flames of the two witnesses of Revelation 11, and the seven lamps of Zechariah, chapter four. These are the tongues of fire that hovered over the 12 apostles on the day of Pentecost, 30 AD, as recorded in the 27th book of the Bible, Acts, chapter two. These are the flames of the temple Lampstand, and the seven annual appointed Sabbaths of the Hebrew calendar - a fulfillment of the word of God, who told Moses, "See to it that you make them according to the pattern" (Ex. 25:40).

Chapter 6

PSYCHIC MEDIUMS OF HISTORY

God is the master artist of symmetrical simplicity, but men always try to complicate things. Inspired of Satan, there has long been an effort to change times and laws. Men have established Sunday as the day of worship, despite God's instruction regarding the fourth commandment, seventh-day Sabbath. The holidays and traditions of men are big business. Many of them are counterfeits and are substituted for the Appointed Times of the Old and New Testament accounts. Shaped and officially formalized by the edicts of Constantine and the Council of Nicaea in 325 AD, these times and doctrines of tradition have been based upon solar calculations, in opposition to the lunar dates of the Bible. The momentum of the Council of Nicaea established the celebration of Easter, attempting to completely abolish the Passover of Jesus Christ. More than 1,200 years later the doctrines of Nicaea were again upheld by the Council of Trent, in 1545 AD, a council called to conclave in an effort to destroy the Protestant Reformation.

About 400 years after the Council of Trent, Pope John XXIII convened the Vatican Council of 1962. He stated again the purpose of the Vatican Councils by saying, "what was, still is!" The primary focus of the convened councils of 1545 and beyond has always been that of containing the ongoing damage begun by the Protestants. As such, the premise of foundation, "What was, still is" implies that the

doctrines of Nicaea, 325 AD are recalled, upheld and continue.

Ironically, virtually all Protestants, despite their claims of restoring the truth of doctrine, still follow the Occult lead of Constantine's Roman dogma. Something historic took place in September of 2015. In that month, the predominantly Protestant US Congress, for the first time ever, gave audience and bowed to the authority of the spirit medium Jorge Bergoglio (aka, Pope Francis).

The attempt of the Protestants to break away from the psychic mediums of the Roman doctrine was born of good intent, but stopped far short of completing the task. The end result, still fully with us, is the fact that those who follow the festivals and traditions of this world, Protestant, Catholic or otherwise, live in ignorance of the covenants of God. As such they continue to follow the age-old psychic mediums, which were active long before the age of the church founded by Jesus Christ. The Scriptures record one Simon Magus, a psychic of mystic authority, who presented himself as a great medium of magic, mesmerizing the populace during the early age of the New Testament apostles.

Asia Minor and Galatia, including Bithynia and the Pontus, were seething hotbeds of the mystic cults during the times of the apostles. So great was their influence that Paul was moved to issue a statement of grave concern to all the churches of Galatia. Observing that many were crossbreeding the worship of God with mystic idolatry, Paul declared they were miss-observing the appointed times of Scripture, by enjoining themselves to the spirit

mediums of the culture. “I am afraid for you,” he wrote. “You observe days and months and seasons and years” (Gal. 4:8-11). They were once again returning to that which they had escaped, falling victim to practices which God had warned of in the days of the Old Testament (i.e. “observers of times,” which are Occult. Ref. Deut. 18:10).

The Jewish philosopher Philo was a contemporary of the times of Jesus and His apostles. He was a product of the Platonic schools of higher learning in the Greek Ptolemy academia of Alexandria, Egypt. The Greek cultures of the Ptolemy and Seleucid Empires which Rome had conquered and inherited held great sway over the religious concepts of the Roman Empire. The apostle Paul had been educated in the classic academy of this environment and was well acquainted with the Hellenistic philosophies. Paramount in the doctrinal beliefs of these mystic cultures was that of an abstract God, and these concepts had, by stealth, become well implanted in the early church, through converts from Judaism.

This concept of an undefined, abstract God fit well with the idea of political correctness. After all, if the Person of God cannot be defined then He could be most anything that the mind of mysticism might conger up. And if He is not definitive, then maybe His words are not all that literal, leaving one to conclude his own personal rules of worship.

Jude, Peter and Paul all had to do battle with these false doctrines of philosophy, and so radical had the ideology of an abstract God become that Paul was moved to write about it in the book of Hebrews. Paul explained that Jesus, the Son of God, bore not only the likeness of the Father, but so

much so that He (Jesus) was the “expressed (i.e. engraved) image of His person” (Heb. 1:3). These radical and philosophical concepts of an abstract God stemmed, of course, from the age-old cults of Satan himself.

Saul Alinsky, in his book “Rules for Radicals,” first published in 1971, addressed his admiration of the chief medium of mythology. In the foreword comments, Alinsky dedicates his work to the praise of Lucifer. And yes, that is still another name for Satan the devil!

Alinsky openly suggests that the interface with spirit mediums (mythology) and history are so blended and linked that we cannot know where one leaves off and the other begins. Once we realize that Alinsky is virtually worshiped by many modern-day politicians, not the least of which are Barack Obama and Hillary Clinton, it becomes clear why the world around us is fragmenting at an unprecedented rate. Couple that with the fact that virtually all high ranking world leaders are in concert with and subordinate to the influence of the Jesuit, arch medium, Jorge Bergoglio, and the current world scene becomes more transparent. Even the UN, formed of many religions, nations and cultures, gives reverence to this theo-political office of psychic illusions, believed by many to hold the scepter of Christianity.

And if in our own land of America, should we wonder if previous leaders of the Washington, D.C. cartel have consorted with the influence of medium operatives, we need look no further than their friendship with the Muslim brotherhoods, the club of Skull and Bones and the antics at Bohemian Grove. President Nixon spoke of his absolute

disgust at the activities which take place at the Baal grove gatherings of the Bohemian festivities in California. On the larger world scene, our politicians parley with rogue terrorist nations like Iran, who are ruled by the cleric mediums of their psychic oracles. Without exception, these avenues all lead back to the same sensual dreamers of spirit, with connections to the otherworld stealth operatives described by the apostle Jude.

Psychic medium influence is difficult to contain once the door has been opened. In 2008 Barack Obama gave his acceptance speech in front of a replica of the temple of Zeus, which is said to be an altar to Satan himself. The next year the President gave his historic speech to the Arab world, jump-starting what has come to be called the Arab Spring. By late 2010, just as the Trumpet Clouds began to form, the unrest and incidents began to escalate. From the beginning of that increased unrest and conflict, the frequency of Muslim terrorist attacks has, to date, multiplied eight fold (i.e. 800%)!

Like Alinsky's "Rules for Radicals," all psychic roadways stem from the age-old principles of the satanic medium concepts. Rogue nations and world terror groups like ISIS are just one more outcropping of the many pathways that have emerged from this same root source. Whether the heads of Muslim terror, Buddha, pseudo Christianity, Greek mystics, secular dictators, or the Kabbalah, the spirit source is manifest through selected mediums. Their channels of influence are Legion. In contrast is the one true Mediator between God and man, Jesus Christ.

One of Satan's ambassador mediums was on the scene for the greatest of all events in world history. It was the time of the ministry of Jesus Christ. In 26 AD, Pontius Pilate (the Pont bridge-maker with a spear) was in place at the outset of Jesus' ministry in the fall of that year. He was descended from the ancient house of Ponti (the Pontus), and presided over Jesus' illegal trial. By a soldier under his authority, Jesus died of a spear (pilate) wound, while on the cross at the Passover of 30 AD. These names and events, and the way they connect, form details of incredible coincidence.

Early in the New Testament church history, the apostle Jude wrote that the mediums of Lucifer, with their psychic mysticism, had infiltrated the church and were beginning to promote the doctrine of a license to do evil.

That is, indulgence was allowed, so long as it was done in the name of God. It became a system of "pay to play." Jesus stated it best in His words of prophetic irony. The Greek root word "Nikkia," also translated in later versions of the definition, such as Nicholas, Nick, Nikkos, etc., is also the root form of a familiar place name in church history. That place is none other than Nicaea, a city and creed that became foundational to all major doctrines of so called Christianity – doctrines which all of western culture has been wrapped around. Therefore, perhaps it is no great stretch to quote Jesus' prophetic words of Revelation 2:15 in the following way. "Thus you have those who hold the doctrine of the Council of Nicaea, which thing I hate!"

Chapter 7

A NEW CAPITAL FOR CONSTANTINE

To say that Constantine's new capital dedicated in 330 AD, the Byzantine Constantinople, was an adorned relic of paganism is putting it mildly. The region had been part of the old empire of King Mithridates VI, who married his sister, the Queen Consort, Laodice. She was the seventh, and apparently the last of the named queens of that legacy. Laodice had long been a maternal name of the Greco-Persian dynasty of the Seleucid kings of the Pontus and Asia Minor. Laodicea, the seventh church of Asia Minor, was named for an earlier Laodice of the same royal house.

The city which had become Constantinople had a long history of connections to the oracles of the Greek god, Apollo. In 667 BC, it was due to an oracle of Apollo at the temple of Delphi, that the Greek Celt, Byza, for whom the Byzantine was named, was led to establish a colony of the Megara on the site that became Constantinople. Constantine, almost 1,000 year later, was also driven by an oracle from a temple of Apollo in France, about 310 AD, after which he supposedly touted Christianity. Then, after a dream in 312 AD, he defeated Maxentius, becoming the Roman Emperor of the west.

In that age, Licinius of the Byzantine was co-ruler of the eastern leg of Rome. But in September of 324 AD,

Constantine defeated Licinius in battle and officially claimed the Byzantine for himself. The Great Constantine then moved his seat of residence from Rome to the Byzantine on Sunday, November 8th, 324 AD. With this move, he became the supreme Emperor of both the eastern and western legs of the Empire, encompassing all the religions, traditions, cultures, wealth and military might of a vast domain. Among his trophies was a relatively new and surging religion called Christianity.

A short distance to the east of Constantine's new palace was Nicaea. Less than one year after defeating Licinius, it was at Nicaea that Constantine convened his famous council in 325 AD, establishing the core foundations of the Nicene Creed of Christianity. Then, about five years later, after much preparation, Constantinople, with its centerpiece edifice of the Hippodrome complex, was officially dedicated on May 11, 330 AD.

Among other things, over the process of time, this new "Christian" city was adorned with an obelisk from the temple of Karnak, near Luxor, Egypt. Also brought to Constantinople was the spiraled serpent god from the temple of Apollo in Delphi, a temple which had long spewed the drugged oracles of the medium psychics. Those present at the new capital dedication of Constantinople included the Pontifex Maximus, Praetextus himself (Constantine), and the Neoplatonist philosopher, Sopater. To top off the ceremonies, the goddess Tyche (Lady Luck) was invited to take up permanent residence in the city, just in case God needed a little help in safeguarding it. Tyche, of course, is said to be the daughter of Zeus and Aphrodite

(Easter). Over the decades and centuries this wildly pagan capital of the Roman Empire, Constantinople, became a gateway of spirit-medium influence.

It was a mere five years after Constantine convened his masterful conclave at Nicaea that just across the strait separating the Byzantine and Asia Minor, his new palace and city were officially dedicated, establishing the great city of Constantinople, west of the Pontus. Thus, Constantine planted one foot on the Byzantine, his influence stretching all the way to the north sea of England. The other shoe bridged across the water strait, coming down upon the Asian continent at Nikki (Nicaea), gateway to the New Testament Bible belt lands to the south and eastward toward the old empires of Persia and Babylon.

Constantinople was the geographical portal city through which passed the writings of the gospel message of the apostles, alongside the oracles and religions of the physic mediums from the ancient days of Persia, Greece and Babylon. Throughout history the site has been a confluence of both truth and mystic illusion, and by the efforts of Constantine it became the birthplace, gateway and definition of the pseudo-Christianity of the west.

Nicaea and the Byzantine were a fitting location for the “bridge-way” between Greece and Rome. Situated near the coastline of this narrow waterway, the region connected the Roman empire of the west to the east and southlands of Galatia and Asia Minor. Constantine’s new seat of power was strategically situated so as to control the religion, politics and the military might, overspreading a vast area of the world, from the north Atlantic to the Black Sea and the

Mediterranean. This brought together and subjugated the worship and doctrines of many civilizations, gathering them under the power of the Maximus Emperor.

With his new powers, Constantine modified the requirements of the new covenant established by Jesus Christ, reshaping many doctrines which formed the definition of the church once established at Jerusalem on Pentecost, 30 AD. At Nicaea in 325 AD, the Emperor had succeeded in forging the details of a new and different covenant, nowhere to be found in the words of Scripture.

With the coming of the Nicene Creed, the foundations of religious doctrine had been modified and set. To the south of Bithynia and Nicaea lay the lands of the original followers of Jesus Christ, but it was also the domain of the Artemis-Easter and Zeus temple complex of Asia Minor. The apostles Jude, Peter and Paul all warned of mixing the church of God with the mystic, psychic doctrines and philosophies of other religions. This dabbling with the altars and mediums of the latter, without exception produced modifications of the original gospel message, bringing in many avenues to sin. In verse four of his epistle, Jude describes those who promoted a license to indulge in evil conduct, falsely justified by the excuse of Christian grace. The Roman church has historically embraced this doctrine, and even charged fees to grant such rights of indulgence. Again, it is a “pay to play concept.”

The early apostles often wrote that carousing with the mediums of mystic philosophy could result in mind degeneration. Humans who go down that path, according to the apostles, frequently succumb to a sensual beast

mentality. They forget the true God, thus are subsequently given over to perversions and idolatry. Jude called them “dreamers.” Strong’s concordance further defines this “dreaming” as one who becomes beguiled with sensual (psychic) images, and is carried away to an impious course of conduct (i.e. gross sins of indulgence).

From the days of Constantine to the present age, politicians and world leaders have continued to cavort with the props and artistry of these ancient gods, goddesses and mediums - an in-your-face violation and insult to both God and Jesus Christ. In more modern times, both Hitler and Barack Obama used replicas of the Zeus altar at Pergamos to adorn their lofty speech platforms of pageantry. Jesus described Pergamos, with its idolatrous artwork of decor, as the very home and throne of Satan (Rev. 2:13).

The use of such art and statuary by statesmen and religious leaders has been so much practiced throughout history that they are perceived as harmless acts of celebration. They are just cultural decorations of adornment around the framework of important social events. Done openly, these psychic traditions are dismissed as acceptable and ordinary. Yet Jesus’ half-brother, Jude, described those who promote the recognition of mediums, false deities and mysticism as lawless operatives of stealth (Jude 4). They like to present themselves in a glorious facade, but inside, behind the curtain, there is something taking place that is really wrong.

To prove that the past is always a good indicator of the future, Pope John XXIII, when he convened the Vatican II Council of 1962, pretty much summed up everything regarding the outcome of the 325 AD Nicene Creed and the

much later Council of Trent (1545 AD). Reinstating the lead of Constantine's religion and his agreement to the same, John XXIII simply said, "What was, still is!" The Protestants must have agreed, because in retaining virtually all major doctrines of the Roman church, they "reformed" little. Therefore, for the generations of Protestants still ongoing, "what was" pretty much "still is."

It was at Nikkai (Nicaea) that Constantine truly fulfilled the concept of his title, the Pontiff Maximus. As the name Pont, Pontius, Pontus, or Pontiff implies, he was the way maker, the road or bridge builder between two worlds. The ancient Celts of the Pontus and other parts of Galatia carried with them into Europe the tradition and necessity of a medium. A medium is one who provides the bridge between the physical world and the "otherworld" spirits of darkness.

This is especially highlighted by the Samhain (end of summer) idolatry of late October, when, according to the Celtic traditions, the two worlds of the physical and spirit come close together, separated by a thin membrane of a three-day period. To cross over, a priest, road maker and medium of the gods is needed to supervise the rituals of time and travel. This mystic period ends at the October 31/November 1 transition, commonly called "all saints eve." This annual celebration has long been a big deal of Roman Catholic tradition. Like other times of the Occult, Rome masked the time with a somewhat Biblical title which is said to commemorate the saints, but their cover-up of this hallowed eve is more than obvious.

In a bizarre coincidence, please recall that it was at this “otherworld” window of time, at the wane of Samhain, late October 312 AD, when Constantine defeated Maxentius at the Milvian Bridge. Thus, he effectively became the new Roman Emperor of the west on October 29, 312 AD, in the very days of the “otherworld” times. Strangely, on another anniversary of this three day “otherworld” period, October 31, 1517, Martin Luther nailed his 95-point thesis to the church house door. So the mystic times, sites and places of Apollo’s oracles and psychic mediums have flowed into the cultures of western religion and politics. These traditions of history have continued to our age, marked by the same spirit and gateway of illusions.

Long before the times of Constantine, the prophet Isaiah wrote of how ancient Israel was plagued by wizards and psychic mediums (familiar spirits). We find a description of this seeking of the dead (i.e. all saints eve) in Isaiah 8:18-19. “Behold I and the children who the Lord has given me are for signs and for wonders in Israel....and when they say to you, Seek unto them that have familiar spirits....should not a people seek unto their God? Should the dead be sought on behalf of the living?”

The apostle Paul demonstrated that these words from Isaiah 8 are also prophetic of the New Testament church age, which would also be threatened by the dark spirits of psychic mediums. Quoting from the same passage in Isaiah and speaking of Jesus Christ, Paul wrote in his epistle to the Hebrews, “Behold I and the children whom God has given Me” (Heb. 2:13). Dabbling with mediums and seeking contact with the dead has long been forbidden by God, yet

the Roman church routinely encourages praying to the dead, embracing the concept which God forbids.

This stealth doctrine of cavorting with psychic mediums threatened the early church and was in full bloom by the time of Constantine in the fourth century AD. Like other Roman Emperors before him, Constantine acquired the authority of the Pontifex Maximus. One of the major responsibilities of this ancient office of the Pontifex was that of managing the “otherworld” calendar, and thereby the events of annual worship of the many deities of his domain. Indeed, still with us are those original traditions of the Occult, dating from the ancient rites of the college pontiffs of pagan Rome, centuries before the time of Christ. These traditions are still embedded in the annual calendar dates of everyday life, called by the name of the last revision of the calendar. That revision took place in the 16th AD, and bears the name of the Pontifex Maximus who was the medium of that age. Today it is simply referred to as the Gregorian calendar (see Appendix C).

Because of Constantine’s actions as a spirit-medium we can better understand why God in the Old Testament had strict laws forbidding His people from seeking out familiar spirits (mediums) and wizards. Situations of the trans-mediums have always been replete with tricks and deceptions. Satan is the master of seduction through false concepts of doctrine.

Within just a few decades after the 325 AD events of Nicaea, the renowned Catholic theologian John Chrysostom began to vigorously promote the new liturgy of the Easter equinox celebration, in lieu of the Christian

Passover observance of Jesus Christ. Chrysostom, history records, was born at Antioch, the same city from where, some 300 years before, came the early church proselyte, Nicholas, a root form of the place name, Nicaea. With regard to Nicaea and spirit-mediums, these spirits, which speak and act through human mediums, are eternal, and they travel the course of history. It seems more than coincidental that in our day the current General of the Order of the Jesuits, sometimes called the Black Pope, is a man named Adolfo Nicolas!

During the years of his ministry, John Chrysostom wrote, “if not for us pagan Christians there would be no pagans at all!” As mentioned before, Jesus summed the matter with His prophetic words, uttered more than 200 years before the events of Nicaea. “You have those who hold the teachings of the Nikkai (Nicolaitans), which thing I hate,” He said (Rev. 2:6 & 2:15).

Though we cannot point to an absolute article of connecting proof, these many coincidences of a common thread of assaults against Jesus’ church, through this name (Nicholas, Nicaea, Nikki, etc.) are disturbingly coincidental. Antioch, the apparent birthplace of the Nicolaitan dogma, was named after Antiochus IV (Epiphanes), the man who desecrated the Jewish temple in 167 BC. Antioch was, for a fair period of history, the capital of the Seleucid-Greco Empire, and the title (i.e. Antiochus) of those ancient kings who descended from the Mithridates lineage of the Pontus. The Queen Consorts of these kings, for many generations, were named Laodice,

from which comes the city name of the seventh church, Laodicea.

Antiochus IV, Epiphanes, married his younger sister, Laodice IV. It is more than stunning to realize that the seventh church age bears this name (i.e. Laodicea). And in her church age, in the finale of all prophetic times, the last physical temple at Jerusalem will again be polluted by a modern day ruler of which Antiochus IV was the fore-type. This future event, Jesus referred to in Matthew 24:15, as “the Abomination of Desolation.”

The two major branches of the four generals of the Greco Macedonian Empire were the Ptolemies and the Seleucids. Like all royal houses, there was intermarriage between these two lines, and both had a major influence on the transmission and preservation of the academia of that age, including the libraries of Alexandria, Egypt, Pergamum in Asia Minor, and Antioch, Syria. Translations of the Biblical texts and the ancient classics had come through the rule and Greek cultures of these cities, and this stream of knowledge was eventually delivered up to Rome and the Byzantine library of Constantine’s time in the fourth century AD.

Constantine, of the Byzantine and Constantinople, held the title of the Pontifex Maximus. This title was, later in the same century, transferred to the popes of Rome. Thereafter, those who claim to hold the scepter of Peter also retain the title and office of Baal worship (i.e. Satanism). In a strange historical twist, the current Maximus (Pope), Jorge Bergoglio, has entered into and involved himself in a subject that has become a flashpoint of political debate. The

subject has to do with refugees. The city and region of Antioch, Syria (now Antakya, Turkey) has from ancient times been a pivotal point of importance for both church and world history.

Today, turmoil boils near the city of Antioch (Antakya). The region has become a pot of trouble which is spilling out into the entire world. Antioch is just 12 miles from the Syrian border, a place of military conflict involving the terror group ISIS. ISIS is causing the flight and displacement of millions of refugees, who are migrating throughout the western world.

Trouble in this region is important to note because the popes, through Roman rule, acquired the political, religious and cultural influence of all that had belonged to the Seleucid, Ptolemy and Byzantine kings, including the history of Antioch, Syria and other named places of Asia Minor. So it is worth observing that in the present age refugees are flowing from this age-old pivotal place of world history. From the Syrian border, near Antioch (Antakya) these refugees are migrating westward, with some even entering the southern borders of the United States. At this very time of conflict, the Maximus, Jorge Bergoglio (Pope Francis), held a controversial mass near the US border, focused on the very subject of refugees. This he did to make a political statement regarding the building of a wall which would protect the southern border of the United States. Clearly, the spirits of conflict have come again, and the influence of the Pontifex Maximus is still alive and well.

Chapter 8

OFF THE WALL

(2520 – Daniel 5:25 – 22522 – Exodus 25:20)

Guglielmo Marconi of the late 19th century was the physicist who is most credited with the invention of radio and wireless communication. Early in his career, some critics called him a madman. Marconi had demonstrated that it was possible to transmit electromagnetic energy a short distance within the same room, but now he claimed to be able to send those same waves through a concrete wall! In time he proved that it was not only possible to send radio waves through walls or a few miles down the road, but all the way across the Atlantic Ocean!

By the early 20th century the age of the electronic media had begun. Because of the telegraph, Edison's light bulb, the telephone, then radio and television, the message and the medium messengers who brought it began to shape society in a way that had never been possible before. In all of previous history, with the exception of smoke signals from bonfires, communication was possible only via the spoken and written word. Now, by the invisible energy of the electric age, the message and the messenger were able to extend the reach of thought and vision to the ends of the earth, and ultimately into the heavens.

The late Marshall McLuhan, whose work developed to maturity in the decades of the 1960s, 70s and 80s, was the

man who coined the term “media.” McLuhan wrote and lectured in an attempt to define how the mass media (medium) of the 20th century had learned how to “massage” the message. The media, as the messenger, he explained, was not limited to simply conveying the message, but it had taken on a life of its own, so that it not only delivered the message, but literally controlled how the message was received and perceived. In effect, the messenger (medium) had become the message itself.

Because of the influence of the new medium, energized by the product of politics, religion and education, the journalism of this new media no longer had boundaries which were contained by fact and truth. Now the message, molded by the messenger, had become abstract, void of the possibility of separating fact from fiction. No longer were there lines which defined the difference between truth and fabrication. Rather, everything was gathered under a new, politically correct term, a term which has become the new buzz word of our era. We know the term as “spin.”

Spin allows that every opinion, even blatant lies from the mouths of liars, must be taken as truth. One man’s truth has become another man’s lie. There is no black or white, right or wrong. Everything has become a shade of gray, and whether something is good or evil lies solely in the opinion of each individual who receives and defines the message.

The ideas of McLuhan were bursts of brilliance, but the “spin” of the modern age is really nothing new. It is, in fact, a process as old as time itself. There was a serpent messenger in the Garden of Eden. He knew fully what God had told Adam and Eve, but his message added a bit of

“spin” to what God had actually said. So the fact that a medium may mold and shape a message has been around for a long, long time, and incredible as the revelations of McLuhan were, these concepts are not stationary. They grow with every tick of the clock, toward the day when the result of these methods of spin will be the total mind control of the entire world. Void of any point of reference, the world has become a lawless and corrupt society. For this reason God has sent and allowed that the world should have strong delusion, that it believes The Lie (II Thes. 2:11).

“Mirror, mirror on the wall, who’s the fairest of them all?” This is a phrase we’ve all known since childhood. Others have expressed the same thing in a slightly different way. The answer lies beyond the looking glass, and we must go through to find it, they conclude. Surely there is something beyond and hidden, which the curiosity in all of us wants to know. And since we’d like to know all things at all times, media has even given us a modern day mirror on the wall called “Facebook.”

From the maze and abstract of world confusion, a distinct liturgy has been developing for some time, especially over the past few decades. It has to do with walls, physical barriers and bridges. So sophisticated and complex is this new buzz of the media-messenger machinery that it even has its own breed of borders, called “firewalls.” On the surface the social dialogue parades itself as a discussion of the flow and motion of a world society, while underneath each element feels an entitled privilege to the access and the rights of the other. Many who disagree with the right of

free speech believe it is their entitled privilege to simply shut it down!

Nations are simply a collection of individual families that have grown to greatness. Since the beginning of time, both single-family units and nations have had the right of sovereignty. They have built homes, castles and city walls, all aimed at security and protection. But in recent times, one messenger of world prominence declared that that which has been accepted as just and good from ancient times has now become a thing of evil. He even went so far as to proclaim that those who build walls for protection are un-Christian! This man, as the title implies, is a so-called bridge-maker (i.e. pontiff), and he is the Jesuit high bridge builder, Jorge Bergoglio (Pope Francis). He wants the borders open. Unfortunately, such a policy will guarantee that more and more the snakes of terror will come to many nations.

But where there are barriers man has always wanted to know what lies beyond. This is true for both the physical world and the spirit realm of the unknown. There is a wall which separates these two worlds, and men have sometimes sought out bridge-mediums whom they believe are able to interface with the other dimension, so as to know what lies on the other side.

It is possible, they believe, that while the physical body may remain, the mind, via medium messengers, is capable of transcending the barriers, to discover great mysteries of the other world. By many psychic methods, using media and education, governments of both church and state work feverishly through religion and politics to perfect the art of

mind control. They aim for the day when the ability to massage both the message and the mind shall be fully perfected.

Such mind control sometimes dabbles with the spirit world, and seldom takes us to places where we need to go. In one shadow of this other world dwells an ugly source of energy, and he has messengers who are sinister, evil, and deadly.

In the spirit realm are found both good and evil. Jesus Christ, in the third chapter of the gospel of John, left us with a brief description of how it is that things can move about in the spirit world. Like the wind, He explained, spirits may travel about, unseen and undetected. A physical man, Jesus told Nicodemus, cannot pass into that realm, unless he has first been transformed into a spirit body. Later, after His resurrection, Jesus demonstrated to his disciples that such a being can literally walk through physical walls, then, just as easily, vanish!

God has concluded that until we become literal spirit beings, the spirit world is a place that we should fear to tread, unless, in vision, one is invited for a short glimpse by a messenger from God Himself. God considered the dabbling with the dark forces of the spirit world to be so serious that He required the death penalty in Old Testament times for any who sought out and engaged in sourcing spirit mediums.

We are all familiar with the handwriting on the wall in the days of Babylon. The finger doing the writing was sent from God, but in the development of the religious cultures of Egypt, ancient Greece and Rome, there arose Occult

mediums who interfaced with the spirits of their gods. They were perceived to be able to go beyond the wall – able to know and confer with the mystic deities on the other side.

Since these mediums provided a supervisory avenue to the other world realm, they were called “bridge-builders.” In the Medo-Greek language the name for priests in this cult was “pontiff.” A conclave and system developed which was called the college of pontiffs. This title and the cult priesthood of its operation became prominent in the kingdom that had inherited all previous cultures. That kingdom was Rome.

To supervise all the gods and goddesses of the many and varied ideologies of worship which Rome had acquired, such a conclave (college) was a natural development. This order had a chief pontiff who was called the Pontifex Maximus. The power of the office of Pontifex Maximus was later conveyed to the emperors of Rome. Then, in the fourth century AD, the title and authority was passed on to its present place of residence, the Roman papacy. In the present time (2016), the Jesuit medium, Jorge Bergoglio (aka, Pope Francis) occupies that seat of authority.

Therefore, as a matter of simple historical fact, Bergoglio is a trans-medium to the other world, and it is probably no happenstance that when he traveled to the US/Mexican border, he issued some very theo-political statements about walls and bridges! The media, of course, was quite willing to pass along his blunt message, massaged into many shades to suit the different appetites of each segment of audience.

During His ministry, Jesus Christ touched often on the subjects of the message and the messengers. He warned in Matthew 24:4-5 how the message and words of His gospel would be “massaged” and misrepresented. “Take heed that no one deceives you,” He said. “For many (messengers) will come in My name, saying, ‘I am the Christ,’ and will deceive many.” They would claim to be His ambassador messengers, but bring with them a text much altered from what Jesus had spoken. With the mass media of today, the ability to modify the gospel of Jesus Christ has increased a thousand fold.

The operation and dogma of the psychics (Greek = psychikos) and their philosophers had achieved almost total subjugation of the early church by the 4th century AD. Jude, in his epistle of the mid-60s AD, had called them “dreamers.” The apostle Paul described their motives and demeanor as a “mystery of lawlessness.”

Through the powers of hierarchy and language barriers, Rome held sway over religion and philosophy all through the dark and middle ages. By the 12th century AD the mystic and philosophical textbooks of the Catholic Theologian, Peter Lombard, was the standard of the day for all things pertaining to faith in God. His works were to the Catholics the equivalent of the Talmud to the Jewish faith. The study of Lombard’s works was an absolute requirement for any throughout the universities of England and Europe, studying to attain a degree in theology.

It was not until the early 14th century that a crack began to form in the dominance of the educational system of the mystic theology of the Roman church. At that time,

William of Occam, a Catholic theologian at Oxford, began to suggest that the deeper, spiritual things of God could not be understood through the philosophies of men. This sounds quite harmless by today's standards, but at the time such talk was a major earthquake of academia to religion, which formed cracks in the dam that had for centuries submerged the truth under the deep waters of philosophical deceit.

The cracks forged by the suggestion of William Occam gave way to the works of men like John Wycliffe and his Lollard preachers of that era. Occam's travels took him to the University of Paris, where he acquired a handful of disciples. Few they were, but the influence was sufficient to produce a thin flow of push back against the psychic theology of Rome all across Europe. Occam was eventually arrested and imprisoned for his objection to the rule of the Roman Catholic philosophy.

By the age of Renaissance and Reformation the stream of the influence of Occam, Wycliffe and others had come full circle back to England. In 1526 AD the English linguist and translator, William Tyndale, self-exiled to Germany, succeeded in the first mass publication of a Bible in English, translated from the original Greek texts. Tyndale's work was the point which tipped the scales of balance, unleashing major cracks in the Catholic dominance of religious thought in the English world. The man named for the river Tyne, William Tyndale, through his translations, had made possible a water-flow of truth. Because of Tyndale's English translations of the Bible, now the common man was able to read for himself, in his native

tongue, the word of God. William Tyndale, like no other in his time, understood church government. This he wrote of extensively in his treatise, “Obedience of the Christian Man,” published in 1528 AD. In this work Tyndale exposed how the hierarchy of the Roman church used the Satanic doctrine of a top down, iron fisted government to control the masses for gain—this in opposition to the words of Jesus, who said, “it shall not be so among you” (Mt. 20:25-28). Therefore, while many churches give Tyndale credit for his English translation, few will speak of his doctrine, concerning church government.

But so powerful was the coming of the English Bible that it gave rise to the Separatists movement in England and Western Europe. Eventually, the direct result of Tyndale’s work literally gave birth to the founding of America and the new world that became the United States. For the first time since the days of ancient Israel, a civil nation had invited God into its laws and the founding of a Constitution which had overtones of language straight from the words of God.

But now, in the early 21st century, the hedge of protection is fast eroding, and there are many who would defy the right of the United States to maintain her walls and borders which protect her unique sovereignty. And like an old enemy who returns to stalk his prey, the Roman church has traveled the centuries, to be found at our southern boundary, throwing in a symbolic hand of rhetoric to chip away at our borders – borders which have long blocked and protected us from attempts to subjugate our rights to life, liberty and the pursuit of happiness

Chapter 9

THE APOSTLE JUDE

(Gnostic Mediums and Psychic Dreamers)

It was the end of the temple histories, a timeline which had spanned from the Exodus and the Tabernacle in the wilderness to the sixth decade of the first century AD. Like many things in Biblical prophecy, the fall of Jerusalem and the destruction of the temple in 70 AD was a timed event. It began with the numbers of an historic date of the Genesis account, a day which also marked the great flood of Noah's time, the 17th day of the month of Iyar.

The same prophetic number combinations of seven and 10 (i.e. 17), which were present at the destruction of civilization during the great flood, came upon Judah in the spring of 66 AD. At that time, on the day of Iyar 17, in the middle of the week (Wednesday), the Jews attacked and took control of Fort Antonio. A tremor had occurred in the spirit world, and the enemy with the seven heads and 10 horns was at work. Like the towering waters of the Genesis account, this specific event of Iyar 17 marked a time of gloom, when destruction came with a flood. It was the beginning of the end for Jerusalem and the second temple. This was the very temple that had been commissioned by Cyrus in 539 BC. It had stood since the completion and dedication, in the 17th year of the Metonic cycle, 515 BC.

In these events are found the 7/10 patterns of the Sanctuary Lampstand and 10-year Trumpet Clouds. Here are found the sums and differences of the 2/17, 7/17 and 2/27 dates of the great flood of Noah. This same number imagery also appears in the mathematics of the Hebrew calendar calculations and in the chronology of the ministry of Jesus Christ. These same 7/10 patterns are spread throughout the story flow of the book of Revelation.

Rome had increasingly oppressed Judah and Galilee since the early years of the first century AD. There was heavy taxation and abuse by the Roman procurators. Adding to the difficulties was also the ethnic conflict between the Seleucid Greeks of Galilee and the Jewish population. Aligned politically with Rome, the Greek Hellenists sometimes meddled and interfered with the Jews' worship in the synagogues. This was especially true in the region of Caesarea, but was also a thorn in the flesh for most of the nation.

But the Greek/Jewish controversy was not just limited to society in general. This influence also caused problems within the broad spectrum of the early New Testament church. The Greek converts, steeped in psychic philosophies and mysticism, were bringing their traditions into the church, as the growing congregations spread northward into Galilee, Syria, Asia Minor and beyond. This infectious virus of mystic philosophy continued to grow in the church body until becoming full-blown and chronic. It had become well-seated and even elevated to official recognition in the religion of Constantine of the fourth century AD.

But in the first century the church founded by Jesus Christ was inspired of God to preach conversion and acceptance of the Greeks and other gentiles. At the same time, the Jewish Zealots of Judea held an animosity toward both Christians and the Roman/Greek oppression.

About 62 AD the Zealots assassinated James, the brother of Jude. Christians, they concluded, were a big part of their problems. James had the oversight of the Jerusalem Church; therefore he became a target and was martyred. The Zealots, considered by the Romans as militant rebels of the populace, continued to incite an atmosphere to overthrow Roman rule.

The apostle Jude was the half-brother of the man whom the Scriptures refer to as “the Tent of David,” Jesus Christ (Amos 9:11, Acts 15:15). Jude was the younger brother of Jesus, and he wrote the seventh of the seven general epistles, which bears his name. Since James had earlier written the first of these epistles, the works of the two brothers then became the bookends of the seven, forming the pattern 1/7. But it was in the very midst of the conflicts of the 60s AD that Jude was inspired to write to the church, just about the time that everything began to race toward the final events leading to the total destruction of Jerusalem and the temple.

In verse three of his 25-verse treatise, Jude sounded the trumpet of spiritual warfare. “I was compelled to write to you, exhorting you to fervently fight for the faith (truth), which once for all time has been delivered to the saints,” he wrote.

So it was in the month of Iyar, 66 AD that the troubled pot boiled over. At that time Florus, the Roman Procurator, slaughtered about 4,000 Jews. Adding insult to injury, as if prophetically timed, he had also forcibly taken 17 talents of coinage and precious metals from the temple treasury. This outraged the Jews, as it literally depleted their Torah-compliant coinage, which they used to operate the temple complex.

This issue of forbidding coins which bore the image of Caesar to enter the temple was likely part of the underlying dialogue of Jesus' confrontation with the Pharisees regarding payment of taxes. That is, "render unto Caesar the things that are Caesar's, and to God the things that are God's" (Mk. 12:17). The latter could be added to the temple treasury, the former could not.

Roman or other gentile-minted coins bearing images of the Caesars or other religious deities were considered in violation of the second commandment, therefore not allowed in the temple. The Jews' ability to mint their own coins had already been suppressed; therefore removal of their treasury wealth left them no other choice but open rebellion. This took place on the 17th day of Iyar, 66 AD, just after the soldiers of Florus had slaughtered thousands of Jews the day before on Iyar 16. The 16th of Iyar is also an historic day in the chronology of Israel, for it was on that very day of the Exodus 16 account, Iyar 16, 1486 BC, when Manna first fell from heaven.

But on the 17th day of the month of Iyar the Zealot forces stormed and overtook the Roman garrison of Fort Antonia (Ft. Antiochus, in Greek). This led to the eventual

destruction of Jerusalem in 70 AD, culminating in the events from the 17th of Tammuz and continuing to the 9th of Ab, in the summer of that year.

The 10/7 (i.e. 17) imagery of the 55255/22522 Trumpet Clouds and the events of Iyar 17 (10 + 7) in 66 AD are most striking. This was the very age and setting of Jude's short epistle, trumpeting an alarm of urgency to the church of God.

Written in the Old Testament poetic style of allegory and metaphor, the verses of this short book of the New Testament are replete with parts and pieces of the 25/52 framework of seven (5 + 2), 10 (5 + 5) and four (2 + 2). This same pattern of 10s, sevens and fours we find in many ways throughout the prophetic time-construct of the Bible.

We can follow these number parallels to the Exodus 25 Candlestick, and all the way back to the signs, appointed times, days and years of the 14th verse of Genesis, Chapter One. These are the lights of the seven churches and the rules of timekeeping and the Hebrew calendar. They stem from the day-four Genesis account of the sun, moon and stars of God's handiwork (Gen. 1:14). These principles have generated the 55255/22522 10-year Trumpet Clouds, which hover over the daily news of the modern-day world.

In the 25 verses of Jude, notice his careful selection of metaphors. Speaking of the psychic dreamers of stealth, in verse 12 he writes, "They are Clouds without water, carried about by the winds." Observe also Jude's pointed use in verse 14 of the seven and 10 number patterns, which

originate from the mathematics of the signs, times and prophetic imagery of Genesis 1:14.

From the days of the Garden of Eden of the Genesis account, the mathematics of the lunar calendar have declared precisely 14 of the 7/10 configurations of the 10-year Trumpet Clouds. The 14th occurrence of this phenomenon began with the Day of Trumpets, in the 14th year of the Metonic cycle, 2010 AD.

But in verse 14 of Jude, the apostle wrote, “Enoch, the seventh from Adam, prophesied about these men (psychic dreamers and mediums) also, saying, ‘Behold, the Lord comes with ten thousands of His saints, to execute judgment on all.’” The use of 10s, sevens and fours occurs frequently in the prophetic patterns of the Bible. We find this in the form of the temple Menorah, the seven heads and 10 horns of Revelation, the 7 x 10 weeks of Daniel’s prophecy, the lunar calculations of the Hebrew calendar, and the patterns of the appointed times of Genesis 14.

The epistle of Jude and the parallel account written by Peter in his second epistle both cover parts and pieces of the same subject. Adding the epistles together, we find the confluence and overlap of the 7/10 patterns, which form the sevens and tens of the 55255/22522 Trumpet Clouds.

These two epistles were written at the very same juncture of history, during those years of conflict when the Zealot rebellion against the heavy taxation and oppression of Rome brought on severe persecutions and trials for Christians throughout Judah and surrounding regions. These events began to come to a head in the 60s AD and

continued until the destruction of Jerusalem and the temple in the summer of 70 AD. The year 65/66 AD was the seventh year of that Metonic cycle.

By 67 AD armies dispatched from Nero began to come down upon Judah and Galilee. Because of those times of distress many began to doubt and mock the idea of the second coming of Jesus Christ. Jude wrote that in their complaining they were rejecting God and the authority of the apostolic teachings. Some began to make accusations and were unafraid to speak evil of dignitaries (i.e. God the Father and Jesus Christ). Peter called them false teachers. They were “scoffers,” who said, “Where is the promise of His coming?” Lacking faith, they spoke evil of those things which they did not understand. They accused God of breaking His promise to set up a kingdom which would deliver them from Roman rule.

Jude reassured the true followers of Christ that He was coming again. In his epistle, he repeated what Enoch, the seventh from Adam had written; that Jesus would not only return, but would come with 10,000 resurrected saints to put down the rebellion of evil men (Jude 14). Peter, in agreement with the same, reminded Christians that God will always fulfill His promises, and that a day with Him is like 1,000 years. Since a week has seven days, here, within the epistle of II Peter, we have the analogy of the 7,000-year plan of God, with each day of the week representing 1,000 years.

Jude drew from these 10/7 number patterns of the prophecy of the 10,000 saints, quoted from the words of Enoch, the seventh from Adam. Both Peter and Jude wrote in words of

a future context, by the interplay of these familiar prophetic patterns. This same number construct is also found in the time setting and the calling to congregation of Numbers 10:7, and the trumpet blowing of Revelation 10:7. These analogies of urgency and warfare, both physical and spiritual, embody a time of the blowing of trumpets.

Reflective of these 10/7 patterns, the Spirit of the seven flames glows by the energy of the oil, represented by the 10 bowls of the seven-lamp Candlestick. This is foreshadowed in the prophetic sketch of the 10-year, seventh month 55255/22522 spans of the Trumpet times. Overlaid one upon the other, the combined imagery becomes the 10/7/10 of the bowls, lamps and time, and the sum is $10 + 7 + 10 = 27$, which is the number of the New Testament book, Revelation. This is the Great Trumpet of Isaiah 27:13, and the seven 13-month leap years of the 19-year cycles. That is, the 55 and 22 double sets of the 10-year Cloud spans are a direct result of the 385 day 13-month lunar years. The patterns are a symbolic reflection of time and the trumpet of Jubilee, which in ancient Israel was sounded throughout the land on the 10/7 Day of Atonement (Lev. 25:9).

Jesus' ministry began with His 40-day fast on this 10/7 day (Atonement) of the lunar calendar. Though the time of His physical ministry was 44 months and 4 days, He was seen of His disciples for an additional time of 40 days, following His resurrection on the 17th day of Nisan. Then, as a resurrected Spirit, He was taken up in a Cloud on Thursday Iyar 27, 30 AD. Thus, the total span of His ministry was 45 months and 17 days. It began with a fraction of 10 days of the seventh month, and ended with a fractional remainder

of 17 days past the 45th month. The pattern is then $10 + 17 = 27$. Broken down, this is also $10 + 7 + 10$, which are the numbers from the 10/7 Lampstand form of Exodus 25. The numbers 2 and 5 (2/5) form the very pattern of the Monday (2) Thursday (5) days of the 55255/22522 Trumpet Clouds, which is a copy of the 10/7 temple Lampstand. That is, 10 years generated in a $5/2 =$ seven form.

Daniel 10:21 speaks of a book called “The Scripture of Truth,” and Jesus stated in John 17:17, “Your word is truth.” Notice that all these numbers are generated by 10s and sevens, and that 17:17 is a form of 10/7:10/7. The 27th book of the New Testament, Revelation, is an example of this number pattern of 10/7 combinations (i.e. $10/7/10 = 27$).

Thus, we have a correlation of the coming of Cyrus (Isaiah 45), the age of the rebuilding of the temple in Jerusalem, the 45 months of Jesus’ ministry, the 27th day of Iyar, and the 27th book, Revelation. We are now in the age when the 45th president of the United States will be elected during the years of the 55255/22522 Trumpet Clouds of the 10/7 patterns – an election which will reach a milestone of decision based on the outcome of the 99 delegates of the 27th state, Florida. The number 99 is the seventh note of the open string diatonic scale. It was the age (99) of the father of the faithful, Abraham, when he was circumcised.

The 27th parallel north meridian passes through the 27th state in the region near Palm Beach, a place which is a hotbed of political activity and the area where both Dr. Ben Carson and Donald Trump own residences.

The 10-year 55255/22522 sevens ($2 + 5$) of the Trumpet Clouds are prophetic copies of Biblical patterns – patterns and numbers generated from things of God’s throne in the heavens. Observe how the parts and pieces of the numbers flow directly to the words and subjects of Jude’s 25 verse epistle, the Lampstand form of Exodus 25, and the demise of the temple, as recorded in Jeremiah 52.

In a form that mimics the scale of music, this double seven ($5 + 2$ and $2 + 5$) sequence of 10 years follows the sum and difference of these five and two patterns. Five minus two equals three and $5 + 2 + 2 + 5 = 14$. So the Trumpet Clouds come in the third and 14th years of the Metonic cycles. These mysterious cycles, when they occur, repeat on the key of C, seventh B note frequency of 247 years (i.e. 247 hertz). Thus, we have the two spans of the 10-year Clouds, which began on the 14th year of the Metonic cycle. The first span began in 1763, and the second 247 years later in 2010 AD.

The Clouds, like the harmonics of the prophetic sevens of the Bible, flow in a fashion that is akin to the laws of the musical scale. Perhaps it is more than coincidental that in our day trumpets are tuned to the frequency of B flat, which is a function of the number of Revelation (27). That is, B flat, key of C, fourth octave, is $495 - 27 = 468$ hertz. Revelation (book 27), more than any other, is a book replete with the subject of the blowing of trumpets.

Chapter 10

TIME, A PATTERN OF COVENANT

The calculations of the lunar times of the Bible and the Hebrew calendar are formed upon the patterns of Scriptural covenants. The life, message and purpose of Jesus Christ, we refer to as the New Testament age. The declarations of the Appointed Times of the Hebrew calendar, with its four rules of postponement, connect directly to both the old and the new covenants of Scripture. Therefore, since covenants are time sensitive, the patterns of the Hebrew calendar mathematics must be taken as inseparable from the patterns of the Biblical record. These are copies of things in the heavens, and they are co-joined in the same purpose.

The covenants of the Old and New Testaments are embodied in a four-part form. These four parts of covenant are: 1) the terms of covenant; 2) agreement to the terms; 3) the covenant sacrifice; and 4) the sacrificial meal of the covenant. Connected to the four parts, the highest order of sacrifice is the burnt offering, which requires seven points of qualification. This 4/7 pattern of covenants can be observed in the Candlestick form of Exodus 25, as well as in the pattern calculations of the Hebrew calendar. The science of this form is also found in the 4/7 octave patterns of musical theory (ref: Covenants of the Bible, Michael Heiss, www.cbcbg.org).

The word "covenant" in the Old Testament is synonymous with the number seven, and this number imagery was carried forth into the New Testament, and especially amplified in the finale of all of the prophetic books of the Bible, Revelation.

In times past, when one took a sworn oath to consummate a covenant, it was said that the person had "sevened" himself. Therefore, we can see that in the legality of the covenant process, the numbers four and seven both came into play. It can be demonstrated that this pattern of covenant is much alive in the framework of the calculated Hebrew calendar. Jesus Christ was and is the Sacrifice of the new covenant. There are many spiritual aspects involved, but the physical manifestation and pattern sketch of those spiritual properties, which embody the heavenly form, can be seen in the very framework of Hebrew calendar rules of calculation. The resemblance is most profound.

Throughout the history of civilization, contracts and covenants have been a part of legal process. In ancient Israel, covenants were a part of everyday life, just as they are for all societies of today's world. So it is no surprise that the legality of oaths, covenant and contracts is based upon the simple phrase "time is of the essence." This factor of time was dependent upon a calendar. It goes without saying that any covenant based upon faulty or falsified calendar dates can be considered invalid.

For both God's appointed times and civil matters, private and national, an accurate, legal calendar is of the utmost importance. In the context of prophetic fulfillment, based upon many examples, God considered that His word of

oath and promise was broken if He did not fulfill all aspects of time, which were attached to His words of promise. All aspects of God's timekeeping have been bound up, coded and co-joined with the patterns of a sworn oath, which is the number seven. The Hebrew calendar itself has been framed upon this very number in several different ways.

But where did this covenant form of the 7/4 construct originate? It really began when the rudiments of time were described on day four of the seven-day week of Genesis, Chapter One. It is further amplified by the placement of fourth commandment of the seventh-day Sabbath sign of Exodus 20 (i.e. 4/7). The fourth commandment Sabbath day is the first appointed time listed in Leviticus 23. However, there is one place in Scripture which demonstrates the outline and shadow of all the points here mentioned. In this example we are left with the undeniable evidence that the framework, rules and laws of the Hebrew calendar declarations stem directly from the heavens, at the very throne of God.

We find this evidence in the description of the golden Lampstand of the tabernacle in the wilderness. After listing in great detail the artwork of the Lampstand, with its 10 bowls and seven lamps, God spoke these important words to Moses: "And see to it that you make them according to the pattern which was shown you on the mountain" (Ex. 25:40). This is the pattern of things at the throne of God, where dwell the seven lamps of the Spirit of the burning flames, in the presence of the four living creatures.

A close reading of the description of the tabernacle Lampstand of Exodus 25 demonstrates that many aspects of

its construct exactly replicate the pattern form of the Hebrew calendar. The Lampstand form is also a copy of the parts of the old and new covenants, and the fourth commandment observance of the seventh day of the week.

As if in the form of the Day of Atonement (7/10), the Lampstand had 10 bowl flowers of the almond tree to fuel the burning wicks of its seven lamps. The four bowl flowers of the centerpiece may have been ornamental and symbolic, without oil. But based upon credible research, as compared to the Exodus 25 description, the Candlestick was arrayed in the two arms of three bowls each, with a cluster of four bowls for the center or fourth lamp of the Lampstand/Candlestick. Part of this imagery and configuration appears to replicate the day of the memorial of the blowing of trumpets of the seventh month.

Like the four almond flower bowls of the Candlestick centerpiece, the day of Tishri 1 is the fourth of the seven annual Sabbaths of the sacred year, declared annually on one of four weekdays allowed by the calculated Hebrew calendar. Three days of the week are disallowed for Tishri 1, thus the cluster of the four-day Candlestick centerpiece, flanked both ways by three bowl/lamp combinations. So we see the sequence of $4 + 3 = 7$, a configuration spread throughout the lunar cycles, prophetic patterns and the laws of music. Such patterns flow through the outline of time and covenant keeping.

The new covenant, like the old, had four parts. Both covenants required a blood sacrifice, which for the new covenant, was the blood of Jesus Christ. Both covenants included the requirement of an element of time, which was

the 14th Passover. The document (the Hebrew calendar) which determines the timing of Passover has come down to our day completely intact in every way. It is a legal agreement, bound by two things in which God cannot lie – a promise and an oath of covenant. A promise or an oath from God is immutable, so long as conditions of covenant are met. Therefore, either a promise or an oath from God represents a seven, seeing that by His words He has “sevens” Himself (i.e. taken an oath).

We have stated that God enters into a relationship with mankind by a covenant process, and that the covenant form of the Bible has four integral parts. In addition, the covenants of God include the element of time, and, like the four parts of covenant, the time calculations of the lunar calendar of the Scripture have been based upon a four-part mathematical form.

However, the moon’s cycle is a fractional number of about 29.53 days, which is not an even number. Some have said that the fractional number of the moon’s orbit has resulted in a complex situation which is in a constant need of a mathematical fix, thereby necessitating the four rules of the mathematical operations, called postponements.

Regardless of the fractional cycle and the mathematics which deal with it, it seems likely that God set the time relationship of bodies in the heavens precisely as they are on purpose. That is, the lunar cycle, as it relates to the earth, sun and stars, was designed to meet the pattern requirements of God, so that the mathematics of the lunar calculations form a copy of things in His domain. This copy or pattern of things at God’s throne appears replete

with a configuration of fours and sevens. By this view, it matters not what the numbers of the lunar cycle are, but simply that they sync with and conform to the seven-day week and the four parts of the covenant of the seven days and seven nights. These aspects of time and the moon's orbit also appear in the configuration of the parts and pieces of the Temple Lampstand.

There are and shall be times when God, in order to show His displeasure for breaking of both the old and new covenants, signifies this displeasure by the signs of the 4/7 functions (4 parts of covenant). These signs reflect back to the fourth day of the seven days of creation, and these same elements of time are struck (altered) at the end of days, as described in Revelation 8:12.

By this principle God sometimes "shakes heaven and earth," adding 0.47 days to the lunar cycle, making it 30 days in length. This is enough to knock everything out of joint, bringing on the times of judgment, as pictured in the events of the book of Revelation. In the book of Leviticus we find a reference to the pattern of the four sevens of punishment. These verses, found in Leviticus 26, are numbers 18, 21, 24, and 28, which sum to 91, the number of months in the seven leap years of the Metonic cycle. The individual digit sum of these four verses of Leviticus 26 is $1 + 8 + 2 + 1 + 2 + 4 + 2 + 8 = 28$, which equals the four sevens ($4 \times 7 = 28$) of the four sets of the "seven times more" of the Leviticus 26 text.

God, in His marvelous fashion, has crafted and interwoven His plan of salvation in the fabric and form of the Appointed Times of Leviticus 23. Even the mathematical

form of the rare 55255/22522 ten-year trumpet patterns are a copy of the sevens of covenant and the 247-year cycles of the Hebrew calendar. This is evidenced by the two (2) five-year divisions of the 10-year span each have sets of four (4) duplicate numbers. In both five-year spans the numbers that are different form a sum of seven (7). Therefore, the pattern is a mathematical derivative of 247, in which every 247 years the same lunar date falls on the same day of the seven-day week. Also, 247 hertz is the seventh note (B) of the C major scale of the open diatonic string. The sum of $2 + 4 + 7$ is 13, and it is the 13-month, 385-day leap years which generate the 55255/22522 patterns, by exact multiples of the seven-day weekly cycle.

A close analysis of the 55255/22522 pattern clearly demonstrates that it forms by the mathematics of musical theory. That is, the double sets of 55 and 22 represent the span of an octave, which, by days of the Tishri 1 declarations, are Thursday-Thursday (5-5), and Monday-Monday (2-2). Enclosed within the sets of these double-octave circles, the 52 and 25 transitions are formed by the principle of the counter-clockwise rotation of the circle of 4ths, and the clockwise scale rotation of the circle of 5ths. Therefore, Thursday, back to Monday (5-2) is EDCB, a fourth, while Thursday, forward to Monday (5-2), is EFGAB, a fifth. Based upon the seven notes of the musical octave, this Trumpet Cloud/double pattern of time never appears in any other form of the seventh lunar month declarations. It is a unique and very rare phenomenon. Like the seven annual Sabbaths and the many prophecies of the Bible, this configuration is generated and based upon the number seven and God's template algorithm of symmetry.

Chapter 11

THE 10/7 LAMPSTAND FORM

(Music, Time, Prophecy and the 10
Commandments)

If you compare the lunar calculations, prophecy, the commandments of God, symmetrical geometry, time-keeping and music to the Lampstand form, the list of similarities is endless. As mentioned before, the apostle John was allowed to see these patterns in the vision of the fourth chapter of Revelation.

There, on the Sea of Glass, he saw the form of the seven Spirits of flame, in the presence of God's throne, the four living creatures and the 24 elders. These number patterns of 24 and seven are parts of the 247-year time cycles and the 24-letter Greek alphabet. All such patterns are blended with and mathematically relate to the number combinations of seven. Listed here are many of these comparative replications of time (the Hebrew calendar) and the Lampstand with the seven flames of fire.

1) There are 10 bowls and seven lamps, numbers of Daniel's 70 weeks prophecy, a prophecy which also includes the day four, half-division of week 70 (Dan. 9:27). The sum of the bowls and lamps of the Lampstand is therefore $10 + 7 = 17$, which is the combined sum of the four possible weekdays of the declarations of the first day

of the seventh month, Tishri (i.e. days $2 + 3 + 5 + 7 = 17$). John speaks of these seven Spirits of flame (lamps) in Revelation 1:4, and we find a hint of this same imagery in Psalm 104:4 and Hebrews 1:7.

2) The center (fourth) lamp is surrounded by a cluster of four bowls, which becomes a centerpiece of the many and symmetrical art forms of God. The fourth lamp of the seven, surrounded by the four bowls, among other things, may well be a representation of the church of Thyatira. The church at Thyatira was described as having four attributes, which were love, service, faith and patience. Christ describes Himself to Thyatira as one who has eyes like flames (the candles) of fire.

Thyatira, having four bowls of ornament, had symbolically four times the lamp oil compared to the other six churches. Thus, she would burn long and brilliantly. In fact, Jesus implies, in His description of Thyatira, that the fourth church, once begun, continues to the end of the age. Therefore, at least in symbol of the configuration, it was provided with more oil than any of the other six churches.

Glimpses of this four-pattern form appear in Zechariah, chapters four through seven, in which are described a multitude of fours and sevens – a Lampstand of gold, four chariots, the fourth year of King Darius, and the word of the Lord on the fourth day of Kislev. Zechariah 7:14 describes the scattering of Israel, a result of the four occurrences of the "seven times more" punishments of Leviticus 26.

The scattering of the northern 10 tribes of Israel was complete by the year 718 BC. 2,727 years later the 10-year Trumpet Clouds began in 2010 AD. It takes little imagination to see that the pattern 2727 is an expression of the 10/7 Lampstand form. In a double set of the parts and pieces of 27, the form is $(10-7-10) (10-7-10) = (27) (27)$.

Just as the northern 10 tribes of Israel were punished and carried away captive in 718 BC, the same demise came upon the remaining two tribes of the south in Judah. This happened 133 years later, at the very time when the 55255/22522 Clouds of the Lampstand 10/7 form began to form in 585 BC.

The destruction of Jerusalem and the temple which housed the Lampstand were both destroyed by Babylon in 585 BC, under the prophetic Trumpet Clouds. The record of this destruction can be found in Jeremiah 52 and II Kings 25, which chapter numbers are parts of the Cloud number form 55255/22522. Nebuchadnezzar began his siege of Jerusalem on the 10th day of the 10th month of 586 BC, and though technically it was a leap year, by the named months of the lunar calendar, the siege took exactly seven months, from 10/10 of 586 to 5/10 of 585 BC.

In the summer of the fifth month of that year, by the day of the 10th of Ab, the city and temple had become a smoking pile of rubble. Thus, from the beginning to the end of the siege, we have the numbers 10/10, 5/10 and a span of seven months. These are all parts and pieces of the 10/7, 55255/22522, 52, 25 and 27 pattern forms of prophetic events. The destruction of Jerusalem and Solomon's temple in 585 BC is now some 2,600 years in the past, but in our

time, beginning with 2010 AD, the 10-year Trumpet Clouds have come again. Under these Clouds we have witnessed times of social destruction and unrest, for both the United States and the world – highlighted by the tempest and turmoil of the 2016 political arena.

He “walks on the wings of the wind,” He “makes the Clouds His chariot” (i.e. God, Psa. 104:3). The Jewish historian Josephus wrote that in the days of the destruction of Jerusalem and the third temple of 70 AD, chariots, like apparitions in the sky, circled the city.

Are all of these events and patterns connected to the present day? While we may list these many incredible things, their relevance to the present and future is yet to be understood.

3) The seventh day Sabbath is the fourth of the Ten Commandments. Seven, four and ten make up the Lampstand pattern of the Sanctuary Menorah.

4) Four bowls of the seven lamp candlestick are clustered, and there are four rules of postponement, resulting in four possible weekdays for the timing of the first day of the new lunar civil year (Rosh Hashanah). By inference, this is the pattern of Genesis 1:14, in which is the four-part function of the lights in the heavens. The parts are (1) signs; (2) appointed times; (3) days and (4) years.

5) Like the four-bowl centerpiece, the lunar day of Tishri 1 may be declared only on four days of the seven-day week, Tuesday, Thursday, Saturday and Monday. In musical analogy, this is the CEGB four-part chord of the seven notes of the scale.

6) Resembling the 10 bowls of the candlestick, of which four are clustered in the center and six more are extended by the two arms, the Ten Commandments are divided in context by a 4/6 form. The first four commandments pertain to the worship of God and the latter six have to do with our conduct toward fellow man. This is also the pattern (6/4) of the 55255/22522 Trumpet Clouds, as the 10-year sequence is formed by a combination of six common years and four leap years. The doubles (55, 22) are octaves and the 2/5 transitions are generated by the circle of the fourths and fifths of the musical scale.

7) The description of the Lampstand appears in Exodus 25. The 10 commandments are listed in Exodus 20 and Deuteronomy 5, a sum of $20 + 5 = 25$, which are the number of verses in Jude's general epistle. The placement of these two books of the Old Testament, in which are written the 10 commandments, are books 2 (Exodus) and 5 (Deuteronomy). The two books are then a form of 25, and sum to seven. The double, mirror image of the five-year Tishri 1 declaration clusters appears only in a combination of a 25 form, which is 55255/22522 (see Trumpet declarations for the years 2010 - 2019). From the Garden of Eden to the present age, there have been 14 seasons of the 10-year, Tishri 1 Trumpet Clouds.

8) Tishri 1 (Trumpets) is the fourth Sabbath of the seven annual Sabbaths of Leviticus 23. It is a memorial of the blowing of trumpets.

9) The seven leap years of the Metonic are staggered by a 2-3 sequence of configuration. For a further explanation, please read, "The Music of the Appointed Times."

10) The Lampstand has 2 arms of 3 lamps each. The Hebrew calendar rhythm sequence of the seven leap years is, 3323332, based upon a foundation of the 2-3 transitions (Leviticus 23). The long-short rhythm of 3323332 is the pattern of the C major scale.

11) The prophetic Passover of Jesus' death fell on day four of the seven-day week. The 55255/22522 Trumpet Clouds are marked by double sets of four (5555 and 2222). The Passover day always falls on Nisan 14, and there have been 14 sets of the Cloud patterns in all of human history.

12) Israel departed Egypt after the Wednesday, day four, 14th Passover of 1486 BC.

13) In the first seven months of the sacred year of the Hebrew calendar cycle, a day four (Wednesday) Passover in the spring will always be followed by a day seven (Saturday) declaration of Trumpets (Tishri 1) in the fall. Thus, the configuration is 4/7, the division of the seven notes of the musical octave. This is a prophetic template.

14) Counting inclusively from the Lampstand center there are seven bowls in each arm; a cluster of four, followed by three, the pattern division of the seven day week (i.e. 4/3).

15) The bowls of the two arms of the Lampstand, counted separately from center and extending outward through each arm, sum to 14 bowls (4 + 3 + 4 + 3), the number of the Nisan 14th Passover.

16) There are seven lamps of flame, a replica of the seven Spirits at the throne of God (Rev. 1:4). There are seven days in the week, seven churches in the New Testament

age, and the seven trumpets of the prophetic book, Revelation.

17) There are four living creatures, a number replication of the four center blows of oil and the four days of the Tishri 1 declarations.

18) There are seven churches, seven seals, seven trumpets and seven last plagues. These form a cluster of four sevens.

19) There are seven annual Sabbaths, represented by the seven lamps on the sanctuary Lampstand.

20) The center lamp has four bowls surrounding the lamp, which is the centerpiece. The seventh month of the calculated Hebrew calendar, Tishri, includes four of the seven annual Sabbaths. Moreover, just like the two arms and the fourth lamp of the four bowl centerpiece of the Lampstand, Tishri 1 is the fourth annual Sabbath of the seven, with three annual Sabbaths occurring before Tishri 1 (Day of Trumpets) and three after.

21) There are seven leap years in the Metonic cycle, representing the seven lamps of burning Spirit, and the seven flames of the Candlestick.

The fourth year of the seven leap years is year 11 of the Metonic cycle, perhaps symbolic of the two sons of oil of Revelation 11, and the two Jehovah's of the seven verses of Psalm 110.

22) Based on the four rules of postponement and the four weekdays on which Tishri 1 may be declared, a pattern form of 44 is produced.

23) Counting inclusively, each arm of the Lampstand begins from the center with four bowls. From the center cluster, counting left, then right, is a double count of four, or 44.

24) A span of 177 days is a constant for the first six months of every calculated Hebrew calendar sacred year. This is a direct result of subtracting an average of about 44 minutes from each month of the six months of Nisan to Tishri, every year. The leftover time fragment of every lunar month (793 parts) falls at the 44th minute of the hour. The number 793 comes very close to the frequency of the 7th note (G) of the open string, diatonic scale of music, which is 792 hertz.

25) The ministry of Jesus Christ spanned a period of 44 months and 4 days, from the fall of 26 to the spring of 30 AD. The lunar month ends with 44 minutes and a small fraction. Jesus' ministry spanned 44 months and a small fraction (i.e. 44 months + 4 days).

26) According to Hebrew calendar calculations, Jesus' physical ministry began on day four of the week in 26 AD and ended on the fourth day of the week, 30 AD (the pattern 4-4). From the Passover of 30 AD to the day of Jesus' ascent into the heavens was 44 days.

27) Counting from the center in each direction of the two Lampstand arms are four lamps. Each arm is then one part of the number 4-4. The six lamps of the Lampstand arms, with a cluster in the center, resemble the form of the six-winged Seraphim.

28) There are eight annual Appointed Times, which is the sum of the 4-4 configuration of the two arms of the seven lamps, counting from the center cluster to the end of each arm.

29) The center cluster of the fourth lamp contains four bowls (almond cups). There are four major circuit winds (jet streams) which circle the earth. There are four corners of earth, and four quadrants of time in every 24-hour day. The Hebrew calendar makes use of these four divisions of the day in order to declare the dates of the lunar calendar, as factored by the four rules of postponement. Hours, days, weeks and years are all functions of the circular symmetry of time.

30) The geometric circle of the octave forms at the transition of 8-1, a number replication of the place name, Galilee, the place from which stemmed the four gospel accounts of the fourth division of the Bible. Jesus was the centerpiece flame of Galilee, and His ministry was fueled by the witness of the four gospels. The Galilee, octave spiral, like the musical scale, grows to infinity. Revelation 8:1 cites the memorial of the blowing of trumpets, of which there are seven. A memorial, like the 8:1 octave pattern, is a repeating cycle. The name "Galilee" means to complete the circuit (circle).

31) Psalm 81 is a Biblical Psalm of the new and full moon Hebrew calendar standard. The two (2) Lampstand arms have three bowls each, for a total of six (6) bowls. The center cluster of four (4) bowls, then, added to the arms, becomes the form 264, which is the value (264 hertz) of the fourth octave (the 8-1) symmetrical center of music, middle

C. Like the place name Galilee, 8-1 means to complete the circle (octave).

The oil of the seven lamps is a symbol of God's Holy Spirit, which is drawn through the wicks and becomes a burning flame (Psa. 104:4). Jesus describes this process of the "drawing" by the Spirit of God. The Spirit burns, drawing oil through the wick. We find this described in John 6:44, and the product of $6 \times 44 = 264 =$ the fourth octave transition of music (middle C), and the mathematical operation of the first six months of the lunar calendar, spring to fall – a derivative and function of the 44-minute remnant of lunar time. That is, an average of 44 minutes is subtracted from the first six months of the lunar year to attain the sum of $6 \times 44 = 264$ minutes, or 4.4 hours.

32) The harpist Laurie Riley, in 1996 AD, at the spring of the 19th year of that Metonic cycle, appears to have been the first ever to produce a published sketch of the octave spiral graph, depicting the musical scale form. Laurie explained how the scale of music is one of the many examples found in creation which are based upon the pattern form of the golden helix growth spiral.

Published in the Folk Harp Journal, issue #91, Laurie did not expand on this spiral of God's creative genius with regard to religious purposes, but the pattern is an undeniable overlay of the principles of time calculation, the seven-flame temple Menorah, the appointed times of God, and the scale of music. If the number of issue #91 sounds familiar, it may be because there are always 91 months in the seven leap years of every 19-year Metonic cycle, and

her writings were published in the very spring of the seventh leap year, year 19 of that particular cycle.

“I will open my riddle on the harp,” wrote the Psalmist of Psalm 49:4. This simple, poetic verse is little noticed in the lyrics of Psalm. Yet, by the spiral helix of the musical octave, this verse of mystery expands to fill a universe of creation (see Appendix E).

33) The new covenant, for which the Hebrew calendar is the legal document of time, has been bound up with the elements of timekeeping, of which the 14th Passover is premiere.

34) The new covenant has four parts, of which the day four Passover of 30 AD becomes the essential time element of covenant. The Passover day of Jesus' death was set by one of the four rules of postponement, determined at Tishri 1 in the fall of 29 AD. The declaration of the civil year of 29 AD determined the weekday of the 14th Passover for the following spring, the day Jesus was crucified.

35) Speaking prophetically of Jesus, it was said that David was the lamp of Israel (2 Sam. 21:17). In the book of Acts, chapter 15, the apostle James quotes from Amos 9:11, which is a reference to his half-brother, Jesus Christ, a defendant of David, “On that day I will raise up the tabernacle of David, which has fallen down, and repair its damages: I will raise up its ruins.” The product of the numbers of this chapter and verse in Amos is $9 \times 11 = 99$, which is the frequency of the seventh note of the scale of the diatonic harp, an instrument for which David is remembered.

The premiere day when the Tent of David (tabernacle) began to be made official (raised) was on the day that Jesus began His ministry, the 10th day of seventh month, 26 AD. Thus, even here, God used the form of the temple Lampstand (10/7), which was in the Sanctuary, before the Veil of the Most Holy Place. Just like the lunar date (10th month/day 7), the Lampstand had 10 bowls and seven lamps of flame, and the lifespan of David was $7 \times 10 = 70$ years. Likewise, the length of Daniel's prophecy is $7 \times 10 = 70$ weeks of years, at the end of which the second David, Jesus Christ will reign.

Surrounded by an overwhelming Cloud of witnesses, based upon these patterns, how then can any deny that the calculated Hebrew calendar, image of the seven flames before the throne of God, is a replication the temple Candlestick and the timepiece of the covenants? This being the case, the calculated Hebrew calendar stands as the legal document and authority of time for the worship of God.

Surely there is sufficient and undeniable evidence to demonstrate that the calculated Hebrew calendar is no creation of man. Rather, this covenant form has long existed, even from the days of the Garden of Eden. Moses did not design the Hebrew calendar, which declares the Appointed Times of Scripture, but God allowed him to see things which are pattern images of its form. At the time when Moses saw the visions on the mount the Hebrew calendar had already existed for more than 3,000 years.

Chapter 12

THE MENORAH CENTERPIECE

(Imagery of the Cloud of Presence)

During the years of Israel's wandering in the desert, a Pillar of Cloud hovered over the tribes of Jacob and the Tabernacle in the wilderness. It provided shade from the hot sun of day. Then, like a watchman of the night, it became a lamp of fire, glowing over the camp, providing warmth and protection during the hours of darkness.

The One who became Jesus Christ of New Testament times also represented Himself in the Cloud of Presence in the Holy of Hollies in the desert Tent of Congregation. This same Cloud of Presence was later in the temple at Jerusalem, behind the veil.

The Menorah Lampstand stood in the Sanctuary, outside the veil. The Day of Trumpets five-year clusters (clouds) are a mathematical manifestation of this Candlestick and the arrangement of its seven lamps. That is, in the form of the Lampstand centerpiece, each cluster of the five-year trumpet patterns has the configuration of the four bowls and a center flame. This is depicted in the five-year spans of 77377, 55255 and 22522.

Proverb 6:23 appropriately states, "For the commandment is a LAMP, and the law is a LIGHT. This is true in both the spiritual form at God's heavenly throne, and literally for the

Sanctuary Lampstand. The sevens of the Metonic leap years are formed by a 23 interlace, and the arms of the temple candlestick had 6 lamps (2 sets of 3 each). Thus the form of Proverbs 6:23: the 6 bowls and lamps of the 2 arms, plus the $2 + 3 = 5$ parts of the centerpiece. The seven annual Sabbaths are found in Leviticus 23, perhaps a chapter number representation of the two arms of the candlestick (2×3).

As the Hebrew calendar calculations for years 2010 through 2019 display, we are presently in the double image pattern set of these five-year declarations, 55255/22522 (2010 thru 2019). This is an extremely rare occurrence. Each set of 5 years is the opposite page, a mirror reflection of the other. When the pages are folded together, each set becomes the sum of $5 + 2 = 7$. Therefore, the centerpiece form of the four bowls and fourth lamp of the seven-lamp Candlestick becomes an image of the five-year days of Trumpets Clouds. Like the Candlestick centerpiece of five parts, the five-year Cloud patterns are formed as follows:

5	5		2	2		7	7
	2	and	5	and		3	
5	5		2	2		7	7

The latter 77377 is a stand-alone single five-year Trumpet Cloud, which can only occur in a singular form. But the pattern imagery of these three different types of five-year clusters duplicates the five-part centerpiece form of the temple candlestick. This is so because the centerpiece consists of four decorative bowls of the almond flower, enclosing the center flame of the fourth of the seven lamps. Notice that the sum of centerpiece numbers is $2 + 5 + 3 = 10$, which is the number of the almond cups (bowls) of the seven-lamp Menorah.

Observe also that in the current clouds of the 55255/22522 pattern the number combinations are a form of seven ($5 + 2$ and $2 + 5$). In the third cluster form of 77377, the sum of the numbers of the candlestick centerpiece which are different is $7 + 3 = 10$. These numbers, in different ways, are all parts and pieces of the Sanctuary Candlestick form, and of lunar time. The bricks of the three cluster patterns are the numbers 2357, which are the days of the week for the Tishri 1 declarations and the number of months and leap years of the 19-year Metonic cycle of the Hebrew calendar. There are 235 months in each Metonic, in which are contained seven leap years. Therefore, we have the form 235/7.

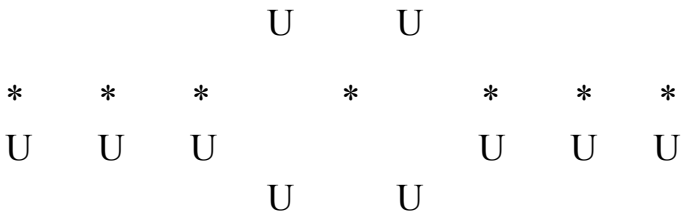
A single 77377 five-year Tishri Cloud appeared beginning with Tishri 1 in the year 5 BC (Sat.-Sat.-Tue-Sat.-Sat.), the year of the birth of Jesus Christ. The Exodus 25 account describes 10 bowls and seven lamps for the Candlestick structure, and, true to the form, the maximum number of years, per this 2010 - 2019 phenomenon, is 10, perhaps a

reflection of the parable of the 10 lamps of the 10 virgins of Matthew 25.

The Roman form of the Candlestick, from the historic archives of archaeology, does not accurately replicate the full Exodus 25 description. Artifacts from the Roman period eliminate the four-bowl cluster for the centerpiece, which then becomes seven bowls and seven lamps, three bowls short of the Exodus 25 Scriptural pattern. The following diagram shows the correct depiction of the Exodus 25 description, pertaining to the 10 cups and seven lamps.

The Seven Lamp Candlestick of Exodus 25

(Seven annual Sabbaths and the four days of Tishri) 1)



U = The 10 almond flowers (bowls of oil)

* = The seven lamps of the covenant Candlestick, with the fourth and center lamp surrounded by the four almond cups (flowers). This is the pattern of the four weekdays of the Tishri 1 clusters, the four parts of covenant, and the four

elements of time (days, weeks, months and years), through which passes the seven annual Sabbaths and the seven lamps of flame.

The calculated Hebrew calendar is, in many ways, a replication of the temple Lampstand form, as amplified by the statement "see to it that you make them according to the pattern" (Ex. 25:40). Therefore, as stated before, are the rules of calendar calculation so ordered to manage a fractured lunar cycle, or is it not more likely that the lunar cycle was determined so as to conform to a pattern form which pre-existed even time itself? The latter is quite probable. This pattern is an algorithm template of God.

Indeed, the Tishri 1 patterns, times of the memorial of the blowing of trumpets, have left an undeniable imprint upon the events of history, and in such a way that replicates the form sketch of time itself. In this we see the symmetrical silhouette of the seven notes of music, the calculations of the Hebrew calendar, and the flicker of the lamps of the seven Spirits of flame. These are the signs of Genesis 1:14, and the 70 weeks of Daniel's prophecy. They continue to map the pages of history, spinning toward the high octave, center vortex finale of week 70 and the end of the age.

Beginning with the first Trumpet Cloud, just 61 years after the creation week of Genesis, there has been only 14 such patterns since the dawn of human history. These double Trumpet Clouds of the 10-year spans have appeared only seven times since the time of King David. They loomed over the destruction of Solomon's temple in 586 BC, and when they appear they repeat on cycles of the B note frequency of the diatonic scale of music, which is 247 years

(i.e. 247 hertz). This is the frequency of the seventh note, key of C.

Derived from the Hebrew calendar calculations, here are the known years and the 14 occurrences of the rare 55255/22522 Trumpet Clouds:

1) 3702 BC - Third year of the Metonic cycle. This first Cloud cluster appeared 61 years after the theoretical, first year of the Tishri 1 declarations. 61 is a prophetic number which appears in many ways throughout the Biblical record of the appointed times, including the fact that 61% of all lunar dates of Tishri are postponed by calendar rules. Also, the Metonic cycles form in 61 different patterns.

2) 3455 BC (247 years later) - The next 55255/22522 Trumpet Cloud.

Intermission of 1,360 years

3) 2095 BC (14th year of the Metonic cycle) - The Clouds return.

4) 1848 BC

5) 1601 BC

6) 1354 BC

7) 1107 BC

Intermission of 521 years

8) 586/585 BC (3rd year of the Metonic cycle). The 55255/22522 Trumpet Clouds return. This was the lunar

civil year in which King Nebuchadnezzar laid siege against Jerusalem. The city and first temple were utterly destroyed in that lunar year. Also in that same year, the Pythian Games began at Delphi, Greece, city of the temple and Oracle of Apollo. These games were the forerunner of the Greek Olympics.

9) 339 BC - Year of the pre-Julian Roman calendar.

10) 92 BC

11) 156 AD - 247 years after 92 BC, the 55255/22522 double Clouds come again. This was the third year of the Metonic cycle. Beginning in 155 AD and leading up to the spring of 156 AD, the Easter/Passover controversy comes to a head. This likely happened because in the spring of 156 AD the 14th Passover observance, according to the Hebrew calendar, fell on the 22nd day of March. This would have been one full month ahead of Rome's Easter observance in April of that year. In such years, Passover fell on or before the time of the vernal equinox. This amplified the ongoing dispute between Rome and those successive generations of the disciples of the apostle John in Asia Minor as to when the memorial of Jesus' death should be observed.

The martyrdom of Polycarp, bishop of Smyrna in Asia Minor, is said to have occurred in that very year of 156 AD, less than two weeks after the Roman celebration of Easter. Polycarp, a disciple of John, had opposed the Easter observance. His death in Smyrna took place in the temple edifice which had been erected to honor and worship the Emperor Tiberius Caesar, a man-god deity to which Polycarp refused to bow down. He chose rather to

remember the first and second commandments, coupled with the words of his mentor, the apostle John, who wrote, "Little children, keep yourselves from idols."

Ephesus, Smyrna and Pergamos formed a three-church cluster of the seven churches of Asia Minor. All three cities were saturated with the temples and worship of idolatrous deities, not the least of which was the altar to Zeus (Satan's throne) at Pergamos. Located at Ephesus was a temple to Artemis, known also as Diana of the Ephesians. Artemis was the supposed daughter of the mythical Zeus. Depending on the culture, there are many names for this same female deity.

Smyrna was the centerpiece of the three adjacent cities, and the hub city of Roman worship. In Smyrna were temples to Cybele, Zeus and Caesar Tiberius. Throngs, year after year, flocked to the Roman-Greek temples of this region. In the progression of time, much was drawn from this culture to become the traditions of Constantine's Church of Rome. Stemming from that age, the expose of the relics and idols of the Vatican has evolved to a premiere form. This is nowhere more amplified than the idolatrous copy of the statue of the god Zeus of Pergamum, placed at St. Peter's Basilica and worshiped for centuries as a statue of the apostle Peter!

Polycarp, surviving disciple of John, had broached the subject of the Easter/Passover observance with Anicetus, bishop of Rome, in the year 155 AD. Thus, with a focus on the church at Smyrna, Polycarp's death occurred under the 10-year Trumpets Cloud of the 55255/22522 pattern, which began in 156 AD. This was the very next year after his

verbal exchange with Anicetus, and was, in a way, an event which symbolically fulfilled Jesus' words of Rev. 2:10 – (i.e. the 10 days (years) of Smyrna's persecution), 55255/22522. Adding yet another mysterious connection to these events is the fact that many historians believe Polycarp was born in 70 AD, the very year of the destruction of the second temple.

12) 403 AD - Third year of the Metonic cycle, 247 years after 156 AD, another 55255/22522 10-year cluster began. The pattern did not appear again for 1,360 years. As can be seen, these gaps in the Trumpet Cloud patterns alternate between 521 and 1,360 years, by the back-and-forth occurrence between the 3rd and 14th Metonic cycles. The sum and the difference of these intermissions is $521 + 1,360 = 1,881$, the mirror opposite reflections of 18 and 81, which are rudiment to the Hebrew calendar declarations.

The Jews considered Psalm 81 to be a document of Trumpet blowing. In that sense, it is a standard of the Hebrew calendar, which is driven by the 18 parts-per-minute of the lunar calendar calculations. The difference between the intermissions is $1,360 - 521 = 839$. The sum of 839 and 1,881 is 2,720, the prophetic book numbers of the key and lock of Revelation and Daniel, which are book 27 of the New and book 20 of the Old Testament, respectively. By the lock and key combination, one book cannot be understood without the other.

13) 1763 AD – 14th year of the Metonic cycle. After a gap of 1,360 years, in 1763 the patterns begin to appear again, but have moved from year three to year 14 of the 19-year cycle. All of the 10-year Cloud formations which begin

with year 14 of the Metonic cycle are preceded by an intermission of 1,360 years. There have been two such intermissions since the Genesis 1:14 account, for a total of $1,320 \times 2 = 2,720$ years, the key and lock numbers of Revelation (book 27) and Daniel (book 20).

The year 1763 AD saw the end of the Seven Years' War, which was resolved by the Treaty of Paris. Under the 10-year Trumpet Clouds of that time, the continent of India, the territory of Florida, parts of Canada and the Spanish Caribbean were ceded to Britain. The treaty granted the return of Cuba to Spain. It is amazing that 247 years later, under the same Trumpet patterns, Cuba is once again in the political spotlight, along with the turmoil of disputes over a proposed wall to secure the US southern border with Spain (i.e. Mexico). Florida has also been front stage in the politics of recent years, especially involving the campaigns for the US presidency.

The Seven Years' War involved virtually all empires of the western hemisphere. Historians have marked the official year of 1756 as the beginning of that war, which was exactly 247 years before the world conflict and invasion of the Iraq in 2003.

As a result of the war and the Treaty of Paris, some historians have concluded that 1763 began the rise of the British Empire. Under the 10-year Trumpet Clouds which began in 1763, in the year 1766, Britain repealed the Stamp Act, but at the same time declared that she had total control of all aspects of the American colonies. This, plus the heavy taxation to pay for the Seven Years War, set the

stage for the separation of Ephraim and Manasseh (Britain and the US), which grew to a point of revolt in 1776.

Notice that our 27th state, Florida, through which passes the 27th parallel north, has often played “key” roles in the history of America, as also happened in the Republican primary of March 15, 2016. It should also be noted that of the original 17 Republican candidates, three of them were from the 27th state, Florida. At the close of the Republican primary in Florida on March 15, the two major competitors of Donald Trump received a 27/17% split of the vote count (i.e. Rubio/Cruz = 27/17% of the vote, respectively). Please see Appendix E for the explanation of the 27/17 patterns.

14) 2010 AD - The current 55255/22522 Trumpet Cloud formed at the fourteenth year of the Metonic cycle, exactly 247 years after the previous double Cloud of 1763 AD. This double cluster, beginning in 2010 AD, occurred in the second year of the presidency of Barack Obama (the 44th US president). 2010 was the 207th year anniversary of the Louisiana Purchase, a year in which the BP oil platform in the gulf exploded on the very day of the anniversary of the oral purchase agreement of the lunar 2/7, 1803 AD. This was the date of the Napoleon/Jefferson handshake via their respective diplomats.

About one year after the BP platform disaster, the horrific and tragic tsunami occurred in Japan, in March of 2011. From 2010 and onward, while drowning in national debt, tragic events continue to spread northward from New Orleans into the Mississippi River delta and mid-America. It seems that the original purchase and national blessing of 1803 has now turned into an ongoing curse. Indeed, New

Orleans has reportedly become the major port of entry for refugees flooding in from Syria.

Under the current Trumpet Cloud pattern, in the 17th year of the Metonic, the terror caliphate ISIS was formed in 2013. Under this same image of the dual Cloud times, the first Jesuit ever became the bishop of Rome. In the last week of the previous lunar year civil year of 2015, the Jesuit, Jorge Bergoglio, also became the first Pontifex Maximus ever to address the US Congress – a nation heretofore said to be founded upon the principles of democracy and Protestant thought.

Reminiscent of the days of the Delphi Oracle, the Jesuit pope, Jorge Bergoglio, in the middle of the week, (February 17, 2016), held his Apollo-Mithras-styled ceremony (mass) on the Mexican/US border near El Paso, Texas. In the aftermath of his dark oracle, which was symbolic of a border penetration, the Latino pope-politician took aim at the United States, proclaiming that it would be “unchristian” to build a wall on its sovereign border.

Presidential hopeful Donald Trump called the Arch Medium’s rhetoric disgraceful. Whatever the case, it seems the handwriting against the United States’ right to a wall of sovereignty has already been scribed, even before it stands. In this verbal exchange, a mysterious and bizarre stroke of irony occurred. As if resurrected from the winds of the dark spirits of history past, the theme from the cult worshipers of the psychic bridge-makers (i.e. pontiffs) of ancient Rome was blended with the handwriting of doom on the border wall. That is, Bergoglio, the bridge-medium, expressed the subjects of a bridge and wall in the same context of that

February 17th event. Like Constantine the Great, who was driven by the oracle/vision that he witnessed at the temple of Apollo, the modern day Maximus, Pontiff Bergoglio, came to the US border and symbolically laid claim to a new territory. He has made similar statements for Europe, pushing for open borders, even as the serpent's bite has struck both Paris and Brussels.

As temperaments across the globe rise, the world is found under the back-to-back doubles of the Trumpet Clouds, which, at different times, have formed in a mathematical couplet at the third and fourteenth years of the 19-year Metonic cycle.

The seven leap years of the Metonic are 3, 6, 8, 11, 14, 17 and 19, and these 55255/22522 clusters must always begin with a leap year. Therefore the patterns of these Clouds, without exception, have throughout history always formed at years three and 14 of the 19-year cycle.

The last pattern of the third leap year began in 403 AD, and the first double image cluster of the 14th year of the Metonic occurred in 1763 AD. On the 247-year cycles we are now in the last 55255/22522 Trumpet Cloud of the New Testament age. Calendar calculations show that another cluster will not form until the year 2257 AD, which most will agree is surely long past the second coming of Jesus Christ. So we are now in the time of the fourth Trumpet Cloud since the ministry of Jesus Christ, at the beginning of the New Testament church age, Pentecost 30 AD.

Year 13 of the Metonic cycle is the segue between these two Trumpet Cloud patterns which begin on the third and

fourteenth years of the Metonic cycle. In a sense, one picks up where the other left off. One pattern spans years 3 to 12, the other spans years 14 to year 4 of the next Metonic cycle. The 13th year, a common year segue, is the average, mid-point month of the 19-year Metonic, with Tishri 1 of year 13 in our age always falling close to the fall equinox, around September 19th to 21st. So, year 13 is positioned at the average point of the September/October end of fall harvest in the western hemisphere.

Again, the 55255/22522 patterns must always begin on a leap year and span a period in which four leap years occur in a 10-year period. This is the pattern imagery of the 6/4 almond flower bowls (oil cups) of the temple Lampstand, in which four of the 10 almond flowers form around the fourth lamp centerpiece of the seven-lamp structure. Therefore, the 10-year Trumpet Clouds are formed by a 4/6 leap year/common year combination, respectively. The core of the patterns forms around the 385-day, 55-week leap years, producing 10 years (5 + 5), generated by the seven day/seven lamp Candlestick of the weekly cycles. This 10/7 configuration is just one of many copies of things in the heavens, taken from a template of God's design.

The last seven 10-year Trumpet Cloud patterns of 586 BC, 339 BC, 92 BC, 156, 403, 1763 and 2010 AD were the only ones that have occurred since the time of King David, a span of about 3,000 years.

The lunar civil year 2015/2016 AD falls at the very center of the 55255/22522 years of the 10-year Trumpet Clouds. In this precise context of time the world political scene was blindsided and surprised when a renowned businessman

and celebrity unexpectedly announced he was running for US president. This sometimes bombastic individual, who was never in politics before, has a name which just happens to coincide with the age of the 10-year Trumpet Clouds. “I build things,” he proclaims, and his name is Donald Trump(et)!

Mr. Trump projects an aura of invincibility – a man with a mission. His mother’s maiden name was Macleod, which means, descended from “Cleod,” a name which amazingly bears the phonetics of the Trumpet “Clouds!” He will “split the Republican Party,” the media journalists proclaimed. But in the context of a modern-day possibility of this 45th president, God, in the 45th chapter of the prophet Isaiah, declared, I will “open (split) before him the double doors!” “The gates will not be shut!” (Isa. 45:1). Again, God promised to Cyrus, “I will go before you, and make the crooked places straight” (Isa. 45:2). And, in Revelation 3:16, it is likewise stated, “He opens and no one shuts, and shuts and no one opens” (Isa. 22:22 & 44:28).

God sometimes renames those whom He chooses for instruments of His purpose. Abram became Abraham, and Jacob was changed to Israel. “I have surnamed you,” God declared of Cyrus, in Isaiah 45:4. Trump is a created contraction of the original family surname, Drumpf. “I will give to you the treasures of darkness and hidden riches of secret places,” Isaiah was inspired to write in Isaiah 45:3. In the age of the 10-year Trumpet Clouds Mr. Trump has amassed an empire reportedly worth over ten billion dollars!

Reminiscent of the ancient times of Cyrus and the decades following the Trumpet Clouds and destruction of Jerusalem in 586/585 BC, we enter an age when a wall may be built across the southern United States, “even in troubled times” (Dan. 9:25). The timing of all this is like something from a science fiction novel, yet these are an incredible chronology of facts from the pages of the present day. Will a modern-day Cyrus, a builder and deal maker, somehow inspire a political scenario whereby the building of the long awaited temple will take place in Jerusalem?

The political arena is always volatile and unpredictable, and there is surely no certainty that Donald Trump is inspired of God to this purpose, nor is there a guarantee that he will be the 45th US president. However, the coincidence of these many patterns is quite stunning.

King Cyrus of old had a treasurer in Samaria whose name was Mithredath (Ezra 1:8). This is a form of the Greco-Persian name Mithras (genius of the sun), which name was that of the Mithridates-Seleucid kings of the Pontus and Asia Minor. It was the 8th king of these Greek Syrian rulers, Antiochus Epiphanes, who later desecrated the Jerusalem temple in 167 BC. About 75 years later, the last notable king of these Mithridite Seleucids of the Pontus ruled during the age of the 55255/22522 Trumpet Clouds of 92 BC.

But it was the treasurer of Samaria in Israel (Mithredath) whom Cyrus instructed in 539 BC to return to Jerusalem the 5,400 temple articles of gold and silver, which had been taken to Babylon by Nebuchadnezzar in 585 BC. These articles were eventually placed in the new temple which

Cyrus gave orders to build – the same temple which Antiochus IV later polluted with swine’s blood and the idolatrous statue of his pagan god!

Antiochus IV (Mithridates) claimed to have connections of epiphany with the gods. He inherited the rights of the Hellenic culture of the Greek gods and temples - a right which he maximized to forge his political successes, much as Constantine later employed the privileges of the Pontifex Maximus title to garner and formulate the theo-political hybrid religion of Rome. Like Antiochus IV, Constantine also claimed to have epiphanies and oracles. He merged the Mithras Greek temples with the mythical pageantry of Rome, co-joining them into a new crossbreed religion, which was called “Christianity.”

Such pollutions of politics and religion have continued to modern times, and according to Jesus Christ, a last and final abomination must again desolate the Holy Place of a future temple complex (Mt. 24:15). If events of the past are any indication of the future, a modern day Cyrus must first arrive. By his influence, the temple, long since in ruins, will be rebuilt, as described in Revelation 11. This is the temple which will stand in the age of the Last Trump (Rev. 10:7, 11:1 & 11:15).

In the temple Sanctuary, outside the veil of the most Holy Place, were the altar of incense, the table of showbread, and the Lampstand of the seven flames. The name Cyrus ties all three of these articles together in an amazing way. Cyrus implies a smoking lamp (firepot) or furnace (Gen. 15:17) – an oven or fire of burning. Thus, in the Sanctuary was the Lampstand of the seven flames of burning, the smoking

altar, which produced the Cloud of incense, and the oven (burning fire) for baking the 12 loaves of showbread. In kind, the smoking furnace (Cyrus) passed between the sacrificial offerings of Genesis 15, when God made a covenant and promises to Abraham. In symbol, all of these copies of heavenly things were in the temple that Cyrus caused to be rebuilt. This was the temple to which the Light, Jesus Christ, came in the years of His ministry – a ministry which began on the month and day (7/10) pattern of the Temple Lampstand. That is, the Day of Atonement, 7/10, in the fall of 26 AD.

Then, about 44 months later at the Passover of 30 AD, once, and for all time, Jesus became the sacrifice of a new covenant. Symbolically, He passed beyond the Lampstand of the seven flames, the smoking altar of incense, and the table of Bread, which Bread of life He is. He passed beyond the veil, and, in symbol, His blood was sprinkled upon the Mercy Seat in the most Holy Place.

As the apostle Paul described in the book of Hebrews, these are copies of things in the heavens, made manifest in the physical realm. Jesus, by use of these “copies” has entered the holy places made without hands – into heaven itself (Heb. 9:23-28). The 7/10 Lampstand of the Atonement form and the 10-year Trumpet Clouds of the current day 55255/22522 patterns – these too are “copies,” used of God for a purpose that He has not yet revealed.

The coincidence of time and chance of these many connected dots and events is most startling. However, in this last age of the Trumpet Clouds, we can only speculate about what may happen, regarding Donald Trump and the

office of the 45th president. The prophecies of Isaiah 45, the Trumpet Clouds and the coming of the last temple in Jerusalem – these too are things which we do not yet see with clear focus. Whatever the outcome, even the daily newscasters continually remind us that we live in times unlike any in human history. In these years of the Clouds of Tishri, the United States of America is being stressed and shaken to the very core of its foundation. The trumpets of alarm are sounding in many different ways throughout the earth, as the election of the next US president draws near.

In this time of epic transition, the year 2015/2016 AD is the seventh and last leap year of the current Metonic cycle (fall 2015 to fall 2016 AD). In the beginning months of the first lunar civil year of the next 19-year cycle comes the fall election for the future president of the United States. Under the turmoil of the Trumpet Clouds, 2015/2016 is indeed a year to behold.

The form of God's lunar calendar, like the Lampstand of the temple, is an engraved imprint of heavenly things. Throughout the ages, prophetic events of world history have been shaped by the imagery sketched in the “copies” of things in the heavens. We are seeing these patterns play out in the daily news and events of the 21st century AD. These are manifestations of sacred patterns that exist before the very presence of God on His Sea of Glass. Such things are not left to the imagination, whim and guesswork of men, but are so ordered according to the word of God, who said to Moses, "SEE TO IT that you make them according to the pattern which was shown you on the mountain" (Exodus 25:40).

CHAPTER 13

AFTER WORDS

This book was written and first published in the early months of 2016, well before Donald John Trump was nominated as the Republican Party's choice for the 45th President of the United States. Mr. Trump is now the president elect and the future looks more hopeful. But we are a nation divided, and the turbulence of our age may have only just begun.

Many in today's world stumble about without purpose or direction. The United States, in particular, is a nation in a fog, addicted, self-occupied and pretty much unaware of the earthshaking events that are unfolding 24/7. In attitude, we are neither hot nor cold about much of anything except that which threatens our personal pastimes, opinions and pleasures. More and more we have become a nation of fence-sitters, neither on fire nor frozen in place. A middle-of-the-road, neutral posture of political correctness governs our every mood. There is no right or wrong. Opinion is the new truth. That alone has become our moral standard.

But for those of us who do have purpose and wish to be productive, as the adage goes, "the mail must get through." Around the world, without pause or hesitation, the stream of knowledge is always increasing. It never stops and never sleeps.

The postal service, post offices and mail routes have long been functions of necessity, and especially so in modern times. This transfer of knowledge via written communication goes back thousands of years. Around 98 AD, the end of and transition from the seventh leap year of that Metonic cycle, a very special letter was written and delivered. It traveled along the mail route of the seven churches of Asia Minor, and was conveyed in the language of 24/7; that is, in the 24 letters of Greek, with a story-line, beginning to end, based upon the sevens of the octave cycles. These are the notes of the musical scale and the patterns of the sevens, which sketch Biblical prophecy.

Revelation is the 27th Book of the New Testament, a book ascribed in a story flow of multiple waves of the number seven. It is the last Book of the New Testament, the other bookend of the 70 weeks of Daniel's prophecy – a prophecy which began to be revealed in the year when Cyrus of old drained the swamp (i.e. the river of Isaiah 44:27), and conquered Babylon in 539 BC. The prophecy of the 70 weeks is described in Daniel 9:24. Something of importance to note is that in the weekly cycle and scale of music, the number 9 is the second weekday, Monday, counting from Sunday into the next week. Likewise, starting from A, B of the next octave is the 9th note of progression. In the patterns of symmetry, this Monday (or B) is a key mark point of time transitions, and calculated to be the number tone of 247 hertz. In music, this tone is the B before middle C. This is the same number by which dates of the lunar calendar of the Bible repeat on the same day of the week at 247-year intervals.

So 247 is the key point of things that repeat in cycles of seven, and the prophecy of Daniel's 70 weeks is a major key to understanding events of Biblical history. In this analogy, since B or Monday (247 hertz), by cyclical progression from Sunday, is also the 9th day of the weekly cycles (7 + 2), the letters, words and verse numbers of the prophecy of Daniel 9:24 are literally Daniel B:24 "Sevens are determined for your people!" By these comparisons, Daniel's prophecy of the 70 weeks literally becomes the number 247, bedrock of the sevens of time and prophetic calculations.

But like the scale of music in the C major, the delivery of this special letter of Revelation (about 98 AD) traveled in a circle, beginning at the old region which bears the very place name of the scale; the mail route began at the ancient region of Iona, at the city and post office of Ephesus. Musicians will recall that the "Ionian" is the dominant, key of C home base of the old Greek modal system. In that key, the seventh note then becomes Laodicea. That city is the Monday, second-day B note of the week – the seventh age of the New Testament church. And, as if timed, the number of the B note at the transition to middle C is 24/7 (i.e. 247 hertz).

Without becoming too involved in a long mathematical explanation, this concept of the seven notes of music and the seven-day symmetry of the weekly cycle is the equation of time itself. In mathematical theory, time began on the night portion of Monday, day two of the seven-day week, 3761 BC.

According to calendar rules, when the molad calculation of the day of Trumpets in any year exceeds 12 noon, then that first day of the seventh month, Tishri, is advanced to the next day. Therefore, since by God's definition of a day, 12 noon is 3/4th of that day, and since the first day at the end of year one of time is calculated to have been declared on Monday, then time itself may be roughly expressed by the formula $T = B \frac{3}{4}$. Note that 3/4 is a function of seven, and the half-division of the musical scale. That is, 7 divided = 3 + 4 notes, the natural, half -octave division of music.

This same concept of time and sequence of notes in music also forms at the end of a Metonic cycle, in which B becomes the seventh leap year of the seven-note cyclical pattern, key of C progression. In our day this point of cyclical progression is the transition 2016/2017 AD, the equivalent of the same transitional time of 97/98 AD, the probable year and time that Jesus' message was sent to the seven churches. Like the number of the book (Revelation), this was about 27 years after the fall of Jerusalem, 70 AD.

Just like the letter of the Greek 24/7 message of Revelation and the tonal frequency (247 hertz) of the seventh or B note of the C major scale, the 27th Book of the New Testament (Revelation) blossoms at the time of Laodicea. That city of Asia Minor is symbolic of the seventh-church age. As such, it marks a time when the world stumbles about in blindness –rich, increased with goods, lukewarm, self-occupied, tepid in spirit and unaware.

It is the age of burning (Cyrus), when the last and seventh candle flickers in the darkness that the blind may see. "The Lord is not slack concerning His promise," Peter said of the

appointed times of God, which continue 24/7. This he wrote in his second epistle, which is one of the seven general letters to the New Testament Church. The Church, like the musical scale, is described in Revelation as having seven cities or eras of progression. These are like the seven lamps of the temple sanctuary and the seven Spirits of God.

Cyrus of old freed the captives and proclaimed the rebuilding of Jerusalem and the temple. At the outset of Daniel's 70-weeks prophecy and the coming of Cyrus, the Jews returned to their homeland, to build a wall and a new city. Though it would take 24 years and seven months before the appointed times of God could once again be celebrated in that new temple, it was finally dedicated in the spring of 515 BC, in the middle of the seven weeks of years into the first segment of Daniel's prophecy (539 to 490 BC). At the dedication of the second temple in 515 BC, in the eyes of the people, Jerusalem became great again!

But the mail must get through. Therefore, on the lunar 24/7 - the 24th day of the seventh lunar month, October 26, 2016, at 11:00 A.M., the 17th hour of the day on the lunar clock, a profound event occurred. It took place at 1100 Pennsylvania Ave, Washington, D.C., which was the official dedication and grand opening of the rejuvenated, newly energized "postal" facility.

"I stand at the door and knock," Jesus said. "In My Father's house are many mansions." In the event of October 26, 2016, perhaps symbolic, the newly dedicated building at 1100 Pennsylvania Avenue is the old post office of Washington, D.C., now with 270 mansions (rooms) and renamed Trump Hotel International.

Obviously, the old Capital postal facility (Trump Hotel) is not the mansion that Jesus described to His disciples, yet, symbolically, the timing of the numbers and related events are nothing short of profound. Concerning the door of Philadelphia Jesus said that He "opens and no one shuts," and that He "shuts and no one opens." (Rev. 3:7). He has the key and He determines who will rule the nations.

Dedicated about two weeks before the election of Heshvan 7 (the Presidential election of Tuesday, Nov. 8), in the Trump fashion of palatial estates, the official opening of this "postal mansion" bears the number of Revelation (i.e. book 27). It is the number of our nation and president. That is, at least 270 electoral votes were needed to become the 45th president of the United States. This 45th president already owns another mansion home in the 27th state of Florida, near the 27th parallel north. Florida was ceded to Britain at the last appearance of the 10-year Trump(et) Clouds, which, on the 247-year cycle, began in 1763 AD.

The number placement of our 45th president, by the degrees of the 60-minute, 24-hour clock on the wall, is synonymous with the 270-degree mark of the lunar day, which is 12 noon. Forty-five degrees or 3/4th of the 60-minute (i.e. 60 degree) hour, expanded to the larger circle of the 24-hour clock, comes at the end of the 17th hour of the 360-degree day. According to Scripture, the day is measured sunset to sunset. Thus the 18th hour of every day begins at 12:00 noon, which is the 270-degree mark of the 24-hour day circle of time, as defined in the Bible.

The 270 mark is a primal constant of the mathematical algorithm used to calculate the memorial of the blowing of

trumpets on the first day of the seventh lunar month each year (i.e. Rosh Hashanah or Tishri 1). Based on our time formula, $T = B \frac{3}{4}$, the $\frac{3}{4}$ ths of the daily circle may be represented by $\frac{27}{36}$ ths, which is the same as the 45 degree point of a 60 degree circle. For this allegory of pattern, it all boils down to the circular function of 6, which number is Philadelphia, transition to the seventh church of note, Laodicea. How fitting, then, that Philadelphia, lying on the postal mail route of the seven churches, is also the capital of Pennsylvania and birthplace of our nation and Constitution.

In the fall of 2016 the lunar $\frac{24}{7}$ ceremony of the old postal facility at 1100 Pennsylvania Avenue (Trump Hotel) came at the end of the 11-year sub-cycle and at the transitional month of the seventh leap year of the 19-year Metonic. By inclusive count, the Hotel ceremony took place just 24 days after the current Metonic cycle began on day one of the seventh month of the sacred calendar of the Bible. That cyclical date of Tishri 1, 2016 fell on the Monday (B note) of October 3rd, and began the seventh year of the current 10-year Trumpet Clouds.

Bearing the name of the state (Pennsylvania), in which the city and foundation of our nation was laid (in Philadelphia), perhaps the October 26 event at Trump Hotel was symbolic of the Philadelphia/Laodicea progression, by which we are approaching the end of the postal mail route of the seven churches of Asia Minor.

Whatever the case, the 1100 block of Pennsylvania Avenue is also reminiscent of the common denominator which is formed from the algorithm of the scale of music.

That denominator is the number 11. In the lower octaves some note tones are fractional, and not evenly divisible. But in the 4th or Middle C octave (key of C), at the seventh note B, all notes resolve to a perfect pitch, in which all frequencies of the scale become harmonized and perfectly divisible by the number 11.

Much of the 27th Book of the New Testament, Revelation, has been highlighted by the events of the Seven Trumpets. In our age, the fall of 2016 was timed at the seventh note, day B of the week (day 2), when the memorial of the day of the blowing of Trump(ets) was declared on the weekday of Monday, October 3rd. Twenty-four days later the postal facility, with 270 rooms and located at 1100 Pennsylvania Avenue, was dedicated. The following week Donald Trump, at age 70, became the president elect.

In order for mail to be delivered it must be keyed to the correct address. Upon the algorithm of time and prophetic events, the C major scale of music has been formed. This happens by a two-day advance or move of the seventh weekday G note (Saturday) to Monday (B or 2), changing the key from A to C. We cannot change the days of the weekly cycle, or the tones of the musical scale. However, the key note signature does change the place number where the count begins. By this we have these amazing pattern prophetic relationships of the Bible, generated from the number 7, with the divisions of 2 and 5.

Jesus' letter, called Revelation, leading to the time of the Last and Seventh Trump, was addressed to the seven churches of the New Testament age. Though we cannot know how many years yet remain before the return of Jesus

Christ, clearly we are approaching the end of the mail route. We have come to the last postal facility of the age, to a place and time called Laodicea.

From these principles of time, music and prophecy comes another important address, generated from the special relationship of the elements of the musical scale. These are the number patterns of 7/2/5 – seven notes formed by a combination of the divisions of 5 long (CDEFGA) and 2 short steps (EB). This combination of numbers, though far removed from 1100 Pennsylvania Avenue in Washington, D.C., appears in a profound and surprising way on another avenue, at a place bearing a number which stems from this same template of pattern imagery. Formed of 725, this is the same spirit of symmetry which gathers the Clouds of Tishri, which form on the day of the memorial of the blowing of Trumpets. This is a most stunning coincidence of events. America is now poised at the next chapter of an amazing story of hope. Nothing quite like this has ever occurred before in the history of our nation.

Some years ago, before Mr. Trump announced he was running for president, the author coined the phrase the “Trumpet Clouds.” These two words are used to describe an extremely rare phenomenon of the lunar time calculations. This unique pattern of time is formed by a grouping of 10 consecutive years of Tishri 1, the day of the memorial of the blowing of Trumpets (Lev. 23:24). Like double notes of music, this rare 10-year span forms in the cluster pattern 55255/22522. This pattern has occurred only 14 times in the past 6,000 years of human history - a fact

which can be accurately demonstrated by the known calculations of lunar time. (See Appendix A).

In our age the pattern began on the *fifth* leap year of the 19-year Metonic, year 14 of the 19-year cycle, 2010 AD. This double, back-to-back, mirror-like image of pattern ALWAYS begins on the *fifth* day of the week, Thursday. Once a new cyclical wave of these patterns begins, the cluster repeats *five* times at intervals of 247 years on the lunar calendar, marked at the day of Trumpets, first day of the new civil year. Once again, we have that B note number, 247, and it occurs five times, forming the 55255/22522 Clouds of Tishri.

This first day of the seventh lunar month, the day of the "memorial of the blowing of trumpets," (Tishri 1) is calculated by a formula pattern of the lunar cycles which stems from the same mathematical laws that form the musical scale. The double 5's and 2's of the pattern result from the lunar leap year spans of the 55-week 385-day lunar year, which is an exact multiple of the sevens of the week, similar to the seven notes of music. In fact, 55 hertz is the note A of the diatonic scale, and 22 is the note F. The latter, in the next higher octave, becomes $2 \times 22 = 44$.

Again, the "Clouds" of 55255/22522, without exception, always begin on the fifth note of the scale, Thursday (5), the *fifth* day of the week. In the pattern, Thursday (5) appears *five* times. By the seven symmetry, the 5's and 2's represent the long and short steps of the 7-note scale ($5 + 2$), but also represent Thursday (day 5), and Monday (day 2). In the key of A, these are the notes, E(5) and B(2), respectively.

They are the same number elements (i.e. E5, B2) from the very chapter and verse which describes the handwriting on the wall of Daniel 5:25.

Aptly stated by the algorithm which generates the 2's and 5's to form 7, they are "Numbered, yes Numbered, Tekel, Divided!" These are the numbers of the "Trumpet Clouds" (2 & 5), as if taken directly from the handwriting on the WALL of Daniel 5:25 (i.e. 55255/22522). Biblical scholars, by using monetary increments of weight, have summed this verse of Daniel 5:25, "MENE, MENE, TEKEL (Pence), UPHARSIN, and obtained the total 2520, which prophetic number also contains the elements of 5(E) and 2(B) – numbers which are found in Daniel 5:25!

If you study this pattern of avenues, mail routes and street addresses, with the building of a wall and the handwriting upon it, the evidence is overwhelming. The timing of this imagery is no coincidence. Our 45th President, Donald Trump, says he will build a wall. Daniel's prophecy of the 70 weeks began in the year when Cyrus of old drained the river and conquered Babylon (i.e. confusion) in 539 BC. That prophecy was based upon a pattern of sevens, which in music has the division of 2 and 5.

Thus we have the scale of 7 notes (days of the week), formed by the root numbers of the construct 2 + 5. This pattern of the 10-year "Trumpet Clouds," created from 7 (2 + 5), without exception, always forms at the *fifth* day of the week, Thursday, in which *five* is repeated *five* times (55255/22522). *Five* is the number of grace.

So, the root of the number complex which creates this pattern of the Trumpet Clouds is:

7 (2 + 5), formed at the *fifth* day the week (Thursday), the day of the week when God made covenant with Abraham. On this same weekday, 430 years later, Israel left Egypt at the Exodus of 1486 BC. Seven weeks later, on the *fifth* of Sivan, they came to Mt. Sinai on Thursday, when it burned with fire (Cyrus) at the Trumpet blast. On a Thursday in 30 AD, Jesus lay in the tomb after His crucifixion. Seven weeks later, on this same *fifth* day of the week He returned to heaven in a cloud, on the 27th day of Iyar.

Thursday is symbolically the *fifth* note of the musical scale in the key of A. This age-old algorithm and energy of time, which drives the 7's symmetry, with its division of $2 + 5 = 7$ notes, has long been used by God for special, prophetic events. In the paragraphs above, we have listed *five* of these appointed times. All of them occurred on Thursday.

These amazing number patterns, like cloud patterns, cast shadows of important events. They are based upon an algorithm which generates 725 and Thursday, the *fifth* day of the seven-day weekly cycle. But these numbers of prophetic history are arrayed in a profound and unbelievable way to form a familiar address which has become especially important to the daily news of our age. That address, made up succinctly of the components of 7, 2 and 5, forms around Thursday, the *fifth* day of the week. And the address is 725 Thursday Avenue.

That is, 725 Fifth Avenue, the address of Trump Tower, Manhattan, New York!

Appendix A

(He makes the Clouds His chariot, Psalm 104:3)

The declarations of the first day of the seventh month, Tishri, may be declared on one of four different days of the weekly cycle. These are Tuesday, Thursday, Saturday and Monday, by symmetrical progression. Typically, these dates, by days of the week, are fairly random. As an example, for the years 2000 through 2010, the days of the week on which Tishri 1 was declared for that 10 year period was:

For the first five years, 2000 = Saturday, 2001 = Tuesday, 2002 = Saturday, 2003 = Saturday, and 2004 = Thursday. We may simply state these dates, by day of the week, as 7-3-7-7-5.

The second set of five-year dates was: 2005 = Tuesday, 2006 = Saturday, 2007 = Thursday, 2008 = Tuesday, and 2009 = Saturday. Stated in numbers, we have: 3-7-5-3-7. Thus, for the dates of Tishri 1 for those 10 consecutive years we have: 73775/37537. This is a fairly scattered, typical pattern.

On rare occasions, during a given five-year span, the patterns will form in a single cloud of 55255, 77377, or 22522 for the five-year span. One of these three cluster-pattern forms, where one day of the week is declared four times in a five-year period, occurs on an average of about once in 25 years. A single five-year Cloud pattern of 77377

began to appear in the year of the birth of Jesus Christ, 5 BC. In modern times, a 77377 pattern formed at the year of 1999 AD. In the center of that five-year cluster pattern, the day of the memorial of the blowing of trumpets was declared on Tuesday (3), September 18, 2001 AD. Just one week before that Tuesday in September, near the end of lunar year 2717 after the demise of the northern 10 tribes of ancient Israel in 718 BC, an historic event took place in the United States. That event fell in the fourth year of the Metonic cycle, on Tuesday, Elul 23, the infamous day of 9/11 (718 BC + 2717 = lunar year 2000/01 AD). In circular symmetry, cyclical transitions fall at the juncture of 2/3, which in the fourth octave of music is 27/17 (see Appendix E).

The point is that it is extremely rare when two sequential five-year Clouds occur one after the other, as in 55255-22522, for a 10-year period. This double pattern occurs only in this form, and since these are date patterns of the day of Trumpets (Tishri 1), in this text we have referred to them as the 10-year Trumpet Clouds. So rare is this pattern that it has occurred only 14 times in the last 6,000 years. The last and 14th occurrence of this pattern now spans the current age of 2010-2019 AD.

Time calculations are directly related to the Genesis, Chapter one, verse 14 statement of the signs, seasons, days and years. These elements of time were formalized on Wednesday, day four of creation, and referred to the sun, moon and stars. Therefore, the four possible weekdays of the Tishri 1 Day of Trumpets declarations are directly

related to the 14 possible configurations of lunar years, by number of days (see text reference below).

(Hebrew Calendar Science and Myths, Remy Landau, Toronto, Canada)

“Hebrew calendar arithmetic results in exactly 14 qeviyyot. This means that there are only 14 different ways in which to lay out the years of the Hebrew calendar.

The Tishri 1 week day and the length of the year define the calendar layout required for that Hebrew year. Thus, when Hebrew years begin on:

Mondays then they can have only either 353, 355, 383, or 385 days

Tuesdays then they can have only either 354, or 384 days

Thursdays then they can have only either 354, 355, 383, or 385 days

Saturdays then they can have only either 353, 355, 383, or 385 days.”

The years and dates of the current 10-year Trumpet Cloud pattern are:

- 2010 AD.....Thursday, September 9....(day 5)
- 2011 AD.....Thursday, September 29....(day 5)
- 2012 AD.....Monday, September 17... (day 2)
- 2013 AD.....Thursday, September 5....(day 5)
- 2014 AD.....Thursday, September 25...(day 5)
- 2015 AD.....Monday, September 14....(day 2)
- 2016 AD.....Monday, October 3.....(day 2)
- 2017 AD.....Thursday, September 21..(day 5)
- 2018 AD.....Monday, September 10...(day 2)
- 2019 AD.....Monday, September 30...(day 2)

Thus, for the 10-year span, the pattern of Rosh Hashanah is 55255/22522.

An analysis of the 14 Trumpet Cloud number configurations produces something that is quite astounding. If we sum the numbers of the digits of 55255/22522 10-year Cloud spans, the total is 35. Since there have been 14 occurrences of this phenomenon, the product of the two numbers is then, $35 \times 14 = 490$, which is the number of years contained in Daniel's prophecy of the 70 weeks (Dan. 9:24-27).

All 10-year Cloud spans begin with Thursday, the fifth day of the week, and $5 \times 14 = 70$, the number of weeks of Daniel's prophecy. Also, 490 years is a period of 10 Jubilees. Jubilees are counted by seven multiples of the seven-year Sabbatical cycles, with the Jubilee year beginning after completion of the 49th year of the seven-year land Shemitah periods. The fall of Babylon, 539 BC, marked the year which began the 49, or seven weeks of years, which was the first segment of the 70 weeks of Daniel's prophecy (Dan. 9:25).

The 10-year Cloud patterns are formed upon the basis of 10 and seven ($5 + 2$), which are the rudiments of the temple Lampstand configuration (7 lamps + 10 bowls). This Lampstand was placed in the tabernacle of witness (Acts 7:44). Moses was instructed to make the tabernacle Candlestick according to pattern (Exodus 25), and some scholars believe that the tabernacle of "witness," or testimony, in some way connects with the music and lyrics of Psalm and harp. This is because the root word etymology of "testimony" stems from the Hebrew "uwd," which has to do with things that repeat (go round and round), as with the octave of music. There is, in fact, a musical instrument called the Oud! This root definition also has to do with Biblical names like Gilgal and Galilee (i.e. turning, as in a cycle or circuit).

Galilee is the place name of the harp-shaped sea of Jesus' ministry. Both names, of major historical importance to the Biblical story, pertain to things that go around (i.e. rolling, octave, repeat, circle, etc.). In this context the events of Gilgal (rolling) also become significant, for it was from

Gilgal that Israel marched round and round Jericho, and on the seventh day of marching, after circling Jericho with the Ark of Testimony seven times, at the shout and blast of the trumpets of the seven priests, the walls of Jericho fell. This, in pattern, was a fore-type of the last and seventh trump of Revelation 10:7. In context, we can say that the 10/7 configuration of the 10-year Trumpet Clouds, like the Trump of Revelation 10/7, signifies and foreshadows a renewal or resurrection

Referring again to Acts 7:44 and the testimony of the Oud (witness), the calculated Hebrew calendar, in the broad sense of algorithm, locates the day and time of the seventh lunar month by subtracting the 44-minute fraction from the end of each month, leading up to the Day of Trumpets, Tishri 1. In other words, beginning with Nisan in the spring, the average of 44 minutes is subtracted from each progressive month, to arrive at the date of the seventh lunar month, Tishri 1, Day of Trumpets. The actual lunar period is about 29.5 days and 44 minutes long, but by these methods is produced the set average of 177 days (29.5 days per month), from Nisan to the seventh month, Tishri.

The 55 and 22 elements of the 55255/22522 Cloud form are generated by the mathematical laws which produce the octave patterns of musical theory. The 52 and 25 transitions that are enclosed within the bookend octave numbers of the form are manifestations of the circles of fourths and fifths of the musical scale. So the laws of time and music each replicate the other.

Given all of these incredible facts, it is no stretch of the imagination to conclude that the 14 appearances of the

Trumpet Clouds are an amazing manifestation of patterns which sometimes mark prophetic times and events. And particularly for the United States, in the years of the 14th appearance of the 10-year Trumpet Clouds, we are found in a set of incredible and unprecedented circumstances on the political scene. Under the Clouds of the Trumpet phenomena, in the midst of many bizarre world events and circumstances, comes the unbelievable rise and popularity of a man whose name is Donald Trump.

Couple that with the fact that for years world conflicts and political circumstances have increasingly involved the prophetic number 27 (Revelation). With that in mind, please observe the continuing and unfolding of events of the Trumpet Cloud years, connected now to Donald Trump, and the 27th key state, Florida, which lies on the 27th north meridian. Florida has 99 delegates, the frequency of the seventh, Sabbatical G note of the musical scale (i.e. 99 hertz).

Either all of this is an amazing coincidence or something historic is in the making for the US and the world. Only the progression of time will clarify the significance of these ongoing events. Meanwhile, curiosity will naturally lead to speculation. The curiosity of the human mind is a God-given attribute, which He expects us to exercise. There is no harm in simply observing daily events to see what might happen.

On page 113 you will find a list of the Trumpet Cloud 10-year periods that have occurred since the dawn of time. They always begin on the weekday of Thursday, and the sum of the four lunar year lengths which begin on Thursday

is 1477 (i.e. $354 + 355 + 383 + 385 = 1477$). This number is an exact multiple of sevens and a double configuration of two sevens and two sevens (i.e. 14 and $7 + 7$). It is a reflection of the prophetic imagery of Joseph's 14-year, double-seven feast/famine experience in Egypt, which began in 1734 BC (Gen. 41:1-32).

Notice that like the 2-5 sequences of the 55255/22522 Cloud patterns, there is a 2-5 division of Joseph's seven years of famine (Gen. 45:6). But 247 years later, from the time that Joseph stood before Pharaoh in 1734 BC, Israel departed Egypt on the weekday of Thursday, under the Pillar Cloud of the Exodus. The Exodus took place during the week of Passover, in the middle of the lunar civil year 1487/86 BC. Please observe that Thursday, the day of the Exodus and the 5th day of the weekly cycle, appears five times in the 55255/22522 Trumpet Clouds.

So the 55255/22522 Cloud patterns are based upon a number paired form of $5+2 = 7$, and $2+5 = 7$, which added together are the prophetic years of Joseph's feast-famine experience, $7 + 7 = 14$ years (1734-1720 BC).

In fact, every time-segment of the 27-year chronology of Joseph's experience in Egypt, from his captivity at age 17 until the end of famine, was prophetic. This includes all increments of time leading up to and including the feast/famine chronology which ended when Joseph was 44. Without exception, the time periods of those 27 years form parts and pieces of the Hebrew calendar, the Appointed Times, the temple Lampstand, the Trumpet Clouds, and the patterns of the prophetic cycles of the entire Bible.

Based on Hebrew calendar dates, the times of the 14 Trumpet Clouds of history are:

3702 BC, 3455 BC, 2095 BC, 1848 BC, 1601 BC, 1354 BC and 1107 BC.

586 BC, 330 BC, 92 BC, 156 AD, 403 AD, 1763 AD, and 2010 AD.

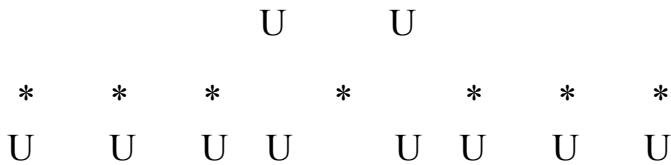
These 55255/22522 Clouds are separated in dual clusters of $2 + 5 = 7$ and $5 + 2 = 7$ throughout the approximate 6,000-year span of human history (that is 3702 and 3455 BC = two clusters). Then there was a 1,360-year intermission followed by (2095, 1848, 1601, 1354 and 1107 BC = five clusters). Following the fifth cluster (1107 BC), there was an intermission of 521 years. After that intermission was the next set of a $5 + 2$ pattern. This next set began with 586 BC and continued for five clusters (586, 330, 92 BC and 156, 403 AD = 5 clusters). Then there was another intermission of 1,360 years, at which point the next two clusters of 55255/22522 begin at 1763 and 2010 AD.

So the cluster patterns are $(2 + 5) + (5 + 2) = 14$ total Cloud formations of 10 years each. The 10-year spans are formed in alternating sets of $2/5$ and $5/2$ cycles of 247 years. They have intermission gaps that alternate at 521 and 1,360-year intervals. The 2s of the sets are separated by 247 years and the 5s of each set are separated by 988 years. These are the time patterns of the Trumpets, once they begin. Like the notes of music, they group (chord) in a very predictable, rhythmic fashion, with both the Clouds and the intermissions built upon the basis of $5/2$ and $2/5$ (i.e. the notes EB and BE).

Appendix B

The Seven Lamp Candlestick of Exodus 25

(Seven annual Sabbaths and the four days of Tishri 1)



U = The 10 almond flowers (bowls of oil)

* = The seven lamps of the covenant Candlestick, with the fourth and center lamp surrounded by the four almond cups (flowers). This is the pattern of the four weekdays of the Tishri 1 clusters, the four parts of covenant, and the four elements of time (days, weeks, months and years), through which passes the seven annual Sabbaths and the seven lamps of flame

Man was created in the very image of God, and though He loves all of mankind, those whom He calls to salvation are invited into a special covenant relationship. This is a spiritual matter, but since we are physical, He manifests His covenant with us in patterns which we can relate to in our physical world and environment. Much of this pattern imagery He refers to as “signs.” These signs in different

ways are symbolic, indicating that the covenant relationship is in force, present and ongoing.

God, in the New Testament age, works with us through His Spirit. However, the physical aspects of prophecy still remain. The 70 weeks of Daniel and the plan of God are yet to be completed. So that every jot and tittle may be fulfilled, these physical manifestations of prophetic pattern still have meaning and purpose, and they will continue until the end of the age.

Some of these signs of prophecy and covenant are simply a physical replication of things which God chooses to surround Himself with at His Seat of Majesty, where He dwells in the heavens. The Cherubim, with wings spread over the Mercy Seat, and the seven spirits of God, represented by the lamps of flame in the tabernacle, are examples of things which are a part of His domain.

An outward sign of covenant is also manifest when we observe the festivals of God. His seventh day weekly Sabbath and the annual Appointed Times of God are signs of His covenant of the New Testament. Even our human conduct is a sign or indication of the fact that we are the children of God.

Covenants or binding agreements, even between men, nations and civilizations, virtually always include an element of time. In many cases, if the conditions of time are not met, the contract of covenant may be declared null and void. If agreements of men are bound by an element of time, then how much more is this element of importance to

the very Creator of time itself? Time, we say, is of the essence.

We do not have to dig very deep into the Scriptures to realize that God and Jesus Christ are Beings of design and order. Most all of Biblical prophecy is, in some way, based upon an element of time. God demonstrates His existence by keeping His words of promise and covenant in a timely manner. As His children He expects us to strive toward perfection, becoming perfect, even as He is perfect.

As a sign between God and those called, He sets the standards. He alone appoints times and memorials. The point to all of this is that God reveals Himself and communicates with us through these covenant patterns of time and prophecy. They are road marks, indicating our direction of travel. The apostle Paul invokes this direct connection of time and covenant in the New Testament. We find this in his reference to the weekly Sabbath of Hebrews 4:9, and in his instruction to the gentile church of Corinth, regarding the memorial and timing of the observance of the Passover covenant of Jesus Christ (I Cor. 11:23-26).

These signs of covenant appear in different physical configurations. They virtually always have the same common links of form, either by numbers, days in time, or in some cases by an artistic visual representation. By an analytical view, we can see this imagery in the seven-flame Lampstand of the tabernacle sanctuary. In pattern, the Lampstand is a replication of time, prophecy, God's covenant, and the supreme power of His Spirit essence, which burns with seven flames, arrayed before His throne on the Sea of Glass (Rev. 1:4 & 4:5). This spirit of the

burning flames is further amplified by the words of Revelation 19:10, which state: “For the testimony (witness) of Jesus is the spirit (flame) of prophecy.” The Lampstand with the seven flames stood in the Tabernacle of Testimony, representing Jesus, the Spirit of prophecy.

So important are these time elements of covenant that it was necessary that even the death of Jesus Christ occurred in a manner and time which satisfied the covenant pattern. His blood became the sprinkling for all men. Symbolically, it sprinkled the written word of the terms and agreement, which is the New Testament. His death came on Wednesday, day four, the centerpiece of the weekly cycle of seven days. This was the 14th of the lunar month, Nisan, the premiere Appointed Time and memorial of the year. Each year, the Passover memorial of His death is the meal (bread and wine), which is the fourth part of the covenant ceremony.

Many events of historical importance in the Bible occurred in years when the 14th Passover fell on Wednesday. It is quite odd that for those 14 occurrences of the Trumpet Clouds of history the patterns produced no Wednesday Passover for 10 consecutive years. On average, the mid-week Wednesday Passover occurs 2/7ths of the time, which itself is a prophetic number, imprinted upon the placement of the last book of the New Testament, Revelation (i.e. book 27).

The visual form of the seven-flame Lampstand is the glowing Light of Scripture, the Word Himself, Jesus Christ. John speaks of this seven-Spirit imagery of the seven flames in Revelation 1:4. We find the description of the

Lampstand in Exodus 25, and we are told that its form was part of that which Moses was privileged to see when he ascended Mount Sinai. The Lampstand form is a copy of things in heaven and God wanted the Lampstand pattern to be a sign of His presence among His people. We read of the Lampstand construct, beginning in Exodus 25:

31. “And you shall make a lampstand of pure gold. The lampstand shall be made of beaten work; its shaft, and its branches, its cups, its knobs, and its blossoms, shall be from it.”

32. “And six branches shall come out of the sides of it – there branches of the lampstand out of the one side, and three branches of the lampstand out of the other side.”

33. “Three almond-like cups (bowls of oil) on the one branch, with knob and blossom; and three almond-like cups on the one branch, with knob and blossom, so for the six branches, those going out of the lampstand.”

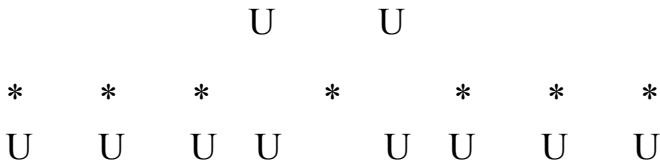
34. “And in the lampstand shall be four almond-like cups, with their knobs and their blossoms.”

On the next page is a simplistic sketch of the lampstand form. Notice especially the centerpiece, with the four bowls (almond cups) surrounding the center lamp. This is a 7/10 prophetic form, which in many ways replicates the time calculations of the Hebrew calendar, the four parts of covenant, and the seven requirements of the burnt offering. Please recall that Jesus’ ministry began on the lunar date of this prophetic form. That is, the lunar 7/10, the Day of Atonement, in the year 26 AD.

The Lampstand is also a form of the Ten Commandments, with the 4/6 pattern of the cups of oil that are similar to the 4/6 division pattern of the Decalogue. There is also the fact of the fourth commandment, seventh-day Sabbath, which is similar to the four-cup centerpiece of the Lampstand. This is the focal point of the seven lamps and 10 cups, just as the Sabbath is the interface and sign of focus between man and God. Therefore, the Sabbath is a continual point of reference, a spinning cycle amidst the Ten Commandments, by which we may be drawn to God via this covenant sign of observance.

The Seven Lamp Candlestick of Exodus 25

(Seven annual Sabbaths and the four days of Tishri 1)



U = The 10 almond flowers (bowls of oil)

* = The seven lamps of the covenant Candlestick, with the fourth and center lamp surrounded by the four almond cups (flowers). This is the pattern of the four weekdays of the Tishri 1 clusters, which surround the center lamp of the Day of Trumpets, the fourth annual Sabbath of the sacred year. This is the four parts of covenant, and the four

elements of time (days, weeks, months and years), through which pass the seven annual Sabbaths, which are symbolic of the seven lamps of flame.

It should be noted that with regard to the 10 almond cups which contained the oil for the seven lamps of flame, there is yet another analogy which pertains to the sacrifice of the Messiah. We find this in Exodus 27:20, in reference to the olive oil for the seven lamps of the Lampstand. Some later translations render verse 20 to imply the oil was "pressed." This is not the case. The word, properly translated, is "beaten." There is a reason for this, as there is also a reason why the oil had to be pure (i.e. morally perfect).

The reasons are beautifully simple. Encoded within the very figure of the Sanctuary lampstand was the analogy of Jesus' sacrifice. He was morally "pure," without blemish. He was "beaten" (with many stripes) for our transgressions! In another amazing layer of this analogy, the Spirit descended upon Him with the very numbers of the Lampstand construct. That is, the 7/10 day of Atonement, in the fall of 26 AD. It was this Spirit (olive oil), descending upon Him in the form of a dove, which was poured into the cups of the Lampstand. In David we find the words of Psalm 23:5, "My cup runs over!" The 10s and sevens of the Lampstand form also contain parts and pieces of Exodus 27:20, which Scripture is a combination of the number parts of 10 and seven. Within this chapter and verse are the numbers of the book of Exodus (2), Revelation (27), and Daniel (20).

Even time itself, as calculated by the Hebrew calendar rules, is a replication of the temple Lampstand form, as amplified by the statement "see to it that you make them according to the pattern" (Ex. 25:40). In the past it has been

assumed that the laws of the lunar calendar calculations are ordered so as to manage the fractured lunar cycle of 29.53 days. But based on the pattern, it is more likely that this past concept has placed the cart before the horse – for the pattern of the seven lamps of the burning Spirit, with the four cup centerpiece, had long predated the elements of time, as described on Wednesday, day four of the Genesis account.

Therefore, it becomes evident that the lunar cycle of 29 days, 12 hours and 793 parts was created to fit a pattern that pre-existed the Garden of Eden, and not the opposite. Hence, we may conclude that the rules of the Hebrew calendar calculations are not an afterthought, generated to fix a fractured lunar cycle, but rather these mathematical laws are dictated by the pattern form which created the cycle itself. The cycle of lunar time, with the rules of calculation which determine the first day of the seventh month, Tishri, then replicates the imagery and artistry of the seven Spirits of flame. On earth the physical manifestation became the seven-lamp, 10-bowl Lampstand of the temple Sanctuary. The Lampstand was before the veil of the Holy Place, which could be entered on just one day of the year. The day, like the Lampstand pattern, was 7/10, the Day of Atonement.

Indeed, the Tishri 1 patterns, times of the memorial of the blowing of trumpet, have left an undeniable imprint upon the events of history, and in such a way which duplicates a sketched form of time itself. We can see the very evidence of this same pattern in the 55255/22522 time calculations of the 14 occurrences of the 10-year Trumpet Clouds. Like

the 4/6 form of the Ten Commandments, this 10-year Cloud pattern is based upon a 4/6 configuration of four leap years, combined with six twelve-month common years. Likewise, the numbers of 55255/22522 are parts and pieces of the 7/10 Lampstand imagery.

In all of this we can see the symmetrical silhouette of the seven notes of music, the calculations of the Hebrew calendar, and the flicker of the lamps of the seven Spirits of flame. These are the signs of Genesis 1:14. They are the bedrock of the 70 weeks of Daniel's prophecy. These amazing prophetic patterns continue to map the pages of history, spinning toward the high octave finale and completion of week 70 and the end of the age.

Appendix C

The religious and civil authority of the calendar of Rome and the Pontifex Maximus is still in effect in modern times. At the World's Fair of 1893 a debate arose regarding when the exhibitions should be closed, with respect to the Sunday blue laws. People of note, such as Thomas Edison, became involved in the uproar over Sunday closure of the Fair. In the mix of the debate was also the fact of the Saturday Sabbath observance of the Adventist and Jewish faiths.

It had been centuries since the Protestant Reformation, yet the vast majority of Protestants continued to follow the doctrines of Rome. Foremost of these doctrines was Sunday observance as the day of weekly worship.

The Catholics seized the opportunity of debate, regarding the closure of the World's Fair exhibits on Sunday. This gave Rome an excuse to reiterate their ownership and fabrication of Sunday as a day of religious worship.

According to the Catholics, the dispute, with regard to Sunday, demonstrated their continued authority over the Protestants. "Why do Protestants observe Sunday?" they challenged, "seeing the Scriptures explicitly declare the observance of a seventh day Sabbath." Sunday worship, they proclaimed, is nowhere to be found in the Bible. The voice of the Roman Maximus prevailed, making the point that since the Protestants observe Sunday, this clearly demonstrates the fact that Protestants are willingly subject to the authority of the Catholic Church.

Quote from the Catholic Mirror of September 2, 1893:

“What Protestant pulpit does not ring almost every Sunday with loud and impassioned invectives against Sabbath violation (i.e. Sunday observance)? Who can forget the fanatical clamor of the Protestant ministers throughout the length and breadth of the land against opening the gates of the World's Fair on Sunday? the thousands of petitions, signed by millions, to save the Lord's Day from desecration? Surely, such general and widespread excitement and noisy remonstrance could not have existed without the strongest grounds for such animated protests.

And when quarters were assigned at the World's Fair to the various sects of Protestantism for the exhibition of articles, who can forget the emphatic expressions of virtuous and conscientious indignation exhibited by our Presbyterian brethren, as soon as they learned of the decision of the Supreme Court not to interfere in the Sunday opening? The newspapers informed us that they flatly refused to utilize the space accorded them, or open their boxes, demanding the right to withdraw the articles, in rigid adherence to their principles, and thus decline all contact with the sacrilegious and Sabbath-breaking Exhibition.

Doubtless, our Calvinistic brethren deserved and shared the sympathy of all the other sects, who, however, lost the opportunity of posing as martyrs in vindication of the Sabbath observance.

They thus became a "spectacle to the world, to angels, and to men," although their Protestant brethren, who failed to share the monopoly, were uncharitably and enviously

disposed to attribute their steadfast adherence to religious principle, to Pharisaical pride and dogged obstinacy.

Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit, the sects would feel lost, and the preachers be deprived of their "Cheshire cheese") that our readers may be able to comprehend the question in all its bearings, and thus reach a clear conviction.

The Christian world is, morally speaking, united on the question and practice of worshiping God on the first day of the week.

The Israelites, scattered all over the earth, keep the last day of the week sacred to the worship of the Deity. In this particular, the Seventh-day Adventists (a sect of Christians numerically few) have also selected the same day.

Israelites and Adventists both appeal to the Bible for the divine command, persistently obliging the strict observance of Saturday. The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old: viz., an inspired record also. He finds that the Bible, his teacher, is consistent in both parts that the Redeemer, during His mortal life, never kept any other day than Saturday. The Gospels plainly evince to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles, and the Apocalypse, not the vestige of an act canceling the Saturday arrangement can be found.

The Adventists, therefore, in common with Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, endorsing fully by the life and practice of the Redeemer and His apostles the teaching of the Sacred Word for nearly a century of the Christian era.

Numerically considered, the Seventh-day Adventists form an insignificant portion of the Protestants population of the earth, but, as the question is not one of numbers, but of truth, and right, a strict sense of justice forbids the condemnation of this little sect without a calm and unbiased investigation; this is none of our funeral.

The Protestant world has been, from its infancy, in the sixteenth century, in thorough accord with the Catholic Church, in keeping "holy," not Saturday, but Sunday."

So, it is more than evident that by the authority and calendar of the Maximus of Rome, the seventh day weekly Sabbath has been circumvented and disallowed, so that the edict of Sunday reigns supreme in the modern world of mainstream Christianity.

Appendix D

Many of the prophetic patterns of the Bible are conveyed in both visual and written form. For instance, Daniel 9:24 speaks of “vision and prophecy.” One is seen, the other spoken then recorded. Here, we will focus on things that may be seen in a copy or pattern form as they symbolize something prophetic.

Two of these prophetic forms are the temple Lampstand of the seven flames and 10 bowls, and the 10-year Trumpet Clouds (55255/22522). We have covered both forms at length, but let’s explain how these visuals relate in a direct way to the written words of prophecy.

For this example, we will refer to the four kingdoms of Daniel’s prophecy (Dan. 2:31-42), but particularly to the fourth kingdom with the two legs and 10 toes. Embedded in all of these patterns is an unspoken element of time, and like the calculated Hebrew calendar, these patterns stem from the number seven.

The Trumpet Clouds form at intervals of 247 years, which is directly related to the seven days of the weekly cycle. The visual form of Daniel’s fourth kingdom is a configuration of the same number, 247. Two legs (2) form the fourth kingdom (4), and according to prophecy, there are seven (7) kings, or seven parts to this latter kingdom (Rev. 17:10). So part of Daniel’s prophecy is based upon an element of time (i.e. 247-year cycles), and this time takes the form of the fourth part of the great image of Daniel,

with the two (2) legs of the fourth (4) kingdom, and the seven (7) kings of Revelation 17. In all of this we are, of course, referring to the fourth kingdom of the Roman Empire.

The 10-year Trumpet Clouds are also copies of this visual. In that sense, they also represent parts and pieces of a prophetic pattern. Like the 10 toes, the span is 10 years, and like the seven kings, the number construct of the pattern forms $5 + 2 = 7$. Once begun, the patterns materialize on cycles of 247 years, and like the fourth kingdom of Daniel, the image form of the Clouds is largely that of the patterns of the four groups of 55 and 22.

The temple Lampstand has, in many ways, this same pattern. Like the two legs of the fourth kingdom it has two arms of lamps. As Rome was the most dominant of the four kingdoms, there is a dominant clustering of four bowls in the centerpiece of the Lampstand. And as there were the 10 toes in Daniel's image, the Lampstand has 10 bowls. Finally, like the seven revisions of the fourth kingdom, the lampstand has seven lamps of flame. The flames symbolize the seven churches that have flourished during the last 2,000 years of the fourth kingdom of Rome.

Appendix E

The Bible story flows on the energy of prophetic symmetry, which largely stems from the cycles of the number seven. The mathematical laws which drive this energy produce three major numbers of Biblical prophecies. The numbers are 17, 27 and 44 (see Appendix D).

Jesus Christ was crucified in the 44th month of His ministry and resurrected on the 17th day of that month. He returned to heaven in a Cloud on the 27th day of the second lunar month. According to Revelation 1:7 (i.e. 17), He will also return with Clouds.

The sum of 17 and 27 is 44, and this 17/27 juncture forms at the C major octave point of the musical scale, which is equivalent to the weekday of Tuesday (day 3). This is the C note octave transition (i.e. B/C), with C being the first note of the scale, in the key of C (Please see graph, next page).

Beginning with Isaiah 61, the numbers 7, 17, 44 and the difference of 27 ($44 - 17 = 27$, $44 + 17 = 61$), all stem from the same algorithm which calculates and defines time. Time, proclaimed each year at the day of Trumpets, is mathematically enhanced 61% of the time. “The Spirit of the Lord God is upon me,” from Isaiah 61, flows to the first year of Jesus’ 44 month ministry, in the event of His 40 day conflict with Satan. This event we find in Luke 4. Luke 4:17 fulfills the first half of Isaiah 61:1. Revelation 6:1 begins the second half of Isaiah 61:1. As in Luke 4, Jesus opens the scroll. These are the two divisions of week 70.

The graph (scroll) below is a variation of harpist Laurie Riley's original work which was first published in 1996.



Notice the B/F solid line which forms the 27/17 split of the octave circle, key of C. The lines, connecting opposite sides of the spiral graph, are sharped fourths. The related frequencies of the 4th octave of music are:

- A = 220 hertz
- B = 247 hertz (i.e. 220 + 27)
- C = 264 hertz (i.e. 247 + 17)
- D = 297 hertz
- E = 330 hertz
- F = 352 hertz
- G = 396 hertz
- A = 440 hertz

Thus we can conclude that what has been presumed to be merely the natural and universal laws of science and music, God has also used to construct the patterns of the prophetic events of the Scriptures.

At the end of the age of the 44th US president, we are under the 10-year Trumpet Clouds, which began in 2010 AD. The Cloud patterns are configured upon parts and pieces of the numbers 7, 10, 17, 27 and 44. These numbers also relate to the sevens of the 50 year Jubilee cycles.

The 50 states of the Union are numbered by date of entry. Based upon that fact, Ohio is the 17th state. The key state Florida, through which passes the 27th parallel is the 27th state of the Union. Both states entered the Union in the month of March.

At the most crucial and pivotal juncture of the Republican primaries of 2016, this 27/17 point of decision fell upon the weekday of Tuesday, March 15th. This occurred in the waning months of the 44th US president, Barack Obama.

On Tuesday, March 15, 2016 the major focus of the day was the voting of these two winner-take-all states. The outcome of the Republican primaries of Ohio (17) and Florida (27) will have determined the direction and flow of events leading to the nomination of the next Republican candidate, who could then become the 45th US president.

As if these patterns of incredible coincidence are not already unbelievable, here is the period at the end of the sentence. The two most connected notes of musical symmetry form the chord CG of the C major scale. The

frequencies of these two notes of the second octave are 66 (C) and 99 (G), the delegate numbers of Ohio and Florida!

The delegates of Ohio went to John Kasich, but in typical fashion of the prophetic symmetry of the Bible and the number 27, the results of the 27th state primary, by the two main competitors of Donald Trump, was split by the percentages of 27/17. Marco Rubio, the Senator from the 27th state, received 27% of the vote, while Ted Cruz received 17%. Trump received the highest percentage of votes cast, so the trophy of the 99 delegates was added to his count, as the election process continued.

Mr. Trump seems to have a knack for introducing issues or subjects before they happen. His powerful readings of Al Wilson's lyrics in the snake song have gone viral on YouTube, on the heels of which, terror attacks are again front page in the landscape of world news. Mr. Trump's timely criticism is deemed politically incorrect by some, but he frequently speaks out to warn of the continued threat of the serpent's bite.

There is a striking numerology that connects directly to the snake (i.e. dragon serpent). In the 27th New Testament book of Revelation, the snake (serpent) is described as having seven heads and 10 horns (= 17). The bookends of the great flood of Noah's day were the dates 17 and 27. Likewise, Jesus' ministry began on 7/10 (= 17) of 26 AD and ended on the 27th day of the second lunar month, 30 AD, when He ascended in a Cloud from the Mt. of Olives.

In 1985 Donald J. Trump purchased the Mar-a-Lago Estate of Palm Beach, Florida. This 17-acre historic mansion was

originally finished and opened in 1927, in the seventh year of that Metonic cycle. The grounds of the estate lie within a small fraction of a degree to the 27th parallel north line of the meridian. These may be coincidences, but one fact remains. Donald J. Trump continues, in a remarkable fashion, to have his finger on the pulse of the real world, while many just dance and wave as the flood of troubles go speeding by.

But once again, Florida, the 27th state through which passes the 27th parallel, has emerged to become a pivotal juncture of the US political scene, as it has been for at least the last four presidential election campaigns. From this 27th key state, a line extends and grows throughout the nation.

The national showdown for the Republicans will finally take place in July of 2016. This will happen at the Cleveland convention, in the 17th US state of Ohio. From there, the line will eventually come to the seventh day of Heshvan, Tuesday, November 8, 2016 and the election of the next and 45th president of the United States.

For more on the incredible and prophetic significance of the 27/17 patterns, please read the 358-page volume, “The Music of the Appointed Times,” by Dwight Blevins, published in 2015.

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