

The Music of The Appointed Times

“I will open my riddle on the harp.”

(Psalm 49:4)



Dwight A. Blevins

Maker of Harps

**I am a Welshman,
Who brings forth his trade,
Whose craft of the ages,
Bard sages have played.**

**When David made courses,
To fest I was called,
When Princes built castles,
My strings rang the halls.**

**Sycamore and willow,
Bog pine and the yew,
Such trees I will hollow,
Their trunks shall I hew.**

**Be many with gifts,
Some realm'd in the arts,
But I stem from Wales,
A maker of harps!**

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FOREWORD

All things are framed upon a chronology of time. There was a time before the founding of the Americas, before the age of modern science and rapid travel, when knowledge began to greatly increase. There was a time before the Renaissance. There was a time before the flowering of Europe and the Reformation. It was called “the Dark Ages”

Since those days of darkness much knowledge has been recovered and revealed. But a part of that history, going back to the days of ancient times, has never been fully disclosed. Submerged in the ages of the past, it lies buried in the lyrics of Psalm, in the melodies of the harp and the notes of her *seven*-string courses. Symmetry, it is said, is the beauty achieved by the balance of form. And it is by and through that symmetry that things, long hidden, are profoundly revealed.

This is a story of time, history, politics and religion, as viewed through the silhouette of the harp and her *seven*-string notes; sweet and calm, mysterious, controversial and provocative.

Within these pages lies a journey and an adventure - a book of discovery, attempting to convey and describe the amazing beauty of the handiwork of God, in His Music of the Appointed Times.

My special thanks to Carl Franklin and Fred Coulter, whose research and chronology I have used throughout this work.

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Chapter 1

THE HARP OF MYSTERY

Our story begins with a riddle and mystery. “**Out of the eater (*lion*) came something to eat, and out of the *strong* came something sweet (*honey*)**” (Judges 14:14). “And I saw another *strong* angel coming down out of heaven, clothed with a cloud, and he cried with a loud voice, as when a *lion* roars” (Revelation 10:1-3).

Like the mystery of Sampson’s *honey* from the *lion* riddle, the *strong* angel of Revelation 10, who roared like a *lion*, brought with him a mysterious message, both bitter and sweet. “He swore by Him who lives into the ages of eternity, there shall be no more delay. But in the days of the voice of the *seventh* angel, when he is about to sound the *seventh* trumpet, the **mystery** of God shall also be completed” (paraphrased, Judges 14:14 and Revelation 10:1-7).

We have not yet come to the days of the *seventh* seal and the *seventh* trumpet, and the finale and revelation of all mysteries of God. But like the mysterious *sevens* of Revelation, embedded within the octave modes of the *seven*-string scale of the harp and similar instruments, lies an image - a pattern concealed, symmetry intertwined with the Biblical text. In the muse of her courses lies a story more amazing than any of Spielberg’s greatest Hollywood blockbusters.

Our harp of analogy has no strings, yet her tones of melody and rhythm, fine-tuned and prophetic, span the breadth of the 49 books of the Biblical text, from Genesis to Revelation. From the shadow of her measures comes a silhouette of history. By the spiral of her chords are the patterns of creation. And by the rhythmic scale are the tones of time itself. She makes no sound, but her voice will stun you!

“It is the glory of God to conceal a matter, but the glory of kings is to search it out” (Prov. 25:1-3).

Mankind, created by and in the very image of God, was endowed with a mind of intense curiosity. And God, in the beauty of the heavens which He created, has provided us with a vast expanse of mystery, from which it is His desire that we pursue a lifelong voyage of wanting to know, to understand.

In the age when the second temple stood, history tells us that the ancient Greeks discerned that music and rhythm preceded even the universe, and from this premise of music, mathematics and rhythm stems the order of the heavens and even the calculations of time itself.

History records that these ancient Greeks perceived arithmetic to be the mother of the sciences. This is witnessed by the fact that geometry, music, and astronomy are dependent upon the numbers of arithmetic, but arithmetic is not sustained by the former.

The Greeks concluded that if geometry is taken away, arithmetic still remains. But if arithmetic is removed, geometry can no longer exist. In the same manner, music depends upon arithmetic, but the elimination of music affects arithmetic only by limiting one of its expressions.

This ancient culture of science, commonly referred to as the Pythagorean era, also proclaimed that arithmetic had to exist previous to astronomy, since astronomy is dependent upon both geometry and music. The size, form, and motion of the celestial bodies are determined by the use of geometry; their harmony and rhythm by the use of music. If astronomy is suspended, neither geometry nor music will cease to exist; but if geometry and music are eliminated, astronomy is no more. The preeminence of both geometry and music to astronomy is therefore confirmed (Ref: <http://www.sacred-texts.com>).

While it is true that the Pythagoreans, from these concepts, developed a religion and cult of mythical worship which was surely not of the true God, they did have some truths of probable fact. Of these we can conclude and agree that while heaven (astronomy) and earth may pass away, the mathematics of time, which also forms music and her rhythms, remains. This is because music and her patterns of rhythm are embodied within the emotion and make up of God's inner being. These attributes of His Spirit, which include music, pre-existed all manifestations of the physical creation.

From these patterns, then, we can begin to visualize the evidence of how it is that prophecy and even the Bible itself, the very word of God, was constructed upon the artifacts and principles of musical law. In all that God does, He leaves a beautiful work of art, displaying the majestic evidence of His presence. The music of tones and rhythm, combined with the movements of the heavenly orbs and the swirled wisps of galaxies, are all parts of God's mechanism of time and motion, and within these patterns are contained the panorama of prophetic events.

There was a time when the universe was a blank canvass, upon which God, from His very inner being, by a master stroke of artistry, painted, in a geometric, three dimensional form of sight and sound, that which became His handiwork of pleasure.

Hanging, then, upon His wall, this heavenly universe provides Him a panoramic visual. Also, by the rhythms of musical time, from the motion and energy of celestial bodies, is transmitted the awesome presence of a continual melody, with many notes and chord patterns. From these very patterns, in the realms of both God and man, live the combined construct of music and time. Any accomplished musician will tell you that music without time is like a clock with no hands.

Even the Old and New Testaments of the Bible, as if in the fashion of the scale of music, form a dual tetra chord of *seven* divisions. The transition of the story, coming after the law, Psalms (music) and prophets, is introduced by the four gospels and the four divisions of the New Testament writings. Therefore, the Old and New Testaments are formed by the 3 + 4 divisions of *seven*. These are the half-octave parts of the musical scale - a scale which transitions at the place name of the octave spiral, Galilee, in the fall of 26 AD.

So it is, as if scripted by the line, staff and rhythms of nothing more than the simplicity of the *seven* string notes of a harp or lyre, the Biblical story unfolds. It begins with the book of Genesis and ends with the 49th book, Revelation, *seven* octaves later. Here, Jesus Christ conveys a panorama of visions, epic in proportion, to the *seven* swirl loop of the *seven* churches of Asia Minor, on the coastal lands of Galatia.

It was from there, near the close of the first century AD, in the lines of the 27th book of the New Testament, that we find the graphics of the *sevens* of Revelation, the *seventh* and last division of the Bible and her musical score. Then, in the closing chapters of this 49th book of the Bible, as if in a pictorial of the repeating octave cycles of music, is described a new beginning. Revelation, a book of 22 chapters, is a three-octave span and finale of the New Testament age, but also, by her number patterns, comes a picture and summation of the entire 22 original books of the Old Testament.

From the land of the harp-shaped sea, the region of Galilee, a name which means “to complete the cycle,” was introduced the connecting link of the Greek culture and language - a language used to transmit the message of the gospels to the world at large, in the ages beyond the times of the first century AD.

From the concept of the repeating circuit pattern of the name Galilee comes the process “from faith unto faith” (Rom. 1:17) - to the Jew first, but also to the Greek (gentile). Faith, a gift to man from God, then returned through Jesus of Galilee, back to God, completing the circuit.

So there are many links, layers and metaphors to the circuit, octave name, Galilee, the region where Jesus Christ began His ministry in the fall of 26 AD. There, at the second tetra chord chronology of the fourth of the *seven* divisions of the Bible story, came the plan and purpose of the word of God, and this by the ministry of Jesus Christ.

In poetic form, the prophet Isaiah wrote of the Messiah, “Those who dwell in the land of the shadow of death, Upon them a light has shined (Isa. 9).” That Light and the message He brought were centered upon the events of His ministry, which, almost without exception, took place on the dates and seasons of the Appointed Times of the lunar calendar events of Scripture. These times and events are placed in a pattern overlay, like melody lines straight from the pages and music sheets of the harp and her *seven*-string notes.

Thus, described by the prophetic lines and lyrics of the Psalm of transitions, Psalm 23, from the place setting of the valley of the shadow of death, Jesus and many of His disciples came from Galilee of the gentiles.

Many decades later, a remnant of Jesus' flock would migrate and establish, via the Greek language, a foundation and Scriptorium at Ephesus, Asia Minor - land of the place names which formed the modes of the early musical scale, and region of the cluster of the *seven* churches of Revelation.

It was here that a crossroads and hub of New Testament activity took place. At Ephesus the scripts of the gospel accounts, the epistles of Peter, Paul, Jude and others, were collected, edited and finally canonized (in Greek) by Jesus' cousin, the apostle John, last to expire of those who formed the original foundational witness of the ministry of Jesus Christ.

The original New Testament text was not finalized by the pen and language of the stronghold at Rome, but on the coastal region of Ephesus, port of anchor for the early church of the first century AD, in a realm where the musical culture evolved and flourished.

One of the place names where Jesus walked was around the waters of the Kinneret Sea. From the Hebrew of an earlier time, this means harp-shaped, but in Jesus' day it was called the Sea of Galilee.

On the shores of the Sea of Galilee, Jesus lived for a time at Capernaum, a name which means the "city of comfort," as may be felt when one is consoled by the strings, lyrical text and singing of harp and psalm.

About 70 years after Jesus traveled the avian winged contour of the Sea of Galilee, in the visions of Revelation, John saw Him in the midst of *seven* candlesticks, representing the *seven* churches in the place setting of Asia Minor, a land bearing the names of the early musical modes, of which it is said there were *seven*.

Here too, in Asia Minor, the sketched outline of the road map of the *seven*-church loop road, (the *seven* churches of Revelation), though crude in form, like the shoreline of the Sea of Galilee, also resembles the arc-winged shape of a lyre or lap psaltery (harp). Likewise, even the map outline of the old City of David resembles the rough form of a lap psaltery.

Jesus was a descendant of the harper David, and both Galilee and Asia Minor have links tying their histories to the early development of the harp muse and culture, in concert with the early age of Christianity. Stunning indeed is the overwhelming evidence of the marriage of the musical scale with the prophetic record of the Bible story, from Genesis to Revelation. There will be more on this later, as we progress, but first, we need to survey some foundational facts of world history and religion as we know it.

In the late decades of the first century AD, it was among the churches of Asia Minor that the foundations of church doctrine and truth were edited, published and historically preserved from the eventual corruption of the greater influence of the Latin world. That world was politically and philosophically controlled by the vast power and seat at Rome, the fourth kingdom of Daniel's prophecies. Rome was the dominant empire of the world of that age. Her influence continues to our present day.

History records that after the decline and decay of this early foundation of Galatia and Asia Minor, the church that emerged by the time of Constantine and beyond bore little resemblance to the assembly of the early Christians that Jesus of Galilee had garnered during His ministry of 26 to 30 AD.

As the centuries progressed, the melody from the harp shaped sea was fading, traded and transformed by the evolving discord of another gospel - a musical score nowhere to be found in the Biblical record.

The Harp of Time and Her Seven Strings (“Behold, I tell you a mystery:” I Cor. 15:51)

“I will open my riddle (mystery) on the harp,” wrote the psalmist (Ps. 49:4). Read either way, the number is 494, the double or octave count of 247, which is the note B of the open string diatonic scale (247 hertz), and also the length, by number of years, of the 247-year Metonic interval of lunar dates. The 247-year period replicates the same day of the *seven*-day week on the very same lunar date. That is, the dates of the lunar calendar fall on the same day of the weekly cycle at intervals of 247 years, which is 13 cycles of the 19-year Metonic, a document of time written in the key of C rhythm flow.

This span of 247 years equals 3,055 months, which is 12,888 weeks, sums to $1 + 2 + 8 + 8 + 8 = 27$, the number added to the note A at 220 hertz, thus producing the note B = $220 + 27 = 247$ hertz. So, by the *sevens* of the week, the 19-year cycles and the octaves of the muse of the *seven*-note scale, many threads all merge to produce the Appointed Times of the lunar calendar. This is quite amazing!

By reverse-engineering of the mathematics, the scholars of lunar calculations tell us that the note B (Monday), the 247 of the musical scale, was the calculated weekday of year one of the Hebrew calendar, the theoretical year of creation. As we say, 24/7, it's all about time and the counting thereof. Fasten your seatbelts. We have just begun to unravel the stunning archeology of these concepts.

“He (God) appointed the moon for seasons” (i.e. appointed times) states the verse of Psalm 104:19. Now, the product of the numbers of this Biblical verse of the 15th Psalm of Book four of the Psalms, regarding this primary function of the lunar cycles, is quite incredible, for the product of $104 \times 19 = 1,976$, and the sum is $1 + 0 + 4 + 1 + 9 = 15$, the full moon day. Why is this important?

Please remember that we said there is a time-lock reference of music, lunar dates and the *seven*-day week, and that interval has to do with the number 247, by that span of years.

Therefore, the sum of the Psalm is 15, the day of the full moon, and the product is 1,976, which is the octave or eighth multiple of 247. All of this is amazing, to say the least.

Moreover, this fourth Book of the Psalms correlates with the fourth day of the week (Wednesday) of the Genesis account (Gen. 1:14). Here, on day four, the elements of time were named. In this pattern of Psalm 104:19 is also embedded the “0%” of new moon day illumination. Also displayed is the $1 + 0 + 4 = 14$, the day of the Passover, “slain from the foundation of the world,” and the number 19, which equals the years in the lunar Metonic cycle of time, with its seasonal adjustments of the 13-month leap year cadence, inserted *seven* times.

Finally, the eighth span of 247 years (1,976 years) is a period of 104 Metonic cycles of 19 years each, or $235 \text{ months} \times 104 = 24,440 \text{ months}$, bearing the number of the day (24 hours) and the first note, world concert standard of music, the note-A reference of 440 hertz. Thus, for the present age, we can see that the symmetrical frequencies for music of the open strings have become naturally settled and aligned with God’s counting of the lunar cycles of His Appointed Times.

With respect to the 247-year cycles, there is something oddly coincidental. At the fourth multiple of Psalm 49:4 ($2 \times 247 = 49:4$), dating from the year 29/30 AD, at the lunar year 2005/06 AD, for the first time ever was published a version of the English Bible in its original order of the *seven* divisions of the 49 books.

Called “*The Faithful Version*,” this publication was framed against the backdrop and *seasons* of the weekly Sabbath and the *seven* annual Sabbaths, as described in the story flow of the Biblical text. Published by Fred R. Coulter, a Bible of this type and magnitude had never been done before. To have such an event take place precisely at the fourth multiple of Psalm 49:4 (1,976 years), in the same 9th year of the Metonic cycle, as was the case of the year of Jesus’ crucifixion, is amazingly coincidental.

The period of 1,976 years is the octave multiple of the 247-year *seven*-day cycle. Within these timelines of the *two* Testament translations are the *four* transitions or regenerations of the *seven*-division word of God. First came the text in Hebrew, and then in the second generation came the New Testament in Greek. In the 16th century, both Hebrew and Greek, in the third wave of regeneration, were translated into English, from the original Hebrew and Greek texts. Finally, in the lunar year 2005/06 AD came a compilation of all previous works, when, in the fourth generation of the Biblical translations, arranged in the 49 books of the original order, came the unfolding of the Biblical story in a panoramic context, highlighted in the modal aura of God’s Appointed Times.

In the early Greek modes, it is said that the *seventh* mode of music was the Locrian, named for the region of Loris. This *seventh* key, formed by a B to B (2-2) note progression, agrees with the lunar calculation pattern symmetry that every 247 years

there is a date-to-date lock to the same day of the week (*the sevens*) as compared to 247 years previous, the same number as the open string, diatonic B note frequency of 247 hertz.

It is surprising how this corresponds with the early Greek thought of geometric physics, where the form BB, as in a circle of 2-2, is associated with the number *seven*. In that foundation of all circular forms, 22/7ths, the early form of Pi (3.142857), is derived from 22, the letters of the Hebrew alphabet and the *sevens*-thread of the Biblical codex. In the 27th book of Revelation, via the Greek and Hebrew, 24/7 and 22/7 are merged. That is, the 24 letters of the Greek alphabet, intertwined with the number 22 of the Hebrew alphabet, together form a text of 22 chapters, highlighted by the number *seven*.

From the time of the prophet Isaiah, of the 8th century BC, the reference to the Greek language and culture flowed in parallel to many historical events of the Bible. Isaiah foretold the chronology of Jesus' life and His preaching of the gospel to that land of Greek culture, Galilee.

From those beginnings at Galilee, the gospel message flowed northward, via the efforts of Paul and others, throughout Asia Minor, with the New Testament finally being canonized in the Greek language, at the focal point of the Ephesus Scriptorium. There, near the close of the first century AD, the message to the *seven* churches came directly from Jesus Christ, by the 24 letters of the Greek alphabet. Thus, the pattern of script was 247 - the Greek text (24) to the *seven* churches. Here, Jesus specifically identifies Himself with the Greek alphabet, the Alpha and the Omega.

As time progressed, these same Greek texts, via the Byzantine, flowed northward into Europe at the fall of Constantinople, 1453 AD. From these texts came the first New Testament translation in English, by William Tyndale, in 1525/26 AD.

As we say, it's all about time, and that number is 24/7, our familiar B note, key of C, *seventh* note frequency. In musical pattern type, this is the *seventh* leap year of the Metonic cycle, which began in the fall of 2015. But by this pattern of the 24 letters and the *seven* churches, Jesus began to unroll His scroll of future world events to the apostle, John.

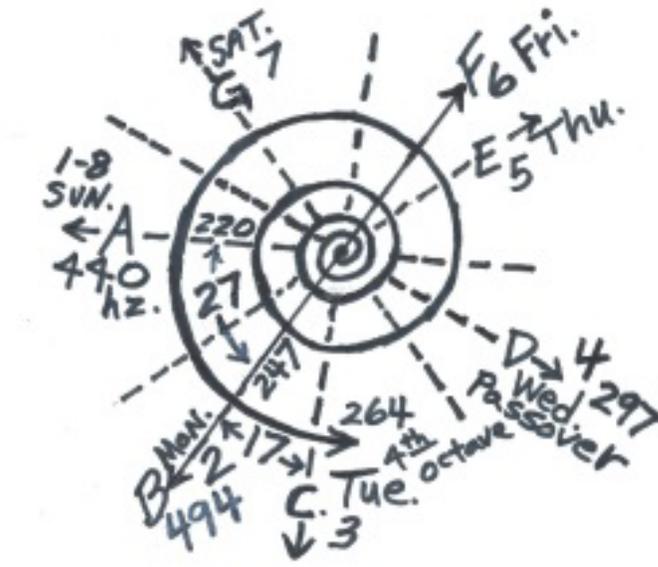
Now, as if God is continuing this same prophetic connection with the Greek culture, in our current age of the *seventh* church, Laodicea, there is a sort of sad irony, front and center to world events.

The world economic system, as of this writing, is on the brink of collapse. The world's eyes have long been locked on one nation (Greece) where a major financial crisis is ongoing. It is likely that the resulting flood of events will eventually spill out, flowing through the entire world's banking system. Given the past connection of the Greeks to Biblical history, it is surely something to watch.

Those familiar with musical terms may recall a chord, called the B7 chord, which overlays the other three musical-like pattern days of the lunar declarations of the first day of the *seventh* lunar month (Day of Trumpets). Occurring, as if in the key of C, by days of the week, these Tishri 1, *seventh*-month calendar dates fall on Tuesday, Thursday, Saturday and Monday, or the CEG chord, overlaid with a B7 (Monday). And, just as the *seven* leap years of the Metonic cycle, by rhythm of placement, follow the cadence scale of the C major, it should be no great surprise that only those days of the week which form a chord harmonious to C major are allowed for declarations of the first day of the *seventh* month Appointed Time. Hence, even time has been chorded by four weekdays of the *seven*, so that the tones of time and season are harmonious in their days of declaration.

Therefore, the days CEGB (Tuesday/Thursday/Saturday/Monday) are allowed for Tishri 1, while DFA (Wednesday/Friday/Sunday) are voided as possible days. Thus, *seven* is overlaid upon *seven*, upon *seven*, so that all time-keeping maintains a flow of rhythm and harmony, falling on the very same day of the week at the B interval note of 247 years (12,888 weeks).

The B7 chord sets the mood of the four-chord structure. It is quite interesting, and to say the least, curiously coincidental, that B (247) and the *seven* days of the week are locked in synchronous step for 98% of all lunar dates at 247-year periods. Given that the astronomical month continuously varies between about 29.25 and 29.80 days, 98% accuracy is quite amazing and sums to $9 + 8 = 17$, a primary number often found in historical and prophetic events. And, according to the musical scale, the number 17 comes to merge with 27, in the 24/7 patterns of the Greek alphabet script to the *seven* churches. This is with a specific focus on the time frame of the B7 church, Laodicea. Later, we will discuss more in detail the little graph below, but observe that about the 8 o'clock position, the 17, 27, and the B7 Monday all merge at the same point, 247.



	C	D	E	F	G	A	B
	x	x	x	x	x	x	x
1	2	3	4	5	6	7	8
9	10	11	12	13	14	15	16
17	18	19					

“X” = the 7 leap year cycle

Note on the spiral graph the straight line, going across the vortex, connecting F and B, and further observe that F is the 11th year of the fourth of the *seven* leap years. In geometric-speak, pertaining to those things which travel in circles like time and the musical octave, F11 and B19 connect on a straight line simply because eight solar years come very close to merging with eight lunar years. So at the point of eight years the sun and moon come into close alignment, as do they at 11 years.

In each case the positions of the two orbs are about 1.5 days apart, at spans of approximately 2,922 and 4,018 days in length, eight and 11 years respectively. The alignment of the sun and moon is even closer at 19 years; therefore the Metonic cycle is a combination of 8 + 11 = 19. Year 11 of the Metonic is then the half-octave and it cuts a line across the spiral to the *seventh* note, in key of C, which is the note B on the graph. By these analogies, the half octave, fourth *seventh* church, Thyatira, of the *seven* churches, falls at F11, the mid octave division of the *seven* leap years (Rev. 2:18).

Nineteen years form the span of each Metonic cycle. Within each year of the 19, there are *seven* annual Sabbaths or holy convocations of the Appointed Times of God, for a total of 7 x 19 = 133, for the 19 measures (years) of each Metonic cycle. Psalm 133 (1 + 3 + 3 = 7) is the 14th Psalm of Ascents, attributed to David, a Psalm of harmonious unity, the 27th Psalm of Book five, which is a book of 44 psalms.

Likewise, we have Psalm 147 verse *seven*, which is curiously linked, by number, to the imagery of the *seven* strings and the history of Israel. Notice the alignment with the subject of the harp. “Sing to the Lord with thanksgiving; Sing praises on the harp to our God” (Psalm 147:7).

There are other harp references in the Scriptures, but the number imagery here is amazing. The number 147 was the years of the lifespan of Jacob, father of the 12 tribes, and *seven* is the number of notes in the scale of music. Psalm 147 is an exact multiple of *seven* ($7 \times 21 = 147$), and every lunar date of the second lunar month and the *seventh* lunar month are locked to the same day of the week. This is because 147 is the exact span of the 21 weeks from Iyar to the *seventh* month, Tishri, and 147 is an exact multiple of *sevens* and an exact division of *sevens*. Moreover, $1 + 4 + 7 = 12$, and $12 + \text{verse } 7 = 19$, the lunar Metonic cycle of 12 common + *seven* leap years.

By analogy, within the 19-year Metonic of 235 months, the divisions of the 12 common and *seven* leap years form a very interesting pattern of amazing imagery. The 12 tribes of Israel are represented by the common 12-month years, amounting to $12 \times 12 =$ the 144,000 of those sealed in Revelation, chapter *seven*. But in every cycle, there are the *seven* leap years, perhaps a representation of the *seven* churches of spiritual Israel, down through the New Testament age - a mix of Israelite, Jew and gentile. By analogy, perhaps the added 13th month of the *seven* leap years represents Manasseh, the unspoken 13th tribe of Israel.

These *seven* leap months of a second month, Adar, are added *seven* times in 19 years. They are added in the spring, before the beginning of the 207-day season of the *seven* months of the Appointed Times. By analogy, these *seven* leap months of Adar also represent the *seven* churches of spiritual Israel, with the span of the whole of 19 years being $207 \text{ days} \times 7 = 1,449 \text{ days}$, or 207 weeks of days. In this number pattern (207) is contained those two inseparable books of prophecy, Daniel and Revelation, which are book 20 of the Old Testament and book 27 of the New, respectively.

These *seven* leap years weave their way throughout the 19-year cycle, coming and going, by the pattern of the C major scale, with the octave of the *sevens* repeating at the 8th note of the next cycle, year 22, the number of chapters in the 27th book, Revelation and the number of letters in the Hebrew alphabet (22).

Thus, through these patterns of 22 comes the statement of the prophet Isaiah, regarding Jesus Christ, the One who became the Lamb of the *seven* seals, “So He shall open, and no one shall shut; And He shall shut, and no one shall open” (Isaiah 22:22). He holds the key to the mysteries, and He decides when to open and when to close the seals of understanding.

Given that there are *seven* churches, perhaps not only literally at the time-setting of Revelation, but also *seven* church eras down through time, the last church, by the pattern of the *seven* leap years, becomes the note B (247 hertz), or *seventh* note of the scale, Laodicea.

By that analogy, Laodicea is the B7 of church history and flourishes at the end of the age. It is still extant when a time of *seven* is divided by half (40 and two months), in the book opened in the *seven* stages of the *seven* seals, *seven* trumpets and *seven* bowl judgments - each wave, as in the octaves of music, doubling or multiplying at the *seventh* note transitions. In Revelation, there are three sets of *sevens*, totaling the 21 major events of the *seven* seals, *seven* trumpets and *seven* bowl judgments.

B, in the fashion of the half-*seven*, is a half-division note, cut short and limited. That is, 3.5 years, 1,260 days or 40 and two months (see Rev. 11, the half-division of the 22 chapters). This is a hand-to-glove fit with Jesus' statement of Matthew 24:22 and the time setting of Laodicea. That is, He said, "Those days will be shortened" (i.e. limited). Quite peculiar, this chapter and verse of Matthew, as it overlays with the 24 letters of Greek and the 22 chapters of Revelation (the book with a core reference to the limited, half-cycle of *seven* years, or 1,260 days).

So, as in the *seven*-pattern of the 19-year Metonic leap years, there are two short notes or spans, represented by the notes EB, the third and *seventh* half-notes (half-steps in the scale). These BE notes are represented by the number "two" of the *seven*-leap-year cycle (33 2 333 2). The "threes" represent the whole steps, CDFGA, and the half-steps are represented by the "twos," at the EB note transitions. This is the form and scale of the *seven* leap years of the Metonic cycle (3323332).

By analogy, the 5/2 musical scale is similar to the five loaves and two fish of Mark 6:38. The 12 baskets of leftover fragments is the same as the number of 12-month years of the 12 common years of the 19-year Metonic cycle, a cycle made up of 12 common and *seven* leap years. Thus, we see the overlap of time, music and prophecy, spread about in the significant and prophetic events of the Bible.

By the *sevens* analysis, students of the Sabbatarian church histories may recall that the "G" church, according to the pattern of CDEFGAB, falls at the fifth note of the scale, Saturday, and is appropriately called Sardis, the Church of God *Seventh* Day (note G of the C major scale).

Following this analogy, Philadelphia is the "A" note or 6th church, in the key of C. Next, as explained, comes the note B, Laodicea, which, similar to the short span of half-step B of the musical interval, becomes the dominant church, in the age of the half-*seven* theme of the 27th book, Revelation. That is, "times, time and half a time," 1,260 days, or 40 and two months (half of *seven* years).

Students of prophecy know this as the Beast era, the half of *seven* or 3.5 years, in the times of the *seven* heads and ten horns. In the modern age, this will come to the full in the prophetic times of Paul's warning to the Thessalonians, when the stealth mystery, at the high pitched octave of time progression, shall have grown to the full at the end of days (11 Thes. 2:8).

Laodicea, the B (*seventh*) church of the end time, is identified, symbolically, in the key of C, by adding 27 to the sixth note, Philadelphia, coming to the last book and testament, the 27th, called Revelation. Once we have arrived at the full age of Revelation and the B *seventh* church, then $247 (B) + 7$ heads and 10 horns = $247 + 17 = 264$ hertz = Middle C of the open string diatonic for harp. By analogy, middle C is the Beginning and End of the octave cycles of time, patterned by the *sevens*.

The modern day middle C for piano in the chromatic is slightly skewed off resonance, falling at roughly 262 hertz. We would all agree that the piano makes some beautiful music, but there is a very slight variant of pitch introduced in order to accommodate the mathematical arrangement of the 12 chromatic tones. Nothing here is dramatically important, but while the keyboard can be quite pleasing; her tones are slightly removed from the natural voice of the open-string lyre (harp).

In the end of the age, when the *seventh* church, Laodicea, has come full course, that will be the time of the (2nd) Babylon, in the latter days of the (4th) kingdom and the (7th) head, in the age of the B *seventh* church. So here we have the pattern (2) (4) (7). These are the times of the (2) witnesses, assassinated on the (4th) day of the half week, in the days when the *seventh* angel with the (7th) trumpet prepares to sound. Thus we have another 2 4 7.

Therefore, by the double imagery $247 + 247 = 494$, we have the *seventh* note B and the Psalm of mystery (49:4). "The heavens declare the glory of God." And again, while our symbolic harp has no strings to touch, by the courses of David, "there is no speech or language where her voice is not heard" (Psalm. 19:1- 4, implied).

Laodicea, the B, *seventh* church, is surrounded by the pattern 247. That is, the 247-year cycle of the lunar calendar, the 24 letters of the Greek text, the *seven*-note scale of the *seven* churches, and the 247-hertz note B of the diatonic harp. These all follow in parallel with the events of Revelation and Babylon the Great, threading through many depths and layers of the Bible's end time prophetic imagery, and the *sevens* patterns of Scripture. Again, in the concept of church eras, many understand that the time of Laodicea falls in many ways upon the book of Revelation, since both are focused on the end time.

An aside note is that Laodicea, as an age of the church, may have already existed for a hundred years or more, though symbolically she continues into the time of the great tribulation, extending to the last era of the church age.

It is interesting that in a sequence of 10 notes, key of C, the 10th note is "E," the other half-step of the scale. That is, the half-step notes are B and E, Monday and Thursday, by days of the *seven*-day weekly cycle. So perhaps, even in the scale of music, there is a symbolic metaphor of the short or half steps of prophetic imagery, connecting to Daniel's Beast of Babylon. MENE, MENE, TEKEL, UPHARSIN - the last word having the literal meaning "divided," as in the half of *seven* (Dan. 5:28), or 40 and two months. So the span from the note B to 4th octave C is 17 (B7 + E10), in the future age of Paul's warning (11 Thes. 2:9), coming in the latter days of the Beast of Daniel's 4th kingdom.

Thus, both B and E, 7 and 10 of the Metonic form of the Appointed Times, key of C, link to the half-patterns of the *seven-note* scale, 1,260 days or 3.5 years (*seven* divided) - the days of the $7b + 10e = 17$, and $7 \times 10 = \text{week } 70$ of Daniel's prophecy, coming to full age in the book of Revelation.

Now, as there are two distinct divisions of the *seven-note*, $5/2$ scale of music, with the half octave falling on the division of the week (i.e. the note D or Wednesday), in the same fashion there is an obvious division of the *seven* annual Appointed Sabbaths of God.

We know that by the lunar calendar there are the two divisions of what is called the civil and sacred year, each separated by a five- or six-month interval or interlude, depending on the length of the off season, fall and winter months.

This lapse of Appointed Times in the winter months is so because the lunar civil year begins with the first day of the *seventh* month, Tishri, in the fall. However, what is called the sacred year or the beginning of the Appointed Times of the first month begins with the month of the green ears of barley, called Abib, or Nisan, falling around the time of March and/or April.

Taken from the perspective of the harvest cycles, from the times of the former and latter rains, with the years of the land cycles of planting and harvest, these seasons actually begin in the fall, in the *seventh* month, Tishri.

By that perspective, the annual *sevens* are divided, with four annual Sabbaths occurring in the fall, followed by the months of winter, then the remaining of the $4/3$ division of the *seven* annual Sabbaths coming in the months Nisan through early Sivan, ending with Pentecost, which pictures the first resurrection.

Therefore, from the civil year perspective, the annual Appointed Times span parts of nine months, from the day of the Tishri 1, *seventh* month, day of Trumpets, to the ninth civil month and Pentecost of Sivan - from the memorial of the blowing of trumpets, to the first resurrection at the *seventh* trump, at the half-division, 11th chapter of Revelation. In a 13-month leap year this time span is extended to 10 months of the year, though the annual Sabbaths occur in only three of those months, in the order Tishri, Nisan and Sivan. This is the civil year progression, which begins in the fall of every year.

Now, the two resurrections of Revelation 20:4-5 are divided by the pattern of the four and three divisions of the *seven* annual Sabbaths of the lunar civil year. This is the pattern of the octave division of the scale of music and also the 3-4 division elements of the Old and New Testaments. That is, four annual Sabbaths in the fall during the month of Tishri, then three more in the spring, spanning the first three months of spring, Nisan, Iyar and Sivan.

This is an amazing parallel, not only as it applies to the music of the harp and the 3-4 divisions of her *seven* strings, but more importantly as it applies to the stand-alone, 8th

Appointed Time, the mid-week division, Wednesday Passover, and, by analogy, the middle wall division of subject in Paul's epistle to Ephesus (Eph. 2:14).

We have here described Passover as an 8th time, because it is separate from the other *seven* annual Appointed Times, which *seven* are all annual Sabbaths. However, Passover is the premiere annual event of memorial from which the *seven* annual Sabbaths are generated. In Revelation 4:5 are described the *seven* Spirits of God, Jesus Christ being the energy which drives the *seven* churches of the Spirit. It is thus said that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

This eighth Appointed Time, by type, which is the Passover, is Jesus Christ, Himself. And, by the interlude of the middle wall between the annual *sevens* (Sabbaths) of note, this day of the Passover is not an annual Sabbath, though it is the all-important pivotal transition of the covenants (covenant = *seven*, by an oath). Thus here, between the two times of resurrection, is inset the Passover day - the mid-scale, mid-week day of the middle wall division, appointed from the foundation of the world.

By analogy, Jesus, through His sacrifice, abolished the middle wall division of the temple court, providing access to both Jew and gentile. Unfortunately, church governments, by methods of administration, have often raised again this division of the middle wall, making a distinction between the equal and the not so equal - an invisible, yet rock solid barrier between the elevated hierarchy and the not so equal, lesser members of the body of Christ.

The apostle James, in the 15th chapter of the book of Acts, addresses this issue in an eloquent way, using the analogy of the small tabernacle (tent) of David. This may be contrasted with the greater temple edifice, a structure which, by the aspect of the middle wall, is divisive. In effect, this is a type of our modern corporate structure, which divides and separates by a clinical and legalistic form. But in the years before the temple of Solomon stood, the harper king, David, kept the Ark of Covenant at his residence, in a tent of covering - a place of worship which had no dividing wall, nor great edifice of political or legal separation.

Therefore, this division wall of the temple court was a veil rent in two by Jesus Christ, the Wednesday Passover. Jesus Christ, as our Passover, stands as a beacon of light, in the midst of the *seven* Appointed Times of the lunar year cycle. Though not one of the *seven*, the Passover is a double of the same number (2×7), the 14th of Nisan, the middle bridge between the four annual Sabbaths of the *seventh* month, and the three remaining Appointed Times, coming to the late spring day of Pentecost of each lunar civil year calendar.

The pattern then, is the four festival Sabbaths of the *seventh* month, plus Passover, then the first and last day of Unleavened Bread, followed about *seven* weeks later by Pentecost. So we have $4 + (\text{the middle wall}) + 3 = 8$ annual Appointed Times, spanning from fall to the late spring of the next year. This is the annual cycle of the lunar civil year, fall planting to late spring harvest.

Trumpets Atonement Tabernacles Passover Unleavens Pentecost
 <----1-----2-----3-----4-----5-----6-----7-----8----->
 <-----Fall-----Sept.-----Oct.-----> Winter<---Mar./Apr.---><May/Jun.->

In that sense of chronology and analogy, the Passover day is also positioned at the fifth Appointed Time of grace. When Passover falls on Wednesday, this prophetic mid-week occurrence threads, by the *seven* weeks of harvest, to the 8th day of Sivan, Pentecost. Sometimes called the feast of weeks, on the civil year calendar Pentecost is the *seventh* annual Sabbath of the Appointed Times of Leviticus 23 and the gospel accounts. Occurring always on Sunday, Pentecost bears the cyclical mark of one and eight, the Beginning and the End, the First and the Last. It is the day of the *seven* weeks celebration and the trumpet blast of the first resurrection.

Taken in the pattern of the Hebrew calendar, key of C configuration, the 5th Appointed Time of sequence, Passover, falls at the note G, the Sabbath note of *seven*, and a sign of covenant. So by that shadow of number imagery the 14th becomes a double witness of validation (a double oath of *sevens*).

In addition to the eight distinct Appointed Times which occur in every lunar civil year, there yet remains a ninth Appointed Time, which is, of course, the weekly Sabbath day, a *seven* which is not confined within any calendar year, but permeates and propagates as a cycle, weaving in and out at a perfect rate of cadence, throughout all times, weeks, months and years.

The Sabbath or *seven* is a time-keeper, and by the recurring measurement of the weekly cycle, brings together the 12,888 weeks of the *sevens*, on the very same day of the week at the B note frequency of 247 hertz (years). The very fourth commandment itself is a form of the 247 pattern. That is, for a period of 24 hours, the *seventh* day God declares to be holy time. Again, we have the pattern 24 7.

But the *seventh* day Sabbath, ninth Appointed Time, is a time constant. All other elements of time have a slight wobble or variable, but the *seventh* day, from Genesis to the present age, remains the rock of standard. Like a mother hen, the *seven*-day week hovers about, circling all calculations, keeping together all markers of the passing of time.

From the view of the Passover, as the middle wall division standing in the midst, by its placement in the civil year of the lunar calendar, the *seven* annual Sabbaths are divided and apportioned. This middle wall of the annual times of God, though not an annual Sabbath convocation, yet forms a great cloud of witness, hovering above all other times, by the supreme importance of the sacrifice of Jesus Christ on Nisan 14. This day was determined by the mid-week, fourth day appointment of the Genesis account, chapter one, verse 14 (see also, Rev. 13:8). It is the day of the Lamb “slain from the foundation of the world.”

The Passover is quite unique and separate from the *seven* annual times that are Sabbaths of convocation. In effect, by separation of type, it is the eighth annual Appointed Time (see Eph. 2:14), the double *seven*, 14th Passover sacrifice of Jesus Christ. It brings together both Jew and gentile - the 8th Figure, standing amidst the circle of the *seven* candlesticks of a common spirit, but with mixed nationalities. This is the pictorial of the *seven-church* history, which was given to the apostle John of Ephesus and written down in chapters 2 and 3 of the 27th book, Revelation.

Therefore, in the prophetic year patterns, in which Passover falls on Wednesday 2/7ths of the time, Jesus becomes the mid-week, middle division covenant sacrifice, connecting the 8th Appointed Time of Passover to the 8th day of Sivan, a span of 54 days, the double of *two-seven* ($2/7 + 2/7 = 54$).

By inclusive count, from the crucifixion of Jesus to the day of Pentecost 30 AD was a span of 54 days. The last date noted in the gospel accounts, 10 days before Pentecost of that year, was the half-division of 54, the 27th day of Iyar, the day of Jesus' ascent into the heavens.

Thus, the last day Jesus appeared to mankind was the 27th day of the second lunar month, and His next appearance was roughly 65 to 70 years later, when He gave to John the text and visions of the 27th book of the New Testament, Revelation, the 49th Book of the Bible. Revelation is His capstone work to the four gospel accounts, a fifth book to the *seven* churches, bearing the identity of the three numbers, $5 + 27 + 49 = 81$, the numbers of first and last, the Alpha and Omega, the Beginning and the End, the *one* and the *eight*, the number of the circular place name, Galilee. This (81) is the number of the Psalm of the lunar standard of time, Psalm 81, and also the reflective image of the parts-per-minute of lunar calculations (18).

So it happened that the ministry of Jesus, which began in Galilee of the gentiles, but ended amidst the Jewish culture of Jerusalem on the 27th day of Iyar, 30 AD, was later transferred to the mixed ministry of the Jew and gentile worlds of Asia Minor, Jerusalem and Babylon - to the collective writings, gathered at the scriptorium of the middle wall of the Ephesus, a mid-point transition to the world at large.

The work at Ephesus and Asia Minor became the mid-point line of division, connecting the transition of the Old and New Testament writings, from Galilee and Jerusalem to the expansion of the gospel message to the greater gentile world. This came to finale with the writing and conveyance of Revelation, the 27th book of the New Testament, which prophetic text brought together all 49 books of the Bible.

Revelation, the 49th book of the Bible, is the book of weeks (*sevens*). The angel, in the book of Daniel prophesied, saying, "Sevens (70 weeks) are determined for your people" (Dan. 9:24). Revelation is the last chapter and fulfillment of that prophecy, a book in which is described the first resurrection of the feast of weeks (*sevens*), Pentecost. The scribe who penned Revelation was the elder and apostle John, who resided at Ephesus.

Ephesus was a crossroad and center of New Testament activity. This church, raised up during the travels of Paul, was later joined by John and others. The writings of Peter from Babylon, including also the works of James and Jude, were brought to the Ephesus Scriptorium. This region, then, became the New Jerusalem hub of Scriptural activity.

From the circle around the harp Sea of Galilee, to the Gales of Galatia and Asia Minor, and from the Greek and the Gali of the musical mode lands, the Biblical texts flowed. It began with the *seven* church circle of Ephesus, to greater Europe, the Celts, Wales, the Netherlands and England. So it was that the writings of the historical melody of Jacob's Bible have traveled the ages - her cyclical octaves still ongoing.

Chapter 2

CONSTANTINE AND CHURCH HISTORY

While touting the concept of Christianity, in his rage of political ambition and hatred of the Jews, Constantine struck a severe discord to the Appointed Times of God, effectively stamping out both the observance of the 14th Passover and the fourth commandment, *seventh* day Sabbath. These are well documented and published facts of history.

Both the 14th Passover and weekly Sabbath are vital to the count and determination of the day of Pentecost. This season of the year holds the foundational elements of repentance and the gospel message of salvation. Therefore, if there is one Achilles heel where the enemy might strike at the trunk of the gospel message, the anchor posts of the Passover and fourth commandment would be the ultimate blow of vulnerability.

Thus, by these subversions of the Biblical directive, energized in the days of Constantine, the entire pattern harmony of the Appointed Times of the lunar year, which picture the church harvest to the first resurrection, was effectively destroyed for many believers. In these efforts, the power of Rome struck at the very essence of God's thought and emotion, attacking statutes which pre-existed time itself.

From his rise to power in the fall of 312 AD, it took little more than a decade for Constantine to solidify his base, forging a new and different breed of religion, overspreading his empire. With a calling to congregation of a bishop conclave, and by his pen stroke of executive action at the Council of Nicea, 325 AD, Constantine merged the ancient rites of his pagan fathers with bits and pieces of the New Testament church. The outcome was a hybrid patchwork - a smoke and mirror dance which today the world calls "Christianity."

Note that the Appointed Times of the *seventh* day Sabbath, the Passover and Pentecost, have direct paths to the *sevens* patterns of prophecy, covenants and music - Appointed Times that play a vital role in picturing salvation and the first resurrection, a plan which God evidently envisioned even before the creation of the universe.

In retrospect, Constantine's moves were nothing less than the clever calculations of political action, guided by the forces of darkness. The results are simply this: take away any one of God's Appointed Times of the Scriptural account, and the melody of the whole becomes muddy and discordant, with the timing and essential road markers of the gospel message toppling like dominoes.

"Beware of the leaven of the Pharisees and Herod," Jesus told His disciples (Mk. 8:15).
"In vain they worship Me, teaching for doctrines the commandments of men" (Mk. 7:7).

By every depth of the analogy, Constantine was the Herod of that age, and his pontiffs were the Pharisees. Together they built a new temple in the city of Rome. This process began at Constantine's rise to power, on the 247-year cycle, counting from 66 AD. Beginning in that year, it was the subsequent assault of Vespasian, which led to the destruction of Jerusalem and Herod's temple on the 9th of Ab, 70 AD. So the political and religious parallels of Jesus' time, and 66 to 312/13 AD, are quite amazing.

Indeed, since that fourth century of the gospel age, beginning with Constantine and the Council of Nicea, in the 44th century past the Genesis account, the world was introduced to a new and different gospel, one enforced by political and civil authority, under the guise of a man-made religion, assumed by the duped masses to have the stamp and approval of God. Nothing, we shall see, could be further from fact and truth. Jesus' warning, "beware of Herod and the Pharisees," was much alive in the 300s AD, and remains so to this very day.

These are not statements from the high soapbox of judgment upon anyone. Born into this world, we have all been somewhat blind and naïve, subject to the deception, the abuse and the wagging tongues of both religious leaders and crafty politicians. Many, if not most of us, have to some degree followed the traditions of Constantine's religion. But in this age of increased knowledge and opportunity, our intent is to discover research and enlighten. Truth and knowledge will make us free, while the religions and politics of men can be great forces of captivity.

Assaults against Judea and the Church

It was May, 66 AD when Florus, the Roman Procurator, demanded 17 talents of silver from the temple treasury at Jerusalem. By any standard this was an immense sum of coinage, weighing more than 1,700 pounds!

This action of Florus incited a revolt by the rebel Zealots. They stormed and secured Fort Antonio, resulting also in the cessation of temple sacrifices to the emperor, Nero. The Roman governor, Cestius Gallus, came down from Syria and attempted to subdue the rebellion. His attempt failed. Gallus and his soldiers suffered heavy losses, after which the army retreated.

In those days, voices from the temple inspired Jesus' church in Jerusalem to flee to Pella of the Decapolis. Meanwhile, the revolt became a direct affront to the power of the Roman government. Of necessity, Nero was compelled to take action against Judea and Jerusalem.

Then, in February, 67 AD, Rome sent Vespasian and the Roman army south to invade Judea. Vespasian first subdued Galilee, and then drove southward towards Jerusalem and Judea. It was a campaign which would eventually result in the total defeat of Jerusalem and the destruction of the second temple, in the summer of 70 AD. In that year, by the

17th of Tammuz, the siege was all but finished, with the battle progressing toward the burning of the temple on the 9th of Ab, some 22 days thereafter.

At that very day in history, when 60,000 Roman troops moved against Judea, the apostle Paul, imprisoned in Rome, was writing his final epistle to Timothy, in mid-66 or 67 AD. Paul made an urgent request of Timothy that he come to Rome before winter, bringing with him the manuscripts which would eventually become part of the New Testament.

For more than a decade, Paul had not ceased to warn his congregations of the coming abomination and the Mystery of Lawlessness. Both Peter and Jude had issued similar warnings. All of them realized that the window of time for completing the work of the Scriptures was coming to a close. It was an age of transition for the church Jesus had founded more than three decades previously. The years of the gospel accounts and the foundational writings of the apostles were coming to an end.

Coincident with the conquest of Judea, beginning in 66 AD, the first 26 books of the New Testament were being cataloged and collected for editing, as the Roman assault against Galilee and Judea was unfolding. Ironically, against the backdrop of the Roman conquest, in the original order of the Greek New Testament, that which would end up being the last book just before Revelation was the epistle to Philemon, a letter which addressed the very subject of slavery!

John, who wrote the fourth gospel account, would, more than three decades later, scribe the fourth and capstone division of the New Testament, which became the last and *seventh* division of the whole Bible, the 27th book, Revelation. John penned this latter work as he recorded a panorama of visions, coming directly from Jesus, near the close of the first century AD.

In 66 AD Judah revolted against Rome. It was 247 years later, on the B note, Monday cycle of the Hebrew calendar time symmetry that another profound and historical event began to take place. As in 66 AD, this event involved a military confrontation, which resulted in Constantine becoming Emperor of both the east and west legs of the Roman Empire. His ascent to power occurred in the civil lunar year of 312/13 AD. This time and event also involved a military conquest, on the heels of which occurred one of the most diabolical coups ever accomplished in the history of the New Testament church.

So brazen was this asteroid strike of political takeover upon the sea of the early church that waves and sub-cycles of the original event have continued to ripple throughout modern church history. The evidence and stark liturgy of this ongoing subversion remains ever present in the 21st century AD.

Ironically, throughout the broad spectrum of mainstream “churchdom,” the aftermath of Nicea and the actions of Constantine are celebrated and remembered as events of triumph for Christians, which fact stands as a sad witness to just how little the religions of the west understand of the word of God.

Coup of the Pontifex Maximus (Down the Rabbit Hole of Easter)

History likes to remember Constantine the Great as the first Roman emperor to look kindly upon the followers of Jesus and His movement, commonly referred to by the world as Christianity. This is the way the play was scripted, but the facts from back stage and between the lines tell a different story.

To bring everything into historical context, we need to begin about 40 years before the events of 66/67 AD. It was then, in the fall of 26 AD, that Satan struck at Jesus Christ during the early years of His ministry. After Jesus' fast of 40 days, Satan offered Him immediate kingship of the world, if He would bow to Satan in worship, thereby accepting the office of high priest to Baal. That is, become subject to Lucifer the sun god, thus acquiring the gift of all world kingdoms. To Satan, this would have been a great and ultimate victory indeed.

But Jesus rejected Satan's offer, so the attempt failed miserably. In the early years of the 4th century AD however, the light-bringer (Lucifer) found another subject more willing - one who would acquire the grandeur of a world empire, both church and state. And one who would, through the title of the Pontifex Maximus, become the high priest of Baal, as he secured for himself the vast kingdom of Rome. The Pontifex was the authorized magistrate of all religions of the Roman Empire. By and through this power was granted to Constantine the very seat and priesthood of the church once named for its founder, Jesus Christ. This acquired power of the Emperor then became a blend of both clerical and civil politics. A remnant of the true church remained, but now a counterfeit had supplanted both the name and its teachings.

For more than two centuries Satan had been trying to gain permanent access to the foundational teachings of the churches of God throughout the Roman Empire. Paul conveyed a grave warning of this coming assault in his writings to the elders of Ephesus. "Savage wolves will come in among you," he said (Acts 20:29).

Little more than 50 years after the death of the apostle John, the bishops of Rome began to issue threats against the churches of the Christian nucleus of Asia Minor, seat of the Ephesus Scriptorium and the many congregations of that region. The Roman clergy was already beginning to change Scriptural doctrine, which John's disciples refused. According to Paul's warning, the "savage wolves" were circling the flock. However, at that time the Roman church did not yet have the power of civil authority it would later acquire.

As the decades and centuries progressed, the doctrinal conflicts grew between the bishops of Rome and churches to the south, in Galatia and Asia Minor. And eventually, through the power of Rome, Satan found a way to officially establish a stronghold, via the force of both church and civil government. Heretofore, though the government of Rome surely

had persecuted the church, it had made no official move to control the internal workings of the New Testament church doctrines. But that was about to change.

Among other evils, this form of secular state control, for all time thereafter, injected the virus of a lofty, top down, hierarchical form of government, which flows directly through the doors of many church congregations to this very day. Rome set the standard, and this ugly disease of government, in direct opposition to the words of Jesus (Mt. 20:25-27), still occasionally raises its head, even in congregations of the very church that Jesus founded.

After Constantine's victorious battle against Maxentius in the fall of 312 AD, he then became the Supreme Emperor, presiding over the entire realm of Rome. He defeated Maxentius in late October of 312, which means his first year of ascent would span the lunar year, 312/313 AD of solar chronology.

History has left us with varied stories of Constantine's supposed vision of the sun, combined with a mysterious sign of the cross. The so-called sun cross, or sun dog is, of course, a naturally occurring phenomenon, which can take many forms, but frequently has the star-like cross or X figure. This is the form that is seen in the Celtic cross, and in other cultures that well predate Christianity. It most often occurs when the sun is low on the horizon, near a 22-degree angle.

But exactly when Constantine had the vision of a sun cross, and what he believed it to mean, is unclear. What is well documented, however, is the vision's association with the evolved cult of the Sol Invictus, which had become quite popular among soldiers of the Roman army of that day. This term, Sol Invictus, referring to the "unconquered sun," was a patron slogan of soldiers. By the 3rd century AD, "Sol Invictus" was well embedded in the military culture, inscribed upon shields of combat, and also used in the minting of coins.

An obvious extension of the long established worship of the sun god, Baal, the phrase "Sol Invictus" became a familiar battle cry, when soldiers in times of war appealed for the help of their invincible god, the sun (Baal).

So for Constantine to say that in the conquest of his rival, Maxentius, he had a vision or dream from God, with the command to conquer under the sign of a cross in the sun, is, to say the least, highly suspicious. To invoke such a scenario of vision was all too coincidental to the inspiration of his soldiers, who were well accustomed to sun worship in times of battle. Moreover, the symbols of both the sun and cross were already emblem relics of mystery religions which long predated the time of Christ.

Historians have recorded there were two parts to Constantine's experience with the so-called sun cross. One was a vision in the sky that both he and his army supposedly saw while at a pagan temple of Apollo in Gaul (France), 310 AD. Then later, in 312 AD, he reportedly had a dream, just before his triumphant battle at the Milvian Bridge. In the dream, he again saw a vision of a sun cross.

In any case, Constantine and his army were said to have witnessed a sun halo in the spring, which is a natural phenomenon that most often occurs in that season of the year. This was a double-ring halo, with rings of three pseudo suns arranged in cross-formation around the sun. Apparently this visual of 310 AD had a light-cross in the center. Then, about two years later, the dream reportedly occurred just before Constantine faced Maxentius, in the fall of 312 AD. Constantine initially took the vision to be from his pagan god, Sol, but reconsidered after consultation with Christians in his entourage, concluding that both signs came from God.

These scenarios are open to speculation. We have no sure way of knowing the exact chronology of these events, especially since occurrences of the so-called sun cross are fairly common. In the end result, the important question is what was the outcome of his life and office? And with respect to the word of God, did his actions follow the clear doctrines of the Scriptures? As we shall see, the answer is a resounding no!

By the time of Constantine, the venomous doctrines of Satanism had already begun to ebb and flow into the early church of the Roman Empire. Constantine, then, seized the opportunity to legalize this mindset. As we have stated, like other Roman emperors before him, Constantine was automatically adorned with the office and title Pontifex Maximus, a throwback to religions of Rome, when the college of the priests of Baal worship were known by the title Pontiff. Among the duties of the Pontifex Maximus was oversight of the events of the annual calendar.

In any case, the chief or high priest of the pontiff order of the college of Baal worship was the Maximus or high pontiff. Therefore, by acquiring the title, Constantine became both priest and king of his empire, with its plethora of religions and multitude of deities. As high priest of the pontiffs, for political advantage, he also touted and embraced the growing interest in the religion of Jesus Christ. Like Herod the Great, who remodeled and expanded the second temple many centuries earlier, religion was just one of the tools that Constantine included in his solidification of power. He had many religious views to appease, but Christianity was becoming a religion of note, to be used for political advantage.

Because of his unquestioned position of authority, he had the opportunity to mix heathen worship and tradition with state government, all combined and sold under a growing and popular movement that came to be known as “Christianity.” Jesus Christ originated His church in 30 AD, but about 300 years later, the Emperor of Rome presumed to define and set church doctrines. In that regard, the views of these two men, Jesus Christ and Constantine, could not further apart.

To the Roman populace, Constantine was the symbolic beast slayer, the warring soldier, Mithras, who killed the sacrificial bull as his sun god looked on. Mithras, said to have been born about December 25th, the week of the celebrated winter Solstice, was an iconic figure which embodied many cultures of worship.

Constantine fulfilled many aspects of the Mithras type. As such he was revered as a priest king and soldier of conquest for his sun god. And, in the spring of 313 AD, in the first year of the Emperor's ascent, Easter fell in a unique way with respect to Passover. On that weekend of March 29/30, following the full moon of Saturday, March 29th, March 30th was proclaimed Easter Sunday. In that year, the so-called "Good Friday," the supposed day of the crucifixion of Mithras, fell coincident with the 14th Passover day, Friday, March 28th. This "Good Friday" pattern had also appeared in the lunar equinox Easter cycles of 66 and 67 AD, when the beginning of the assaults against Judea occurred, led by Vespasian. This campaign resulted in the eventual conquest of Jerusalem and the burning of the second temple in 70 AD.

Such chronology of Constantine's day was a hand-to-glove fit, used to further promote the false teaching of a Friday crucifixion and Sunday resurrection of Jesus, totally in opposition to the gospel accounts and the established facts of lunar calendar calculations.

To the pagan worshipers of Rome, the sacrifice of Jesus became mixed and blended with Mithras, the Sol Invictus and the religions of the pontiffs. Ironically, in the spring of Constantine's ascent, these bait-and-switch doctrines fell upon God's Appointed Times of Passover and Unleavened Bread. And true to form, the ancient rites of the invincible sun (Baal or Sol worship) became the little lump of leaven, which eventually grew to permeate the whole of mainstream Christianity.

Indeed, the leaven of Constantine's mythical doctrine has now expanded, filling up the church loaf to the tune of more than two billion believers, spread throughout many denominations, ready annually to greet the Emperor's rising sun on the Sunday morning of the goddess Easter - just one of the many deities impregnated by the sperm of Occult doctrines.

It had taken 247 years from the assaults against Jerusalem and Judea of 66/67 AD, until the outset of the cunning subjugation of the church by Constantine. His foundation had been laid, with "Christianity," through and by the power of Rome, defined and enforced. The sun god Baal had his man, and the timing and imagery of the coup and entry of the Pontifex Maximus could not have been more perfect.

With our human perceptions we will never fully know the motives and intent of Constantine with respect to his belief in the true God. Was he just another unwitting servant of Satan, like so many men of politics, with a certain knowledge of God, but filled with vanity and arrogance, making lofty speeches, shaking hands, kissing the babies, winning battles, dropping the name of God?

Or were his acts very much perpetrations of deception, in which he had perfect knowledge of how to manipulate the masses for personal gain? If so, touting a belief in God was just another convenient and political ploy. We cannot judge his every intent, but what has surely been documented is that his actions have inflicted great harm to the way, truth and life of Jesus Christ, His message and the word of God. Jesus said, "Consider

their fruits,” and many, if not most, of Constantine’s fruits produced nothing of value with respect to promoting and preserving the truths and love of God.

By his authority as high pontiff, acting as both emperor and priest, Constantine’s edicts would be inferred upon all religions of Rome. Due to the growing political popularity of Christianity, Constantine soon decided it should be chief among state-approved religions. As high priest (Pontiff) of state, he set about to define, doctrinally, what the Christian church should be, thereby literally becoming the first pope of the universal church of the Roman Empire.

But unlike the righteous king, Josiah of Judah, who, when he wanted to return to the worship of the true God, looked first to the word of God and the prophets, Constantine did not seek to know the teachings of the foundational apostles of Jesus Christ, but turned rather to the traditions of the college of sun worship.

And unlike the apostle Paul, who ministered God’s way of love to all men, regardless of race, Constantine, in his arrogance, turned first to the ethnic cleansing of what he supposed to be the religion of the Jews. Where Paul had said that unto the Jews were committed the oracles of God, Constantine set about to destroy all reference to what he supposed to be the Jewish teachings of the church founded by the Jew, Jesus Christ.

As might be expected of the high priest of the sun god, Baal, one of the first orders of business was to establish, venerate and impose upon all religious worship, the day of the sun. Without question, this requirement would also be dictated to New Testament Christians, who previously, according to the gospel accounts and the example of Jesus, always observed the *seventh* day Sabbath.

Since coming out of Egypt, the tribes of Israel, including Judah, had always observed the *seventh* day, according to the fourth commandment. But in order to convene his personal form of a hybrid “Christianity,” Constantine set about to abolish the very first in order of the Appointed Times of God. That is, the weekly Sabbath of Leviticus 23, which was first mentioned in Genesis 1:14 and Genesis 2:2, more than 4,000 years before the Emperor became the Maximus Pontiff.

At the time of Constantine, it had been 1,800 years since Jesus Christ, then God of the Old Testament, thundered the Decalogue from the burning mount. But within eight years of taking office, Constantine banished the fourth commandment and invoked the traditional day of Baal worship, the day of his venerable Sun. This he made a law of state, subject to punishment if violated.

Please remember, innocent as it may at first seem that man should choose another day other than the *seventh* day of the fourth commandment of God, the worship of pagan deities, from the days of antiquity, have always been connected with Sunday worship.

So there is direct connection, going back to the time before the days when God began to deal with ancient Israel, to the way God outlined the 10 commandments. God knew

where the sinful practices of the heathen nations would lead. Most of us tend to believe that Sunday keeping, if at all a perversion of law, is a fairly minor infraction against God. But God well knew the pitfalls and results of this seemingly innocent foot in the door. The progression or incrementalism of this pattern is at the center of the current destruction of the United States.

All have sinned and come short of the glory of God. The apostle James summed it up by saying, when we break even one commandment, then we are guilty of all. Thus, in the New Testament age, the laws of God are still in force, or else it would not be possible to sin. Those of us getting on in years well understand the weakness and sins of the human flesh. None are guiltless.

There is an historic link between the 2nd, 4th and 7th commandments of God. Once again we see the familiar pattern 247. It begins with the worship of idols (the Baals), which involves the 2nd commandment. The next is Sabbath breaking (the 4th commandment); then follows sexual perversions, which especially pertains to covenant breaking and the *seventh* commandment (adultery). So there is a specific link between these three commandments of the Decalogue, which forms the pattern 247.

In the words of the 2nd commandment, God warns of punishment for sins that extends to the third and fourth generations. These are the number divisions of covenant breaking (i.e. 3-4 = 7). This pattern flows through to the sins of the 4th church, Thyatira, the Wednesday (4) mid-division of the *seven* churches. That church allowed perversions, both physical and spiritual. Jesus gave severe warnings to Thyatira, regarding their need for repentance.

Repentance from sins and covenant breaking (an oath or *seven*) requires a sacrifice of reconciliation, which became the division of *seven*, or the mid-week (day 4), Wednesday Passover. So, within this is the pattern of the Wednesday (4) Passover and the subsequent Sabbath day of Trumpets declaration (7), which is why we sometimes speak of this sequence of 4-7 as a prophetic year. These two days form the pattern 2 4-7.

It is then a hand-to-glove fit that in the year of the exodus, God made the old covenant with Israel, thus the year was marked by a day-four Passover and a civil year, day *seven* (Saturday) for Tishri 1. Close to 1,500 years later, the Husband of this marriage covenant, Jesus Christ, died in 30 AD, and a new covenant was then offered. This was also in a year when the Hebrew calendar calculations again produced the numbers of sacrifice and covenant, 4-7 (Wed.-Sat.).

Therefore, in these many, many patterns it is not difficult to understand that a refusal to acknowledge the Hebrew lunar calendar, along with the directives and observations of Leviticus 23, becomes covenant breaking, with all the eventual curses that follow. The 10 commandments were the center piece of the old covenant, letter of the law agreement, which was then carried over into the New Testament age, but with an amplified spiritual requirement, made possible by the comforting gift and support of the Holy Spirit.

Sunday- keeping threads back to idolatry and Sun worship, which then connects to sex sins, as happened with ancient Israel, when they were drawn into immorality via the rituals of Baal worship. Even wise Solomon was taken in, by his obsession with a thousand women and their various religions of the Occult. The landscape of Jerusalem became saturated with groves of the male obelisk and prostitution (i.e. religion of the Baals). Sexual perversions ran rampant. The symbol of Sol was rudiment to these religions, which, over the centuries, spread into the Celtic cultures of Western Europe and into the Americas. Yes, the name of Jesus is on the modern church door, but inside the worship is a hybrid mix of the old ancient rites, most always linked to the day of Sol's Sunday.

The veneration of the sun god and his goddess, Easter (Ishtar, or Isis), has always been centered upon Sunday worship, from which flows other holidays of the Occult. Consider the moral landscape of America and other western nations of today, and an all too familiar pattern is there, ever descending to the abyss of social destruction and moral decay. We don't like to admit it, but all the facts of history provide a plethora of screaming witness.

So this edict of the "day of the sun" was vigorously enforced by Constantine and his pontiffs, and many nations since, declaring themselves to be Christian, have slid down this slippery slope. The Romans proclaim they have changed the laws to suit their fancy, and Protestants affirm there is no law at all. Wow! Is that ever having the cake and eating it too.

Constantine's Sunday standard was in sharp opposition to the directive of the apostle Paul who, in Hebrews 4:9, specifically addressed and confirmed the continuing necessity and obligation of every Christian to observe the *seventh*-day Sabbath of Old and New Testament doctrine. The English translators used the general term "rest," but the Greek word of Hebrews 4:9 emphatically states "Sabbath keeping."

But forbidding the Sabbath commandment and establishing worship on Sunday were only the first acts of Constantine's fundamental transformation. Not many years after his rise to power, in the same breath of history, 325 AD, the priest emperor and his drone bishops publicly denounced the most important of all annual observances, the very Passover of Jesus Christ, Nisan 14.

Paul, in the age of the apostles, had written to the church at Corinth regarding the supreme importance of the recurring and solemn memorial of the Passover observance of Jesus Christ. This, Paul stated, he had received from the Lord, indicating an observance "in the same night in which He was betrayed" (I Cor. 11:23). The reference was to the eve of the 14th of Nisan - a memorial which could fall on different days of the week, based on the lunar calendar.

But Constantine had another idea, one reckoned at a different hour, on a different day, and based not on the lunar calendar at all, but on a time determined by rites of the equinox, on the rising of the day of the sun. This directive of Rome the world still

follows. In lieu of the Passover memorial of Jesus Christ, both the Roman church and her Protestant offspring blindly observe the day of the Easter sun.

Though Constantine asserted far and wide his belief in the God of the Christians, the records of history make it more than apparent that he was still very much a lover of all things connected to the long established traditions of sun worship. This fact is profoundly evident. Again, Jesus said, “you shall know them by their fruits.”

Drawing from ancient rituals of Occult practice, with the passing of time, the Emperor’s Roman-based religion, along with his lesser pontiffs, began to forbid the observance of the 14th lunar date memorial of Jesus’ death, promoting and enforcing instead the observance of the day of the goddess Easter - embodying all the trappings of her springtime rites of fertility. Now this quacking duck indeed bore the name “Christian,” but truly had few feathers of the original and true identity.

Thus, as if in the recurring pre-types of the abomination of desolation (Mt. 24:15), on the 247-year cycle, dating from 66/67 AD, the cunning force of Lucifer struck again in 312/13 AD, in the person of the priest king, Constantine. Therefore, that which was once holy - the body of the very church that Jesus founded - was invaded, overpowered and supplanted (i.e. a type of the yet-to-come end time abomination).

In those days many were flocking to the storefront of Christianity. And though in name, Constantine left the store face to the Lord intact, he gutted and restocked the shelves inside, repackaging most major points of doctrine. Yes, the name on the door was dedicated to Jesus Christ, but inside was a stunning altar devoted to Baal. And to this day, the mass and sacrifice of Mithras continue, with a conclave of many presenting themselves in a throng of community.

Though Jesus’ church remains much alive, it is a small flock. And, since the times of Constantine and the Council of Nicea, 325 AD, it has been far removed from the seat of Rome and those who have followed her traditions.

The outcome of Constantine’s influence remains a tradition and work of political quackery. And in the centuries following 325 AD, like the travel and wanderings of the Star Trek “Voyager,” this creature has walked the road of time, gathering the patchwork of her identity. Upon her, many duck signs were hung, dangling from the waddling edifice, so much so that over time she became accepted as the genuine article, remaining colorfully feathered to the present day.

We do not know his every motive and intent, but a more shrewd and clever coup shall never best that which was accomplished by Constantine. Sitting on the throne of world power, ruling over a vast empire which had long been thoroughly entrenched in the worship of pagan deities, the Emperor inherited the supreme title of Baal worship, Pontifex Maximus.

Thus, not only did he become both king and priest of Satan's Babylonian system, but by sleight of hand, he imposed Lucifer's control and brand upon the very name of the church once founded by Jesus Christ. And though he had already well proved his ability in the battles of war, now he had become a chief crafter of political transformation through religion, and that which he envisioned eventually spread north and west, traveling the centuries until his doctrine has extended to every continent of planet earth. Realizing the power of religion as a magnanimous force, the basis of Constantine's energy can be summed up in a simple statement, "let us make God in our own image."

To transform his acquired state of the Roman Empire, he used one of the oldest tricks in the book, a method very much employed by current day politicians to forge and achieve their so-called "social justice." In order to bring about his transformation, Constantine invoked the race card of hatred against the Jews, citing the need to move away from all things connected to their identity. Every politician knows that the force of any agenda is greatly multiplied when race prejudice can be used as a tool. Since the weekly Sabbath and Passover were times foremost of those observed by both Jews and early Christians, such days of worship were chief among those which the Emperor began to attack. Once those two primary observances were subdued, to the world at large, all other Appointed Times of the Bible would simply begin to fade away.

Throughout the ages, many have learned the hard way that when a politician expresses a desire for a fundamental transformation of government and social practice, almost without exception the demonization of certain groups of people ensues. Then follows excessive taxation, fines, harassment, threats, criminalization, prosecution, imprisonment, and/or death. At the same time, such politicians typically grant preferential treatment for those who support their agendas. In the age of WWII, the dictator Adolph Hitler successfully employed these same tactics. And as history tends to repeat itself, these cycles are alive and active in our world of the 21st century.

These oppressions are brought against any race, religion and/or any political view which is in opposition to the agenda of state and/or church government. As was the case of Constantine, many who occupy higher seats of political office see themselves as having the right of power over all facets of society. This philosophy is shared by many politicians of the present age.

Regardless of the established standards of civil constitution or the directives of the Scriptures, such men believe they have an unquestionable, unilateral right to abruptly change whatever strikes their whims, and behind them will always be found a long line of lesser pawns and pontiffs, ready and eager to ride their wave of tyranny.

At the time of Constantine, most all Christians lived within the bounds of the Roman empire, and the emperor claimed his right and authority as Pontiff supreme, dictating every major doctrine of how, when and where one should worship. While worship of God was touted, such worship was required to be in accordance with the Emperor's doctrines.

There were a few exceptions, but until the age of the founding of the British colonies in America, most societies where Christianity was said to exist continued under Constantine's form of government. The clergy, assisted by the power of state, meddled in the rights of individual worship. The Protestant Reformation brought something far less than a fix for the excesses and brutal persecutions of Rome.

Remember, even the Church of England, in the age of enlightenment and Reformation, continued to persecute all who did not conform to the religious dictates of the monarchs and clergy. Tens of thousands suffered under their new religion, which brought few things new, but was merely a continuance of Roman dogma, with a new man to wear the popish hat. With the exception of Rhode Island, even the early colonies began to be founded under this same power of state over church.*

But in his continuing office as priest king, Constantine, in disagreement with the words of John's first epistle, even convened a council to define the very nature of God as a mysterious triune, a three-in-one borg of complexity. This was despite the plain scriptural definition that describes only two Individuals in the God family, each commanding the power of that which is called the Holy Spirit.

In effect, Constantine had acquired the highest altar of false religion, moving it into the midst of the early church. But a remnant of Jesus' flock escaped his assaults, and the true church survived the serpent's bite. Today, fully one-third of humanity, under the banner of Christianity, still follows to the letter the Emperor's doctrines. Thus, the Pontifex Maximus still reigns through the color of his craft. His doctrine has flowed into literally thousands of denominations.

The outcome and product is a great mystery, which the Scriptures call "the Mystery of Lawlessness." The beast avatar described in the book of Revelation has moved about, throughout the pages of history, and the woman of false religion, mother Babylon, sits astride, directing his actions. In vain they proclaim a worship of Jesus Christ, while following wholesale the traditions and doctrines crafted by men. To be fair, Rome is only one part of this Babylonian system, though throughout history her doctrines have been a major force of rule over many nations.

Unbelievable as it may be, these edicts, enforced by Constantine and his successors, in direct violation of Old and New Testament teachings, remain front page and foundational to the cornerstones of mainstream Christianity, philosophy and humanism.

*Roger Williams of Rhode Island, working with his cousin, Oliver Williams Cromwell of Britain, was able to secure a safe haven for freedom of religion in the new world of the Americas, which foundation later resulted in the first amendment of the Bill of Rights. It was still a difficult road, finding a way to religious freedom, but had it not been for the efforts of those two men, things could likely have been much different for the United States, with respect to the right to worship God without external interference.

In one clever move, Satan had secured for himself all religions of western civilization, including even the vast majority of all churches that call upon the name of Jesus. This Emperor had acquired total control of the state church of Rome, and through his office as supreme priest, he set about to replace Jesus Christ as head of the church.

In recent centuries, Rome published her challenge to the Protestant movement, pointing out that Sunday worship is solely a doctrine derived from those ancient days of her empire. This is absolutely true, because Sunday worship is nowhere to be found in the text of the Old Testament, and surely nowhere approved by Jesus or His original apostles and disciples of the New Testament age.

Sunday, the Church of Rome affirms, is solely a day of their creation. Therefore all Protestants, if they want to follow the rule of scripture, Rome states, should observe Saturday, thus keeping their feet off the day of the Roman directive (ref. "Rome's challenge to the Protestants," 1893).

This, the church of Rome has long preached and published, with not so much as a tremor of embarrassment. Protestants, also refusing the written and spoken words of Jesus Christ and God the Father, have been quite content to follow down the same road and path which Rome skillfully laid.

In the age of Reformation, they protested a bit, but in the end drank a watered down version of the same old drink, poured from the original pitcher, mixed by Constantine and his pontiff underlings, dating to the original mass and incense of the 300s AD.

These facts of history, taken from the ancient scrolls of religious scholars and a myriad of chronicles from earlier times, are openly available online and throughout libraries the world over. But few have time to be bothered with such trivia, their view pretty much conveyed in a yawn of passive attitude. For most, the overwhelming response to these records of history is summed in one short sentence: "what difference, at this point, does it make?"

Had it not been for the small fortress of the apostle John and the elders of the Ephesus Scriptorium, the true histories, Biblical texts and doctrines of the original church may have become so altered as to be virtually lost - entombed within the coffin of politics and rubble of religious corruption, well wrapped in the sarcophagus of manmade ideologies and mystic philosophies.

The early clergy of Rome bedded with many politicians, civil authorities, philosophers and medicine men. The outcome was a strange offspring, a hybrid child of religious patchwork, which seed has grown and multiplied to a large family - a genetically modified organism of modern community.

The shrines of this new creature have spread throughout the western cultures and beyond. The doctors of her philosophies still hover over the mysteries of this ancient child of lawless mysticism. The masses eagerly flock to the pulpits of her college of lesser pontiffs, spread abroad through the many flavors of Christendom.

Unknown to the populace, they are the guardian priesthood of many Occult secrets. Drawn from the mysteries of ancient Babylon, these secrets were packaged and renamed, replacing the framework of the original gospel, first preached by Jesus Christ, then published and spread from the Greek texts of Asia Minor. These mysteries are the legacy of the great Constantine and his pontiffs. Thus, the offspring of this philosophy, through the centuries, has migrated and spread to the ends of the earth. In this the words of Jesus are profoundly fulfilled. "Take heed that no one deceives you," He said. "For many will come in My name, saying, 'I am the Christ,' and will deceive many" (Mt. 24:4-5).

Something little noticed occurred in the current age, on a timeline of exactly 1700 years, dating from the coup of Constantine, which began in the lunar civil year, 312/13 AD. On that occasion came the crafted words of adoration to the Light Bringer (Satan). "Illuminazi, Illuminati (King Lucifer)," flowed the words of the Jesuit, Jorge Bergoglio (Pope Francis I). This happened during the Easter mass of 2014, a prominent day of the dark light of Occult traditions.

The event fell about mid-year in the 17th year of the Metonic cycle (2013/14), which was also the year of the formation of the terror group, ISIS. These timelines form familiar numbers of prophetic significance. For instance, the dragon had 7 heads and 10 horns, hence $7 + 10 = 17$ (Rev. 12). True, coincidence is always possible, but the number patterns are disturbing, to say the least.

The point is, that from the coup of the Maximus, Constantine, 312/313 AD, until the reign of the current Pontifex began, was exactly 1,700 years, crossing paths with the 17th year of the Metonic cycle (2013/14 AD).

From the time that Constantine came to power, it took only about 12 years for him to declare illegal the observance of the fourth commandment, *seventh* day Sabbath, and the memorial of Jesus' death and sacrifice, the Nisan 14th Passover day. As previously discussed, Sunday and Easter, then, in opposition to the Sabbath and Passover, became state law, with severe punishment for any who dared oppose.

With the passing of time, things become removed from context. Few today realize that many religious traditions are coupled to the authority of the daily calendar that we use. Long before the coming of Jesus Christ, the Caesars acquired the title and office of the Pontifex Maximus, from the priesthood of the college of Baal worship, which administrated the rites of many deities. In 381 AD this title was passed back to the Roman church and assumed by the Pontiff (popes).

One of the primary oversights which follows this title is that of calendar management and its declarations. This simple truth explains how the Occult celebrations then flow, by the

calendar of the Maximus, to our daily lives. Though it produces an accurate tracking of the solar cycle, the long standing Gregorian calendar, with its obvious religious overtones, continues by the authority of the office of the Pontifex Maximus, to this very day. Remember too, maintenance of the solar calendar has typically been highlighted by the need to maintain the season of the vernal equinox, Easter, with no concern for an accurate declaration of the Nisan 14 Passover of Jesus Christ.

It then becomes obvious how the original church of God was subjugated by this primary tool of worship, the calendar. This is not hidden knowledge, but only understood when viewed in context. Historians have long written that the main duty of the Pontifices was to maintain the peace of the gods.

Wikipedia has gathered from many sources a list of these duties and we quote some of them here:

“The immense authority of the sacred college of pontiffs was centered on the Pontifex Maximus, the other pontifices forming his consilium or advising body. His functions were partly sacrificial or ritualistic, but these were the least important. His real power lay in the administration of jus divinum or divine law; the information collected by the pontifices related to the Roman religious tradition was bound in a corpus which summarized dogma and other concepts. The chief departments of jus divinum may be described as follows:

The regulation of all expiatory ceremonials needed as a result of pestilence, lightning, etc.

The consecration of all temples and other sacred places and objects dedicated to the gods;

The REGULATION OF THE CALENDAR; both astronomically and in detailed application to the public life of the state;

The administration of the law relating to burials and burying-places, and the worship of the Manes or dead ancestors;

And the regulation of the public morals, and fining and punishing offending parties.

The Pontifices were in charge of the Roman calendar and determined when intercalary months needed to be added to synchronize the calendar to the seasons. Since the Pontifices were often politicians, and because a Roman magistrate's term of office corresponded with a calendar year, this power was prone to abuse: a Pontifex could lengthen a year in which he or one of his political allies was in office, or refuse to lengthen one in which his opponents were in power. This caused the calendar to become out of step with the seasons; for example, Caesar's crossing of the Rubicon in January 49 BC actually took place in mid-autumn. Under his authority as Pontifex Maximus, Gaius Julius Caesar introduced the calendar reform that created the Julian calendar, with a fault of less than a day per century, and which remained the standard till the Gregorian reform

of the 16th century. It also, coincidentally, made 46 BC, the year of Julius's third consulship, 445 days long.” (https://en.wikipedia.org/wiki/Pontifex_Maximus).

Thus, it becomes easy to understand how Constantine, as the Pontifex Maximus, was able to launch a successful coup, which resulted in redefining and controlling the dates of the calendar on which one may worship, from which many of the doctrines and traditions of mainstream Christianity flow.

Jesus spoke of the vanity of the doctrines of men. “All too well,” He said, “you reject the commandment of God, that you may keep your tradition” (Mk. 7:9). None have better summed up the words of Jesus than President John Adams, who wrote of the religions of men: “As I understand the Christian religion, it was, and is, a revelation. But how has it happened that millions of fables, tales, legends, have been blended with both Jewish and Christian revelation that have made them the bloodiest religion that ever exist.” - Letter to Judge F. A. Van der Kemp, December 27, 1816.

“Bloody” indeed has been the history of these man-made religions. Accusing men of violating their self-imposed traditions, the Church of Rome undoubtedly slaughtered hundreds of thousands in their many inquisitions. Likewise, historians have written that Henry Tudor and Thomas Cromwell caused the deaths of 50,000 or more Roman Catholics during the establishment of the Church of England. This is because the Catholics were violating the new rules of King Henry’s church, most of which were not Biblically based. Time and space prevents us from listing all the atrocities committed in the name of man-made religions, with the vast majority of these injustices stemming from disagreements over doctrines and fables of men, nowhere to be found in the Bible. Jesus appropriately concluded that many, using His name, would worship Him in vain.

Chapter 3

THE SHADOW OF THINGS TO COME

While the world at large, across the broad spectrum and myriad religions of men, observes many Occult and mysterious holidays, very few understand and appreciate the times of God. Even among those who devoutly follow that which is called Christianity, there is scant knowledge of those times which embody the days of worship described in the gospel accounts. By any logic, something is really wrong with this picture.

The days on which one worships cast forth a shadow or outline, portraying an image of a future that is hoped for. That outlined sketch of the future is dependent upon and embodies the one being worshipped. In the case of the days of God's Appointed Times, the Ones being worshipped are God the Father and Jesus Christ. Such times of God project a shadow of events leading to eternal life. On the other hand, the times and celebrations of the Occult mysteries cast forth a shadow or image of darkness, outlining a future unto death.

Therefore, when Paul heard the Galatians were returning to their old traditions, which days of observance project a shadow of darkness, he said, "I am afraid for you, lest I have labored for you in vain" (Gal. 4:11).

Israel of old walked under the shadow of the Cloud in the wilderness (Ex. 13:21). Likewise, Israel of the spirit walks beneath the same Cloud, Jesus Christ, under the protection of the shadow and covering from that same Cloud. Though we speak by analogy of the spirit, nonetheless, the Cloud hovers over those called by God.

For true Christians the world over, the Cloud or Image from which the outline is projected is Christ, and His reflection moves about through the observance of the Appointed Times, which are prophetic. They are sketched and ordered by the pattern of the lunar cycles. Like music, they flow in a rhythmic order of the *sevens*. Therefore, these pages are a journey into the Music of the Appointed Times.

The shadow of the holy days, the new moon (Trumpets), festivals and Sabbaths are the temporal evidence of that which is to come. There is a real form or image (Jesus Christ), but the Appointed Times are His shadow, which, by observance, outlines the way to salvation (Col. 2:16-17).

Paul adds in his epistle to the Corinthians, "you cannot enact and combine the image and outline of the ways of God, walking under the Cloud of the Lord, while at the same time embracing the Occult shadows of fellowship with demons" (I Cor. 10:21...a paraphrase of the concept, of course).

So there is the Cloud and Body, Jesus Christ – the Rock after which Israel of old followed in the wilderness. He is the Body, Image or Substance of reality from which is cast a visual and prophetic shadow, by and through the Appointed Times. He is the One lifted up so that all men might be drawn to Him - that wherever the carcass is, there the eagles will be gathered together (Mt. 24:28).

But that “mystery of lawlessness,” which Paul spoke of in chapter 2, verse 7 of II Thessalonians, will not come to full bloom until the times described in the 27th book of prophecy, Revelation - a mystery unlocked by the key of *sevens*, in the days when the melody pattern of the Appointed Times of God clashes with the shadow and finale of the light of darkness, Satan himself.

Note that Paul’s letter of alarm was a result of what he foresaw, with the merging of three distinct paths - politics, lawlessness and false religion (II Thes. 2:4-11), subjects that permeate the story flow of the *sevens* of Daniel and Revelation.

These ingredients, blended together, become the basic definition of what Paul called the strong delusion of “the lie” (II Thes. 2:11 & Rom. 1:25), a parallel to Jesus’ earlier statement, “depart from Me, you who practice lawlessness” (Mt. 7:23). Many, Jesus said, would come, practicing deceit and lawlessness, while claiming to represent His name and ministry – a chapter and verse which Constantine and his underlings apparently never read.

Jesus prophesied of the misuse and abuse of His name because He knew the vast majority, for the purpose of pomp, show, and name dropping, would come in masquerade, using His name and office, while behind the mask, they would reject His teachings. Hiding behind this veil of disguise and deceit, “Many will come in My Name,” He said (Mt. 24:4-5). Constantine came in Jesus’ name, but the message and doctrine of the Emperor was much altered from the words of the scriptural accounts.

“Bind up the testimony, seal the law among my disciples,” the prophet uttered. “To the law and to the testimony! If they do not speak according to this word, it is because there is no light in them” (Isa. 8:16-20).

So, the disguise and mask of Constantine has continued down to the present age, where the vast majority of the religions of mainstream Christian thought are not founded at all on the Bible, but on the traditions of men - a veil superimposed, covering the word of God, while substituting the traditions of men. These are the very practices for which Jesus blasted the doctrines of the temple lawyers.

Their doctrines and motives were, and still are, hidden and mysterious. Very much akin to the politics of the governments of men, the words and promises are smooth, but the actions speak a different language. Their dialects are Occult; the results are false promises, shattered hopes and scattered dreams. None have stated it better than journalist Charles Krauthammer, who said, “Pay no attention to their smooth speech and promises, but rather observe what they do.”

Though all governments, political parties and religions of men are corrupt and evil by varying degrees, in a modern example of stunning proportion, the progressives of the United States have successfully gutted and redefined the political party of the Democrats. Like parasites, they are Occult, hidden within the host carcass of the name (i.e. the Democratic Party).

And just like the stealth operatives of mainstream “Christianity,” the modern Democratic Party still headlines and banners the name, but inside it has been totally reworked and redefined. It is now a hybrid creature, hiding in stealth behind the mask of the name, but bearing little resemblance to the original form which was the democratic party of decades past. In the same fashion, modern churchdom banners the name of Jesus, while inside His teachings have been gutted and replaced by Occult traditions.

Of course, there are no political parties contrived of men who are true and pure. They are all corrupt, by varying degrees, some less than others. According to Jesus’ statement, on the outside the cups and tombs are whitewashed, polished and clean. The schemes of men are always proclaimed as sparkling and wholesome, while inside, behind the curtain, they are full of corruption, scattered about with the bones of dead men (Mt. 23:27).

Time, to the founding apostles and scribes in the church history of that first century AD, was of the essence. Completing the work of those early witnesses of Jesus’ ministry and church was of the utmost urgency. So fleeting and serious was the age that those early apostles constantly sounded the alarm, warning of the stealth operatives to come. Now, in our day, the warning of their prophetic words was never more front page and current.

In Acts 20:29, speaking to the elders of Ephesus, Paul declared, “After my departure savage wolves will come in among you.” So effective were the efforts of this spirit of darkness that late in his ministry, Paul informed Timothy, “all those in Asia have turned away from me” (II Tim. 1:15).

Though Jesus would never have allowed His work to be destroyed, the gap between success and failure really did hinge on that small window of time, during the latter half of the first century AD.

Backed primarily by the churches of Asia Minor and Galatia, the survival of the true gospel of Jesus was sustained by a handful of apostles and scribes of Levitical descent, among who, Matthew, Mark and Luke were prominent. These early witnesses of Jesus were far flung and separated, but all in contact with the apostle John and other scribes, who left us the records of their works and epistles.

These scripts of witness were not trusted to the guardianship of Jerusalem or Rome, but to the core and hub of the lands of the musical modes - for the safekeeping, preservation and canonization of the New Testament. This task would eventually fall to John, his elders and disciples, at a place called Ephesus, realm of the lyre harp and her *seven*-string octave modes.

It is quite incredible, the things we were never taught in history class. These lessons of the past readily demonstrate how the crossbreeding of religion, politics, debt and schemes of excessive taxation are used in the weaving of mysteries, all aimed at controlling the masses, by the media of propaganda and deceit, in the politics and governments of corrupt men.

If these points of politics and religion seem disconnected and exaggerated, please consider that it was a combination of the politics of war and taxation that determined the birth place of Jesus Christ, at a place called Bethlehem, in the fall of 5 BC (ref. "When was Jesus Born," Fred R. Coulter).

Much earlier, in the days of the prophet Samuel, when Israel wanted a king, God told the prophet, "They are rejecting Me" (I Sam. 8:7), after which He described how a physical ruler would levy taxes and burdens upon them. But Israel, like all nations, wanted a king and overlord, leaving behind the saga of human misery written in the histories of man, down to this very moment in time.

This normal, day-to-day life in which mankind is ruled by a myriad of mostly unconverted, secular politicians, has continued on, from the days of the ancient kings of Israel. Buying and selling, banking and taxation, merchandising and debt – all these operations will play a major role in the worship, subjugation and obedience to the coming age of Babylon the Great. Technically speaking, she is already on the scene, but not yet fully active.

Given that Lucifer has temporary authority over the entire world, we should not be amazed that ongoing events in world governments and commerce are in serious disarray. Nowhere is this more apparent than in our own Washington, D.C., a breeding ground of continual discord. And, in this concert wasteland, horrid as the performance may be, we yet pay tribute to watch the circus unfold.

Truth comes from many directions and the words of a recent Hollywood movie well describe Satan's system and the trials of our generations. The startling lines of the movie script are these. "It's all about control. The true value of any conflict is in the debt that it creates. The one who controls the debt controls everything!" Yes, how true. In the 17th year of this Metonic cycle, now past, the national debt of the United States crossed the 17 trillion dollar line of red ink, and continues its climb.

In this, the Scripture is profoundly fulfilled. "The borrower is servant (slave) to the lender" (Proverbs 22: 7). Like the period at the end of a sentence, the age to which we have arrived is well described, in a book of 22 chapters, spanned by the Revelation of the unfolding events of her *seven*-string courses - in Revelation, the 27th book of the New Testament. We have come to the age and full bloom of the 22:7.

The ways of God are in contrast to Satan's world. The combined messages of the Old and New Testaments were knit together, and brought to concert. The score was written, from Genesis to Revelation, by a pattern that in many ways is virtually identical to the harp and her *seven*-string notes, revealing the panorama of the plan of God. Like a melody of Psalm, the word of God was not composed by the meddling ambitions of corrupt men, but by God Himself. Through the ministry of Jesus Christ are woven the covenant tones of the *sevens* and His music of the Appointed Times.

Chapter 4

THE FORTY-NINE BOOKS OF THE DAY-FOUR PASSOVER

4 9 4

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

“Behold, I have come - In the volume of the Book it is written of Me - to do Your will, O God.” Jesus caused these words to be written in the Psalms (40:7) and in the epistle of Paul to the Hebrews (10:7).

About 1,000 years after David wrote the lyrics of Psalm 40, verse 7 began to be precisely fulfilled, in that number of the symmetrical, key of C transitions, 23 - the number of the helix of the human genome and her 23 chromosomes.

This fulfillment, we find in the introduction to the New Testament. In the original order of the Bible, this is the 23rd of the 49 books, the gospel of Matthew, where, in the first chapter is described the $14 \times 3 = 42$ generations from Abraham to Jesus Christ.

Then, from the time of the beginning of the New Testament church, on Pentecost, 30 AD, *seven* additional generations, begotten through the process of the *seven* weeks of the church harvest periods, are still in the process of being added to the original 42 generations of Matthew’s account. This is as described in this book 23 of the original number and order of the 7×7 , 49 books of the Bible.

The latter *seven* generations of the New Testament age are a spiritual house and partly symbolic, of course, but these generations, once complete, will amount to a total of $42 + 7 = 49$ generations, from Abraham to the time of the first resurrection - day of birth for the spirit born children of God.

Then, one thousand years later, in the second resurrection, comes the day 50, 8th generation of the spirit, when the entire family of all generations shall be complete. Day 50, Pentecost, is then the last note of the circle of the *seven* octaves of Jubilee (i.e. $7 \times 7 = 49 + 1 + 50$).

These and other timeline patterns of the Bible, we are going to demonstrate, are essential elements of the time calculations of the lunar Hebrew calendar, the Appointed Times of God, and His plan of salvation for all mankind.

Incredible as it may be, these universal patterns of time and cyclical energy, harmonized with our solar system, from the *seven*-day week of creation itself, were co-joined and braided with the laws of music, and especially that of the lyre (harp) of the prophetic Psalms of scripture.

The book of Matthew, the 23rd book of the Bible, transitions from the last (22nd) book of the Old Testament, the book of Chronicles. This is a beautiful segue, from the listings of the genealogy of the Old to the opening of the New. That is, this echoes the fulfillment of the words of Psalm 40:7, saying of Jesus Christ, "In the scroll of the BOOK it is written of Me."

Therefore, in a scroll of the Book, at the very outset, in those opening lines of the New Testament, we find the introduction and pattern pictorial of the helix and her 23 chromosomes. Here, in Matthew's account, book 23 of the Bible, we begin with the words, "The book of the genome of Jesus Christ, the son of David!" (Mt. 1:1).

Then, throughout the New Testament, follows the remainder of that prophecy of Jesus' purpose, through the story-flow of the 27 books of His continuing ministry, "To do your will, O God" (Ps. 40:8, Heb. 10:7).

From the foundation of the world the Lamb was slain, and by that very fact it was also determined that it would take 49 books to describe the plan and purpose of all that is embodied in the sacrifice of Jesus Christ, the Lamb of God, on that Wednesday of 30 AD, the fourth day of the week. These 49 books are, of course, the Bible, the word of God and His truth (Jn. 17:17). And, to complete the *seven* octaves (49 + 1), there is yet one book no man has ever seen. It is the book of life.

But in this three-number pattern of the 49 books and the day-four Wednesday Passover (4 9 4) was encoded the acts and events of the story of the plan of God to salvation - unbelievably accomplished on nothing more complicated than the pattern flow of the harp and her *seven* strings of the musical scale.

From Genesis to Revelation the account unfolds, and in simple terms, was stated by the number of the books, and by that one day of the week, Wednesday, Passover day, Nisan 14 - the day that made all things possible. Therefore, combined with the 49 Books of the word of God, the day-four Wednesday Passover completes the pattern, 4 9 4.

Again, as incredible as it may sound, the story flow of these mysteries of God are sketched and portrayed in the musical patterns of the Psalms, and in the *seven*-string notes of the diatonic harp (lyre).

No matter where you live, and no matter your place of birth on this earth, you have never read the full details of this story before. It is stunning! It is unbelievable, yet true. In these pages we are going to demonstrate that the plan of God has been scored in the melody sheets of Psalm, and that the scale pattern of the lyre harp forms the *seven* notes of prophecy. The opening lines of staff and song, in the New Testament age, began at the Sea of the Kinneret (harp sea), in the region of the octave name, Galilee.

So we have the books (49) and the Passover (day 4), linked together, with an amazing story contained therein. The Passover, that all-important memorial of Jesus' death, is a One-time annual memorial. But the full impact of all the details surrounding this day requires 49 books to fully unveil!

These $7 \times 7 = 49$ Books are bound and stitched together by a common thread - a thread which, from Genesis to Revelation, has been chorded together by the simplicity of the *sevens* of harp and psalm, their strings of voice and their prophetic tones of octave multiples.

But more amazing yet is that in these patterns, formed of the *sevens*, live not only the cycles and formulae of the lunar calendar, the music of the Psalms and the Appointed Times of God, but also the framework of prophecy itself. Each element is woven together, becoming the parts, pieces and strings of the Biblical story.

In these patterns, we have the four elements which form the fabric of the Biblical story. Standing at the head is the weekly Sabbath (the *seven*). The second element is the Appointed Times, which are determined by the Hebrew calendar calculations. The third element is the music of the Psalms. Finally, the fourth element, Biblical prophecy, is added.

Common to, inseparable and hovering about each of these four parts of the mystery is the number *seven* and the half-week division of day four. In combination, these elements touch, and stem from, the four-part statement of Genesis 1:14.

Here, in their sealed imagery of parable and mystery, coded and knit together by the *sevens*, these are the (1) signs; (2) seasons; (3) days; and (4) years of the day-four Genesis account of the *seven* days of creation - time marked in this 14th verse of Genesis by the $4/3$ division of the *seven* days, which is the half-octave of musical pattern.

This image and pictorial of the *sevens*, throughout time, is both projected and reflected as the Light, Jesus Christ, moves about, casting forth His shadows of food and drink, festivals, new moon and Sabbaths, as described by the words of Colossians 2:17.

Jesus, then, is the fifth element of grace, presiding over the four parts of His shadow and image. "For My flesh is food indeed, and My blood is drink indeed," He said (Jn. 6:55). In sum, this scripture is 16, the reflection of the 61 patterns of the calculated Hebrew calendar, and in product, $6 \times 55 = 330$, the musical note tone of E (330 hertz), the weekday equivalent of five, Thursday, the selfsame day of God's covenant with Abraham (Gen. 15), the exodus out of Egypt, and the Thursday entombment of Jesus Christ, 30 AD. The weekday of Thursday is also the day Jesus ascended into the heavens, on Iyar 27, 30 AD.

In yet another way these points of four are summed. Jesus, many weeks after His resurrection, by inference, collected all the elements of what we have described, in His statement to his disciples. This occurred in the last chapter of the gospel of Luke, where He explained how all things concerning His purpose were fulfilled, as “written in the Law of Moses, and the Prophets, and the Psalms” (Luke 24:44).

Notice that in this chapter and verse of Luke, $2+4+4+4$ equals 14. Jesus includes three parts of the whole, but what is unspoken is that He is the *fourth*, which the other three define. He is the Spirit of prophecy; therefore He embodies all that has to do with the appointed and prophetic times.

And within this fourth part or element, Jesus often declared such things as, “the time is fulfilled and My hour has come.” So, with God’s purpose, we always have the element of TIME, and the Appointed Times are determined by Light, and that Light, from whence comes the prophetic shadow, is Jesus Christ Himself.

In these pages we are going to see how it was that this thread and parable of mystery began to be stated by David in the music of Psalm 40:6, and how this riddle was again spoken of by the sons of Korah, in the words of Psalm 49:4. Then, in a marvelous and poetic way, about 1,000 years later, it was the apostle Paul who opened the mystery of these parables of psalm, in statement of Hebrews 10:5.

Here, in the book of Hebrews, Paul unveils the Old Testament mystery of the sacrifice of Jesus Christ, first hinted at by David in the original text of Psalm 40:6. This is Paul’s explanation of the “Body,” which is the disclosure of how the proverb of Psalm 49:4 is opened or revealed, through the story flow of the Biblical text of her 49 books - books which reveal and amplify the plan and purpose of the day-four Wednesday Passover Sacrifice, Jesus Christ. So, in the lines and verse of harp and song is embedded a mystery - one which the world at large has not understood and does not fully comprehend.

This riddle or mystery, like the *sevens* of the harp or lyre symmetry of Psalm 49:4, is understood through the pattern of the *seven* notes of covenant, which in type are the annual Sabbaths of the Appointed Times. The pattern sketched by these yearly Sabbath events demonstrates how all things hinge upon the Wednesday, 14th Passover day of the prophetic form. This was so in the year of Israel’s exodus out of Egypt, 1486/87 BC, but more importantly in the spring of 30 AD. For both occasions, Passover, the 14th of Nisan, fell on the weekday of Wednesday, day four - the day of the perfect $4/3$ ratio, half-octave pitch of the *seven*-note scale.

As we progress, it will demonstrated how the Appointed Times are co-joined and inseparable from the calculations of the Hebrew calendar, and how both the Times and calendar calculations are joined, linked and interwoven with the construct of the prophetic patterns of the 49 books of the day-four, Wednesday Passover of Nisan 14. Like the words of the Bible itself, in which Scripture cannot be broken, the combined marriage of these relationships of Time, calendar, prophecy and musical law are inseparable.

They cannot be parted or broken. Therefore, these patterns of the lunar calendar, like that of a royal emblem standard and seal, form, validate and proclaim that the methods of the calculated Hebrew calendar are indeed to be found in the Bible. They are embedded, here a little, there a little, in the very pages of the Biblical text itself, and “there is no speech nor language where their VOICE is not heard” (a Psalm of David, 19:3).

These Sabbaths and Appointed Times are declared in the language of lunar cycles. The lunar timepiece of the Scriptures was long ago dismissed as archaic and irrelevant by theologians and mainstream Christianity. However, the story of the Bible, cover to cover, was knit together by a thread of lunar timekeeping.

The lunar calendar is not an obsolete relic. On the contrary, the patterns of the calculations of lunar time are generated in a fashion that is increasingly prophetic. Much like the progression from the old to the new covenant, these lunar times of the Bible become acutely significant in the worship of God for the New Testament age. Rather than fading away, the importance of the Appointed Times is a mystery that has grown to the full age of understanding.

Psalm 49:4 speaks of a mystery that is to be opened on the harp, apparently referring to the *sevens* of her courses. This mystery and the patterns of the *sevens* unlock the understanding of God’s plan of salvation for mankind, which was made possible by the Wednesday, day-four Passover of Nisan 14, 30 AD. Then finally, some 2,000 years after the fact, will come a time of full disclosure, during the days of the *seventh* trumpet of Revelation 10:7.

This mystery is also stated in the text of Col. 2:17, concerning the Appointed Times of God, which days of observance project a shadow from the “Body” and Light, Jesus Christ. At Colossae, through these words of Colossians, Paul was instructing the predominately gentile church on the observance of God’s holy times, in contrast to that of worldly traditions, which they had been called out of. Unlike the Occult times of the world, God’s times are outlined in patterns of *sevens*.

The connecting links of these Scriptures are: “Sacrifices and offering You did not desire, but a body you have prepared for Me” (Ps. 40:6-8). Then, “I will incline my ear to a proverb; I will disclose my dark saying (mystery) on the harp” (Ps. 49:4).

Paul explains and amplifies the riddle and mystery of Psalm 40:6-8, in the context and purpose of the 14th Passover, saying in Hebrews, “Sacrifice and offering You did not desire, But a BODY (Jesus Christ) You have prepared for Me” (Heb. 10:5).

It should be noted that at some point after Paul wrote the book of Hebrews it seems that Jewish scribes attempted to further bury this mystery of the “Body” of Psalm 40:6 and Hebrews 10. They did this by mistranslating the verse of Psalm 40:6 to read “My ears you have opened” (KJV). However, this substitution of the hearing (ears) in lieu of the “Body” was not in the original text available to Paul, and was correctly quoted by him in Hebrews, as “a Body” you have prepared for me” (Heb. 10:5).

By the *sevens*, many patterns of mystery have been encoded in the simple form four-nine-four (i.e. Psa. 49:4), and we shall see how it is that these numbers of riddle have been cross-referenced in Scripture, embedded and included in God's method of timekeeping itself - that of the calculated, lunar Hebrew calendar.

Indeed, as related to time and the *seven* days of the week, these numbers are a cornerstone of the Hebrew calendar calculations, and through many paths these patterns duplicate and overlay with the music of the diatonic, C major scale, with the open string, middle C reference at 264 hertz, 6th multiple of 44.

The present day frequency note numbers of this scale evolved over time, and seem to have come to rest at the present frequencies, coincident with the age of the translating and publication of a Bible in English and the founding of the Americas.

These frequencies, which in many ways mimic the prophetic number patterns of the Bible and the calculated Hebrew calendar, are said to exist simply because their ratios give comfort and are pleasing to the human emotion. Online and other published sources state, "They are just natural." Interestingly, going back to the days of antiquity, it seems that the standard for middle C at 264 hertz has always remained the same, even though other notes have evolved over time. World concert A, which is now 440, was at one time 432, with many of the other notes also lower in frequency, compared to the current scale.

Of course, these open string diatonic frequencies are skewed slightly from the chromatic scale of the piano. By note progression, in the 4th octave, open string C major scale, the current frequencies in use are:

- A = 220 hertz (Numbers of the O.T. & Hebrew Alphabet)
 - B = 247 hertz (The 247 year, 7 day cycles, sub octave of Ps. 49:4)
 - C = 264 hertz (1st and reference note of the 7 Metonic leap years)
 - D = 297 hertz (Day 4, 4th note Wednesday Passover)
 - E = 330 hertz (Thursday, Selfsame day, CHC* Halek, 3.33 secs.)
 - F = 352 hertz (6th note, day number of man, 4th octave of 44)
 - G = 396 hertz (Sabbath, 7th note, = 22 minutes in CHC parts)
 - A = 440 hertz (octave double of 220 hertz)
- *CHC = Calculated Hebrew Calendar

Contained in this number pattern of Psalm 4 9 4, the double of 247, are the *sevens* of the weekly cycle ($7 \times 7 = 49$), the Wednesday Passover (4), the weekly Sabbath day (7), the *seven* annual Sabbaths (7), the day of Pentecost ($4 + 4 = 8$), the length of Jesus' ministry (44 months), and also the day of the week and day of the lunar month on which Jesus was resurrected, late Saturday, Nisan 17 ($4 + 9 + 4 = 17$).

The pattern construct is through the *seven* days of the week. But by logical comparison, in the case of a Psalm or song, there is a mystery in that time calculations and prophecy, in many ways, replicate the patterns and symmetry of the *seven* open strings of music. So, we have these universal patterns that overlap, each a mirror of the other, though unexplained. As we say, there are things of creation that just naturally exist.

In this case, the principle is introduced by the harp or lyre, but it could be any instrument of the open string diatonic form. But we find in the verse of Psalm 4 9:4, “I will open my riddle on the harp.” Indeed, the very outline of the calculated Hebrew calendar interlace of leap years is formed by this same relationship and cadence of the cycle patterns of those *seven* 13-month years of every 19-year Metonic of time.

Just as Wednesday is the mid-point division of the *seven*-day week, and just as the mid-point of that stellar book of prophecy, patterned of the *sevens*, is Revelation chapter 11, so it is that in the time-piece of the 19-year Metonic standard, the mid-point division of the *seven* leap years falls at the 11th year of the Metonic. This point of 11 is the common denominator of the *seven* notes of the diatonic, which all resolve to 11 by the *seventh* note, key of C, fourth octave. Note that in the progression of the *seven*-day weekly cycles, day 11 is also Wednesday, the mid-division of the week.

Eleven is the mid-point of the *seven* Metonic leap years because the 11th year is also year four of the *seven* leap year progression, the equivalent of Wednesday, the note D of the scale. Remember, Jesus, the “Body” of Psalm 40:6, was crucified on the 4th day, at the mid-point of the week (Wednesday), the 11th day of the weekly cycle.

On the subject of divisions and mid-points, men who calculate such things have stated that the mid-point of the 49 books of the Bible is Psalm 118:8. Quite a coincidence, seeing as 1,188 is an octave multiple of 297 hertz ($1,188/297 = 4$). This is the D or mid-week, day-four division note of the *seven*-string scale of the harp, which pattern coincides with the Wednesday, Nisan 14 Passover of Jesus Christ. Throughout the Bible, in a multitude of ways, Jesus Christ, who is the Spirit of prophecy, moves about in the patterns of His Appointed Times, casting a shadow of things to come (Col. 2:17).

Like time itself, it is important to have a calendar that is on pitch, neither flat nor sharp, but one which correctly declares the *seven* annual notes of God's Appointed Times of the annual cycle, and her half-octave, Wednesday, day four of the week. This is the day of Genesis 1:14, when, in the beginning week of the *seven* days of Genesis, the metronome of time was marked on that Wednesday, day four of creation. In that Biblical verse, God explains how time progresses by the divisions of night and day, as coupled to the heavenly lights, the sun, moon and stars. Enclosed within the lunar cycles are prophetic events, which God describes as “signs.”

But again, the important thing about this mystery of Psalm 49 is that it is locked to the number *seven*, in the form of a parable or riddle. Like the parables of Jesus, in this case, this particular mystery is opened by an understanding of the *seventh*-day Sabbath and the *seven* annual Sabbaths of God. From these observances comes the knowledge necessary to grasp the entire panorama of the plan of God to salvation.

“Hear this, all you people; give ear, all inhabitants of the world; both low and high, rich and poor together. My mouth shall speak of wisdom, and the thoughts of my heart shall be of understanding. I will incline my ear to a parable, I will open (disclose) my dark saying (mystery) upon the lyre” (Ps. 49:1-4).

In the numbers of these verses of Psalm 49 are contained the number of Books (49), the number of the Passover date (1-4), and the number of the day of the week on which it occurred in 30 AD, Wednesday, the fourth day.

Moreover, as we come to understand that truth is the word of God, it follows that we do not understand the meaning of this riddle or parable unless the word of God explains it. Therefore mankind, in the broad spectrum, will surely never understand such things of the Bible by observing a solar calendar laced with the holidays and base elements of Occult times - times disclaimed in Galatians 4:10 and Colossians 2:8.

Rather, such knowledge may only be unlocked by the Light of truth (Jesus Christ), which then projects these shadows or patterns by the *sevens* (Sabbaths) of Colossians 2:17. Here, Paul wrote to the gentile church of Colossae, a city near and in the shadow of the *seventh* church, Laodicea.

Colossae, a satellite church by its close proximity to Laodicea, was akin to an eighth church, which, for reason of pattern, Jesus chose not to include in the *seven*-church circle of Revelation, just as He did not include other churches that were extant in that age of about 100 AD. These things are not random or accidental, but have to do with creating a pictorial sketch, always by the mystery and riddle of the *sevens*.

The prophetic patterns of the Bible and the calculated Hebrew calendar in different ways project an overlay of mirror imagery, reflecting from one to the other. Such patterns and reflections require a Light source, which then projects the shadows of Colossians 2:17. That Source is Jesus Christ and He lives and moves within the framework of the Appointed Times of the lunar Hebrew calendar.

His movements are then acted out through the shadow patterns of our observance, generated from this Great Light, who first, according to Isaiah’s prophecy, appeared by the shore lands of the harp-shaped Sea of the Kinnor. There, in Galilee, began His earthly ministry, in the *seventh* month, Tishri, fall of 26 AD.

In the darkness of this world's holidays and culture, there is no light of future hope. Therefore, in the observed times of the solar calendar of the world, these patterns of salvation can never occur. In Satan's world there is only a light of darkness, which projects no semblance of God's way of life, or explanation of His purpose. Rather, the dark light of Lucifer's times is wrapped in a shroud of mystery, which is said to be "Occult."

In contrast, the patterns of God's mystery are amplified by the *sevens* of Revelation, in saying, "But in the days of the sounding of the *seventh* angel, when he is about to sound, the mystery of God would be finished!" This, in Revelation 10:7, by numbers of the familiar codex, representing triumph over the dragon with the *seven* heads and ten horns ($10 + 7 = 17$).

By order of placement, the book of Hebrews is the 22nd book of the New Testament, but also the 44th book of the whole Bible. These are familiar numbers of the open string scale of music, since 22 and 44 are the frequencies of the sixth note of the scale, and by adding a zero the numbers become 220 and 440 hertz - world orchestra standards for the first or A note of the *seven*-note scale. Thus, we have the connection of 6 and 1, or 6/1, which sums to *seven*. This 6/1 pattern manifests itself in some amazing points of Scripture and the lunar calculations, which we shall later discuss.

Neither this parable or her riddle of mystery, inferred by Psalm 49:4, is understood by the world, thus a mystery is embodied and sealed, to a great degree by the 247-year cycles of the 19-year Metonic.

In the days of our current age, for years 2010 through 2019 AD, we are under the shadow of a strange, mirror image, back to back Tishri 1, day of Trumpets cloud, which has not occurred in the lunar declarations since before the Revolutionary War. More on this later, but beginning in the fall of 2015, we entered the second cluster of five years, marked by the pattern 22522, or 247/247/330/247/247, converted to symmetrical tones. Or we could say 494/330/494, since these are the numbers of Monday and Thursday, days two and five of the weekly cycle, which would be the notes B E of the scale. Notice that the number 330 closely resembles the 3.33 parts per second of the lunar calculations. Such things will go unnoticed by any who do not observe the calculated Hebrew calendar. This is a strong statement, indeed. How so?

The 4.94 years of the 247-year cycle adjustments is 2% of the 247 year (sub octave of Ps. 49:4) lunar cycle. The 247-year cycles are keyed to the *sevens* of the week and, in pattern type, also to the symmetry of the *sevens* of the open strings of musical pitch. This, the half of 4 9 4, is the next octave down scale (247) and is the second note, B, or in weekly cycle speak, the day of the *sevens*, Monday. One may say this is just a coincidence like the 22522 pattern explained in the last paragraph. But wait, we have more to add to the opening of this riddle.

Mathematically, we know the Hebrew year-one derivative of the 29.53-day monthly cycle can be demonstrated to have occurred on that very day of the week. That is, Monday, 3761 BC. This, of course, is not the actual year of creation, but a mathematical theory, based on the assumption that the lunar cycle has always been constant. In modern speak we would call this reverse engineering. That is, given a supposed constant, we may backtrack in historical chronology, to find times and dates.

Then, based on the known constant of the 29.5305941- day average of the lunar cycle, we can, by mathematical formula, follow the lunar cycles back to the year of origination. However, taken from man's knowledge of astronomy, it is understood that the Hebrew calendar number of 29.53 days differs from the known lunar cycle by about 0.63 seconds per month. Not much, but over time this adds up. So, while it can be said that the Genesis account of the original *seven*-day week was about 4,000 years ago, we cannot determine the exact year by mathematical theory unless time has been absolutely constant from day one of creation. Of such things we can make educated guesses, therefore the year of creation remains an approximation of speculation, not absolutely defined.

Now, the musical equivalent of these 247-year, 4.94 pattern derivatives is, of course, Monday, the note B, or 247 hertz. This is the sister parallel of the 3,055-month, 247-year cycles of the calculated Hebrew calendar-a span of 12,888 weeks. By summation this is $1 + 2 + 8 + 8 + 8 = 27$. By sequence this day is Monday (2) of 7, or simply $2/7^{\text{th}}$ of a week.

Now, $2/7^{\text{ths}}$ or 27 is the number of the New Testament book Revelation, which is also the 49th book of the Bible. There are *seven* divisions of the 49 books of the Bible, in which the number 27 is uniquely linked by her parts. That is, division two is that of the prophets, and division *seven* is that great book, the capstone of prophecy, Revelation. Therefore, at Revelation, the utterance of the prophets of old are gathered, and upon those earlier accounts is superimposed the finale of Book 27, which is a Revelation - a Book of summation, explanation, amplification and clarification of all that has gone before, and all that is to come.

The 247-year spans of the weekday time lock, which track for all lunar dates 98% of the time, has yet another interesting pattern to disclose. During the entire Hebrew calendar cycle of 689,472 years, based on this number of 98%, 675,716 years of the cycle will follow the repeating patterns of the *seven*-day week. The actual percentage is 98.00485, but for practical illustration we have rounded it off to 98%. The period of 247 years, is, of course, 13 cycles of the 19-year Metonic, a span of 12,888 weeks, or 3,055 months.

Hebrew calendar gurus call this alignment of lunar dates, with respect to a day of the week, the $0 \text{ mod } 7$ of the 247-year periods. A span of 90,215 days would be $-1 \text{ mod } 7$, and a 90,214-day span of the 247-year cycles is $-2 \text{ mod } 7$. Only about 2% of the full 689,472-year cycle, or 13,756 years will see a variation from the $0 \text{ mod } 7$, 90,216-day, 247-year spans.

A period of 90,216 days is an exact multiple of the *seven*-day week; therefore there is no modification from this lock and key of lunar time, with respect to the weekly cycle. Thus, such periods, being perfect multiples of the week day and same lunar date are said to be $0 \pmod{7}$ (Please see online, Hebrew Calendar Science and Myths).

However, there is a 2% variable of week days and lunar dates which do not repeat on the same day of the week, but are modified by one or two days from a perfect multiple of *sevens*. That is, $90,216/7 = 12,888$ weeks of *seven* days = 247 years, of which only about 4.94 years of the 247-year span depart by one or two days from the $0 \pmod{7}$ - a number which oddly parallels that of Psalm 49:4 and the *seven*-string notes of a harp.

The 247-year periods of 90,214 or 90,215 days miss the cycles of *seven* by one or two days, as opposed to a 247-year, 90,216-day span. The latter (90,216) is an exact multiple of *seven*, and therefore falls on the same day of the weekly cycle as compared to 247 years before (or after) for any specified date on the lunar calendar.

This tells us that in the entire history of man only about 140 of the lunar dates of Tishri 1 will see a departure from the lunar date/day of the week time mark ($0 \pmod{7}$). We are speaking of the time span from Genesis to Revelation 20:5, which covers the 7,000-year history of the plan of God, extending to and past the second resurrection. Therefore, this variant from the $0 \pmod{7}$ occurs about 20 times in 1,000 years, or 4.94 times in a 247 year period - the number of Psalm 49:4!

Two remarkable dates of these variations, where the day of the week is adjusted at the timeline of the 12,888 weeks (247 yrs.), occurred in 1956 BC and 1947 AD. This is a difference of 3902 years in the span of time. The first date was during the age of Abraham and the second date occurred in the very year when the UN voted to create the modern state of Israel.

The first date, 1956 BC was a $-2 \pmod{7}$, where 247 years earlier (2203 BC) Saturday was declared for Tishri 1, but in 1956 BC the span retracted to Thursday ($-2 \pmod{7}$). In 1947, in the eighth year of that Metonic, Trumpets was declared on Monday, as compared to Tuesday in 1700 AD. That was 90,215 days, or $1 \pmod{7}$. The latter $-1 \pmod{7}$ is really rare, seeing this one day move may occur only about 2.3 times in a 1,000 year span.

These years of the Metonic cycle (1956 BC & 1947 AD) were, respectively, years one and eight. Curiously, in the time span of every 19-year cycle, there are 99 months contained in the span of the first eight years - 99 being the age of Abraham at his circumcision, and 99 being the *seventh*, G or Sabbath note of the diatonic scale of music, a combination of $(2 + 7) (2 + 7)$, or 99, linking, in a graphic sketch, the numbers of the two divisions of Biblical prophecy, division two and division *seven*. Abraham of division two is dead, but by faith both he and his offspring - those called, chosen and faithful, are all prophesied to live in the *seventh* division, at the *seventh* trumpet.

Revelation is that great book of prophecy of the second testament. It is the *seventh* division of the Bible, so it bears the number 2 and 7, or the 27th book, with the second number (7) spread throughout the pages of her 22 chapters. It can easily be said that *seven* is the Spirit energy of Revelation. Now, the number of weeks in the 247-year cycle is also the number of Revelation, or $1+2+8+8+8 = 27$, and the sum of her dual book numbers, $49 + 27 = 76 =$ the 4th or Wednesday multiple of the 19-year time cycle ($4 \times 19 = 76$ years).

The difference is $49 - 27 = 22$, the number of books in the Old Testament, and the number of letters in the Hebrew alphabet. A glance at all of this tells us that the parts of the number construct are all a sub-strata of 247, 494, 4.94 and Psalm 49:4. Like the atom or the DNA of the genome, small parts of the bits and pieces of time are merely a micro of life and the universal laws of creative physics. We may analyze the different size and shapes of things, but all elements point to the same source of Godly design.

Chapter 5

THE 247-YEAR SPANS AND THE 6/1 PATTERNS

The revolutions of the 247-year lunar periods are locked to the *sevens* of the week 98% of the time, leaving only 4.94 years that are not coincident with the same day of the weekly cycle, as compared to any lunar calendar date 247 years previous. This is true for any lunar date we choose. If Nisan 14 for any given year is on Monday, then there's a 98% chance it will fall on Monday 247 years later, or 247 years before, and so it goes into eternity in either direction of time, by the multiples of $13 \times 19 = 247$ years.

At the same time, there is a 2% chance, or 4.94 years out of the 247-year cycle, in which the same lunar date will not fall on the same weekday of any 247-year comparison, before or after any chosen lunar date.

Thus, this B note of Monday (247 hertz) is quite a peculiar thing. Now the numerals of 98% (9 and 8) sum to $9 + 8 = 17$, and the 4.94 years and/or Psalm 49:4 both sum to 17- a fairly familiar prophetic number - a riddle which only the key note concept of Psalm 49:4 may open, by the pattern of the *seven*-string notes of prophecy.

This very interesting pattern produced by the relationship of the 98% time lock to the *sevens* and the 2% adjustments of the 247-year cycles is a result of the shortfall of the 905 parts of time (50.277 min.) per every 247-year period. Here, several patterns are formed, which are more of the manifestations of the familiar 6/1 cycles of *seven*. In mathematical speak, it happens as follows.

The corrective adjustments of the 247-year cycles, based on the 50.28 minute shortfall of an exact multiple of the *seven*-day week, always move time in reverse. Therefore, the 140 corrections per 7,000-year period always follow the same pattern, which is Sabbath to Thursday (2), Thursday to Tuesday (2), Monday to Sabbath (2), and Tuesday to Monday (1). So, the combination of that which is the same is $2 + 2 + 2 = 6$, and the one which is different = 1. So the combined set from the four days of declaration for Tishri 1 amounts to $6 + 1 = 7$.

Thus, we have the patterns $6 + 1$, or $6/1 =$ the weekly cycle (6/1), the 6/1 fall of the manna from heaven, and the 61 patterns of the 19-year Metonic, as well as the 61% of the time that the lunar calendar is adjusted by postponement rules. Added to that is another 61, which is a noted mark point of a prophetic event - that of the acceptable year of Isaiah 61. This prophecy, uttered some 750 years previous, fell on the sixth year of the Metonic, 26 AD, the first year of the *seven*-year land Shemitah (a Jubilee year) at the beginning of Jesus' ministry.

Hence, the occurrence of these overlays is 6/1, 6/1, 6/1, 6/1, 6/1 and 6/1. If we add the Shemitah, or *seven-year* land Sabbath cycle, we have *seven* of the 6/1 patterns. But if we then add the 6/1 sequence pattern of the *seven* seals of Revelation, we have an eighth type of the 6/1 construct. This is because the first six seals of Revelation are separate and unique from the last and *seventh* seal. That is, the first six seals occur quickly, requiring only the span of the 17 verses of Revelation, chapter six. Then, in a dramatic finale, the *seventh* seal begins with chapter eight and requires the next nine chapters to completely unfold. The point is that the pattern break of the *seven* seals unfolds in two distinct segments, $6 + 1 = 7$. The *seventh* seal, of course, consists of *seven* trumpets, with the *seventh* trump divided into the *seven* bowl judgments. Thus, the 21 events of the *seventh* seal, plus the other six seals, becomes $21 + 6 = 27$, the number of the book in which these patterns are enclosed. So Revelation is a panoramic array of a multitude of *sevens*.

The *seventh* multiple of this 6/1 pattern is $7 \times 61 = 427$, which is simply a rearrangement or scramble of the 247-year *seven-day* week cycle, since both numbers contain the same parts in their whole. In both cases the sum is $2 + 4 + 7$ and $4 + 2 + 7 = 13$, the number of months in the *seven* leap years of the 19-year Metonic. There is another 13 which locks to the *seven-day* week, which is the 13-month leap year of 385 days, an exact multiple of 55 *sevens* (weeks).

Thus, the 13th multiple of 19 years falls on the same day of the week at 247-year intervals. In like manner, the beginning and end weekdays of a 13-month leap year of 55 weeks also fall on the same day of the week. None of the other six leap years of the 19-year Metonic have this weekday time lock of *seven* days, resulting that one type is separate from the other six. Therefore, as with the *seven* seals of Revelation, here is another pattern separation of $6 + 1 = 7$.

There is an interesting parallel which links the weekly Sabbath day to the day-four Wednesday Passover, which we have stated is a prophetic form of the Nisan 14 event. That is, for years in which the Passover falls on the fourth day of the week, the subsequent day of Tishri 1 is then declared on the weekly Sabbath.

In all lunar years, Nisan is the mid-point division of the civil year, just as a Wednesday Passover falls at the mid-division of the week. Seasonally adjusted, Nisan is the *seventh* month of the civil year, though for *seven* out of 19 years Nisan becomes the eighth civil month. In such years, the repeat of Adar is, in effect, on paper only, seeing the added 13th month is inserted for seasonal adjustment. Therefore, for practical purposes of seasonal reckoning, Nisan is the *seventh* month of the civil lunar year cycle.

That being said, with respect to the *seven-day* week, let's return to our pattern of the 247-year cycles, which repeat on the same day of the *seven-day* week. In the context of the 2-4-7 patterns, in those years when Nisan 14 falls on Wednesday, in that month the day is always the second (2) Wednesday, and day four (4) of the *seven-(7)* day weekly cycle. Therefore, we have the pattern 2-4-7.

In years when Passover falls on Wednesday, the first day of Nisan falls on Thursday, thus the 15th day of the month is also on Thursday, and Passover is always going to be the second Wednesday of the month, falling then on the fourth day of the *seven*-day week. We can see then, that this linkage of a Wednesday Passover with the 247 patterns and the *seven*-day week has prophetic overtones.

Nisan, then, is the first month of the sacred year, but the *seventh* month of the civil year. It is also curious to note that in such a year of a Wednesday Passover day, the 17th day of this first or *seventh* month will always fall on a weekly Sabbath (a *seven*).

The apostle Paul addresses the subject of the weekly Sabbath in the book of Hebrews. In Hebrews 4:9, pertaining to the *seventh*-day Sabbath observance, he states, "There remains therefore Sabbath keeping for the people of God." Here, Paul gives a second witness to the Old Testament fourth commandment of the *seventh*-day Sabbath - the one and only place in the New Testament where a direct command is succinctly proclaimed, regarding this all - important observance of the weekly cycle. And in doing so, the very chapter and verse numbers, akin to the implied *sevens* of Psalm 49:4, become a double statement of the number 247.

In other words, Hebrews 4:9 addresses the fourth commandment, thus this pattern and Scripture, in the book of Hebrews, becomes a double multiple of 247, or 4:94 - the fourth chapter, ninth verse, fourth commandment. In addition to the fourth commandment of the Sabbath day, Hebrews, the 22nd book of the New Testament, also addresses three more of the annual *sevens* of God. These are the Passover, Pentecost and the Day of Atonement, spread throughout different places in the 13-chapter text. So, expressed in this 22nd book, Hebrews, are four different Appointed Times of Leviticus 23 and the New Testament gospels.

Regarding the occurrence of Passover on the weekday of Wednesday, how often does Passover occur on the fourth day of the *seven*-day week, and on the second Wednesday of Nisan? It falls on that Wednesday, the 14th, exactly 2/7ths of the time. We don't need to focus very closely to see the obvious inference of the doubles of the *sevens* and the numbers of the 247 pattern. And Jesus Christ, the day-four Lamb of God, stands in the midst of the 27th book of the New Testament, Revelation. This is another example of the 2(4)7 patterns.

So we see the inseparable linkage between the Wednesday Passover, the second fourth day of the *sevens* of Nisan, the 247 - year cycles, the fourth commandment, and the *seventh*-day Sabbath. These patterns are prophetic and undeniable, occurring in many different ways throughout the Bible, and they are nowhere more pronounced than in the symmetry of time and the construct of the 19-year cycles.

Jesus, the man God, came into the world via the spiral of a double helix DNA, but also by the lineage of his physical grandfather, Heli. Thus, in process of His birth, God used a double metaphor of word imagery. God's Spirit bonded with the Heli helix of the human DNA, becoming physical matter. Here, God's spiral of creative genius was foundational to the transfer of life and energy, and by the action of His Spiral, the Word became flesh. Jesus was God-breathed (Spirit) from His Father in heaven, but also from the physical DNA of Mary's father, Heli (the helix).

In this ratio of the helical spiral patterns we can see the number aspects of time calculations and the laws of music, both principles being used as building blocks of the 19-year Metonic cycle. In the numbers of this ratio (1.6181) are six and one - the *seven* days of the week, including the weekly Sabbath. Six plus one is also the scale of the *seven* notes of music, and the eight and the 81 of the 1.6181 are the numbers of the repeating octave.

81 is the number of the Psalm of lunar time standards of the new and full moon festivals (Psa. 81). 61 is the percentage of time that the date of Tishri 1 is adjusted by the rules of the Hebrew calendar postponements. The 61 of this number ratio is also the total number of pattern possibilities contained within the 19-year cycles of time. These mathematical laws of lunar time calculations were first disclosed to the world at large from Tiberius, the shoreline city of the harp shaped Sea of Galilee, in the year 359 AD.

One side note to this pictorial of prophetic patterns is this: there are *seven* major divisions of the Bible, three for the Old Testament and four for the new. The 3-4 tetra chord transition occurs at the beginning of the four gospels. Thus, we have the two segments of the *seven* pattern divisions, one to four, then four to *seven*, pivoting on the book of Matthew, the beginning of the fourth division of the *seven*. These two segments sum to $14 + 47 = 61$, or $1 + 4 + 4 + 7 = 16$, the reflective image of 61. So it is easily seen that this ratio of natural, logarithmic growth, 1.6181, contains numbers which permeate many sciences of God's creation.

Since a spiral graph travels both toward and away from its vortex, the numbers can be read either way, clockwise or contra-wise. That is, 61 becomes 16, 81 becomes 18, etc. Therefore, 81 is also the reflection of the parts-per-minute of the Hebrew calendar time calculations, which are 18 parts per each circle of one minute in time, or $18 \times 60 = 1,080$ parts per hour. Little wonder then, that this number appears in Psalm 81, the Psalm of music, festivals and Appointed.

If we put on our thinking caps, an analogy is manifest, in that the vortex of this Spiral of New Testament activity overlays the place name and center of this regional circle, which is appropriately called Galilee! That is, a name meaning "to complete the circle or circuit." And it is this map location from which transverses the prophetic line of the 62 weeks of Daniel.

Jesus was born in Bethlehem, Judea, at the 14th year of the Metonic cycle, in the 404th year of the 62-week span of the prophecy (Dan, 9:25). Of course, He lived mostly in Galilee for the remaining 30 years of the 434 year period of the 60 and two weeks, which ended in the fall of 26 AD.

For thousands of years, scholars and students of the Bible have puzzled over the three-segment division of Daniel's 70-weeks prophecy. Parts of this puzzle are easily seen, but the whole of the framework of the 7-, 62- and 1-week spans, many yet ponder.

However, if we view these numbers as if overlaid upon the pattern and pieces of the Golden Spiral Ratio, a form of greater clarity emerges. Most of us grasp the concept of the first *seven* weeks, which is the 7×7 , or 49 years of the restoration of Jerusalem and the second temple period. Many also understand the last week of *seven* years is a span of time divided at "times, time and half a time," (i.e. 3.5 years). But the logic of the number 62 is not so easily defined.

Nonetheless, 62 is the larger of the three segments of Daniel's 70-weeks prophecy, and we will see that it stems from the number patterns generated by the symmetry of the Golden Spiral, straight from the artistic stroke of the hand of God.

In the New Testament account of the Levitical scribe Mark, God manifests this evidence of His handiwork in a very profound way. Here, at the very outset of Mark's gospel, he boldly, without explanation, brings together two quotes, seemingly unrelated, from two Old Testament prophets, whose prophetic accounts of timeline were diverged by more than 300 years. These prophets are Malachi and Isaiah.

Malachi and Isaiah, in different ways, bring the timeline of the Messiah and the 62-week segment of Daniel 9 together. And here, in his gospel, Mark pulls both prophecies from their individual settings of context, bridging and molding them into one event, with a time focus precisely at the end of the 62 weeks - all this, merging at the region of the circular spiral and the harp-shaped sea - the land of the vortex spin, Galilee.

"Behold, I send my Messenger before Your face, who will prepare Your way before You" (Malachi 3:1). The voice of one crying in the wilderness: "Prepare the way of the Lord, make His paths straight" (Isaiah 40:3).

The numbers of these two Scriptures, added together, are quite stunning: $31 + 403 = 434$, which, divided by *seven*, is the number straight out of the book of Daniel, 62 weeks! Subtracting the 62 weeks from the 70, eight weeks remain, which is formed by the first *seven* weeks of the restoration period (539 to 490 BC), plus the finale of the one and last week, which is week 70. Thus, the sum of the two segment bookends, divided by the 62 weeks, is $7 + 1 =$ eight weeks, which is an octave (1-8) count. The form of the whole is, of course, $7 + 62 + 1 = 70$ weeks.

This chapter and verse, Daniel 9:27, is a sum ($9+2+7=18$) and a product [$9 \times (2+7) = 81$]. These mirror numbers form the sum of $18 + 81 = 99$, the *seventh* note of the open-string harp, and the number of months in eight years (i.e. 99 months), a double or 4-4 Olympiad count. This agrees with the eight parts of the *seven* seals of Revelation, in which the pattern is $6 + 1$ (7 trumpets) + 1 (7 vials) = eight parts to the *seven* seals. That is, the *seventh* seal has two parts: the 7 trumpets and the 7 bowl judgments. Therefore, the pattern is 6 seals + the 2 parts of the 7th = 8. In this *seventh* seal is also embedded the number of the Passover day, 7 (trumpets) + 7 (vials) = 14, the day of Nisan when Messiah was “cut off” (sacrificed), 44 months after the 62 weeks had ended.

Therefore, the temple of the first *seven* weeks of Daniel’s 70 weeks has been linked to the temple of the 70th week of the prophecy. This we find at the mid-point division of the 22 chapters of Revelation, which is chapter 11. Here, John is given a reed to sum and calculate.

But in his gospel account, Mark gives us the setting, time and place to complete the circuit, Galilee. This, at the coming of John the Baptist (the messenger) and Jesus Christ, in that first year of His ministry, 26/27 AD, 62 weeks after the prophecy of Malachi, 409 BC. That is, 7×62 weeks = 434 weeks of years, the span from 409 BC to 26 AD.

As an aside, the half-cycle, sub-octave of 62 weeks is 217 days. Where have we seen this number? It is the historic day of another prophetic artifact. It is the day of the great deluge of Noah’s time and the Genesis 6 account. For it was on this day, the second month, 17th day of the year that the fountains of the deep were broken up and the flood began.

There is one more metaphoric analogy of this text of circles. Note that the prophet said, “Make His paths straight” (Mk. 1:3). This has a broad spiritual aspect, but how like God to trim the edges with a little physical metaphor of decoration to the pattern. It as follows.

We have pointed out over and over again how the time pattern of the 19-year time cycle is a pictorial of the flow of music - in her natural course, adjusting the seasons of the Appointed Times, by the natural voice of the C major scale rhythm pattern, long-long-short-long-long-long-short. For the *seven*-note leap years of the Metonic cycle, this is the pattern, 3323332, for years 3, 6, 8, 11, 14, 17 and 19. By His clever and beautiful artwork, here is another example of God’s creativity, where He has blended together the spirals of music, the progression of time cycles and the fulfillment of prophetic history.

In the Golden Spiral graph of the musical tones, there are only three points on the circle graph through which a straight path may be drawn, from one side of the circle, passing through the vortex to a point on the other circle perimeter. This is the line, F to B of the scale, passing through the vortex. Please recall that Jesus’ ministry found Him shuttling back and forth by ship, over the Sea of Tiberius, from one shore rim to the other. Though not at the geographical center of the Galilee, nonetheless, this harp- or lyre-shaped Sea of Galilee was much the hub and center of activity during Jesus’ ministry, though He also compassed the length and breadth of the entire region.

This prophetic circle may be compared to the number eight, in which the end is a new beginning. In our analogy, Galilee, by metaphor of name, may also be likened to the circle of the 70 weeks of Daniel's prophecy, with a circle of eight being formed by the end and beginning segments of $7 + 1 = 8$ weeks. This leaves $70 - 8 = 62$ weeks of timeline. Now this division, or timeline, has to do with a sacrifice, or the "cutting off." This is akin to the cutting in half of the sacrificial animals of Genesis 15, and God's covenant with Abraham. And on a related subject, a line also divides in half the last week of Daniel's prophecy ($7/2 = 3.5$ years). So, like the *seventh* seal of Revelation, there are two parts - the *seven* trumpets plus the *seven* vials.

Continuing with the analogy, the cutting in half is a straight line or straight path diameter, which, in this case, is enclosed within the beginning and end periods of Daniel's prophecy. That is, the circle is formed of $7 + 1 = 8$ weeks of the 70 weeks, which is the rim that encloses a center line that passes through the vortex and becomes the straight line of division. This straight line becomes the 62 weeks of the Messiah prophecy. On the musical spiral, this line is formed by the notes F B (i.e. 62).

In these analogies, there is a back and forth metaphor of opposites. That is, Galilee is a circle, but the prophet said, "Prepare the way of the Lord, and make straight His paths." So, there is a circle, and the opposite of the circle is a straight line. Thus, the 62 weeks is a type of the circle division, and, in fact, spans the period diameter of the two temples, linking the temple of the *seven* weeks of 539 to 490 BC, to the temple of the 8th and 70th week, day-50 finale, and the two witnesses of the 11th chapter, half-division of Revelation. So the division in the key of A divides the musical octave at Wednesday-Saturday. Therefore, the statement in Daniel that Messiah would be "cut off" after the middle Wednesday line of the 62 weeks.

In the 27th book, Revelation, the half-circle of *seven* years (3.5 years or 1,260 days), as well as the half of Revelation (11 of 22 chapters), are prophetic divisions. These divisions parallel the 1,260 days of Daniel. In Revelation (chapter 11) even the witness is divided into two separate prophets, who "stand by the God of the whole earth." Continuing the analogy, John is given a reed to measure and calculate the temple and those who worship therein.

But again, in the form of the key of C major, there are two points on the circular rim spiral, through which passes a straight line, intersecting the circle center or vortex. These are the notes FB (6-2). And, by this key of C form, these lines overlay with the 11th and 19th year of the Metonic cycle, separated by one octave (eight years). These are the fourth and *seventh* years of the *seven-leap-year* progression of the Metonic, the musical, key of C equivalent of the notes F B - the only straight line (path) numbers of the scale, six and two (F = 6, B = 2). But, in the key of C, F = 4 and B = 7, same as the rhythm order of the 19-year cycle.

But the Metonic equivalents of the notes F and B are years 11 and 19, respectively, both being 13-month years, which sum to $13 + 13 = 26$ months, the mirror image of 6-2. It should be added that the sum of $11 + 19 = 30$, the age of Jesus when His ministry began

at the end of the 62 weeks. That is, the fall of 26 AD, at the beginning of the 6th civil year of that Metonic cycle, when the first day of that lunar year was declared on Monday, the second day of the week. And by beginning His ministry at the outset of the sixth year of the Metonic, this timing also fell coincident with the second note of the *seven*-leap-year cycle, since year one of the *seven* leap years always falls at the third year of the 19-year time cycle. Thus, year six of the Metonic is year two of the *seven* leap years (i.e. 6-2).

Next, we will display the 19-year Metonic, with the relationship of *seven* leap years and the *seven*-note scale of music (see chart next page). The scale, in the key of C, begins at the first of the *seven* leap years, that is, year three of the 19-year cycle. However, in the weekly cycle, Friday (F) is the 6th day note (11th year, 4th leap year). From that progression, Monday becomes day two. Thus, year three becomes the note C of the musical scale, key of C rhythm, but it is also year one of the *seven* leap years, progressing in the pattern 3323332.

Notice in the graph how the *seven* leap years of the Metonic match the 3-4 pattern of the *seven* divisions of the Bible. That is, the Old Testament has three divisions, while the New Testament has four.

The first three leap years of the 19-year Metonic compare to the first three divisions of the Bible, which make up the Old Testament. By this analogy the first three leap years of every 19-year cycle are years 3, 6 and 8. These numbers sum to $3 + 6 + 8 = 17$, while the four New Testament leap years sum to $11 + 14 + 17 + 19 = 61$. Both are number patterns of prophecy, with 61 being the percentage of adjustments (61%) to Tishri 1 and the 61 different patterns of the Metonic cycle. Seventeen is also the sum of the four possible days for Tishri 1 in the weekly cycle. That is, days 3, 5, 7 and $2 = 17$. The difference between 61 and 17 is 44, which is the number of minutes left over in the fraction of the last hour of every lunar cycle (29.53 days). Thus, we see the many different ways in which the *seven*-day weekly cycle permeates both time and the prophetic events of the Scriptures.

notes of musical scale. No other notes of the scale are bridged in this way, on a straight line, through the vortex, one to the other.

So, our 6-2 line is formed by Friday-Monday, or the notes F B, passing also through the 247-year mark point of the *seven*-day lunar date/weekday time lock. Then, this line passes through the spiral graph, typed here, by analogy, in the circuit name of the spiral cycle, Galilee. Observe that in an octave helix the lines can travel either direction, so our span, F B, or 62, can also be stated as 26. F, depending on the octave, can be 44, 88, 176 hertz, etc.

Therefore, it is likely more than coincidental that the 91 months contained in the *seven* years of the 13-month leap years can be roughly stated as 2,688 days, or an exact multiple of 384 weeks. In like fashion, a 384-day year always ends on Monday, the number two day, which is one end of the line 26 or 62, occurring precisely $1/19^{\text{th}}$ of the time.

This day, Monday, is also aligned with 247 (see graph spiral), the number of the *seven* weekday reference cycles. From His day of selection as the Lamb of God, Nisan 10, 30 AD, in those four days, Saturday, Sunday, Monday and Tuesday, Jesus passes through the Monday period en route to the twilight Passover, in the early hours of Tuesday evening (i.e. beginning of Wednesday, day four). This was an historic and prophetic week of epic proportion, marked by the *sevens* and the two-four *sevens* of the Biblical patterns.

In the spiral graph of the musical scale, the other end of the straight line, opposite Monday, is F or Friday, the sixth note of the weekly scale, bearing the number 88, in the third octave. The line numbers $26 + 62 = 88$, the double of 44, is the span of months in Jesus' ministry (44), which began on day four and ended on day four. The regeneration of four, that is, to begin again, is the next harmonic multiple of $4 \times 2 = 8$, the day of Pentecost, the day of renewal or resurrection. Thus, the day of Passover (4) bears a direct connection to the day of the first resurrection (8).

Therefore, from our Golden Helix graph of Galilee comes the picture of that region, in the spiral of musical symmetrical form, through which a line of 62 weeks passes, being enclosed by the octave number of $7 + 1 = 8$, the beginning and end weeks of Daniel's 70-weeks prophecy. In sci-fi speak, by these analyses of circular travel, we are "going through the looking glass" into a territory uncharted in any textbook of history.

Jesus Christ, in His own words, quotes the Scripture which identifies the timeline beginning of the 62-week segment of Daniel's 70-weeks prophecy. In fact, His discourse not only cites the beginning and end of the 62 weeks, but also, by reference of chapter and number, touches on every aspect of Daniel's prophecy. We find all of this in Jesus' words of Luke 7:27. The subject of that chapter and verse is Jesus' comment concerning John the Baptist, who appeared near the end of the 62 weeks. After the introduction of Luke 7:27, Jesus then addresses the beginning of the 62 weeks by quoting Malachi 3:1. "Behold, I send My messenger before Your face, Who will prepare Your way before you." Malachi's prophecy was uttered in 409 BC, 62 weeks of years, or 434 years before the coming of Messiah, Who appeared in the fall of 26 AD.

Now, let's analyze the numbers of Luke 7:27. First, we have the chapter number, *seven*, which is the first segment (*seven* weeks) of the 70-weeks prophecy. Then, we have the difference of $27 - 7 = 20$, which is the book placement number of Daniel in the Old Testament. Moreover, $7 + 27 = 34$, which was the year of Jesus' life, when crucified - the probable mid-division of week 70 of Daniel's prophecy. The verse number (27) is the number of the last book of the New Testament, Revelation, which is a lock and key companion to Daniel. In the number sequence 7:27 we also find an inference to the construct of Revelation (27), which runs on a timeline energy of *sevens*. Finally, the *seven* of Luke 7:27 is the number of years in the last week of Daniel's 70-weeks prophecy, which ends on the 27th verse of Daniel, chapter nine – a verse which threads to the 27th book, Revelation, by virtue of the end of the 70 weeks. These 70 weeks of years are a span of 490 years, which contains the whole numbers (49), the placement of the book of Revelation in the Bible. That is, Revelation is the 49th book.

Moreover, it seems that by this connection of Luke 7:27 to the visions of week 70 in the book of Revelation, Christ is perhaps implying that these revelations to the apostle John will come 70 years after the time of 28 AD, the year that Jesus spoke the words of Luke 7:27. If so, then the visions came to the apostle John in the first year of the Metonic cycle, lunar civil year, 97/98 AD.



Now, please observe from the graph that this can represent the end view of any spiral roll or scroll. And by that view, it can be seen that the spiral form, moving either way from the vortex, along a straight line, is a replication of the opposite side. Therefore, if, as in the book of Revelation, there are *seven* seals to the scroll, then the whole is represented by two *sevens* of reflection, each the mirror image of the other half-sphere of the spiral.

The number placement of Revelation in the New Testament is a double of the *seven* seals, or simply, book 27. But if the whole is represented by two *sevens*, then the half becomes one *seven*, or simply the number 17, another prime number of the book (7 heads + 10 horns = 17). And if we add this half to the whole, we have $17 + 27 = 44$, the months of Jesus' ministry, which is one of the octave numbers of the F or 6th note of the spiral, connecting directly to the 6-2 line of the 62 weeks.

This is three dimensional thought, but here we can plainly see that the ancient Greeks were correct. That is, since these patterns all converge and agree, this validates that the astronomy of the lunar cycles, geometry and music are all expressions that stem from the same source, which are the numbers of arithmetic or calculation. These are, in every way, a creation of God.

Therefore, since the 27 books of the New Testament were transmitted to the world in the 24 letters of the Greek alphabet, we should not be surprised to see that alongside the manuscripts of the word of God in Greek, was also conveyed the patterns of prophecy. These patterns were sketched in the symmetrical form of the Greek, geometrical thought, and validated by Jesus Himself, saying, "I am the Alpha and the Omega, the Beginning and the End."

With reference to the 19-year lunar cycles of the Metonic, there is one type of year which always transitions on the week day of Monday, day two of the 6-2 line (see spiral graph). This is the 384-day 13-month leap year, which begins on Tuesday, then rotates six days forward on the weekly cycle, to Monday, Tishri 1, the following year. This Tuesday-Monday cycle always follows the declarations of the 384-day year, and it occurs precisely $1/19^{\text{th}}$ of the time in the 689,472-year moladot of the full Hebrew calendar cycle. Then, $1/19^{\text{th}}$ of the 689,472-year cycle is 36,288, a number which sums to Revelation (i.e. 27). Embedded within this pattern is also the circle (36), the 62 weeks, and 88, the number of the F6 note of the FB spiral line, as well as 288, the $144 + 144$ thousands of Revelation, chapters *seven* and 14.

With all of this in mind, please look again at the spiral graph and observe where all these number patterns merge. It is along the straight line, 6-2, linking the first *seven* weeks of Daniel's prophecy to the last and 70th week, the book of Revelation. Note that all of these numbers, the *sevens* of the 247, the 17, 27, Monday-Tuesday and the FB, 6-2 line, merge at a common point, which is Monday, day two, the note B at the 247-hertz point of the spiral. Take away the calculations of the Hebrew and the music of God's Appointed Times, and these beautiful, symmetrical patterns crumble, fall and cease to exist.

By this spiral of analogy, the graph pattern of Jesus' message of Matthew 24 in this swirl is most intriguing. Jesus Christ, on the Mount of Olives, left us with that great message of prophecy in the final days, just before His arrest and crucifixion.

The words of Matthew 24/25 appear to have been spoken on Sunday afternoon, Nisan 11, moving toward the twilight of Monday. It was here that Jesus' 44-month ministry began to close, and at this point on the graph, counting to the Tuesday night Passover, is a

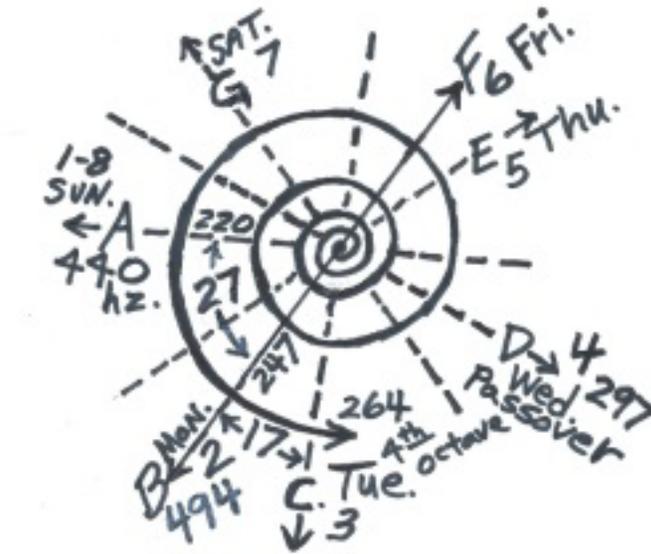
symmetrical, graph-time span of $27 + 17 = 44$, the number of His months of ministry. This is from 220 to 264 hertz, of which the latter is middle C (264), and in this case, the transition into the middle week period, Tuesday-Wednesday (i.e. 2-3). Remember, Matthew is the 23rd book of the Bible, and the book of Biblical transition, Old to New Testament. The Olivet prophecy occurs in the 24th chapter, just like the hours of the day, framed in the subject and question of time.

Jesus, in this premiere chapter of prophecy, was asked about “the when” of time, in bringing in the kingdom of God. No man knows the day or the hour, He said, but the irony of this chapter chronology is that by Hebrew calendar rules, it is at this juncture of the weekly cycle that the longest period of time adjustment ever occurs in lunar calculations. This time trip point, when it occurs, is just after 3:00 AM on Tuesday (9h 204p), moving into the final day portion before the Tuesday night Passover of 30 AD. That time adjustment or postponement line extends to the time Jesus was entombed, sunset Wednesday evening, the beginning of Thursday, lunar date Nisan 15. No postponement was necessary in the spring of 30 AD, but this is the symmetrical position where the more than two-day adjustment occurs, when needed.

As they listened to Jesus’ words of the Matthew 24 prophecy, with the 2/7th day of the week, Monday, approaching, His disciples had no clue that within 48 hours, on the fourth *seven* of the week (day four), a series of $7 \times 4 = 28$ separate prophecies about His life, message and sacrifice would begin to unfold, on and around the Passover of Wednesday, Nisan 14. Neither did they know that in about 70 years from that week, Jesus would come again, in the words of the 24 letters of the Greek alphabet, with a message to the *seven* churches. This, He disclosed in that great book of prophecy, the 27th book of the New Testament, Revelation. Vivid here is the linkage of the 247 patterns, from Matthew to Revelation.

Observe also that Matthew 24, by the prophetic *sevens* of Revelation, links also to Mark 13 and Luke 21. The latter chapters of Mark and Luke connect to the *seven*-imagery in this way: chapter 13 of Mark bears the number of the *seven* leap year months of the Metonic cycle, and the 21 of Luke is a multiple of 3×7 , the numbers of the *seven* seals, *seven* trumpets and *seven* bowl judgments of Revelation.

Therefore, Matthew, Mark, Luke, and John’s Revelation form a quadratic witness, driven by the energy of the number *seven*. Of these four men, the apostle John, including the fourth gospel account, wrote four books of the early New Testament. Then, much later in his life, he was also the scribe of the 27th book, Revelation. The number four seems to follow both John and his cousin Jesus, and standing in the midst, they became author and scribe, as if, by this 27th book, the pattern was formed, 2(4)7. John had been largely responsible for canonizing the first 26 books of the New Testament, and then Jesus added the capstone, the 27th book.



On the spiral graph, we can see by these analogies of God's creative symmetry that this span of time, leading up to Jesus' suffering, Sunday through Wednesday, in that year of 30 AD, crosses into the fourth octave of music. This was in the 44th month of His ministry, and the 4th Passover of the same, falling in the year of the crucifixion on day four of the *seven*-day week, Wednesday.

There is a side point to this 6-2 relationship of the F B graph line, which is yet another 6-2 pattern of the 62-week imagery. When Passover in any lunar year falls on Friday (6), there is always a straight line connect, across the weekly circle, to the weekday of Monday (2), which is then declared to be Tishri 1, some five and a half months later. There is no exception, ever, to this 6-2, Friday-Monday linkage of the Passover-Tishri 1 weekdays in any lunar year, for which the day of Trumpets is declared on Monday.

And in Mark's account, in that very year, with the 62 weeks coming to an end, as the messenger, John the Baptist was traveling up and down the Jordan. Jesus came to him for baptism in the fall of 26 AD. Make straight His paths, the prophet said, and true to the number of the line, David's Psalm 26 speaks of a walk of integrity (i.e. straight and narrow is the way).

As we might expect, the finishing touch to that finale of prophetic fulfillment came in a year in which these two important lunar declarations overlaid the very pattern which they depict. It was the end of 434 years, or 62 weeks, and Passover was declared on Friday (6). That fall, just days before Jesus was baptized, the day of Trumpets was declared on Monday (2).

Thus, the 62 weeks of Daniel came to an end, in a year when the 6-2 calculations and declarations of these two major days of the gospel message for the Christian age, Passover and Trumpets, were proclaimed on the weekdays of 6 and 2. It was the end of the 62 weeks, at the sixth year of the Metonic, and second leap year of the cycle. Passover day of that spring was declared on Friday (6), and the day of Trumpets was later proclaimed on Monday (2), with Atonement falling two days later in the week, on Wednesday.

Now, in the key of C, fourth octave musical speak, these 6-2 tone frequencies are 352 and 495 (FB, respectively), and amount to $352 + 495 = 847 = 8 + 4 + 7 = 19$, the Metonic cycle. The laws of time and music are slightly askew at this point, with a double 247-year cycle being 494, while the same octave number of music is 495. So the two points of these comparative sciences merge to a degree of about 99.8% accuracy.

But 495 hertz (note B) of the musical octave graph spiral is the point where all tones become exactly divisible by the common denominator, 11, the same as the mid-point (year 11), fourth leap year of the Metonic. In parallel to the *seven*-day weekly cycle, this 11th year of the Metonic is a type of the Wednesday, mid-week division of the *seven*-day weekly cycle. These are mirror reflections, one to the other, an all-in-one time chronology of prophecy and music, separate expressions of the same pattern, all blended in an agreement of numbers that comes very, very close to a 100% convergence.

Chapter 6

THE PHYSICS OF MUSIC AND TIME (God's Laws of the Universe)

Early in the development of the electronic age, physicists discovered this 495 B-note frequency number to be a mathematical constant of the heavens. This knowledge was a necessity in understanding magnetic energy and radio waves. Therefore, this constant of how wave motions propagate through the universe is a hand-to-glove fit with the construct of the Golden Spiral of God's creation.

In 1914, the inventor Edwin Armstrong discovered the principle of regeneration, or the harmonic multiplication of wave energy. Armstrong has been called "the most prolific and influential inventor in radio history," for it was from his discovery that the apparatus of radio and communication became a practical reality.

Fundamental to the process of producing and/or receiving the energy of radio waves is the coiled spiral inductor or helix. It operates on the principle of regeneration and resonance, and interfaces with the physics of the conductive transfer of invisible energy into a form that can be seen or heard by human perception.

But Armstrong merely discovered and put to use a principle of God's design - a spin-off science very much akin to that of the Golden Ratio spiral. From that early invention has flowed all of modern electronic communication. Only a few years after Armstrong's discovery, the gospel of Jesus' Galilean message began to be transmitted to the world via the airways of radio.

It is evident that the mid-point of the *seven* Metonic leap years, occurring at the 11th year of the cycle, a 13-month leap year, is the equivalent of the weekday Wednesday. This is because the 11th year of the Metonic divides the *seven* leap year cycle at the fourth *seventh* of the *seven* leap years, just as Wednesday is the fourth *seven* of the week. In the rotation of the weekly cycle, Wednesday is also the 11th day of the second week.

Please recall that the 19-year cycle is formed of two segments or sub-divisions of time. These are the spans of $11 + 8 = 19$ years, and each of these two segments of lunar time comes close to the solar year - one lunar span being in excess of about 1.5 days and the other being deficient of a lunar/solar merger by about 1.5 days. It was from this knowledge of the lunar/solar time convergence that the Greeks formed their cycles of the Olympiad. Two Olympiads, in sequence, are formed of two four-year cycles, totaling 99 months in eight years. The number 99 just happens to be the tone of the Sabbath or *seventh* note, G of the diatonic scale.

Yet this is not just a calendar, a Psalm, a sheet of music or a pattern of prophecy, but is something that is foundational to and encompasses all of creation itself. These different sciences are but the many expressions of the same God. And just like that of an accomplished architect, we can recognize His work by the style of His buildings. This pattern “style” He embedded within the 62-week segment of Daniel’s prophecy, which came to pass hundreds of years later, in the place and time setting of 26 AD, at the coming of Jesus’ ministry to Galilee of the nations.

The prophet Isaiah describes the coming of Jesus to Galilee, beginning with Isaiah 9:1, which chapter and verse is the number of months ($7 \times 13 = 91$ months) contained in every span of the *seven* leap years of the Metonic cycle. This leaves $235 - 91 = 144$ months for the 12 twelve-month common years of the cycle. But it was here, “by way of the Sea, beyond the Jordan,” that God, with His patterns of the Golden Spiral, began a work incredibly profound!

But let’s return to the subject of the 235-month, 19-year lunar spans, commonly called the Metonic cycles. Though the Scriptures do not speak of this 19-year cycle, nor does the Bible specifically identify the interlace of the common and leap years, this construct and overlay of the Hebrew calendar patterns upon the lunar times is undeniable.

These calculations of the lunar Metonic and the Appointed Times of God which lie within were preserved by the Jews of the calendar court. These rules of the lunar calendar were then placed alongside the Biblical texts of the Masoretes at Tiberius, on the southwest shore of the harp-lyre-sea of Galilee. The oracles of calculation, preserved at Tiberius, less than 20 miles from Nazareth, were finally published by Hillel II, about 358 or 359 AD.

There are 12 Appointed Times in each year that are not annual Sabbaths. These, combined with the *seven* times of holy convocation (annual Sabbaths), are obviously $12 + 7 = 19$, the same as the number of years of the Metonic. These 12 Times, are, of course, partly formed by the Passover, plus the five days of Unleavened Bread that are not Sabbaths. Hence, there are six days in the spring which are not Sabbaths of convocation, though they are annual Appointed Times.

Then, of the eight days of the fall festival of Tabernacles, six are not annual Sabbaths, though they are Appointed Times (see Lev. 23). Therefore, in the spring and fall of each year are $6 + 6 = 12$, and the whole of the annual Times of God is then $12 + 7 = 19$.

Therefore, in every year there are 19 annual Appointed Times to be observed by all Christians, according to the Bible. The weekly Sabbath is not annual, but is an Appointed Time, thus it falls in a different group. Also, the 14th Passover of the second month, Iyar, is not a Sabbath, but is an Appointed Time for those to which the day applies.

Technically, there are 21 Appointed Times in all. Eight are Sabbaths, while 13 are not. But the main point is that there are 19 annual Appointed Times, which apply to all Christians every lunar year.

The *seventh* day weekly Sabbath is not directly connected to the annual lunar times, but counting that day, there are 20 distinct Appointed Times in every year. Of the 20, the 19 annual Times are displayed in 61 different ways of mathematical construct in the Metonic patterns.

On average, 610 times per 1,000 years, the dates of these 61 patterns are postponed, while, on average, 20 of the 610 postponements have to do with the 13 multiples of 19 years (i.e. 247-year periods).

These patterns, much like the laws of the *seven*-note musical scale, are set, calculated and managed by the tonic and rhythm of the *sevens* of time mathematics. Of course, the point is not to memorize the complexity of all these numbers, but to simply recognize that this is not some random happenstance, but rather it is God's artistic design in the symmetrical artwork of mathematical law. Therefore, in every layer of evidence, one upon another, the interplay of these patterns continues to demonstrate that God is the great keeper of the universal clock.

Indeed, He has set Times which are calculated and appointed. There is a direct interplay between the two separate cycles which declare the Times; that is, the circle of the day and the circle of the hour.

“No man knows the DAY or the HOUR,” Jesus said. As is always the case with God, His words are often embedded in many layers. A picture and snapshot of the annual lunar cycle is found in each and every cycle of the moon's period of waxing and waning.

This is by the fact that in every lunar year of 12 months' duration there are $12 \times 29.53 = 354.367$ days to the annual interval. And in every month, from the moment of the new moon to the full moon, there are, on average, 354.367 hours! To the nth degree, these numbers are replicate of each other.

Likewise, in each half-phase (50%) of the moon's cycle, is that number span of the length of time, every year from Nisan to Tishri 1. That is, $6 \times 29.53 = 177.1835$ days. The first and third quarters of each lunar phase (50%) = $29.5305941/4 = 7.3826$ days = 177.1835 hours are an exact replica, by number of hours, of the Nisan/Tishri half year (6 mos.) span of days. So in number pattern, the half-moon, by number of hours, is exactly equal to the half year by number of days!

Given these amazing parallels of the hour, day and year patterns of the lunar cycles, we might well expect that there is yet more to this story. We would be right. There is at least one more pattern, which is quite surprising, and it occurs at an exact frequency of $2/7$ ths, or two out of every *seven* years, and follows the pattern of the Wednesday, day-four Passover.

In those years when Passover falls on Wednesday, with the day of Trumpets declared on the weekly Sabbath, there is an Appointed Time which falls on the eighth day of the week, and on the eighth day of the month, at a count of 50% illumination of the moon's orb. These are average numbers, based on the moon's mean cycle of 29.53 days.

The moon's progression of position in the sky is on the order of about $180/14.765 = 12.19$ degrees per day, in which is the west to east span of the 14.765 days of the full moon's waxing cycle. Therefore, at 7.3826 days, which is just past the ninth hour of the eighth lunar day (3:11 AM), the moon's position is straight up at about 90 degrees in the sky.

In any year, when Passover has been declared on Wednesday, day four of the week, this 177th hour of the month is the eighth of Sivan, and the eighth annual Appointed Time of the civil year. It is the day of 50% lunar illumination, when the moon is at the half point or 50% position of high noon (90 degrees) in night sky - the very day of the count to 50, Pentecost.

Since we must count by whole days, the average of these $177.18/354.36$ parallels of time becomes $177/354$, the numbers of the six- and 12-month lunar year spans, respectively. We should not be too surprised that this combination of the mean or average digits of the hours of the lunar cycle sums to $(1 + 7 + 7) + (3 + 5 + 4) = 15 + 12 = 27$.

Hebrew calendar scholars have aptly concluded that the functioning of the lunar calendar has been based on symmetry and little else. That is, though it is a precise measure of astronomical lunar/solar physics, it does so by the symmetry of circular comparison. From this concept was developed the science called the "harmony of the spheres."

We may conclude that the Hebrew calendar has been based on an instrument of the multiples and divisions of 44. This is since by approximate number, the smallest part of the monthly cycle is that fragment of the hour of 793 parts, taken from the whole of 29 days, 12 hours and 793 parts.

The 793 parts are equal to roughly 44 minutes. Since, on average, each lunar year is equal to 12.368 solar months, this means that there are about 24.736 periods of waxing and waning of the lunar cycles per lunar year. Each period is therefore about $1/24.736 = 4.04\%$ of the whole year, agreeing with the statement that the pattern of the lunar orb cycles runs on the number 44, 4.04, 4.44, etc.

The ninth multiple of 44 is 396, a number of symmetry which appears at the very point and average time of each full moon occurrence. The mean time of the full moon of every month falls at 14.765 days. This 0.765 days amounts to an average full moon time of the 18th hour and 22 minutes, or 12:22 PM on the 14th day of the lunar cycle.

It is at this average median that we find the *seventh* number of circular symmetry, 396, the *seventh* tone, fourth octave of the diatonic scale, the note G of the fourth octave (396 hertz). This is so because the last element of the time of the full moon is a function of 44. Or stated another way, the fraction of the full moon time is the 22 minutes past noon, which is the sub-octave or one half of 44. Now, since there are 18 parts-per-minute in each minute of lunar time, then $22 \text{ minutes} = 22 \times 18 = 396 = \text{the } seventh \text{ Sabbath note, G of the tonal symmetry of music.}$

We are dealing with a base 60 system of counting, and the sixth multiple of 44 is 264, which equals the frequency of middle C of music. Since the last element of each lunar cycle is 44 minutes, and since the complete cycle of the waxing/waning pattern for one month ends at this 44th minute, then the combined wax/wane period becomes a division of $22/22$ ($22 + 22 = 44$).

Please recall that in ancient Greek symmetry the mathematical function of Pi was expressed as $22/7$ ths. This was the rough form of Pi ($22/7$), which was later refined to 3.14159. This “rough” form of Pi was derived from the symmetry of a circle of 22, which would then have a diameter of *seven*. Hence, anciently Pi was thought to have a value of $22/7 = 3.1428$.

Using the older form of Pi, the circular size of the lunar month, being 29.5305941 days, results in a lunar cycle diameter of $29.5305941/3.1428 = 9.396$ days. The sum of the four digits of the number 9.396 is 27. Now look at the prefix and suffix divisions of the number, which are 9 and 396. If we divide 396 by 9, the result (44) is that we have traveled full circle back to our earlier statement that God’s method of timekeeping, the calculated Hebrew calendar, runs on the energy of the number 44. By inference, 44 is also a mathematical derivative of the *seven*-day week - a progression of time circles, managed by repeating cycles of *sevens*.

These are patterns of symmetrical art form, from whence subsequently comes the connected statement of the calendar sages that the calculations of the lunar calendar are based on symmetry and little else.

This being the case, then 29.53 days divided by $22/7$ ths (3.1328) is 9.396 days, and $396/9$ is 44. A circle of 360 degrees divided by 44 is 8.181818, or 8.27. If we look closely at the pattern imagery of 8.181818, the number of the octave (8), which is a function of *seven*, also appears. But also embedded in the numbers is 18, the parts-per-minute of the calculated Hebrew calendar, and the number of the Psalm of scriptural standard, Psalm 81, in which appear the new and full moon festivals of the 354.367 hourly cycles of the lunar phases.

Now, 27 minus 8 is 19, which equals the years of the Metonic cycle, and 27 plus 8 is 35, an exact multiple of *sevens*. But 8 times 27 equals 216. So what? Well, this is symmetrical thinking, rather than straight-line reasoning. And when we put on our thinking caps in this manner, some pretty amazing patterns become evident.

The number 216 divided by the hours of the full moon cycle, which is also the number of days in a 12-month lunar year, amounts to $216/354.367$ - a number that is very close to 0.61, or 61%. As we know, 61 is the number of the different patterns of the 19-year Metonic cycle, and 61% is also the bedrock number which defines the frequency of occurrences in which the four postponement rules of Hebrew calendar calculations are active.

From the pattern of the *seven* Metonic leap years comes the sequence 3323332, or long-long-short-long-long-short, as in the C major scale of music. Also, in this circular pattern 3323332, the numbers of genome helix, 23, appear twice.

We know that in time-keeping, days must be declared by whole numbers, and the only way of splitting the weekly cycle is by the division of three and four, or the contra, four and three. The mid-point then, counting from either end of the *seven* cycle, is going to be Wednesday or day four.

Now, there are four quadrants or days of the *seven*-day week which may be declared as day one of the *seventh* month, Tishri. This is an averaging process of symmetry employed to smooth out the ripple variants of the moon's 5,000 plus known patterns of monthly travels around planet earth.

But again, as in the *seven*-leap-year order of the Metonic cycle (3323332), we can see a skip sequence averaging process. And in a number fashion, as in the four quarters of the lunar cycle, four weekdays are chosen for Tishri 1 to balance, or smooth out the variables of the lunar-solar time relationship. The four days are Tuesday, Thursday, Saturday, and Monday. In this four-part circle or cycle, we can see that when the last day, Monday, is coupled back to the beginning of Tuesday, the pattern becomes long-long-long-short. This is because Monday-Tuesday is only a one-day advance (short), while the remaining three weekdays of declaration are all formed by an every other day, skip progression (long).

If we look closely at this pattern we can see the $4/3$ split or the half of the *seven*-leap-year pattern of the Metonic, derived from the division of 332 3332, for the *seven* years. This is long-long-long-short, and equates to the last four years of the *seven* leap years of the Metonic, which would be years 11, 14, 17, and 19. Note that there are two years (long) between the first three steps of the sequence, but only one year (short) between year 17 and 19. Note further a very familiar pattern, which is formed by the last four leap years of the Metonic, $11 + 14 + 17 + 19 = 61$, the number of possible patterns of the Metonic cycle.

A second pattern is equally surprising. From this point of view, the first set of the Metonic division of the *seven* leap years is 332, which part of the sequence is NOT used in the four-point pattern of the Tishri 1 declarations. This would be years 3, 6 and 8, which sum to $3 + 6 + 8 = 17$.

If we subtract that part of the *sevens* pattern of the weekly cycle which is not used (332) from the four parts which are used (3332), the number becomes $61 - 17 = 44!$

That is, the pattern parallel, based on the *seven* leap years, is $332 =$ years 3, 6 and 8, and the remaining portion of $3332 =$ years 11, 14, 17 and 19 of the Metonic. Then, $61 - 17 = 44$, which is the length of months contained in the ministry of Jesus Christ, fall 26 to the spring of 30 AD.

Once again, by the operation of the *sevens* rhythm of time averaging, we have come full circle back to the foundational fragment of lunar movement, the hourly fraction, 44 minutes. Such fractions drive a mathematical formula which then adjusts the weekday of the day of the Trumpets declarations, day one of the *seventh* lunar month, precisely 61% of the time - a chapter number of Isaiah (61) which proclaims of Jesus' 44 month ministry, "The Spirit of the Lord is upon Me!"

All of this demonstrates how the number *seven* becomes involved in the science of circular symmetry, and therefore the obvious influence of the *seven*-day week in Hebrew calendar dates of the annual lunar cycles - dates specified and explained in the chapter number of transitions, Leviticus 23, a book formed of 27 chapters.

In our current age, as if blown from the turbulent gust of a prophetic wind, in the midst of a multiple-eclipse period, the terror group ISIS formed in the 17th year of this lunar cycle of the Metonic (2013/14), in the days of the 44th president of the United States.

While many have taken note of these heavenly signs of the lunar eclipse cycles of the spring and fall lunar festivals of the Hebrew calendar of 2014/15, some Jews consider it to have been even more ominous that in the year 2008, the 11th civil year of the current Metonic cycle, solar and lunar eclipses occurred in the fifth month of Ab.

In that very same year of 2008, on the 27th of Iyar, Jerusalem time, a double vote of 27 delegates of the DNC took place in our 27th state, Florida. The result of that vote literally paved the way for the rise to power of our now 44th president of these United States.

As one news commentator once said, the Clinton camp is still baffled by the events of that period, when from out of nowhere they were blindsided by these moves, which effectively removed Hillary Clinton as front runner of the 2008 DNC nomination. Again, this fell on the weekend of day 27 of the second lunar month, Iyar.

In that year of 2008, Jewish Rabbis were disturbed by the timing of the sun and moon eclipses in the month of Ab (August). It was especially alarming because in that same year of the Metonic cycle (the 11th) in 70 AD, on the 9th of Ab, the second temple, on the weekly Sabbath, began to burn and was subsequently destroyed.

These things are mere speculation, but strange occurrences involving historical events in politics may yet, in the near future, center on our 27th state, Florida. Regarding Florida, please recall the saga of the “hanging chad,” in the decision of the Bush/Gore election of 2000, the lunar civil year of the 9/11 event. In the fall of 2000 the election of our 43rd president tottered on the scale of balance for several weeks, and the outcome was determined by the votes of the 27th state, Florida.

We can draw no conclusion from such happenings, except to say that these number patterns have often occurred in the past history and chronology of prophetic events of the Bible. These parallels of pattern are quite alarming, and worthy of continued watch, considering the acute turbulence of the times in which we live.

Chapter 7

THE PATTERNS OF PSALM AND CALENDAR

The Levites of the Old Testament temple service were given the responsibility of both the calculation of the Appointed Times and the lyrics and melodies of the Psalms. Many prophecies are embedded in the Psalms, and since the lyrics and melodies are part of the Scriptures, according to the words of the apostle Paul, in his epistle to Timothy (II Tim. 3:16), the lyrics of the Psalms, like all other words of the *seven* divisions of the Bible, were inspired by the very breath of the living God. Little wonder then that it was said of Jeduthun, who served as a musician in the courses of David, that he prophesied with a harp (I Chron. 25:3).

Though the rules of the lunar calculations are not listed and catalogued in outline form in the Scriptures, nonetheless, as demonstrated in these writings, every part and piece of the Hebrew calendar, by implication of fact and pattern, has been coded and scripted within the text of the word of God. In fact, the calculations are a mirror reflection of Biblical flow and construct, portrayed in the mathematics of music.

In these calculations we can see a hand-to-glove fit of how these marks of the times of the *seven* annual Sabbaths transfer from the lunar calendar to the tones of music. One example is that the 793 parts of the 44-minute fragment of the lunar month is the approximate double of the middle C octave frequency of the *seventh* diatonic note G of music, at 396 hertz.

We speak in approximate symmetrical terms, since 2 times 396 equals 792, not 793, as it is for the last and fractional part number of the lunar month. But seeing that the month is 29.5305941 days in length, this slight difference of 3.33 seconds (one part) does not detract from the obvious overall pattern of the *sevens* influence. These numbers 792 and 793 are virtually the same, and accurate to 99.87%.

Astronomers tell us that the exact average of the lunar cycle is 29 days, 12 hours, 792 parts and 2.7 seconds. Therefore, the micro fragment of 2.7 seconds is 81% accurate, missing the Hebrew calendar 3.33 parts per second by only 0.63 seconds each month. So, we are dealing with the hair-splitting of the fractional and variable movements of the earth and moon with respect to the sun and the influence of other celestial bodies in the universe. Thus, the closest whole to the fraction of 2.7 seconds is one lunar calendar part, rounded off to the value of 3.33 seconds. This (3.33) is the smallest increment of lunar time employed in the Hebrew calendar mathematics.

Therefore, if the number 792 is taken as a micro and approximate snap shot of the moon's wax/wane cycle, the symmetrical division becomes 396/396, with the full moon at circle center. Since the full moon is the half-division of the month, then the fractional error of the last element of time for the full moon is not off by 0.63 seconds, but only the

half, 0.315 seconds. Thus, for the sake of symmetrical speak; regarding the orbs of musical tones, we are in no great error to use 793 and the half-division of 396 as the closest whole comparative numbers. Surprisingly, these frequencies of circular tones are both numbers of the *seventh*-note octaves of the musical scale.

By this analogy, if the bookends of each month are two new moons, then the new moons become 396, the *seventh* or G note of the musical scale. This yields the lunar form 7/7, or $396/396 = 792$. Thus, the end of every circle, as in the moons of the lunar cycle, or the octave pitch of music, is also the beginning of the same. This is fact of physics. Like God's pattern of the salvation process, the end is a new beginning.

Divided at the half-circle, the numbers are then 7-4-7, with 4 representing the half-circle of the week, the Wednesday Passover of Nisan, the *seventh* civil month of the lunar year, which year always begins with the *seventh* month of the sacred year, Tishri. Hence, we see how the circles of time are ordered by the revolving cycles of the *sevens*, and that 4 is the mid-number of the weekly division.

Therefore, by analogy of pattern, the circles of both the month and year become 7-4-7, with 4 representing the middle of the year (the month Nisan), which, in prophetic years, occurs at the mid-week day, Wednesday (4) Passover, the half-division of *seven*.

It is Nisan, of course, in which occurs the first full moon Appointed Time of the sacred year, and the average, astronomical fact is that this full moon occurs about 22 minutes and 1.35 seconds past noon on the afternoon of the 14th day of the month. Noon is the 18th hour, the 3/4ths or 270-degree point of the 24 hour 360-degree circle of the day.

Please recall that in that very hour of the 22-minute fractional time of the average full moon event, on the afternoon of the 14th day, when Jesus was on the cross, darkness fell upon Jerusalem for the space of about three hours. But the average full moon occurs at 396 parts, plus 1.35 seconds past the 18th hour of the 14th day. That is, 18 parts-per-minute times 22 minutes = 396 parts, the seventh or G note tone of the 4th or middle C octave of the diatonic scale.

Circles of time may be large or small, but somehow, whether a year, a day or an hour, many of these patterns seem to end up with the same form. The period at the end of this full moon fraction, by coincidence, sums to 396 parts, $1.35 \text{ seconds} = 3 + 9 + 6 + 1 + 3 + 5 = 27$ - the chapters of the Book of Leviticus and the number of the last New Testament Book, Revelation.

A side note is this: we know that any lunar year with bookends of 7/7 or Saturday/Saturday is always a 13-month year of 385 days, an exact multiple of *sevens*, in which type of year Passover will always fall on Wednesday (4). Thus, such a year with 385 days is a 55-week year, with 55 being the frequency of the musical note tone A, at 55 hertz. So concerning the lunar calendar and her calculations, we are dealing with a symmetrical time-piece, which has patterns of both tone and rhythm that are similar to the music of the Psalms. Perhaps this is because both the Psalms and the laws of

timekeeping are God-breathed and inseparable. Time keeping, the music of the Psalms, and the preservation of the word of God were responsibilities placed upon the Levites. Therefore, it should be no surprise that music, the Psalms, and the outline of the Bible - all these different aspects of worship flow and spiral about the symmetry of the number *seven*, each being a pattern reflection of the other.

It is easy to get carried away with all these circular analogies, which at some point becomes a catch 22. But as is said, a circle is a circle is a circle. The symmetrical form does not change. It is merely a matter of the size of the diameter and circumference.

The fractional parts (3.33 seconds) make up the hour, which then becomes the circle of a day. The day becomes a *seven*-day week and the circle of the week becomes a month. The circles of the month become the larger circle of the full lunar year. In this are also the half-sphere divisions - the half hour, the half week (Wednesday), the half month (full moon), the half year (Nisan to Tishri), and so on. We could also further break this down to the four parts of time, which is the four quarters of the moon, having 177.18 hours per quarter, from which also comes the span, Nisan to Tishri, or a circle of 177.18 days. Therefore, all of time is merely an accumulation of circles, each of a different size, and each enclosed, one within the other.

So we can easily see there is a very definite design in the rotating sync of God's circles of time, prophecy and the Biblical outline of the *seven* distinct divisions. In number, the finite waxing period of the moon's illumination is a micro-snapshot of the much larger circle of the full lunar year, including also that of the period in which are embedded all the annual Appointed Times of the harvest cycle. In essence, given the four rules of postponement, all lunar dates then hinge upon the 24-hour clock, to know when the *seventh* lunar month begins.

Every month is composed of 24-hour days and *seven*-day weeks. Thus, in all things of time, we find that universal and familiar pattern of the 24 and 7, or 2-4-7 - the number of years in which lunar time has been locked to the *seven*-day weekly cycle. This, then, is something of God's design, and a profound example of "the Day and the Hour."

Now, these number patterns of the 247 and the previously discussed 427 are aligned with the *seven*-sealed scroll, which is unrolled in a 6/1 pattern, in the 27th book of the New Testament, Revelation, written down in the 24 letters of the Greek alphabet.

In Revelation 4, with the four six-winged living creatures which were first described in Isaiah 6:1, are the 24 elders and their harps of the *seven*-string notes. With two wings the four creatures flew, and with four wings they covered their faces and feet. With their faces covered, the appearance of the Seraphim was somewhat concealed. Therefore, to man, this remained a mystery until described in Revelation 4.

But here, in John's vision of Revelation, with their harps and bowls of incense, these four living creatures and the elders of the 24 courses of David sang a new song. And here the Lamb of God of the Wednesday, day-four Passover, was alone worthy to open the scroll

of the *seven* seals. This He begins to do by the sequence of the 6 + 1 seals, the sequence of the 6 + 1 angels, and the 6 + 1 trumpets. This follows the previous six divisions of the Bible, in which Revelation becomes the *seventh* division. Therefore, we have the pattern of $6 + 1 = 7$.

In both Isaiah 6 and Revelation 4, the Seraphim sang “Holy, holy, holy, Lord of hosts.” And Isaiah, having his lips cleansed by a live coal from the altar, was told to proclaim, “Keep on hearing, but do not understand” (Isa. 6:9). Thus, his prophecy continues and a mystery and riddle to the world at large remains, even to our day.

Now the Seraphim (living creatures) each had six wings, arrayed in rows of three on each of their two sides, perhaps a pattern of the $3/2$ transitions of the *seven* leap years of time (3323332). So the four creatures with their combined total of 24 wings are ever-present at the throne of God, amidst His *seven* lamps of burning Spirit, and the 24 elders of the 24 courses. In the years of the temple service, the 24 courses all served on the *seven* annual Sabbaths, another form of 24-7.

Therefore, as in all things of the prophetic patterns of the Scriptures, is the layer upon layer use of the 6/1, 7, 4 and 247 shadow outlines of the Appointed Times, determined always by the four corners of time. These are the four days of the week which determine the Tishri 1, *seventh* month declarations.

It was at Jesus’ baptism, in this *seventh* month, Tishri, in waters flowing from the harp-shaped Sea into the river Jordan, that this riddle of harp and psalm began to unfold, at the Appointed Time, 26/27 AD, a year of the *seven* x *seven* + one = 50 = Jubilee.

Isaiah’s riddle of the hearing, but not hearing, was prophesied at the benchmark of Isaiah 6:9, 756 BC, fourth year of that Metonic cycle. God dwells on a Sea of Glass, and there, with Isaiah’s vision of God’s throne (Isa. 6:1), the prophet saw God in the midst of the six-winged Seraphim. Isaiah was told to prophesy, though his words would be as a riddle or mystery, without understanding (Isa. 6:9).

But then, almost 800 years after the prophecy of Isaiah 6:9, at the end of week 69 of Daniel’s prophecy, the time was fulfilled, and the mystery of God’s plan began to open with Jesus’ ministry around the harp-shaped sea of Galilee. About 72 years later, near the end of the first century AD, the mystery was more fully revealed to John in his vision of the Sea of Glass. The Seraphim of Isaiah, chapter six (i.e. the four living creatures) were also present in John’s vision of Revelation, but added were harps and the 24 elders surrounding the throne of God.

These images of the 24 elders, the four living creatures and the *seven* Spirits of flame seem to parallel the concept of the *sevens* of the 247-year lunar cycles. On average, the weekday cross point of the 247-year cycles vary from the *seven*-day lunar-date time lock about 4.94 years out of a 247-year span of time. By extension, this further sums to about 20 lunar day/date declarations per 1,000 year periods, which do not follow the same day of the *sevens* (the week), at intervals of 247-year periods.

So, in these 247-year periods, how many months are contained in the 4.94 years which do not fall on the same day of the week? This is simple multiplication. Since, on average, there are 12.368 lunar months per solar year, then $4.94 \times 12.368 = 61.1$ months = the numbers of the fulfilled prophecy of Isaiah 61:1 and Luke 4:21. Interestingly, the numbers 4:21 are the numbers of Daniel's fast of Daniel 10 (Nisan 4, continuing for 21 days). At the end of his 21-day fast, on the 24th of Nisan, a weekly Sabbath (*a seven*), a glorious angel appeared to Daniel, by the river Tigris. This Nisan 24 Sabbath day, by day of the month and day of the week, is yet another form of the prophetic pattern 247!

The prophecy of Isaiah 61:1 was fulfilled in the sixth year of the Metonic, in the first year of the land Sabbath cycle, and on the first day of the week, Pentecost. Therefore we have the pattern 6.1.1, in a year of Jubilee 26/27 AD, by year (6), year (1), and day of the week, Sunday (1).

On average, there are 61.1 months or 4.94 years out of 247, for which the mathematics and postponement rules activate the 2% variations of the 13 cycles of the 19-year Metonic ($2\% \times 247 = 4.94$). Why so ordered? It is a mystery, which the world will never fully understand until the days of the *seventh* angel and the *seventh* trump of Revelation. In the meantime, the full disclosure of these parables of God's truth is revealed only by the revelation of Jesus Christ, who is the Spirit of prophecy.

There is yet one more important occurrence of this 6/1 pattern. When the 14th Passover falls on a Wednesday, this places the Wave Sheaf day, first day of the count to Pentecost, on Nisan 18. This demonstrates how the life, death and purpose of Jesus Christ are inseparable from the basic elements of the calculated Hebrew calendar, timekeeping and her Appointed Times. It happens in this way:

We are dealing with averages, but the energy of time-keeping stems from the molad number, the mean or average of every month, 29.53 days. Then, by the prophetic day-four Wednesday Passover and the subsequent Wave Sheaf of Nisan 18, we have an amazing relationship of that day with respect to the percentage of the whole month.

This relationship becomes day 18 divided by 29.53 and equals, at two decimal places, the fraction 0.61, or 61%, the exact percentage of time that the calculations of the Hebrew calendar are adjusted at the four possible days for the first day of the *seventh* lunar month, Tishri.

In any year when the Wave Sheaf day falls on Nisan 18, Pentecost falls on the 8th of Sivan. Both dates are the result of a Wednesday, Nisan 14th Passover. Again, by percentage of the month, at two decimal places, the eighth day is $8/29.53 = 0.27$, the number of books (27) in the New Testament and the number of the last book, Revelation. The sum of these two numbers, $61 + 27$ equals 88, the double of the 44 months of the ministry of Jesus Christ, and the number of the sixth note of the musical octave frequency, F (Friday).

Pertaining to the 61% adjustments of the Tishri 1 (Trumpets) dates, either a one or two-day delay (postponement) is enacted when these adjustments occur. And as we have discussed, based on the two spans of the 247-year anomalies (i.e. two days) a time period of about 14,000 years is required for these two-day adjustments to occur on the 247-year periods.

The one-day adjustment at the 247-year periods requires about 7,000 years of the 905-part reverse slippage, before the Tuesday to Monday correction takes place. These two- and one-day moves, by days of the week, are, of course, created by the postponement rules of the Hebrew calendar, which occur 61% of the time, for all lunar dates, as influenced by the day of Trumpets.

So it is here, at Tishri 1, that time is adjusted by one or two days ($1/7^{\text{th}}$ or $2/7^{\text{ths}}$), as linked to 7,000 or 14,000 years, respectively. These adjustments are then $1/7$ or $2/7$, and the numbers sum to $17 + 27 = 44$, the months (44) of the ministry of Jesus Christ.

Based on the two patterns of the (2) and (1) cycles, the total time to enact all adjustments of the 6/1 patterns of Tishri 1, for the four possible weekdays of declaration, becomes $14,000 + 14,000 + 14,000 + 7,000 = 49,000$ years, a multiple of 7×7 . This (49K) would cover one cycle of the 247-year adjustments for the four days of Tishri. In the full cycle the result of these operations would be $689,472/49,000 =$ about 14.07 circles of the 49,000 year cycles, per the entire span of the Hebrew calendar 689,472 year orb.

The (2) of the Thursday/Tuesday and the (1) of the Tuesday/Monday adjustments will be micro-managed by rules three and four of the postponements. But speaking in broad terms of percentage, the pattern remains, on average, a 6/1 *seven*-day week set of mathematical mechanics.

The 247-year spans are locked to the *seven*-day weekly cycle 98% of the time for all lunar dates, so it would follow that the 2% of time when the 247-year periods are adjusted also occurs by the operation of a *seven* pattern. That is, $6/1$ or $6 + 1 = 7$.

Psalm 49 has 20 verses, the number of time corrections in the 4.94, 2% cyclical pattern per 1,000-year span of time. On average, there are 20 adjustments per 1,000 years.

Four periods of 247 years equal 988, so embedded in Psalm 49:4 is the linkage of *seven* to 247, and the eighth multiple of $247 = 1,976$, the same whole numbers as the 19.76 time corrections per a $2 \times 4 \ 9 \ 4$ or 988 period of years. Again, these 2% adjustments factor out to about 20 times per 1,000 years.

There are things hidden from the world which God chooses to disclose to those called, chosen and faithful. *Seven* is the number of covenant, therefore God uses this number as a sign to those to whom He reveals His plan and purpose. We see this in so many ways throughout the entire 49 books of the Scriptures. God seals, conceals and hides things from the world, and He does so by the patterns of the *sevens*. In covenant, He uses these same patterns of the *sevens* to affirm, to open and disclose. This principle of prophecy

and the *seven*-day week, Peter conveys to the children of promise, in his second epistle. This is describing God's view of time, which is a mystery.

"Now, beloved, do not let this one fact be hidden from you: that with the Lord, one day (of the *seven*) is as a thousand years, and a thousand years as one day" (II Pet. 3:8). Peter reveals this mystery by the elements of the *seven* pattern.

"Behold, I show you a mystery" (something hidden), Paul wrote in I Corinthians 15:51. So here, that which is concealed from the world shall be revealed at the last or *seventh* trumpet. In this case, the riddle or mystery disclosed is that of the first resurrection.

This use of the *sevens* agrees with the statement of the fourth Book of the Psalms, a Book of 17 chapters (songs). The first Psalm of Book four has 17 verses. It is here, in Psalm 90 and verse 4, where this prophetic day, spoken of by the apostle Peter, is first defined, and done so by the pattern 4 9 4. That is, the 4th Book, Psalm 90 and verse 4 - a hand-to-glove agreement that the act of concealing and revealing is prophetic, and that it involves the number pattern of the *sevens* of music and time calculations.

By these examples in the fourth book of the Psalms we see how God often makes use of the prime number 17. In the fourth gospel of John are recorded those profound words of Jesus, Who wrote, "Sanctify them by Your truth. Your word is truth" (Jn. 17:17).

Akin to the inference of the number *seven* in Psalm 49:4, Book 4, Psalm 90:4 also implies the *seven* days of the *seven* thousand years. So in these songs of melody and psalm we find the construct of the *sevens* of time and the *sevens* of music (Psalms). In these examples we can also see the association of the numbers *seven* and ten, which sums to 17, a prophetic pattern and combination which occurs frequently in the Bible.

Therefore, embedded in the increments of music and time, in the Book of festivals and the Appointed Times of harp and song, (Psalms), were sealed these prophetic patterns. All of this is as if awaiting a time of disclosure, a riddle to be opened and understood by the *sevens* imagery of the repeating octaves of the lyre, with her rhythm and tones of the Sabbaths and Times of God.

We have before demonstrated that in 247 years approximately 4.94 years are adjusted with respect to the *seven*-day weekly cycle. Thus, in God's prophetic day of 1,000 years, this 4.94 or 2% correction takes place about 20 times - the number placement of that profound Book of prophecy, the Book of Daniel. Daniel is the 20th Book of the Old Testament, which is the overlay and parallel consort to Revelation.

This 20th book of the Old Testament was sealed (hidden). Daniel was told to "shut up the words, and seal the book until the time of the end" (Dan. 12:4). But by the addition of *seven* to the placement of Daniel (20 + 7), the last book of the New Testament (27) is appropriately called the Revelation of Jesus Christ. Thus, Daniel and Revelation are a lock and key set. With 20 (Daniel), the words were shut! But by the number 27 (20 + 7), the sealed scroll of the *seventh* division, Revelation, was opened by the Lamb of God.

With these two books, then, comes the count of $20 + 27 = 47$. The combination of the two books and their sum is 2-47 (or 247).

On the 247-year *seven*-day cycles, time is adjusted about 20 times per 1,000 years, which is one day of God's 7,000-year plan. And in 7,000 years' time, on the 247-year periods, time is adjusted $20 \times 7 = 140$ times.

In these patterns are the pen-strokes of prophecy; these are the notes of harp and Psalm, the secrets of the lunar calendar and God's Appointed Times. Always circling around these mysteries of time and covenant is the number *seven*, and especially the prophetic Wednesday of the new covenant of the *sevens*. In the calculations of time, this fourth day, Wednesday Passover occurs 2/7th of the time for all lunar years, which form is embedded in the pattern of 20 and 27, the books of sealing and the opening.

And within the construct of 20 and 27 dwells all the numbers of the pattern 4 9 4 and her sub octave, 2 4 7. These are the 24 letters of the Greek alphabet, the 24 hour days of the covenant and Appointed Times, the *sevens* of the musical Psalms, the *seven* divisions of Scriptures, and *sevens* of the *seventh* division, New Testament book, Revelation.

So, at the first day of the *seventh* lunar month, Tishri, the micro-fragment of 2.7 seconds (Revelation) and the 44 minutes (793 parts) is adjusted 20 times in the prophetic 24 hours of God, and the sum is $20 + 24 = 44$ parts, the last fragment part of whole minutes of the lunar cycle. This 44.0555 (793 parts) \times the Hebrew halek, 3.33 = $44.0555 \times 3.33 =$ the nearest whole number, 147, the lifespan of Jacob, father of the tribes of Israel.

So, there are things to be shut (sealed), where no man can open, and there are things to be opened which no man may shut.

Chapter 8

PUBLICATIONS OF THE BIBLE (And the 247-year Cycles)

From the foundation of the New Testament church in the civil year 29/30 AD, until the first full blown study Bible published by converted church scholars in 2005/06 AD, there were precisely eight cycles of 247 years (1,976 yrs.). Both bookends fell on the ninth year of the Metonic, Wednesday to Wednesday, by weekday of the Passover declarations. Remember, when refined and translated faithfully, these ongoing publications of the Bible continue a process that is God-breathed!

But the seasonal drift, with respect to solar time, for that 1,976-year span from civil year 29 to Tishri 1 of 2005 AD was one week, from Wednesday to Wednesday. That is, the Passover of 30 AD was in the first week of April, with the Passover of 2006 in the second week of April, Gregorian calendar times - both years falling in the ninth year of the Metonic, by the 247-year spans. This is 104 Metonic cycles, or 24,440 months, a number sum of $2 + 4 + 4 + 4 + 0 = 14$, a double *seven*. It is obvious, then, that these eight spans of 247 years bear the micro-octave and sub-octave numbers of $8 \times 247 = 1,976$, and the octave half = 988 years = $4.94 \times 4 = 19.76$ years, a decimal derivative of 1,976.

From the time of the man who some proclaim to be the father of the Reformation on the European continent, the German, Kalkar (Coulter in English) - a disciple of the thoughts of Occam and Wycliffe, it yet took another *seven* centuries of time to produce a Bible that was not only in English, but also published by an actual church of God - which texts, appendices and footnotes amplified and explained the Scriptures within the context of the Appointed Times of God. Called the "*Faithful Version*," this was the first ever full-blown translated and published Bible, with all of her 49 books in the original order.

So we are now in the ninth period of the 247-year cycles since the days of the ministry of Jesus, and we are in that span of time when will occur the 44th correction to the 247-year cycle, by the mathematics of Psalm 49:4 (i.e. 4.94 days per 247 years).

The Hebrew Halek of time counting is the number 3.33, the number of seconds per one part of time, of which there are 1,080 per hour. The prophecies of the book of Isaiah span 66 chapters. Taken as a percentage, $66 \times 33.3\% = 66 \times .333 = 22$, the chapter and verse (Isa. 22:22) which is where we find the key that opens and shuts. No rocket science here, just simple laws of grade school mathematics. True, coincidence is always possible. But in the endless patterns found in music, prophecy and time, as correlated by the word of God, we are surrounded by an overwhelming cloud of witness.

As we know, in the mystery of all mysteries, Jesus Christ chose to unseal the mystery of God by a New Testament book, which is quite revealing. It is a stand-alone and second great division of the Biblical books of prophecy. That is, the second division of the whole

Bible is that of prophecy, and the last book of the New Testament is 27, the *seventh* division of the Bible and the capstone book of prophecy. Thus the prophetic divisions bear the number 2-7, and by the New Testament number of placement, the 27th Book is aptly called Revelation - a book written in the 24-letter language of the Greek alpha and omega - a text and scroll all about the pattern of the *sevens*. Prophetically speaking, then, the Bible has been laid out in such a way that it has multiple reflections, one enclosed within the other. These patterns of art form are an incredible construct and Revelation of understanding.

In day-to-day conversation we frequently say “twenty-four/*seven*.” This is the number pattern of the 24 letters of the Greek alphabet, and the *sevens* of the opening chapters of Revelation. These are connected numbers of the Wednesday Passover, an important mark of prophetic time. This is because when Passover falls on Wednesday, Trumpets is on Sabbath and Atonement on Monday. So within these connected links of alignment, we have the numbers by days of the week, a mix of 247 - Monday, Wednesday and Saturday.

Revelation is the *seventh* division of the Bible, and falls at the end of the New (or second) Testament. Hence, the numbers of the book, two and *seven* = 27, the last book of the second Testament, and the *seventh* division of the 49 books of Scripture. As with the three and four-day divisions of the week, so is the pattern of the *seven* divisions of the Old and New Testaments. The Old Testament spans divisions one to three, and the New Testament spans divisions four to *seven*. Thus, the four gospels begin the fourth division, progressing in story-flow toward those all-important events of the day-four, Wednesday Passover, 30 AD.

The ministry of Jesus spans a period of 44 months, and ends with 44 days - with the 44-day count, inclusive from His day-four crucifixion of Nisan 14 to His ascent from the Mount of Olives, on Thursday, Iyar 27, 30 AD.

Jesus is the slain Lamb (day four) Passover of Revelation, standing at the vortex of the circle of the *seven* lamps of the *seven* churches. By this pattern, He is the 4 of the 2(4)7. Moreover, by this same four pattern, the elements of the fourth day, in the Genesis 1:14 account, are to be struck at the blast of the fourth Trumpet of Revelation (Rev. 8:12). At this fourth of the *seven* trumpets, in parallel with the day-four time mark of the Genesis account, the elements of time are, at the blast of the fourth trumpet, dramatically altered (Rev. 8:12). Jesus’ ministry actually began with this pattern of four. That is, the Day of Atonement 26 AD fell on the weekday of Wednesday (4). His ministry spanned 44 months and 4 days, ending on Wednesday (4), 30 AD. Then, 44 days from the Wednesday crucifixion, He returned to the heavens.

Added to these mysterious patterns of 4 and 44 is this: in years when Passover falls on the fourth day of the week, Wednesday, this sets up the bookends of the eight-day Passover and days of Unleavened Bread period. That is, the pattern is 44, with Passover falling on Wednesday, and the last day of the span, the annual Sabbath of the last and *seventh* day of Unleavened Bread also declared on Wednesday, the fourth day of the week. This also means that it was on the fourth day of Unleavened Bread, 30 AD, in the

exact center of the eight-day Passover period, when the resurrected Jesus was first seen by His disciples.

In the story-flow of the book of Revelation, the time sequence of the *seven* trumpets is split by the 4/3 pattern of the fourth trumpet and the three woes of the three remaining trumpets. Thus, in many ways, by the *sevens* of the week, and its division of day four, amidst these numbers of the 247-year spans, Jesus' shadow moves about in the Appointed Times of the lunar calendar calculations.

Psalm 49, in reference to the *sevens*, falls at day 49 of the Pentecost count, which is the weekly Sabbath, a *seven*. In that pictorial, the next day (Psalm 50) is Pentecost. This is a pattern overlap, day 49/50 of the count to Pentecost, overlaid upon Psalm 49/50. In the time setting of Revelation 10:7, the mystery or riddle of Psalm 49:4 is finally and fully disclosed in the days of the *seventh* trumpet, leading up to Pentecost.

There is an interesting correlation connected with day 40 of the count to Pentecost, 30 AD, with respect to Psalm 40. In 30 AD, day 40 of the count to Pentecost was the day Jesus returned to the heavens. In reference to the number of day 40, Paul, in Hebrews 10:5, extracts the quote from Psalm 40: "a body you have prepared for Me" (Psa. 40:6). This "body" of Heb. 10:5 agrees with the "sacrifice" of Psalms 40:6 and 50:5. Again, it was on day 40 of the count to Pentecost, as if overlaid upon Psalm 40, that this "body," Jesus Christ, now Spirit-born, ascended back into the heavens on Thursday, Iyar 27th. Beginning with the Wave Sheaf day, Nisan 18 in that year, day 40 of the harvest count of 30 AD came 10 days before Pentecost.

Therefore, with the counting of the *seven* weeks of Pentecost and the *seven*-string notes of the Psalm (4)(9)(4) riddle, combined with other Scriptures just quoted, we see how all this begins to open the mystery of the Wednesday (day 4) Passover sacrifice of 30 AD. That was year (9) of the Metonic cycle, leading, by a count of 50 days from Nisan 18, to the 4th Appointed Time of the spring holy days, Pentecost. Thus, the end result of the Sacrifice of Jesus has been bound up in the pattern 4 9 4, connecting His day of crucifixion of that 9th year of the Metonic, to Pentecost and the first resurrection, immediately following the 4 9 days of the *seven* weeks. So here, in the counting of time and circles of events, we have a plethora of the 494 stream of patterns from the 49 books (the Bible) of the day 4 Passover, Jesus Christ.

This sequence of events leading to Iyar 27, 30 AD, actually began on the 10th day of Nisan, on the *seventh* day of the week, and was aptly stated by the angel of Revelation 10, as coming to the full disclosure of the "mystery" at the text line of Revelation 10:7, in the days of the *seventh* trumpet.

Paul gives further amplification of this riddle in writing to the church at Corinth. Here, Paul states in I Cor. 15:52, "Behold, I tell you a *mystery*; we shall not all sleep, but we shall all be changed - in a moment, in the twinkling of an eye, at the last (*seventh*) trumpet. For the trumpet (the *seventh*) will sound, and the dead will be raised!"

Now, including the weekly Sabbath day, there are nine prominent Appointed Times named in Leviticus 23. Though included in the whole of the nine, the Sabbath day and Passover stand as unique and separate, in that both are distinct from the *seven* annual Sabbaths of congregation.

Within the nine named events of Leviticus 23, which picture God's plan of salvation for all of mankind, is the first resurrection. This day (Pentecost) is a 4/4 or 8th day (Sunday) event. So while there is the larger circle of the nine festivals of congregation specifically named in Leviticus, there is also the smaller capsule of the *seven* weeks of harvest, Pentecost, and the first resurrection.

So in this is a mystery and a pattern, pictured by day four Passover and the Appointed Times, a combination of the number 4 9 4. That pattern is further displayed by the 44 months of Jesus' ministry, from day four of Atonement, 26 AD to the day-four Passover of His sacrifice. Then, yet further outlined by His 44 days at the finale of 30 AD, is the time span from the crucifixion to the ascent from the Mount of Olives on the 44th day of that event, Thursday, Iyar 27.

No man could have mapped out this scheme of mathematics. We can only stand in awe of its existence. Jesus, the Light out of Zebulun of Galilee, is, by definition of the place name, Galilee, the eighth or complete number of circle. Galilee literally means "to complete the circle or circuit."

Therefore, in His 44-month ministry and in the finale of the pattern of His 44 days of 30 AD, He indeed completed the circle ($4 + 4 = 8$). But Jesus is yet to engage in the final battle with the eighth head, the son of perdition, described in Revelation 17:11. In the fall of 26 AD, while in the flesh, Jesus, in a fore type of the final event, engaged this eighth head for 40 days. This was the goat in the wilderness, Satan himself. But in the coming conflict of the Revelation account, it will be Spirit verses spirit, a much greater battle.

True, man numbered her chapters, of which there are 22 in the book of Revelation. But even here, by the pattern, is contained the whole. That is, the 27th book has 22 chapters, and this *seventh* division of the Bible, by number and chapters is $27 + 22 = 7 \times 7 = 49$, the number of books of the Old and New Testaments, of which there are *seven* divisions.

The last book of the Bible encapsulates and reveals the whole of the 49 books, which really is the thread and story of the day-four, Passover Lamb. Thus, we have the 49 books of the Wednesday (day four) story - the mystery of Psalm 49:4, and the pattern 4 9 4.

So by the Greek alphabet (24) and number of content (7), Revelation's second number of identification is simply $24/7$, or 24 and the story of the covenant number and interplay of the *sevens*, written in the text by the 24 letters of Greek. And this Monday book, the second of the books of prophecy, the *seventh* division of the Bible, by open string pitch is 27 removed from Sunday, the note A, at 220 hertz. That is, $220 + \text{Revelation (27)} = 247 = \text{Monday} = \text{note B}$, the *seventh* church, Laodicea, and the day (Monday) of the calculated Hebrew calendar's anchor point in time.

The previous points all focus on 247, the Greek alphabet and the *seven*-day week (24/7), plus that mysterious number $247 + 17 = 264 =$ middle C of the natural voice range. So we have a book all about the battles of a harper, David type (Jesus Christ), who sounds the *seven*-string patterns of Revelation, while confronting the *seven* heads and the 10 horns = 17.

Again, this is quite an interesting thing with the 4.94 years of the 247-year cycles, Psalm 49:4 and the 27th Monday, B note book (Revelation). Here, in the 24 letters of Greek, comes the spinning wheel of the many *sevens*, turning throughout her pages. “I will lend my ear to a parable; I will open my riddle on the harp,” the Psalmist said (Ps. 49:4). No book of the Bible exceeds the chapters of Revelation in the fulfillment of this verse of the Psalms.

The finale was written by Jesus Himself. It is the capstone discourse of the prophetic *sevens* of Revelation, which describes the lamps, seals, *seven* churches, Sea of Glass, *seven* trumpets and the *seven* bowl judgments. This 22-chapter book is truly a majestic panorama of the harmonic energy of the *sevens*.

Speaking of harmonics and *sevens*, let’s briefly explore a bit of music and time trivia, which demonstrate how the physics of God's creation overlaps into the harmonic science of music and the calculations of the lunar time piece of Biblical history.

Musicians often do a bit of ornamentation in plucking the strings of musical instruments. In playing, those with skill and a keen ear pluck the open string at its mid-point, creating a harmonic, second-octave pitch of the open string. The string must be plucked at the exact center to get the effect of harmonic resonance. This is done at the half-cycle or sub-harmonic of the string length, and to the ear, this mid-point pluck, stopping the string at the half, doubles the pitch, even though the string has not been fretted.

Just as in the time-keeping of lunar cycles, this must be perfectly done, or else the end result will be noted by those with an ear to hear. In the visual of the month, wrongly calculated, a parallel discrepancy of this principle shows up by having the 15th moon occur on the 16th, 14th, etc., off pitch with the lunar date 15th phase of the moon. Thus, though one function is that of astronomy and the other music, by these similar principles, both time and music can be off pitch if not skillfully handled.

Indeed, even the craftsmanship of the musical instrument construction can be checked by this very same analogy of time- keeping. That is, pluck the open, full string of the annual, Tishri to Tishri cycle, then immediately press the string down at the *seventh* G-note month, Nisan, fretting it at the sub-octave point of the new moon. Nisan is the mid-point of the lunar year and her moon dates should nearly perfectly overlay with that of the bookends of the Tishri 1 dates for two consecutive years of time. The year is the string length, and Nisan 1 is the exact center of its pitch.

If the length of the year has been properly chosen, then fretting it at the half-point, the sub-octave Nisan, will find the moon frequencies (moon phases) of Tishri and Nisan in perfect pitch. In this case, there is no detectable harmonic discord for the lunar date/percentages of illumination overlay, just as would occur in the case of the sound of musical tones. That is, the date properly declared with respect to the moon's illumination yields a tone that is not flat or sharp, but dead-on true pitch with the lunar dates and illumination phase. By these analogies, the 15th moons of Nisan and Tishri both occur at or very near 100% full. This science and analogy of the half-string pitch works for both music and the time cycles of the moon. The accurate lunar date moon phases of Nisan are the mid-point verification of two sequential dates of Tishri. Not every finite aspect of this analogy is going to work, but it is surely close enough for the point of comparison.

Tishri moons-----Nisan moons-----Tishri moons
Musical octave-----Half octave-----Musical octave

These are two entirely different sciences in one respect, yet they have near identical parallels. Therefore, the calibration proof and standard of the declaration of the *seventh* G note month, Tishri, can be verified against its sub-harmonic, Nisan. The new and full moons of both months should perfectly overlay with the fretted dates, or else somebody made a mistake in the calculation. It is just that simple - a principle often demonstrated by the eclipse cycle harmonics, where you have solar/lunar eclipses occurring in the spring, then a duplication of the same in the fall, a half-year later.

Therefore, postponements, by the notes of the week, extend this string length of Tishri to Tishri, civil year to civil year, so that when the 15th note, full moon open string of Tishri is plucked, its half-point sub-harmonic will be found to occur and overlay the 15th moon of Nisan. It would be the same for the comparison of Nisan 1 with Tishri 1.

At times no string length adjustment is required, since 39% of the time the pitch is spot on, but 61% of the time the vibrating length must be extended by one to two increments (days). Nisan, then, becomes the half-pitch check of calibration of the declaration of the *seventh* month, Tishri. The lunar phases of both months must agree, showing that the mid-point length of the civil year declared at Tishri 1 occurs in phase with the half-point, half-octave moons of Nisan.

These extensions, or postponements, resolve to pitch the new and full moon music of Tishri and Nisan, so that songs are raised, the tumbrel struck, with the pleasant harp and lute - at the new moon, at the full moon, on our solemn feast day (Psalm 81).

A string length for Tishri 1, if set to end at the weekdays of A, D or F (Sun., Wed or Fri.), will always alter the octave moon note/pitch accuracy of the lunar dates of Nisan. Therefore, the year string length at Tishri 1 must always be clipped at the CEGB day/notes of the week, otherwise the frets are misplaced and the music is very sour. By this analogy, Nisan is the division of the lunar civil year string and it must be on pitch with the moon's phase.

In summary of this section, the main point is that calculation rules are aimed at finding not only the bookends of Tishri to Tishri, but also the annual mid-point moon phases of Nisan. Once accomplished, both the moons of Tishri and Nisan are in resonance, Nisan being the test of verification that Trumpets is on target with the lunar phase, which then reflects back and/or forward to Nisan.

In concert with the four quarters of the moon, the Hebrew calendar employs, by days of the week, a four-point quadratic of the *seven*-day cycle, which, when necessary, activates to adjust the length of the lunar year.

Now, we must count by whole days. Thus, the average molad length, which then progresses by months of 29 and 30 days, automatically creates an insufficiency of time, seeing that the 29/30-day month alternations produce an average of 29.50 days. But since the lunar cycle is actually an average of 29.5305941, there is an ongoing built-in deficiency, which must occasionally be adjusted to catch up. This catch-up adjustment occurs 61% of the time for lunar years.

In the progression of the lunar civil year, from the *seventh* month of the sacred calendar, Tishri, to the *seventh* month of the civil year, Nisan, there is a familiar number of deficiency that we have seen before. It happens in this way:

The half-cycle average of the lunar year is $12.3684/2 = 6.184$ months. This is because common years have 12 months, but leap years are 13 months in length. Now, counting time by alternating months of 29 and 30 days produces an average of 29.5 days, which is a .03-day of shortfall per month, since months are actually about 29.53 days long.

Thus, given these methods for time-keeping, the civil year span from Tishri to Nisan is deficient by how much time? The number is 4,904 parts, or in whole numbers, 4 9 4 - the Psalm of the riddle (Ps. 49:4).

Now, in a 12-month lunar year the average length, by whole number of days, is 354. In those years when Passover falls on the weekday of Wednesday, as it did in the 354-day year of Jesus' crucifixion, 29/30 AD, Pentecost falls on the 244th day of the civil year.

Amazingly, this number of 244 days is the fourth multiple of 61 - the very day of the year, Pentecost, 27 AD, when Jesus read in the synagogue of Nazareth, that profound prophecy of Isaiah 61!

But there is more to the pattern. In civil year progression, Pentecost is the eighth Appointed Time. It falls, every year, during the approximate days just after the eighth course of Abia, in that same week of the 24 temple courses, 6 BC, when Gabriel appeared to Zacharias, father of John the Baptist, messenger of the Messiah.

Not only does this eighth course seem to be associated with the approximate time of the eighth Appointed Time of the civil year, Pentecost, but the day of Pentecost always falls on the first day of the eighth week from the Wave Sheaf, and on the eighth day of the week, Sunday.

Moreover, in that pattern of a 354-day prophetic year, when Passover falls on Wednesday, it follows that Pentecost will be counted to and declared on the eighth day of Sivan. In any year when Sivan 8 falls on Pentecost, there yet remains 110 days until Tishri 1, at the beginning of the next civil year.

This 110-day count is the Sunday, A-note frequency of the musical octave (110 hertz), and a combination of $61 + 49 = 110$. Now in one sense, Isaiah 61 becomes the mid-point of the 49 books of the Bible, since Jesus' reading of this Scripture on the A-note, Sunday, in the octave region (the 1 and the 8) of Galilee, sets the half-division tone of the Biblical octave. This is because the gospel account, of which Jesus' ministry is premiere, occurs at the fourth division of the Bible, as recorded in the four gospels of the New Testament.

According to the Hebrew calendar construct, the first six days of the week are each numbered, but the Sabbath alone is assigned two numbers of identity. These Sabbath numbers are 0 and 7. Therefore, the pattern outline of the week becomes 0 1 2 3 4 5 6 7.

In that sense all multiples of the Sabbath are equated to this 0/7 time mark, since these are merely repeating cycles of the same day of the week. Hence, by multiples of the *sevens*, time has not moved from that weekday of counting. By number, we may multiply the Sabbath day a thousand times, but in the end result, by multiple of the *sevens*, it will still be Saturday, a 0 mod 7.

Therefore, in this vein of thought, since any multiple of the Sabbath number, *seven* also has a value of 0, then our familiar Psalm reference of riddle, Psalm 49:4, also bears the number 0:4. This is the number of the day-four Wednesday Passover, and reflects to the fact that all 49 books of the Bible are required to explain the prophetic, day-four Passover of Jesus Christ. It is from this stem of concept that the story of the 49 books of text, and the fourth day purpose of the Passover, begins to unfold. Thereby, this is a pattern of riddle and mystery, as implied in the words of Psalm 49:4.

From the Flooded Lands (To the Word of God in English)

The founding of the Separatist colony of North America, at the Passover season of 1621 AD, was a direct result of the Treaty of Antwerp, signed during the Passover week of 1609. The treaty was signed at the end of the long Dutch struggle against the Spanish and the Church of Rome, and paved the way for the eventual voyage of the Mayflower to the new world. Yet few of us in America, if stopped on the street corner, would be able to give a definitive answer as to the region and place of Flanders on the world's globe. Those of us who remember the name at all probably do so only because of a poem that John McCrae wrote in 1915 - a poem which he was so dissatisfied with that he tossed it away. Fortunately, it was retrieved by a friend who thought more of its value.

“In Flanders fields the poppies blow
Between the crosses, row on row,
That mark our place; and in the sky
The larks, still bravely singing, fly.”

The historic significance of Flanders extends back in time well beyond the battles of WWI. Indeed, her past, almost completely unnoticed, connects in a profound way to the most often printed and purchased book on earth, the word of God, the Bible.

All of us who own a Bible in English have received a document of which 80 to 90% of the books touched the region, fields and waterways of Flanders. It was here that almost all the words of her translation were stroked by a scribe who came from England, to reside in this historic place. His name was William Tyndale. Centuries before, Tyndale's ancestors migrated from these very same, flooded lands (Flanders) and the countries of the Benelux, the region to which he returned. It is a story of amazing coincidence.

From the pen of John Wycliffe of the 14th century AD, to the last monarch of the Meredith-Tudor lineage, king James of the 1611 KJV Bible, all of the translations, printings and even the early hand-written copies of the English Bible were in some way supported and protected by the patronage and legal authority of descendants whose lineage stemmed from Flanders, the place of the flooded lands.

From the days of John Wycliffe to the work of William Tyndale, there is no exception to the links and dots of this pathway. Even the renowned scholar of that age, Erasmus of Holland, in 1517, established academic studies for Biblical translations at Leuven University, Flanders, just 43 air miles from Ghent (Gaunt), the ancestral home of the York and Tudor kings.

Just a short drive to the north of Leuven lies Antwerp, the place of William Tyndale's intense activities, and between Leuven and Ghent is situated Vilvoorde, the place of his imprisonment and eventual execution.

All of this from an area of Flanders which spanned no more than 40 to 50 miles in breadth - a mere ink mark on the world map. From the Beaufort Castle of Ghent, to Vilvoorde and the execution of Tyndale, on that last day of the Feast of Tabernacles 1536, every tributary of the story of the English Bible flows from and returns to this tiny speck of earth - from the lowlands of Holland and the Belgi (the Celts).

As if by a symbolic parallel of flooding waters, it was here that William Tyndale was executed in the year 1536. Tyndale was burned at the stake in the very same week and season of the year as happened in 29 AD, when Jesus on that great day of the feast, cried out, "If anyone thirsts, let him come to Me and drink - out of his heart will flow rivers of living water" (Jn. 7:37). Within hours, on the very next day of that fall festival, 29 AD, Jesus healed the eyes of a man blind from birth.

So it happened that William Tyndale, during the last days of the Feast of Tabernacles, 1536 AD, was brought forth for execution. Amazingly, it is as if Tyndale was aware of the time setting - that his execution was taking place during those very hours of the acts of Jesus in 29 AD, some 1507 years before the very time of that same festival observance. In which case Tyndale's last words were symbolic, historic and reflective to that day when Jesus gave sight to a man born blind.

For the Pharisees had said to the blind man, "How were your eyes opened?" (Jn. 9:10). Then William Tyndale, more than 15 centuries later, added to the analogy and question of the Pharisees. For at the point of his execution, understanding who it is that can take away blindness, in his last breath, Tyndale cried, "Lord open the eyes of the king of England!"

According to historians, Tyndale was executed on October 6, 1536, which was Tishri 21, the *seventh* day of the Feast of Tabernacles. It is perhaps a coincidence, but notice the whole numbers of John 9:10, which chapter and verse were in the context of this *seventh* day of the feast in both 29 AD and 1536 AD. The numbers are 9 and 1, the exact number of the *sevens* of months in a 19-year time cycle ($7 \times 13 = 91$ months).

Scholars, following the trail marks of the lost tribes of Israel have named this region of Belgium and Holland the modern land of Zebulun. How fitting, for it was first from Zebulun that the Word of God, the Light, Jesus Christ, first shined forth from Galilee, where the eyes in the land of darkness first began to see. The prophet Isaiah described this, beginning with the same chapter and verse number as that of the months of the *seven* leap years of the Metonic cycle, Isaiah 9:1. There are 91 months in the *seven* Metonic leap years.

In a burst of historical transition, in that early age of the dawn of the Renaissance, and profoundly linked to Flanders, came the patronage for the words of the first translations of a Bible in English. This was by the pen of John Wycliffe, whose patron was none other than John Gaunt of England, son of Edward III.

Gaunt was born at the Beaufort Castle estates, Flanders. His mother, the Queen Consort Philippa, was also of Flemish nobility from Hainault, Flanders. Indeed, for a time, Wycliffe, the Oxford professor, was known as “the king’s man” of the legalities of religious authority. This was very odd, considering Wycliffe was quite out of step with the religious mainstream of his day.

John Wycliffe garnered quite a following, but was branded with a Dutch name of heresy, a “Lollard.” But in that very age, in the parliament of Edward III, King of England, there were Lollard knights in the king’s court!

It was from these (low) Netherlands and flooded lands of Europe which came, over the centuries, all the monarchs and nobility, and lastly the scribe, William Tyndale, with his translations and mass printing of a Bible in English.

And nearly two centuries after the time of Wycliffe, during the last years of William Tyndale's life in the 1500s AD, his Bible and other printed books and manuscripts flowed from and were smuggled up the waterways of the river Scheldt, out of Antwerp, Flanders.

God’s word, translated into English, streamed from those lowlands of grain and wool production, amidst the academia and technology of that day.

There, to a great degree, in the age of Renaissance, it all began, and it was there in Flanders where it also ended for William Tyndale. But his work lives on. This light and word of God out of Zebulun, in English, has flowed forth through the rivers and oceans of earth to our present day.

Now her pages literally fill the earth, both in print (hard copy), and also in the vast expanse of the ever-growing cyber pathways of the electronic age. But to us who still live, and to those who follow, the challenge remains.

“The torch; be yours to hold it high.
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields.”

We have nothing that we did not receive (I Cor. 4:7). But, like the poem of John McCrae, the knowledge and history of the word of God can be all too easily diminished, and all so easily tossed aside.

Chapter 9

TONES OF THE MUSICAL SCALE And the Patterns of Prophecy

While the numbers of the lunar cycles, the 247-year spans of the 19-year Metonic, the calculations of the Hebrew calendar, and the patterns of the Bible appear to have always been the same, the numbers of our musical scale have not always been set precisely as we know them today.

The 247-hertz, fourth octave B was once a bit lower, but, like water seeking its own level, it seems to have progressed to where the scale has now settled. It is a known fact of history that in the days of Stradivarius, when he made his violins, world standard for concert A was 432 hertz. And according to some sources, middle C at that time was 264 hertz and has not been changed to this day.

So when did the present musical mathematics actually become the scale that is known in our modern age? Surprisingly, the tonal frequencies of this scale began to come into being coincident with the age of the coming of the English Bible. Nobody knows the exact person and date for which the pitches of the scale notes were concluded, but one major progenitor of this science was Vincenzo Galilei.

This Italian man, a music theorist and famed lute player, born in the year 1520 AD, was, in his youth, a contemporary of the age of Erasmus and William Tyndale. Vincenzo Galilei was the father of the renowned astronomer Galileo - the man kept under house arrest by the Church of Rome for his theory that the earth was round.

How odd that this family name of Galilei/Galileo, which means “to complete the octave or circle,” bears a striking resemblance to the place name of Jesus’ residence and ministry, Galilee, and that the work of this family opened the door of understanding to the symmetry of music and the form and principles of astronomy. All of this began to take place in the age of scholarship, when William Tyndale, in his poetic style, translated the word of God into English.

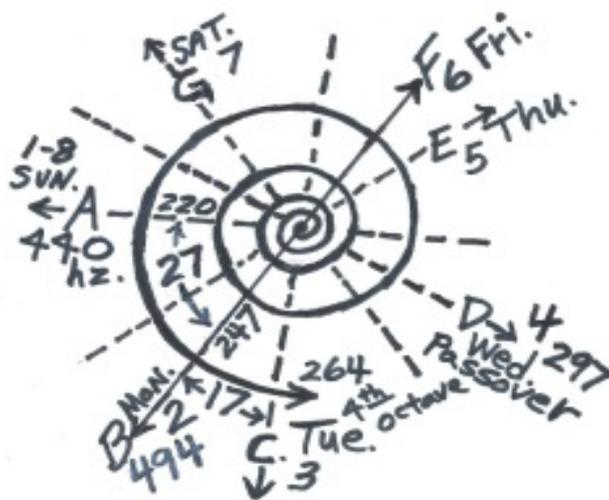
But it was at that very juncture of history, when the birthright to Ephraim and Manasseh began to bloom and flourish in the 16th century - at the very age of the Reformation and the coming of a Bible in English - that the mathematics of our current scale of music began to develop, eventually becoming fully standardized by the late 19th or early 20th century AD.

This symmetrical balance of form overlays the 6/1 pattern of the musical note frequencies 44 and 440 hertz (F = 6, A = 1), upon the mathematics of the 44 fractional minutes of the lunar month and the 44-month and four-day ministry of Jesus Christ. That is, from the fall of 26 AD to the Passover of 30 AD was 44 months, leading up to the finale and event of the 14th Passover, by which, on the fourth day of week, began the four days of His

crucifixion, death and resurrection. These events were followed by 40 days of additional ministry, ending on the 27th day of the month, Iyar. So His ministry was 44 months, plus four days, then 40 more days as a Spirit Being, following His resurrection.

The product of the Old and New Testament books is $22 \times 27 = 594$, the octave double of 297 hertz, the frequency of the note D, mid-scale and mid-week prophetic Passover day of 30 AD. This fourth-day and half-week event brought in the finale of Jesus' 44 months and four days of physical ministry. This was an Appointed Time, derived from the Hebrew calendar calculations.

The 247-year cycles of the Hebrew calendar became the note B of the fourth octave (247 hertz), and the fourth octave, middle C transition is formed of the sequence 27/17, the 11th multiple of 247 years. These are the astronomical numbers of the long-term lunar eclipse cycles, which knowledge stems from the scientific research of men like Galileo. Thus, $247 \times 11 = 2,717$ years - the middle C transition of the musical scale, by the number of the New Testament book Revelation (27) and the end of the day resurrection of Jesus Christ, Sabbath, Nisan 17, 30 AD (see graph below).



The *seventh* note of the scale (G), at 396 hertz, is the sub-octave of 792, which overlays to 99.9% of the value of 793, the fractional parts of the Hebrew calendar month, which number (793) represents approximately 44 minutes of the 60-minute, one hour clock. So, the nearest whole to the last hour of each lunar month and the *seventh* note of the musical scale is within 3.33 seconds of 44 minutes, or 792/93 hertz of the audible tones of music.

The frequency of the prophetic Passover day, Wednesday, is the fourth note of the fourth octave scale (297 hertz), and the fourth multiple of that Wednesday note is 1,188, a product of 27×44 . The numbers of 1,188 sum to $1 + 1 + 8 + 8 = 18$, the bedrock number of the parts per minute of the Hebrew calendar lunar calculations (18×3.33 secs. = one minute).

The definition of symmetry is the beauty attained by the balance of form. We could go on with these comparisons, but it is more than evident that prophecy, musical law and the calculations of the lunar calendar all stem from the same creative mind and source - all pointing to one statement, "In the beginning God!"

We have documented and demonstrated how these tones of music and the strings of the harp so precisely overlay and merge with the patterns of the calculated Hebrew calendar and the Appointed Times of God. With the coming of these number patterns of music and time, it is also equally astounding that at that very period of the first mass publications of the English Bible of the 16th century AD, came also the first ever printing of a complete Bible of any translation, which included the numbering of chapter and verse. Some earlier attempts had been made to number chapters and verses, but it was the Geneva Bible of 1560 AD which numbered every chapter and verse for both the Old and New Testaments.

With the culmination of many events, beginning with the scholarship of men like Erasmus and Tyndale, in the earlier decades of the 16th century, and the subsequent publication of the 1560 Geneva Bible, the conquest and grip of the coup of Constantine, dating from the Council of Nicea, 325 AD, was beginning to crumble. The year 1560 was not only an exact multiple of 247-year periods, dating from 325 AD, but that year, as occurred at the time of the Council of Nicea in 325, was also the very first year of the 19-year Metonic cycle.

Therefore, beginning about the 16th century and forward, in the age of Renaissance, was merged the parts and pieces of scholarship and science, so that man now possesses the tools of translation, cataloging, publication and understanding of the word of God, in ways which were simply not possible before modern times. Truly, we have the fulfillment of the words of the prophet, Daniel, "many shall run to and fro, and knowledge shall increase" (Dan. 12:4).

Some pretty amazing things, aligned with the dates of lunar calculations, have happened in our world, with respect to events of the Bible. This profoundly includes church history, with regard to lunar dates and the 247-year cycles, which are 13 multiples of the 19-year Metonic.

By solar reckoning of the Gregorian calendar, years 2015/16 AD are the transition years of the 19-year time cycle. By the multiples of the *seven* patterns, the fall of 2015 began the *seventh* leap year of the cycle, and the spring of that same year was one of those years in which Nisan 1 was closely aligned with the vernal equinox. Subsequently, there were lunar/solar eclipses for the spring and fall Appointed Times of the first and *seventh* lunar

months of that year. This was the topic of the many articles and books that have been written about the “four blood moons” of that period.

We mentioned before that this approximate convergence of Nisan 1 and the equinox first began to occur with the coming of the Greek scholarship to the west, the first mass publication of the English Bible, and the flowering of the western civilizations of modern Israel. While these patterns, over the centuries, have occurred before for other years of the 19-year Metonic cycle, this alignment with the *seventh* leap year had never occurred until the late 16th and early 17th centuries AD. In time, this pattern will drift forward from year 19 to year 1 of the cycle.

Within this pattern, an important and little noticed historical event took place. It was exactly 494 years previous to 2015 AD, a double span of the 247-year periods, when the man who gave the western world its first mass publication of a Bible in English, William Tyndale, left Cambridge and took up residence at Little Sodbury, Gloucestershire, on the border of Wales. In that lunar civil year of 1521/22, Tyndale began more publicly to verbalize his critique of the Roman Vulgate and the traditions of the Catholic Church, and also vocalized his call for an English translation of the Scriptures. And, as in the year 2015, the year 1521 was also a year of lunar/solar eclipse cycles, during the full moon festivals of Nisan and Tishri.

We live in an age when knowledge has been greatly increased. Jesus said in Luke 24:44, “all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms” (i.e. Music). This, He specifically applied to Himself, but in the end of the age, with the arrival of mass printing and communication, also added is the fact that even the rudiments of music replicate and overlay the laws of time and prophecy. Many of the prophetic and Appointed Times of Christ are referenced in the music of the Psalms. We have demonstrated to an exhaustive degree how the science of music itself overlays and duplicates the patterns of prophecy and the calculated Hebrew calendar. From many angles, this is an age when Matthew 24:14 is coming to pass in a profound climax of fulfillment.

Therefore, in the ongoing age of Renaissance, when knowledge continues to increase, we may incline our ear to a proverb, and mysteries are opened and understood by the *seven*-note pattern symmetry of harp and lyre (Ps. 49:4).

Some 2,000 years after it was written, the understanding of the 27th book of the Bible continues to be unsealed. And to the degree that Revelation reflects the whole, so it is that knowledge and understanding of all 49 books of Scripture continue to increase. Thus is fulfilled the saying, “to whom much is given, much is required.”

Jesus Christ is the Word of God. His ministry was penned and canonized in the 24 letters of the Greek alphabet of the New Testament. He was crucified on the fourth-day Wednesday Passover of 30 AD, and then was resurrected near the end of the *seventh*-day Sabbath, at the close of the week.

He is the Lamb of God, slain from the foundation of the world. He is the *two* (2nd Adam, man of spirit), and He is the *four* (Passover), and He is the *seven* (the Sabbaths of the Appointed Times). So the Creator of time and the universe embedded Himself, even in the calculations of the lunar cycles. He is the 247 and the 494 of the Appointed Times. He is the Word of God, Jesus Christ, who was born of the flesh in the *seventh* lunar month, in the fall of 5 BC.

“I come to do your will, O God,” Jesus described His purpose. “In the volume of the book it is written of Me.” And what a Book it is!

Chapter 10

FROM THE 14TH PASSOVER OF DANIEL 9 TO THE MIDDLE WALL OF EPHESIANS 2:14

Just about every student of the Bible has heard of the 70-weeks prophecy of Daniel, chapter 9. This prophecy was given to Daniel just after the fall of Babylon, 539 BC, which occurred in the *seventh* lunar month of that year. At that time, the command to rebuild and restore Jerusalem was issued, and the first *seven* weeks (49 years) of Daniel's 70-week prophecy began to be fulfilled.

This first prophetic segment of the 70 weeks is, of course, a multiple of *seven* (weeks), a number pattern which the Scriptures repeatedly use for the Appointed Times and prophetic events. The entire span of the 70 weeks is taken to be $7 \times 70 = 490$ years.

Gabriel, the angelic man, in bringing the 70-weeks prophecy to Daniel, introduced a pattern and thread that has continued for thousands of years, all the way to the end time events of the book of Revelation. This pattern is the mid-week division of *seven*, which is particularly connected to those prophecies having to do with the subject of the temple. Remember, Jesus Christ referred to Himself as the Temple, and He was crucified on Wednesday, the mid-division of the week.

In the month of October in 539 BC, we get the first glimpse of this principle of "divisions" in the incident when the mysterious hand wrote on the wall at the feast of King Belshazzar. This occurred during the feast of the king and his lords, when they drank wine from vessels of gold, taken from the temple at Jerusalem by Nebuchadnezzar, more than 40 years previous. In that night of the great feast, the form of a man's hand wrote on the wall, "you are **divided**." Thus was implied, by the words written, the half or division of 2,520, which is 1,260 days, the half of *seven* years.

From that time, throughout the entire span of history of the 70-weeks prophecy of Daniel 9, the principle of dividing the week (*the sevens*) with respect to important prophetic events has continued. According to many historians, Babylon fell on the second night of the full moon, during the Feast of Tabernacles, in the month, Tishri, 539 BC. So looking at the full spectrum of the 70 weeks, the first year began with the phrase, "you are divided," then the other bookend at the end of the age is a division of *seven* years (i.e. 3.5 years).

About a quarter of a century after 539 BC, it happened that at the mid-week half of the first *seven* weeks of the 70-weeks prophecy, a dramatic event took place. It was the dedication and first year of the second temple. The year was 515/14 BC, the approximate half or mid-week time mark between 539 and 490 BC.

This timeline and mid-week pattern of division then continues through the centuries of history, to the coming of the Messiah in the fall of 26 AD and His subsequent crucifixion at the mid-week Passover of 30 AD. Then the thread of subject progresses to the divided (middle) wall of Paul's epistle to the church at Ephesus, the 17th book of the New Testament. Here, Paul explains the mystery of the middle wall, with respect to the calling of the gentiles. The road of the circle of the *seven* churches comes out of Ephesus and continues through the centuries of time to the last and *seventh* church, Laodicea of the Pontus (i.e. road).

Then, at the end of the age, in the days of Laodicea, John is shown the vision of the temple and the middle wall, mid-division of the temple court of the gentiles, in which the outer perimeter is trampled underfoot for the *seven*-year division of 1,260 days (3.5 years). These revelations to John, regarding the temple and the 1,260 days, are written at the mid-division of the 22-chapter book of Revelation, chapter 11. Afterwards, in Revelation 12, appears the dragon with *seven* heads and ten horns (= 17), from which the church is given flight and protected for the half-division of a week of years, or 1,260 days.

Most all scholars agree that the count of the entire span of the 70 weeks is 490 years, and that the weeks are divided into three segments of $49 + 434 + 7 = 490$ years. Messiah was to be "cut off" (the Lamb sacrificed) after 60 and two weeks (Dan. 9:26). So, added to the first *seven* weeks of the first segment, Messiah (Jesus Christ) would be crucified after $7 + 62 =$ week 69. This is the 14th Passover day of Wednesday, Nisan 14, 30 AD, with Jesus representing the middle wall division spoken of in Paul's epistle to Ephesus - Ephesians 2:14.

But in the ninth chapter of Daniel, Gabriel finishes this segment of prophecies, closing the account of the 70 weeks at Daniel 9:27. From this point in time (539 BC) begins and runs a thread that continues to the end of the New Testament, a profound transition of understanding given to Daniel, never before disclosed until that time.

So there is a connection from Daniel 9 to Malachi 3, moving forward to the appearance of Messiah, 26 AD, to Matthew 24, Mark 13, Luke 21, I & II Thessalonians, then extending to the connecting dots of Revelation, chapters 11, 12, 13 and 17, and continuing to the end of the 27th book.

But let's analyze the construct of Dan. 9:24-27. These verses contain one of the most important prophecies in the entire Bible. This is the prophecy of the 70 weeks of Daniel, and in these few verses is an all-encompassing circle of events which spans from 539 BC to the second coming of Jesus Christ. These four verses, transversing thousands of years, in the language of numbers and symmetry, are fashioned together in a pattern that involves the laws of music and time calculation, which map prophetic events. Music, time and prophecy are all based upon a flow and repetition of *sevens*. We see all of this vividly displayed in the story of Daniel's 70 weeks.

Indeed, read literally (verse number and words) the prophecy opens with “24 *sevens* are determined for your people” (Dan. 9:24). In this subject of the weeks or *sevens*, the prophecy opens with the definition of the week, 24/7. The description of the 70 weeks begins here in verse 24, then ends, at the last chapter of the prophetic story, with the 24 *sevens* of the 27th book of the New Testament, Revelation. That is, the 24 letters of the Alpha-Omega (Greek) text form the patterns of Revelation by the number *seven*, which flows throughout the chapters.

These patterns of the times of Daniel 9 (24/7) are also found in the *sevens* of the Hebrew calendar calculations. This is due to the fact of the 247-year intervals, which fall upon the same day of the weeks. Likewise, we know that musical tones replicate prophetic patterns. One example is that of the 247-hertz, *seventh* note in the key of C. That is, the note B (247) or Monday, by day of the weekly cycle. Therefore, prophecy is overlaid upon music, and music upon time calculations, so that we have interplay between the Appointed Times, prophetic events and music. If the rules of the time calculations of the Hebrew calendar are omitted, most of the pattern interplay between time, music and prophecy will simply disappear.

There are nine specifically named Appointed Times in the lunar year, and Daniel, chapter nine, is where we find the prophecy of the weeks. These prophecies end with verse 27 of Daniel 9, and the parallel record of these same events occurs in the finale of all prophecy, the 27th book, Revelation.

As stated before, these four verses of Daniel 9:24-27 embody a vast span of time and prophecy. Paramount to these prophetic events is the 14th Passover day, and especially the Wednesday Passover of Jesus Christ’s death, 30 AD. This specific Passover of Jesus’ crucifixion appears to have occurred in the very midst of week 70 of Daniel’s prophecy.

Daniel 9:27 contains the numbers of the musical equivalent of this day. That is, Wednesday, day four of the week, is the parallel of the fourth or D note of music, in the middle C octave. The tone frequency of this note is 297 hertz, a scramble of the numbers in Daniel 9:27!

Though these chapter and verse numbers were all assigned by men, it is amazing that Dan. 9:27 contains these basic number patterns and that $27 - 9 = 18 =$ the parts-per-minute for the calculations of the Hebrew calendar. But $9 + 27$ equals 36 - a completed circle of events, described by the place name of Jesus’ ministry, Galilee.

We are now in an interlude, somewhere beyond the end of the $7 + 62$ weeks of Daniel’s prophecy, which came to the end of the 62 week segment in the fall of 26 AD. Either the timeline stopped at the end of 69 weeks ($7 + 62$), or the ministry of Christ began and fulfilled the first half-division of week 70, in which case the prophetic count is on pause at 69.5 weeks and holding.

Based on the divided purposes of Isaiah 61:2, and other patterns of division, it seems more likely that prophetic time is on hold at 69.5 weeks. We know that the half-week

division and Abomination of Desolation is the next benchmark to watch for (Mt. 24:15), but any conclusion of just where we are in the timeline (69 or 69.5 weeks) is mere speculation. Some believe that Daniel 9:27 and the *seven-year* covenant of a world prince implies that we are paused at a point of 69 weeks, with one full week (*seven years*) to go. But that conclusion has no absolute foundation of certainty. The beginning of the *seven-year* covenant of the world prince may or may not begin the last week of the prophecy. One thing is certain, however. There is a marked period of a week of a *seven-year* covenant at the end, of which at least the half or mid-point of that time is the last 3.5 years of the 70 weeks.

If Daniel 9:24 is an emphatic statement that “to make reconciliation for sin” falls within the context of the 490 years, then the mid-week crucifixion of Jesus Christ fulfilled that requirement, and the timeline of the 70 weeks progressed to and remains on hold at the point of 69.5 weeks. God has not revealed the full mystery of this question and human opinion has limitations. In any case, as of 2015, we still await the remainder and completion of the 70 weeks of Daniel’s prophecy. When the timeline again becomes active, whether it will be a full week or the final half-division thereof, is at this point, unknown. Both scenarios have points of merit, but any conclusion remains in the realm of opinion and speculation.

Chapter 11

THE 8TH ANGEL OF DANIEL AND REVELATION

An angelic messenger from God appeared to the prophet Daniel in the third year of Cyrus, King of Persia, 536 BC. So awesome was his presence that even though he was not visible to Daniel's two friends, a great terror fell upon them, so that they fled to hide themselves (Dan. 10:7).

This angel brought a message of prophetic times and the events which surround them. We have discussed at length how the patterns of these prophetic and Appointed Times are virtually always formed with reference to the number *seven*. This messenger is a companion of the angel Michael, and they work and travel together in a concert of purpose (Dan. 10:21). According to the story flow of Daniel and Revelation, this particular angel, along with Michael, was engaged in a conflict which foreshadows the latter days - days which the Scriptures call the Great Tribulation.

The Appointed Time of the angel's message has been long, unfolding over thousands of years, yet it will finally come to fulfillment as proclaimed in the visions to the apostle John, in the book of Revelation, chapter 10. In the prophecies of both Daniel and Revelation, we find the message coming to conclusion in the time-setting of the *seven* angels of the *seventh* seal.

In Daniel the 12th chapter, this man (angel), clothed in linen, who hovers above the waters, speaks of "times." "At that time," he said, "Michael shall stand up.....and, there shall be a time of trouble, such as never was since there was a nation."

Then, in Daniel 12:2 three divisions of time are implied, which are the first 6,000 years of man, followed by a 1,000-year rule of Christ and the saints, after which comes a 100-year judgment period, in which some (not all) "shall awake to shame and everlasting contempt." These periods of time encapsulate a span of 7,100 years (6,000 + 1,000 + 100 = 7,100), after which no more human beings will be born or exist in the flesh. Two of these three periods of time are distinct and related, in that they form the pattern 6-1. These two periods of 6,000 and 100 years pertain to and touch upon the two resurrections described in Revelation 20:5. For 6,000 years before and for a 100-year judgment period after the millennium, Satan is active. In these two distinct time periods (6000/100) is a 6-1 imagery, which is a pattern (i.e. 61) that occurs in two different ways in the calculated Hebrew calendar - the calendar which declares the *seven* annual Sabbaths and other Appointed Times of God, as proclaimed by the 44 verses of Leviticus, chapter 23.

These timelines of Daniel and Revelation are parallel, and these parallels of prophecy have one (an angel) who has the oversight. He has authority over the prophetic *sevens* of the land and authority over the *sevens* of the seas. He appears to be the arc elder of the mysteries of God.

No other angelic servant of God has been so charged with this specific authority. He lifts his hand towards heaven, where dwells God Himself. In the power of his office he invokes and swears by Him who lives forever. This he does when explicit and prophetic times of God are to be marked, and he comes with the *sevens* of prophecy. For the purpose of this writing, we will call him “the eighth angel.”

Daniel and Revelation form a lock-and-key set. These two major books of prophecy are uniquely connected. They are mysteries of prophetic imagery, and they are a double set of book 20 of the Old Testament plus book 27 of the New Testament equals 47 minus two books that by numbers amount to the pattern 2-47. Just as the 247-year time spans are locked to the *seven*-day week, so these two books have prophetic messages that have to do with the *sevens* of the Hebrew calendar calculations. Indeed, the opening verse describing the *sevens* of the 70 weeks is: “24 *sevens* are determined” (Dan. 9:24).

In verse one of the eighth chapter of Revelation, the apostle John, in vision, is transported into the future, to the final days when the events of Daniel 9:24 and the *seventy* weeks come to the full. Here, in Revelation 8:1, begins to unfold, in rapid succession of the 6/1 pattern, the opening of the *seventh* seal, with the *seven* angels bearing seven trumpets. But first, when the *seventh* seal is opened, there is a profound intermission of silence for the space of 540 parts of the Hebrew calendar (that is, for the space of about one half-hour of time). One hour (2parts times 540 parts) equals 1,080 parts. In an amazing way, the elements which form the product of this 540-part span of time are the books of Daniel and the Book of Revelation. It happens this way: the parts are book 20 and book 27, and the product of their parts is 20 times 27, which equals 540.

So the *seventh* seal is opened at Revelation 8:1, in prelude to the days of the seven trumpets and the *seven* angels. A world event of great magnitude is about to occur. This seems to be a fulfillment of Leviticus 23:23-24, on the very day of Tishri 1, the memorial of the blowing of trumpets. At Revelation 8:1, in the context of trumpet-blowing, is perhaps a number-pattern reflection of Psalm 81. Psalm 81 pictures the blowing of trumpets for the new and full moon festivals of the Appointed Times.

In any case, by the flow of the 6/1 patterns of the Hebrew calendar and the 6/1 cycles of the *seven*-day week, the first six trumpets are sounded in the 34 verses (3 + 4 = 7) of Revelation chapters eight and nine. The remaining events of the *seventh* trumpet require the next *seven* chapters of Revelation to unfold. So in the blowing of the *seven* trumpets there is a pattern division of 6/1.

In the locked and sealed book of Daniel, chapter two, in a night vision, God revealed to Daniel the histories of the four world kingdoms of the gentiles, and in particular, the *seven* stages of the fourth kingdom of iron (Dan. 2:40). Then thousands of years later, following the events of the first six trumpets of Revelation, chapters eight and nine, a mighty angel appears to the apostle John in chapter 10. This angel is perhaps the glorious man (angel) who also appeared in Daniel, chapter 10. In Revelation 10:1 he is called a mighty angel. He comes, clothed with a cloud, and in his hand is a little book, in which

are written mysteries of prophetic events to come. Here, at the end of days, the lock of Daniel becomes joined to the key of David (i.e. Revelation).

John describes the actions of this eighth angel of Revelation 10, who comes with the *seven* thunders. “And the angel whom I (John) saw standing on the sea and on the land lifted up his hand to heaven and swore by Him who lives forever and ever...that there should be delay no longer, but in the days of the sounding of the *seventh* angel, when he is about to sound, the mystery of God would be finished, as He declared to His servants the prophets” (Rev. 10:5-7).

Here, this angel of times comes, at the 6 + 1 interval of the *seven* trumpets. There is a brief inset between the sixth and *seventh* trumpet, in which the eighth and mighty angel appears. It is time, he announces, that the mystery of God is no longer postponed, but is now to be revealed, here at the 6/1 transition of the *seven* angels with the *seven* trumpets.

These are patterns of God’s Appointed Times. They parallel the six types of lunar years, by length of days; they parallel the 61 different patterns of the 19-year Metonic cycle; and they parallel the 61% of years that time is delayed (postponed) by one or two days, at the day of Trumpets of the *seventh* month, Tishri.

These patterns parallel the very ministry of Jesus Christ, when in the sixth year of that Metonic, 26/27 AD, in the first year of the *seven*-year land Sabbath cycles, Jesus came to His hometown of Nazareth and read from Isaiah 61. Thus, at the Appointed Time, He fulfilled Isaiah’s prophecy, and this fulfillment came at the parallel and overlay of the 6/1 convergence of time.

Therefore, according to Revelation 10:7, the mystery, locked and sealed in the 20th book of the Old Testament, the book of Daniel, chapter 12:4, is no longer delayed. For, in Daniel’s day, the eighth angel, clothed in linen, who was above the waters, was asked, “How long shall the fulfillment of these wonders be?” (Dan. 12:6).

Then, more than 2,500 years after the fact, the answer is delivered. In the days of the sounding of the *seventh* angel, when he is about to sound, the eighth angel, speaking with the words of a sworn oath from the eternal God of the universe, lifts his hand again to the heavens, and states of the mystery of God, “there shall be delay no longer” (Rev 10:6-7).

The prophecy of time, in the days of Daniel, came with an oath, and now, in the visions of Revelation to the apostle John, the same messenger with the same oath declares that that which had been sealed, from the verses of Daniel 12, shall now be opened and come to fulfillment.

At this point, in the days of the sounding of the *seventh* trumpet, all events, from the Lamb of God of the day-four Wednesday Passover, slain from the foundation of the world, to the finale and the sounding of the *seventh* angel of the last trump, are finally linked. Daniel and Revelation are added together. Therein is contained the sum and

coupling of these prophetic books, which is the fourth-day sacrifice of Jesus Christ and the *seventh* trumpet of the first resurrection.

“Behold, I tell you a mystery,” Paul wrote (I Cor. 15:51). The understanding of Daniel’s prophecies was locked, but the strong angel, the man clothed in linen, has announced their day of opening, when that mystery of all mysteries is at long last revealed. This will occur when the Sea of Glass circles the earth, at the first resurrection and the second coming of Jesus Christ.

“How long shall the fulfillment of these wonders be?” the question was posed. “Then I (Daniel) heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and half a time” (Dan. 12:6-7).

The whole of God’s creation groans with anticipation. But in the days of the sounding of the *seventh* angel, when he is about to sound, the mystery of God will be finished, and there will be delay no longer.

On the Concept of Hebrew and Greek Gematria

Anciently, many languages used the number for letters concept. That is, each letter of a given alphabet had a number value. This is the science of gematria, and was much used in the Hebrew and Greek languages. In all probability, this science is both visual and dimensional, implying more than just numbers on a flat plane.

In that vein of thought we are told that the Greek name, Jesus, has a numeric value of 888. The Greeks, as much as that of the Hebrew culture, were quite involved in this art form.

The book of Revelation is a stellar example of the gematric language and pattern. This 27th book of the New Testament exhibits very dense strata of the gematric imagery. Apart from knowledge of a spherical, geometric form, we tend to view things in a superficial, flat plane, which is only a small depth or outer layer of the message and understanding.

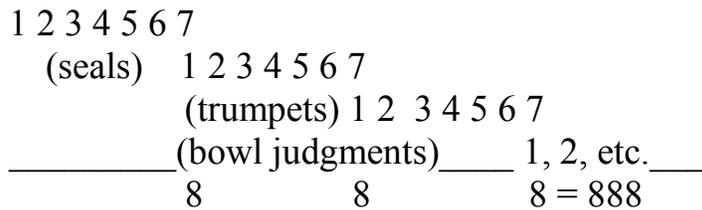
So while it is one thing to say, “count the number of the beast,” which is 666, this is only a number of two dimension, which may substantially miss the depth and geometry of the intended form and riddle. Men have puzzled this mysterious number for thousands of years and perhaps, because we do not fully grasp the geometric view, we cannot fully understand what lies inside the three-dimensional form, the real core of the visual. It is beyond our point of view.

Likewise, it is one thing to know that the gematria of light is 27 (or 207), but another to understand that 207 was used in the order of chronology of the 27th book (Revelation). Moreover, 207 is merely a number, but it is much more profound when we understand

that all Appointed Times are contained within the *seven* months or 207 days of the light of the gospel of Jesus Christ. That is, the plan of salvation, unfolding every year in the 207 days of Nisan 1 to Tishri 30.

Jesus, in the Greek gematria, may well be indicated by the numeric of 888, but there is also a connection to the octave concept of the number equivalent, which is 22. That is, 8 8 8 is merely three stand-alone octave cycles bumped together, which can also be stated as $7 + 7 + 7 + 1 = 22 = 3 \text{ octaves} = 8 \ 8 \ 8$.

In a more pictorial sketch, from the book of Revelation, we have:



It is one thing to know that Revelation is a construct of 22 chapters, a book of light (revealing) built upon the framework of a three-octave (888) thread of a *seven*-note diameter, but yet another to understand the visual of the octave (8th) Offspring of Jesse. He is the prophetic David, Jesus Christ, who confronts the 8th or $7 + 1$ son of destruction in this capstone book of all prophecy - a text of revealing (Revelation).

It is yet another stratum of understanding to read Isaiah 22:22, which in a greater depth of pattern can be stated as Isaiah 888:888 (3-octaves: 3-octaves). This Scripture describes the key of David, which depicts One who opens and shuts things in cyclical patterns. These patterns are multi-dimensional, rolled up in a scroll of *sevens*, upon which a Light (27) must be shined if we are to see and understand. Jesus Christ is that Light, and in the 27th book, He has the key and He opens the *seven*-sealed scroll.

The harper David assigned 24 courses to the priesthood of the temple service, of which the 8th course, Abia, was prominent in the history of the New Testament age. The story of Jesus Christ in the New Testament begins with the appearance of the angel to Zacharias, the father of John the Baptist. This occurred in the course of Abia. By percentage of the whole, the 8th course is $8/24 = 0.333$, the numbers of the halek of calendar calculations (1 halek or part = 3.33 seconds).

Here is another piece of the multi-layered imagery of the patterns of God in the story-flow of the Bible. According to some sources, the count of eight, as used in the course of Abia, is not just a number of ordinal placement. The Hebrew word used here bears an inference to the musical octave, the harp, and especially the low tones of the male voice (see the headings of Psalm 6 & 12).

But the irony used in the account of Gabriel's appearance to Zacharias during the eighth course, regarding the birth of John the Baptist, is quite striking (see Luke 1). When Zacharias did not believe Gabriel's report, what was the penalty for his disbelief? Zacharias lost his voice for nine months!

Now, the time placement of the course, Abia, is quite unique, for it was just after this eighth course had ended in 66 AD, when the Cloud of Presence left the temple. And, every year, leading up to the days just before Pentecost, the course of Abia served in the temple.

Typically, the service of Abia always hovers around the time of Iyar 27, the day Noah walked on dry ground following the deluge and the day that Jesus ascended into the heavens. Jesus, by returning to the heavens about this time of year, officially took over duties as High Priest during the service of the eighth course.

By sequence of the sacred and civil years of the lunar cycle, John, the son of Zacharias, was conceived in the third month of the sacred year, which was the ninth month of the civil calendar. Jesus, being six months younger than John, was conceived in the third month (Kislev) of the civil year, which was the ninth month of the sacred year. The sum of all is then, $3 + 9 + 3 + 9 = 24$, the courses of David, while the product of the third and ninth months becomes $3 \times 9 = 27 = \text{Revelation}$. John would have been born in the 12th month of the sacred year and Jesus in the *seventh* month, the sum being $12 + 7 = 19 = \text{the Metonic cycle of 12 common and seven leap years}$.

Quite striking is the imagery of 888 to the Appointed Times. That is, God proclaimed that in three seasons of every year, all the males were to appear before Him. The three festivals of pilgrimage are the Passover and days of Unleavened Bread (8 days), the feast of Pentecost (day 8) and the Feast of Tabernacles (8 days).

Thus, we have the number visual of the three festival periods, 8 8 8, which Appointed Times frame the plan of God to salvation - agreeing with the statement of Paul to the Colossians that such observances are an outline, a shadow and a pattern of things to come (Col. 2:17), but the body or reality of substance from which the pattern is cast, is Jesus Christ.

In 6 BC, the year of the angel's appearance to Zacharias, the eighth course would have begun serving on the 27th day of Iyar, the number of the 27th book, Revelation. This was in the days which began the age of the appearance of the Light (207), Jesus Christ.

It was only about six months later when the angel appeared to Mary, announcing the coming of the Messiah. John, the son of Elizabeth and Zacharias, was the messenger, sent to prepare the way for the appearance of his cousin, Jesus Christ. Since Gabriel appeared to Zacharias in the service of the eighth course, and since the courses served twice annually in the sequence of the 24-course rotation, then it seems likely that Gabriel also appeared to Mary about the time of the second service of the eighth course, Abia. This was in the month Kislev, which was declared around the month of November, 6 BC.

Decades later, when Jesus had finished the course of His earthly ministry, He ascended back into the heavens from the Mount of Olives on the 27th of Iyar, 30 AD, just as the week of the *seventh* course was ending, and the eighth course of Abia was soon to begin. And since there are 24 courses, but three times annually when all courses serve, in that sense there are $24 + 3 = 27$ distinct orders of service.

Counting the eight annual Appointed Times of each civil year, beginning at the day of Trumpets (Tishri 1), the eighth Appointed Time of Pentecost falls just on the heels of the eighth course of Abia, approximately during the end of Iyar and the beginning of Sivan. This would occur in every civil year of the lunar calendar, and agrees with the fact that the finale of Pentecost falls on the 50th day of the *seventh* octave, which is always the eighth day. In concert, as if by a hand-to-glove fit, the day of Pentecost, falling at the point of the completion of the *seventh* octave, is also the *seventh* annual Sabbath.

Please observe that in Revelation 4 and 5, on the sea of glass, it seems that all 24 courses are serving, each under the oversight and supervision of the 24 elders, one for each of David's courses. Such things are symbolic, but even in symbol, all threads are woven to complete the fabric of the whole, with things of the spiritual realm replicated in the form of the physical.

But yet, at some future time, when the eighth course of Abia has finished its service, at the time of the *seventh* trumpet, all courses will be convened on the sea of glass, and the acceptable year finally attained on the day of Pentecost, the first resurrection.

Then, in the presence of the 24 elders of the 24 courses, the *seven* vials of vengeance begin to be poured upon the desolate. At that juncture of prophetic history, Isaiah 61:1-2 and Daniel 9:27 shall have been accomplished.

From the rolling of Gilgal to the circle of Galilee; from Israel of the flesh to Israel of the spirit, and from the octave (8th) of Abia to the sea of glass - there, on the day of inheritance, the acceptable year shall be complete. This, when the Lamb of God rolls up the scroll, gives it back to the attendant and takes His place at the right hand of God. This is the vision the apostle John was privileged to see; recorded, written down and preserved for all to read, in the 27th New Testament book, called the Revelation of Jesus Christ.

These numbers and symbols of geometric form, from the creative mind and realm of God, are part of the Hebrew and Greek concepts from which the science of modern physics has been derived. Of course, that should be no great surprise, since everything flows back to the fact of creation itself. That is, "in the beginning God."

Maxwell, Marconi, Tesla and other physicists obviously understood some of these basic laws of God, concerning the science and construct principles of symmetrical patterns, though it is not likely that they fully perceived or coupled such formulae directly to the Scriptural evidence.

In any case, what is behind the meaning of 666, which is 333 less than the mirror inversion of 999 (= 27)? And what lies hidden behind $888 - 666 = 222$, which is one third of 666? We don't know, because we do not fully understand the art and science of these realms. These same patterns we also find in the circles of time, being ordered by the $2/3$ transitions, as demonstrated by the rhythm of the *seven* leap years, stated as 3323332 of the Hebrew calendar. These numbers relate to the "key of the David" (Rev. 3:7). They are, in part, a musical configuration of the *seven* leap year notes of the 19-year cycle, which rhythm form is also embedded in the patterns of the Bible.

The *seven* tones of the C major scale, which in shadow moves through the *seven* leap year music of the 19 year Metonic, completes the octave or eighth leap year note at year 22. This is year three of the next successive Metonic ($19 + 3 = 22$). So, as previously described, 22 in geometric, musical form is the equivalent of three octaves = $8 \times 8 \times 8 =$ the 24 courses of David, of which the eighth is the course of Abia.

Collecting these Hebrew and Greek similarities, there are 22 notes in three octaves and 22 letters in the Hebrew alphabet. But with five vowel variations, the Hebrew alphabet actually has 27 characters, the number of the book Revelation, and the number of books in the New Testament. There are 22 chapters in Revelation and 22 books in the Old Testament - one being a mirror image of the other, summing the bookends to $22 + 22 = 44$, the months of Jesus' ministry. Then, $22 + 27 = 49$, the number of years in the *seven* weeks of the temple restoration period of Daniel's prophecy.

Given that the root form of the geometric constant, Pi, was once stated in Greek terminology as $22/7$ ths, and given that the early modes of the *sevens* of music were transmitted via the Greek culture, it becomes easy to see that all this cannot be mere coincidence. The book of Revelation is simply a geometric form of the fraction, $22/7$.

The amazing record of Biblical history was not only transmitted via the language of Hebrew and Greek, but also implied by their construct of form and symbol, reaching even into the depth of the lunar calendar calculations and songs (Psalms) of the Appointed Times. These patterns even permeate into the sketch and outline of prophecy itself.

The Appointed Times, bound up with the Law and the Prophets, are all enclosed together in the sphere of the gospel of Jesus Christ and God's plan of salvation for mankind.

Despite the slur and arrogance of modern theologians who proclaim that the gospel can be preached without the word of God, Jesus wholly disagreed by saying, "Do NOT think that I came to destroy the Law or the Prophets. I did NOT come to destroy but to magnify" (paraphrase of Mt. 5:17). Therefore, the message of God cannot be fully conveyed if some or all elements of God's words are destroyed. Any science to the contrary, Jesus well stated through the words of the apostle Paul, saying, "Professing to be wise, they became fools" (Rom. 1:22).

Numbers equated to letters are a form of language or dialect - a dialect which is first necessary if we are to have words to describe the form. Therefore, 666 and 888 are

numbers, but what does God want us to get from the form of this imagery? We should not pretend to have all the answers, but it is probably the visual, not the actual numbers, which keys the unlocking of the riddle. We are to use the numbers to sketch the picture, yet we do not yet fully know just how all the puzzle pieces fit together.

Now, if “666” conveys a prime number of evil portent, then what number would be the logical opposite? A good guess might be 777, the pattern of the *seven* seals, *seven* trumpets and *seven* bowl judgments of Revelation. One number sequence trumps the other and in the end good prevails over the evil.

Interestingly, a circular pattern of 777 has a whole number diameter, which rounds off to 247. That is probably no accident, as there is a lunar time lock and key between *seven* and 247. We have previously described how 247 forms the pattern weekdays of Atonement, Passover and Trumpets (2-4-7), in those years when Passover falls on Wednesday.

According to the *sevens*, how many additional days are spanned in the leap year months of 247 years? There are $7 \times 30 = 210$ days added per cycle, so 210×13 cycles = 2730 days or 390 weeks. The 210 days are added by the *seven* additional months of Adar (30 days per month) in 19 years.

But resulting from the four calendar rules of adjustments (postponements), three days and three nights are factored out, resulting in the actual total days being $210 - 3 = 207$ days, the gematria for “Light,” which is also the number of days contained each year in the *seven* festival month period of Nisan through Tishri.

There is a very bizarre, but direct inference between 666, times, laws, the Beast power of Babylon the Great and the human genome applications.

The beast number, 666, taken from a fractional number view, is the equivalent of $\frac{2}{3}$ (0.666). Remember, we have discussed at great length the fact that there is a natural law of transition, involving lunar calculations, music and just basic circular symmetry. That point is the fraction or transition, 2-3.

How does this connect to times and laws, which become involved in the way that the Beast power of Revelation 13 and Daniel 7:25 will rule and control with persecutions and death?

Again, there is more to the “wisdom” of Revelation 13 than just the counting of a two-dimensional number from Greek gematria. A question of mystery is posed, and then the reader is practically given the answer, with very little depth of thought required. There must be more to it, and it likely connects to the activity and methods used by the 666 Beast power, in his system of control.

So, how does this 666, 0.666, $\frac{2}{3}$, etc. work in our modern age? Changing the Appointed Times is obvious and easy to see. The Passover, Sabbath observance, and all

holy days of God have long been attacked by the beast of the fourth world empire, going back to the earliest days of Rome.

The lunar calculations are profoundly ordered by the 2-3 transitions of the Hebrew calendar cycles, as laid out in the 3323332 patterns of the Metonic. The 23 and 32 points are used as time adjuster intervals, maintaining the seasons. Use of a calendar that is strictly solar based will void any connection to the 2-3 adjustments of the *seven* cycles of the Metonic leap year patterns.

In the lunar calculations of the Hebrew calendar, we also see this imagery in the fact that days 2 and 3 are the cycle end/beginning points of the *seven*-day Trumpet calculations of the weekly cycles. And it is here, at the Monday-Tuesday (2/3) transition of the lunar year declarations, that the only fractional adjustments are made to the Hebrew calendar molad time declarations, based upon calendar postponement rules three and four.

The Old and New Testaments transition on the number 23. That is, Chronicles to Matthew, in the original order of the books of the Bible, is a transition of a 22/23 count, a transition that introduces the genome (genealogy) of Jesus Christ in the first chapter of Matthew. This is because Matthew falls at the 23rd book of the Bible, following the 22 books of the Old Testament.

Now the latter part of “changing times and laws” is most shocking. How does the Beast system intend to modify the natural laws of God? Perhaps it is simply this: modern thinkers of science and medicine are dabbling in the mapping and alterations of the human genome. There is nothing inherently evil in the study and mapping of the human DNA, but undoubtedly part of this science will be used in the subjugation and mind control of the masses, involving what Revelation calls the mark of the Beast. This scenario will eventually involve buying and selling (the flow of commerce), and yes, one arm of the control will find an avenue through medicine and healthcare.

So how does this connect to the 666 or 2/3rds mark of geometric form? It is very simple. Are there not 23 chromosome pairs in the human genome? The total then, is 46 and the fraction $46/666 = 0.666$! Of course, such things can be mere coincidence, but Satan is the master copycat, and he finds avenues of influence through the natural things of God’s creation. He seeks to alter, change and “improve” on God’s handiwork, all for the purpose of deceit, as he conspires in his ongoing effort to destroy the plan of God.

In any case, this symmetrical form of numbering boils down to the basic fraction of $18/27$ ths (= 0.666). Time = 18 parts-per-minute, and the Light (27) is Revelation, Jesus Christ and the 27th book. The sequence 666 can be summed is $6 + 6 + 6 = 18$.

All time of the lunar calendar has been based on the 60 system. That is, a circle of 360 degrees, divided by 6 = 60. This is a natural law of creation, and if a more accurate method of time synchronization exists, then man has not yet discovered it. This base 60 system, from the outset of the electronic age, has been used to energize the mathematics

of radio, television and communications, and is the basis of the modern computer cyber grids for planet earth.

So, this fraction of 18/27ths can be reduced to 6/9ths = 2/3rds = 0.666. And what is the mirror reflection of 666? It is 999, or Revelation (27), and year 27 of two sequential Metonic cycles is the 10th *seven* (leap year), a 2-3 transition point, bearing the numbers of the *seven* heads, 10 horns and the eighth head of destruction. In year 27 of the Genesis account, the trials of Joseph come to an end, when the *seven* years of famine ceased. At that time, Joseph was 44 years old.

Again, these patterns could be mere coincidence, but then, why does the hand fit the glove so very, very well? If we want to see the picture of the whole, then we must draw the outline sketch, and then connect all of the dots related to the age when Revelation 13 is coming upon us. This process of total control may still take decades to unfold, but the stage seems to be set, the plan in place.

But in everything God designs we can see there is logic and creative order. It becomes evident that in these cyclical, octave or circuit patterns there are connecting links of imagery, spanning many thousands of years.

From the historical transition of Gilgal (place of rolling), on the day of the shout at the *seventh* circle and the falling walls of Jericho, to the crashing walls of Satan's world (Babylon), the first resurrection, *seventh*-octave day of Pentecost, and the blast of the *seventh* trumpet, the pattern dots all connect. They weave in and out of the story flow and roadmap, to form and sketch the full picture of prophetic events.

And from the days of the new covenant transition of Jesus' ministry, completing the circuit around the circle of the villages of the harp-shaped Sea of Galilee, we can observe these patterns at work. Paul later established a foundation, via the Greek culture - a fortress and foothold in Galatia, the land of the musical modes and culture of the Celts (the Gales) in Asia Minor. From those times, from the ministry of the apostle John and the churches of God in that first century region of the *seven* churches, the octave waves spanned the course of time, reaching that wave of crest when Jesus gave John the visions of Revelation. This was near the close of the first century AD, when in the circle of the *seven* church candlesticks came the eighth Figure of Light. Standing in the middle of the circle, Jesus became the Flame - a Self-contained Oil of Spirit burning.

But in every octave or cycle is enclosed a repeat or double note. Since there are *seven* notes in every octave, following the pattern of the 2/7ths book of light, is embodied, by the two notes, two *sevenths*, so that the end is a new beginning. For instance, in an octave of the key of C, the first and last is the note C, thus the octave spans contains a double C of the *seven*-note scale. Therefore, though there are eight steps, 2/7ths are half notes (B to E & E to F), amounting to a total of *seven* steps or tones in one octave sequence of eight ($6 + \frac{1}{2} + \frac{1}{2} = 8$ steps).

About 1,400 years after Jesus' Revelation to the apostle John, thousands of miles away on the border region of the Gali (Gales or Wales), in a land ever rich in the muse of psalm and the *seven* strings of music, William Tyndale was induced with a burning fire that the words of God, from the Greek of the canonized scripts of Ephesus and Galatia, should be translated into English. His desire for such a translation was so that every man, from the king to the plow boy, should eventually have at his fingertips every written word of the Bible in his native tongue.

Though Tyndale accomplished his dream, it came at the highest price - betrayal, imprisonment and death by strangulation and burning at the stake. But at the death of Tyndale the circle of the Gali had once again been turned to the next pitch of the octave, when a king of the Welsh line, Henry Tudor, the harp playing, octave king, the Eighth, permitted Tyndale's Bible to be made available to his English subjects. Tyndale's works had earlier been secretly supported by Henry's wife, Queen Consort, Anne Boleyn. According to the dying request of Tyndale, God had opened the eyes of the king of England, and in the third decade of the 1500s, King Henry VIII approved a translation of the Bible in the English language.

It is true that the word of God, as we know it, was completed with John's canonization, at the close of the first century AD. However, the perfection of the presentation has continued down through the ages, a process which God has both inspired and obviously approved.

The original texts of both Hebrew and Greek have been preserved to our day, and the Greek text, brought from Constantinople in the 1400s AD, was acquired, translated and presented by the work of William Tyndale, then reworked by methods of a new presentation in the Geneva Bible of 1560, and eventually the King James Version of 1611.

In the symbolic *seven* weeks of the New Testament times, each work of the *seven* churches was built upon the efforts and accomplishments of the previous harvest weeks. In that view, no individual church age of any *seven*-week period has reason to boast of its works, since each generation of the *seven eras* has nothing that it did not receive from those who labored before. Therefore, every week of the church histories, one church after the other, reaps benefits from previous efforts it did not sow.

David danced at the coming of the Ark, which carried the book of the law to Zion, but upon the end of the age comes a larger volume of knowledge and responsibility to carry. As the octave *sevens* unfold, with time marching on, there continues the fulfillment of the words of God to Daniel, "knowledge shall be increased" and in another place, "to whom much is given, much shall be required."

As in the days of those who worked with Paul and later with John, cataloging, scripting, presenting and preserving the writings at Ephesus, the window of opportunity is ever closing. Just as it was for those of that first week of harvest, when the church age began, so it remains for all true believers to this very day. Time is of the essence.

Chapter 12

PSALM 49:4, THE DOUBLE OF 247

The Metonic or 19-year time cycle results from the placement of the lights in the heavens of Genesis 1:14. These determinations of signs and Appointed Times go all the way back to the half-octave, day-four of creation week - the very day projected forth to the future, the Wednesday, day-four Passover, signifying the timing of the statement of Revelation, that the Lamb of God was slain from the foundation of the world.

Therefore, the laws of music and other geometric patterns of physics are simply a mirror copy of those natural relationships of times, dating from the *sevens* (the week) of the Genesis account.

These physical patterns connect even to the spirit realm of hidden things, which man has not yet been privy to fully understand. This we know, since God, Who is Spirit, states in Leviticus 23, “these are My Appointed Times” (Lev. 23:2). That is, they had already been predetermined and shall endure into eternity.

Our emotions are greatly inspired and affected by music, a science which is impossible to touch, disassemble or fully analyze. God, in the way He has created our internal psyche, made it so. It is something of the spirit, unseen and unable to be fully explained.

Psalm 49:4 is a prophetic statement, which appears in the lyrics of that song of praise, written some *seven* to eight centuries in advance of the close of the first century AD – foretelling that the book of *sevens*, Revelation, would be written by the Lamb of God. Indeed, by the very same number pattern of Psalm 49:4, in Revelation, book 49 of the Bible, verse 4 (i.e. 494), is written, “John, to the *seven* churches which are in Asia: Grace to you and peace from Jesus Christ, who is and was and is to come, and from the *seven* Spirits who are before His throne.” Then follow the mysterious visions of Revelation, a scroll unrolled by the pattern of *sevens*, in a fashion very similar to the octave tones of the harp. The story flow progresses, as if through the repeating waves of the *seven*-note scale, in this three-octave, 22-chapter 27th book of the New Testament.

Goliath, a giant standing over six cubits tall (6 + 1 span), was the fore type of the blasphemous “beast” of Daniel and Revelation (1 Sam. 1:17). But in the end this beast will have a challenger. In prophetic language this will be the eighth Son of Jesse, Jesus Christ, the Revelator of the capstone book of prophecy, Revelation.

“Behold, I come,” the ancient prophecy said, “In the scroll of the Book it is written of Me” (Psalm 40:7). Jesus Christ, the Son of David, will stand to face the giant in the finale of the Daniel’s *seven*-year week, completing the octave circuit begun in Galilee - a concert of staff, line and measure, written and keyed in the *sevens* of *seven*, in the scroll of the *seven*-seal book, book *two-seven* of the New Testament.

For more than 500 years the mysterious riddles of Daniel and other prophets had been locked and sealed, closed to understanding. But here in Revelation, near the close of the first century AD, Jesus Christ, by the key of the *sevens*, unlocks the spectacular panorama of man's destiny. And it is here, standing singular in a one-time disclosure, that Jesus opens the full mystery of the *seventh* annual *seven* (Sabbath), the lunar date and Appointed Time, 7/22, the Last Great Day of the second resurrection (Rev. 20:5).

The Pattern (6 + 1 = 7)

Seven (six plus 1) is the number of covenant, oath, witness and perfection - a sign and symbol of times, octaves and cycles. These things travel in circles of beginnings and endings, stemming from the voice of the living God. He spoke and it existed. "The heavens declare the glory of God; their line has gone out through all the earth and their words to the end of the world" (Ps. 19:1- 4).

Though in our modern culture, we have somewhat redefined the meaning of the Greek word "apocalypse" to mean gloom and destruction, the title of the 27th Book of the New Testament literally means "to open" - to unveil the mystery (a riddle). The opening of this riddle of Psalm 49:4, occurring in the prophecies of Daniel and Revelation, is quite amazing. Both Daniel and Revelation are identified with multiples of the *sevens* and the half-week divisions of the same. This is precisely the outlay of Revelation (i.e. patterns of *sevens*), and in the number of Psalm 49:4 is contained the perfect multiple of 7 x 7 (49) and the half-division of *seven* (4). Half of 494 is 247, the letters of the Alpha and Omega (24) and the pattern number construct of the book of Revelation (7). Again, the 70 weeks of Daniel's prophecy (Dan. 9:24) begins with verse 24, "*sevens* are determined for your people," which is the pattern 247. We understand that in context this literally means *seventy* weeks of years (490). But for the total length of significant prophetic time we must, by whole number count, add an additional half-week (4 years) to the 70 weeks of Daniel, bringing the sum to the Psalm 490 plus 4 is 494. Therefore, as the ancient Psalm foretold, the mystery is thrown open and disclosed by the *sevens* of the harp (Psa. 49:4).

How are these prophetic mysteries opened and disclosed to the *seven* churches of the New Testament age? They are disclosed by a three-octave pattern wave of the *seven*-string notes - *seven* seals, *seven* trumpets and the *seven* vials of the *seventh* trump, followed by a new beginning at the 22nd or third-octave event of the scale. Revelation is the Book with *seven* seals, with the *seventh* seal unrolled in a double *seven* of 14 intervals - *seven* trumpets and *seven* bowl judgments.

In the traditional harp pattern, Revelation exhibits an exact G to g (7 to 7) progression by the 22 chapters and 22 tones of event sequence, forming a geometric circle of 22, threaded by a *seven*-diameter passing through the chapters, increasing in pitch and intensity with each line and measure of the chapter sheets of the Revelation melody.

For many centuries, in our western culture, small harps typically had this 22-string, three-octave G to g, *seven-to-seven* pattern. The ancient world of the Greek culture used this

basic circular form of 22/7ths as the value of the mathematical constant Pi (3.1428), later refined to 3.14159.

Without question, this is also the outline form of the 27th New Testament book, Revelation - 22 chapters, formed and connected by the common denominator of *seven*, opening with Jesus' instructions to John that the message (book) was to be conveyed to the *seven* churches of Asia Minor. The form of the book takes on a pattern analogy, as if to be played on a three octave harp of 22 strings.

There are three sets of *sevens* - *seven* seals, *seven* trumpets and *seven* vials. The end connects to a new beginning by closing the circle at the chapter note of 22 - the number of letters in the Hebrew alphabet, which has five vowel variations. The total letters of the alphabet is $22 + 5 = 27$, the number placement of the last book of the New Testament, Revelation.

In the 22nd book of the New Testament, the epistle written to the Hebrews, the apostle Paul makes a profound use of the *sevens* imagery, linking a subject of the old covenant directly to the activity of the new.

In chapters 3 and 4 of Hebrews, Paul, by this example, demonstrates the continual and ongoing requirement of the fourth commandment for Christians throughout the ages. This he accomplishes by weaving the threads of the *seventh* day Sabbath (Heb. 4:9), connecting the importance of the six plus one, day-*seven* Genesis account to the New Testament church, more than 4,000 years after the creation event.

It was to one of the *seven* churches of Revelation, Ephesus, the very first of *seven* (or, 1-7) that Paul wrote the 17th book of the New Testament, the epistle to the Ephesians. Decades later, in the book of Revelation, Jesus revealed to the apostle John a story which swirls about the imagery of the *seven* heads and 10 horns (= 17), a stunning discourse of end time events that John was to deliver to the *seven* churches, beginning at Ephesus. Traveling the road of the mail route, around the circle of church history, from Ephesus to Laodicea, the transmission of John's message is still ongoing.

In this 17th book of Ephesians, almost as if a preface to Revelation, Paul speaks of this *seven* plus ten power of darkness, saying, "We do not wrestle against flesh and blood....but, against spiritual hosts of wickedness in the heavenly places" (Eph. 6:12).

Since Ephesians, in the original Greek order, was book 17 of the New Testament, it then becomes book 39 of the Bible as a whole. This is because in the original order, the Old Testament contained 22 books. Notice, $22 + 17$ equals 39. This was the age (39) of the patriarch Joseph at the end of his separation from his father, Jacob. Joseph was 17 when the 22 years of separation began, and when Jacob arrived in Egypt, in the second year of famine, there were yet five of the *seven* years of famine remaining - a pattern of the 5/2 division of the *seven* note scale. That is, five whole and two half notes (half steps) make

up the total of the *seven* notes. So the years of Joseph's separation from his father came to an end at the transition to year 23. Jacob would live 17 more years before expiring at age 147.

The Old Testament ends with book 22 and the New Testament age begins with Jesus' genealogy as listed in Matthew, the book of Old to New Testament transition, number 23 of the Bible.

In light of the placement of Matthew, it seems quite fitting that since the human genome contains 23 pairs of chromosomes, making up the DNA of mankind, the 23rd book, at the transition of the Testaments, opens with the amazing statement - "The book of the genome (genealogy) of Jesus Christ, the son of David!" (Mt. 1:1).

The Seventh Octave and the 50 Generations

Matthew lays out the record of Jesus' genome in three sets of 14, forming 42 generations (Mt. 1:17). By analogy, Jesus' life and ministry then begins another set of *seven* generations of the spirit, to be completed by the work of the *seven*-church pattern of history, bringing the total generations to a perfect $42 + 7 = 7 \times 7 = 49$ generations - each week of the *seven*-church-era weeks representing a generation of spirit-begotten siblings of Jesus Christ.

The *seven* spirit generations are made complete at the *seventh* trumpet resurrection of Revelation, the 27th book of the New Testament. The *seventh* trumpet then brings in the 49th generation of the whole, which happens near the end of the *seventh* seal of this 49th book of the Bible. So here we have a multiple overlay of the $7 \times 7 = 49$ pattern. The latter *seven* generations, a spiritual house of the seed of Abraham, are made possible by the mid-week Nisan 14 event of 30 AD, the crucifixion of Jesus Christ.

Thus the total generations become the 42, plus *seven*, for a total of 49 generations. This is 3.5 sets of fourteen, the numbers of the half-week (3.5 days) and a double week (14 days), coincident with the number 1,260 days, or the 42 months (i.e. half-week) of the two witnesses of Revelation 11. Here, in this chapter, is the half-division of *seven*, pivoting on the time of the two witnesses, who were dead for 3.5 days, but resurrected to begin the *seventh* trumpet process of completing the 3.5 sets of the 14 generation patterns ($42 + seven$).

By this view there are *seven sevens* (7×7) of generations from Abraham, ending at the *seventh* trumpet. But the last set of *seven* generations becomes a spiritual house, beginning at the death and resurrection of Jesus, the Firstborn of the *seventh* of *seven* generations from Abraham. Then, in 30 AD, Jesus' *seventh*-day resurrection was followed by the coming of the Holy Spirit on the day of the *seventh* octave, *seven*-week harvest, day 50, Pentecost.

Thus, at Pentecost 30 AD, following the resurrection of the firstborn, Jesus Christ, the harvest period of the remaining *seven* generations continued. The *seven*-church growth of the *seven* spiritual generations actually dates all the way back to the father of the faithful, Abraham. That is, many of the early patriarchs, kings and prophets, having received the Holy Spirit, will also be in the first resurrection.

There will be a day-50 Pentecost work of Jesus Christ in the final hour of Revelation. Here, an innumerable multitude shall attain salvation. These may be the harvest gleanings of Leviticus 23:22, or perhaps may also represent those who attain spirit life in the second resurrection. But in effect, the latter work of the Laodicean age is an eighth church of day-50, which Jesus brings, amounting then to a 50th or Jubilee generation.

Analogies can never be taken as conclusive proof of theory, but such patterns are quite interesting to consider, as we continue in these thoughts of music appreciation, viewed as if through the harp and her *seven*-string notes - the melody of the Appointed Times of Jesus Christ.

Ephesus, the First Church (1 of 7) and 17

Ephesus was built upon the ancient region of Iona, from which came the name of the first and prominent mode of the music of the early Greek influence, the Ionian mode - the key of base C of the diatonic scale, often arranged in a bagpipe/dulcimer form of $GGC = 7 + 7 + 3 = 17$. But in the key of C, this would be $5 + 5 + 1 = 11$. These are the two divisions of the weekday declarations of the calculated Hebrew calendar. That is, those days declared are $2,357 = 17$, but those voided are $146 = 11$.

Before the apostle John came to Ephesus, the churches of Asia Minor were raised up by the preaching and stewardship of the apostle Paul. It was from this gentile church at Ephesus, the 1/7 church of Revelation, in the winter of the 17th year of the Metonic, 56 AD, that Paul wrote to the church at Corinth, stating that he would remain with the brethren at Ephesus until the observance of Pentecost, in the spring of 57 AD (I Cor. 16:8).

At this time, it appears that Paul gave instructions that on the first day (1/7) of each week of the *seven*-week count to Pentecost, they were to lay aside produce from the spring harvest for the poor at Jerusalem (I Cor. 16:2). Therefore, here in the midst of the gentile churches of Asia Minor, we can observe the use of counting by the *sevens* of the Appointed Times, in a pattern similar to the octaves of the musical scale (*seven* octaves or weeks to Pentecost), counting to the day of Pentecost, and beginning from the *seven* days of Unleavened Bread.

It is interesting that it was in that 17th year of the Metonic (56/57 AD) when Paul spoke of walking through a great and effective door that had been opened (I Cor. 16:9). One can then assume that he planned to begin walking through that door at some point in the

following year, the 27th year since the founding of the church at Jerusalem, 30 AD. Note that in the *seven*-church circle of the week, in an amazing parallel to music, the transition of 8/1 of the C major scale (the octave), Ephesus/Iona, falls at 27/17, an artifact of the BC (middle C) point of scale transition.

The Modes of the Scriptures

Ephesus and Iona were the sea gates of commerce and culture, amidst the landscape and regions of the Lydian, Dorian, Aeolian and Phrygian modes - place names from the times of Paul, later followed by the apostle John's Ephesus Scriptorium, seat of the *seven* churches of Asia Minor.

Many years before the 17th book of the New Testament was written to the Ephesians by the apostle Paul, this 17-pattern imagery occurred also at the very beginning of Jesus' ministry.

At that time, it appears likely that on the Appointed Time of the Day of Atonement, Jesus began a fast of 40 days. This He did in preparation to confront the power of darkness, the spiritual host of wickedness and goat of the wilderness - the dragon with *seven* heads and ten horns (17), Satan himself. Paul describes our daily confrontation with the powers of darkness in this 17th book of the New Testament, the letter to the Ephesians (Eph. 6:12).

If Atonement was the day Jesus' fast began, then the 40 days began on the lunar 7/10 (= 17), in the fall of 26 AD, the 6th year of that Metonic, some 44 months and 4 days before His crucifixion on Wednesday, Nisan 14, 30 AD. This foreboding number, 17 and/or 7 + 10, seems to be an identifying mark of Satan. Or, it may represent a number of triumph, signifying the act of overcoming evil.

In any case, it is fitting that the goat of the wilderness is finally put away on the Day of Atonement (7/10), Revelation chapter 20 and Leviticus 16. Another pattern of 17 occurred in Noah's day of the great deluge, when the 40 days of rain that began on the 17th day of the second month ended at the 27th day of Sivan. As can be seen, both 17 and 27 are a combination of tens and *sevens*.

In a similar imagery of $7 + 10 = 17$, it is said that Jeremiah's last work, Lamentations, near the close of the second temple age, was performed in the temple as a musical dirge. Lamentations, in the original order of the Old Testament books, is number 17 and describes the oppression of the Jerusalem, from the days of Josiah to the destruction by ancient Babylon.

The *sevens*, tens, *seventeens*, *twenty-sevens* and other related numbers are foundation number patterns of prophetic significance. These patterns will play an increasing role in world events, as time advances to the finale of and completion of Daniel's week-70.

The world is in a very fragile state, a cliff-hanger, waiting for the rope to snap. And

perhaps there is some strange parallel of connection between this age of the 44th president of these United States and the 44 kings of Israel and Judah. While these parallels can be noted, the course of history can be determined and known only by God Himself.

Prophetic Patterns and Lamentations

Now, 22 is the 6th note F of the diatonic and 66 is the frequency of the note C. Therefore, taken as a pattern form of music, the chapter outlay of Lamentations by verse is 22-22-66-22-22 for the five chapter set, or in the key of C, the notes are 4-4-1-4-4 and sum to 17.

This ziggurat/pyramid form, chapter and verse pattern of the 17th Old Testament book, Lamentations, in the arrangement of a five-step sequence, bears a striking resemblance to the current and very odd 10-year, double-five sets of the day of Trumpets cluster groupings - declarations of the Appointed Time of the first day of the *seventh* lunar month, commonly called the day of Trumpets, Tishri 1. These clusters are like gathering clouds, passing through the autumn skies of Tishri.

The fall of 2015 began the 6th number (2) of the 10 years, which date fell on the weekday of Monday, Tishri 1, 19th year of that current Metonic cycle, September 14, 2015. The Trumpet cloud patterns are 5-5-2-5-5 and 2-2-5-2-2, beginning with the year 2010, 2,727 years since the fall of ancient Israel in 718 BC. These patterns sometimes form on the 247-year cycles, when the declarations of four out of five sequential years all fall on the same day of the week, in a specific pattern. In the key of A, the clouds are E-E-B-E-E and B-B-E-B-B, for the 10 years. Note that all these Tishri 1 dates for the 10 years fall on Monday or Thursday, days two and five of the week, and that the sum is $2 + 5 = 7$, the notes of the musical scale.

Again, these clusters are formed on the first day of the *seventh* lunar month, and the double numbers always indicate a 385-day, 55-week lunar year. Therefore, each cluster includes two of the 55-week spans, which sum to $55 + 55$ weeks = 110 weeks, the number of Joseph's lifespan, and the note A of the diatonic (110 hertz). But the total for both back-to-back, mirror sets of the two five-year clusters would be $110 + 110 = 220$ weeks of the 385-day leap years. This frequency (220 hertz) is the fourth octave note A of the scale.

This leaves the two vortex numbers of the five-year connected spans, two and five, the split of the short and long notes of the *seven*-note scale, and the split or division of the *seven* years of famine when Jacob came to Goshen. That is, the Scripture in Genesis states, "There are yet five more years of famine." Thus, two years had already passed, at Joseph's age of 39, in the ninth year of the feast-famine 14-year cycle. The two sets of 2-2 sum to $22 + 22 = 44$, the age of Joseph when the famine in Egypt ended, and the length (44 mos.) of the ministry of Jesus Christ.

This strange pattern of the back-to-back Trumpet clouds has not happened since the 247-year cycle, beginning with the year of 1763, at the end of the *Seven Years War*. This war is sometimes called the French and Indian War. Many historians have written that the outcome of this war produced the birth of the British Empire, referring to the fact that Britain was ceded the control of vast portions of the world's continents by the Treaty of Paris, including what is now our 27th state, Florida.

The scale of music has *seven* notes, so each cluster of the Trumpet clouds amounts to five notes or 5/7ths, though some are doubles. Nevertheless, the whole pattern of 10 years equals 5/7ths + 5/7ths = 10/7ths, which, by number set, is 10 + 7 = 17, and the product is 10 x 7 = the 70 weeks of Daniel's prophecy.

Only three cloud-pattern formations of these five-set clusters are possible in the lunar declarations. The third pattern, 7-7-3-7-7, also crossed paths with this 19-year Metonic, beginning in 1999. So, all three cloud formations will have passed through parts of the current 19-year cycle, which began in 1997. This is quite unusual. The Saturday (7)-Tuesday (3) pattern of 7-7-3-7-7 also occurred beginning with the year of the birth of Jesus Christ, in the fall of 5 BC. In that lunar year, the day of Trumpets was declared on Saturday (7). That time of the births of John the Baptist and Jesus Christ was also a period of several lunar/solar eclipse events, similar to what has been called the four blood moons of 2014/15.

These Tishri 1 cluster patterns are a phenomena generated by the mathematics of the lunar calculations, occurring, on average, one or two times per century, and always formed of the 385-day lunar leap years. But very seldom do they form in the double clouds of the current mirror image, back-to-back clusters, as in our age of 2010 through 2019 AD. This is very unusual.

Again, in the years of Jesus' conception, gestation, birth and infancy, similar patterns occurred. In 6 BC a double cycle of lunar/solar eclipses began to occur, which would fall on the Passover/Tabernacles cycles for two consecutive years. This was during the years of the conception and births of both Jesus Christ and his cousin, John the Baptist.

Mary apparently became pregnant of the Holy Spirit in the month of Kislev (December), 6 BC. Elizabeth conceived John about six months before Gabriel's appearance to Mary. Earlier in that year, both solar and lunar eclipses occurred coincident with the Appointed Times of Passover and Tabernacles (See "When Was Jesus Born," Fred R. Coulter).

In the fall of 5 BC, the year of Jesus' birth, the day of Trumpets formed a cloud cluster for five full years of lunar declarations. The pattern was 7-7-3-7-7 for the lunar declaration of the new civil years, which is Sat.-Sat.-Tue.-Sat.-Sat. For Passover, always occurring three days earlier in the week, the companion pattern is 4-4-7-4-4 or Wed.-Wed.-Sat.-Wed.-Wed. At that time, four Passovers fell on Wednesday in five years. Thus, for these coincident Trumpets/Passover and eclipse cycle patterns of the four lunar and four solar eclipses, we can derive the following for the time of Jesus' human birth:

For the five years of Passover declarations, beginning 5 BC, the cloud pattern 4-4-7-4-4, by days of the week, was formed. In music speak of the old Greek modes, this is the bagpipe or lap dulcimer tuning of the diatonic. That is, DDGDD or Wed.-Wed.-Sat.-Wed.-Wed. So, it is actually a musically resonate pattern, but also quite prophetic, as the days represented are the crucifixion (Wednesday = 4) and the resurrection (Saturday = 7). In any year when Trumpets is declared on Saturday, Passover automatically falls on Wednesday, the half octave or half week.

From this five year pattern, generated by the lunar dates surrounding the times of Jesus' birth and life, are listed the following correlation of times and events:

4-4-7-4-4 (Passover 5 through 1 BC, 4 = Wed., 7 = Sat.)

1. The day of His birth, Saturday (7), Trumpets, 5BC
2. Day His ministry began, Atonement, Wednesday (4), 26 AD
3. Length of His ministry, 44 months
4. Day of His selection as the Lamb of God, 30 AD (7-Sat.)
5. Day that His physical ministry ended (4), Wednesday
6. Day of His death (4), Wednesday
7. Day of His resurrection (7) late Saturday, Nisan 17
8. Length of days from crucifixion to day of ascent from Mt. of Olives (44)
9. The annual Sabbaths (7)....see Leviticus 23
10. The weekly Sabbath day (7)
11. The 8 Appointed Times (days) of Passover through Unleavened Bread (4 + 4 = 8)
12. Feast of Weeks (7).....Pentecost
13. Feast of Trumpets (7th month, first day), 4th annual Sabbath
14. Feast of Tabernacles, 8 days (4 + 4)
15. The 4 rules of the lunar calendar adjustments
16. The 7 years of plenty (Joseph in Egypt)
17. The 7 years of famine (Joseph in Egypt)
18. The sevens of the dreams of Pharaoh (Joseph in Egypt)
19. The 7 seals of Revelation
20. The 7 trumpets of Revelation
21. The 7 vials of Revelation
22. The 7 angels with the trumpets
23. The 7 churches of Revelation
24. The 4 winds of Revelation
25. The 4 kingdoms (beasts) of Daniel 7
26. The 4 gospel accounts
27. The 4 living creatures of Revelation
28. The 4 parts of covenant
30. The 4 quadrants of the day

We could add more examples, but enough are listed here to make the point.

From the root numbers of 4-4-7-4-4 comes the obvious reduction by division, 2-2-7-2-2. *Seven* cannot be evenly divided, but from the foundational elements we can see the rudiments of the basic number of the lunar *sevens* of the weekday key, 2-4-7, the diatonic note B (247 hertz) and the 247-year cycle of the *seven*-day week declarations. That is, lunar dates falling on the very same day of the week at 247-year intervals. Saturday, in Hebrew calendar language, bears the numbers 0 and 7. Therefore, the pattern and the division could be stated as, 2-2-0-2-2 or 4-4-0-4-4. In this obviously appears the number 44, which was stamped upon the events of Jesus' ministry in different ways.

Seven is the anchor stone around which the lunar calendar is formed, and we often see the 247 pattern framework in the mathematics of the Appointed Times declarations.

The Shadow and Cloud of the Appointed Times

From the pattern imagery surrounding so many historical events of the Appointed Times, a point of Scripture becomes filled to the full, in the statement of Paul:

“Therefore, let no one judge you regarding a festival or new moon or Sabbaths, which are a shadow (pattern or outline) of things to come (prophetic), but the body is of Christ” (Col. 2:16-17).

That is, the shadow cast by the act of observing the Appointed Times is to be distinguished from that which is actually casting or projecting the shadow, which is Jesus Christ. Therefore, if there is no observance of the times mentioned, then there can be no shadow cast forth. Without and apart from the reality of Jesus, there is nothing from which a shadow may be cast.

Every projected shadow or pattern of outline comes from that which is real. The pattern follows and replicates the movement and actions of the image or person from which it comes. Therefore, the shadow cast by the Appointed Times is from the form and body of Jesus Christ, the Cloud which also cast a shadow over Israel of old.

The shadow outline, described by Paul in Colossians 2:16-17, moves about, acting out His ministry, life and death, but more importantly, following the resurrection, His ongoing work as High Priest of the new covenant age.

Through and by observance of His Appointed Times, a prophetic outline of past, present and future events are enacted, portraying by their shadow, the plan of God to salvation. This, through Jesus Christ, the sacrificial Lamb, High Priest and Mediator, Who projects an outline or shadow, cast forth by the new moon (Trumpets), festivals and Sabbaths of the Appointed Times of worship, observed by the church that He founded.

He is the Cloud or Image from which the outline comes and that which He projects moves about throughout the Appointed Times, which are prophetic. This shadow, by these times of worship, is the temporal evidence of that which is to come - evidence which lives by and through observance. The Body, Jesus Christ, is the reality, but the festivals, Sabbaths and Appointed Times are His shadow, which project, sketch and outline the way to salvation.

Speaking of cycles and shadows of things in the present, cast from the histories of the past, it is a bit bizarre to realize that at the beginning of the 21st century, near the end of the lunar year 2000/2001 AD, 2,717 years past the conquest of ancient Israel by the armies of Assyria (in 718 BC), the infamous day of 9/11 occurred. The destruction of the World Trade Center towers took place at the C note of the week, Tuesday, day three, the 23rd day of Elul.

In the ages of antiquity, the prophet Amos foretold the coming of the Messiah, when God would raise up the ruins of the tent of David. This was prophesied in the verses of Amos 9:11 (790's BC). So, while the ruins of one structure were raised up, the buildings of another were destroyed (9/11, 2001).

The event of 9/11 was perhaps a preview of just three verses before, where God prophesied, "Behold, the eyes of the Lord God are on the sinful kingdom.....I will utterly destroy the house of Jacob" (Amos 9:8). Then, little more than 60 years after the prophecy of Amos 9:11, another prophet, Isaiah described, "The bricks have fallen down" (Isa. 9:10).

Just one week after Elul 23, 2001, on yet another Tuesday, came the day of Trumpets, which falls on Tuesday only 11.5% of the time. This number, if related to days (1,150), becomes 2300 evenings and mornings, a snapshot glimpse in time, having occurred in type by the desolation of the Jerusalem temple at the hand of Antiochus Epiphanes, about 169 BC (Ref: Dan. 8:14). The end type of Antiochus and his acts will yet occur again, in the events described in Daniel 9 and Matthew 24:15.

Antiochus, history records, on the Occult day of December 25th of 169 BC, sacrificed a pig on the temple altar and placed a statue of Zeus in the Holy Place! This, in honor of his sun god, on a day that is a bit obvious (Dec. 25th), with no further need of discussion, except to say that this sun god and Zeus of Pergamos is still worshiped, some 2,200 years after that infamous event.

In fact, in 2008, in Denver, Colorado, the current president of the United States gave his nomination acceptance speech against the backdrop of a specially designed replica of the ancient altar of Zeus! Somehow, the apples of the present never fall too far from the tree of the past.

The early apostles were in constant conflict with the practices and celebrations of these Occult gods and goddesses. In the first century AD, the apostle John ministered to the churches in the regions near the altar of Zeus at Pergamos and the temple of Diana at

Ephesus. That region of the churches of Asia Minor was so steeped in Occult worship that John was moved to write in the last verse of the epistle of I John 5:21, “Little children keep yourselves from idols!”

John’s disciples, over the decades, would have observed the throngs of pilgrimage coming to the surrounding cities of Asia Minor to worship at the temples and altars of the Occult. This, when the clergy of the Christian church at Rome began to change the holy days of God to the dates of Satanic worship, moving the weekly Sabbath from Saturday to the Sunday of Zeus, and fixing the date of Passover always on Easter Sunday, the day of the goddess, Diana of Ephesus! Rome, the fourth world kingdom, conquered and inherited the cultures and religions of Persia and Greece, which included all the gods, goddesses, their temples and forms of worship.

In the late second term of the 44th president of the United States the world entered the 19th year of the Metonic cycle, on the very notes of a seemingly never-ending conflict having to do with the modern nations of Syria (Assyria), Persia (Iran) and Iraq (Babylon).

Troubles in the Middle East are always part of our daily headlines, much of which stem from the religious dogma of that culture. Please remember that it was Simon the magician who troubled the early church (Acts 8:9) with his sorceries. The populace showed him much respect, as he paraded himself among them as being someone great. It is believed by some scholars that his practices stemmed from the priesthood of the Zoroastrians, which came out of Persia (Iran) and Babylon, a religion also having links to the cult of Mithras. And over these ancient cults of Rome, having the oversight of all Occult worship, was one called the Pontifex Maximus.

This region of Syria, Babylon and Persia has long been a hotbed of demonic activity, and in our day, by the hundreds of thousands, throngs from that region are flooding into Europe, the British Isles and on to the Americas. In the very age when all this is taking place, for the first time ever, the modern magician, inheritor of all the many offices of these ancient rites, a great one comes to the United States to address our very lawmaking body (Congress). Almost 2,000 years have passed from those days of Simon Magus of Samaria. Yet, from the elite rulers of nations to the lowest servants of society, the populace is still mesmerized by the sorceries of the Occult. It seems there is nothing new under the sun.

These world flashpoints involving Israel and the Middle East, Syria, Iran, Iraq, Egypt and other nations of that hemisphere will undoubtedly continue to smoke and rumble, building toward the climax at the end of the age. Only time will reveal how the moves in this international game of chess play out. The world is a thick mixing bowl of religion and politics. In the broad spectrum, these troubles are the fringe of the conflict. The focal point of the finale will be Jerusalem and the construction of a third physical temple.

Revelation and the Three Times Seven plus One

By a 22-string three-octave form, the book of Revelation comes to an end at chapter 22G, the *seventh* note of the scale, with a new beginning and rest (*a seven*) for mankind. This pattern of paradise and new beginning folds the circle back to Genesis 2:1 and the Garden of Eden, where God rested on the *seventh* day from all His works. Here, in this “rest” is the pattern of six plus one equals *seven*.

This six plus one pattern of the seals of Revelation, with connection to the three octaves of the form 7/22, is also found in the *seven* annual *sevens* (Sabbaths), observed in both the Old and New Testament times. That is, the *seven* Sabbaths are divided into a distinct pattern arrangement of six plus one, in that the first six events are all coupled to the first resurrection, the return of Christ and His millennial reign, while the last *seven* (annual Sabbath) is the stand-alone occurrence of the Last Great Day, falling on our familiar pattern date of 7/22 - the 22nd day of the *seventh* lunar month. A full circle of 22 has a diameter of *seven*, thus one is overlaid upon the other and the *seven* annual Sabbaths of the sacred year end at the month and day, 7/22.

This last day of the *seventh seven* (7/22), following the 7,000 years, pictures the second resurrection and judgment period for the remaining billions of mankind who were not included in the ages leading to the first resurrection of the dead in Christ.

Thus, as in the weekly cycle of six plus one, we see a distinct separation of the two parts which make up the pattern of the annual Sabbaths of the *sevens*.

In the week there are six days of work, plus the *seventh* day of rest, and in the *seven* annual Sabbaths, there are six which transverse the times of both the old and new covenants, ending with the *seventh* day of the Feast of Tabernacles. Then comes the last annual *seven*, on the 22nd day of the *seventh* month, Tishri (7/22).

Seven, a combination of six plus one by number, is the pattern of Isaiah 61, foretelling the ministry of Jesus and the *seven* harvest weeks of the Jubilee span, leading to Pentecost (see Luke 4 & Isa. 61). Again, we have six plus one, the pattern numbers of the 61% time adjustments to the lunar calculations of the 207-day, *seven*-month, *seven* annual Sabbaths and *seven*-leap-year cycle of the Hebrew calendar C major scale. By rules of the calculated lunar calendar, the first day of the new civil year (1/7), Tishri 1, is modified from the exact day of the molad precisely 61% of the time - roughly six out of every 10 years.

Sixty-one percent is a number formed by combinations of 17 and 27. That is, $17 + 27 = 44$ and $44 + 17 = 61\%$. These are prophetic patterns of time. The patriarch Joseph was 17 when he became a slave in Egypt, and 27 years later the double *seven* years (14) of double *seven* dreams of Pharaoh ended, when Joseph was 44 - the length of months in the ministry of Jesus Christ (44 months) and 44 hertz, the frequency of the sixth note F of the diatonic scale.

Let's further dissect this pattern of six plus one equals *seven*. Stated again, in Revelation, which is the 7 x 7 or 49th book of the Old and New Testaments combined, there are *seven* seals, unrolled in the familiar six plus one pattern fashion of the *seven*-day weekly cycle, divided into two distinct segments. The first six seals are opened in a sequence of only 17 verses of Revelation, chapter 6. The remaining *seventh* seal of the *seven* requires 10 full chapters to unfold - yet one more pattern of the $7 + 10 = 17$.

In all, the *seven* seals of this 27th New Testament Book span 17 verses and 10 chapters. The total of 17 and 10 is 27. The product of numbers two and seven is 14, a double witness *seven* and the signature of the Passover Lamb of God, including His sacrifice of Nisan 14, Wednesday, the middle or half-octave of the *seven*-day week.

So 11 chapters (6 through 16) span the total of the *seven* seals, and 11 is the common denominator of the diatonic scale of music for harp and other instruments of the open strings. The *seventh* seal ends at the juncture of Revelation 17 and the fall of Babylon, but the first seal begins at chapter six, with the preface to the *seventh* seal, opening at chapter *seven*. Here the angel, with the seal of the living God, seals the 144,000 of the tribes of Israel. All of this comes symbolically during the time setting of the *seventh* and last church, Laodicea.

The patterns of the 144,000 thousands of Revelation are quite memorable and a subject of much interest. In that regard, the "new song" of David's Psalm 144 corresponds with the "new song" of the 144,000 of Revelation 14. In both Scriptures the song (Psalm) is accompanied by the harp, a favorite instrument of David.

It is interesting that this Psalm (144) occurs in the fifth book of the Psalms, a book with 44 songs - by number, the book of grace (5). Book five begins at Psalm 107 (another 17). By sequence of the *seven* leap years of the C major scale of the Metonic cycle, the 5th note of grace falls on year 14, the fifth leap year of the *seven* years contained in the 19-year Metonic. In the same set, that is, Book five, comes Psalm 133, the 27th Psalm of that particular book and the 14th Psalm of the Psalms of ascent. The number 133, a Psalm of unity, sums to *seven* and is the *seventh* multiple of the 19-year Metonic ($7 \times 19 = 133$).

These Scriptures are also aligned with the two half notes EB of the scale, at 330 and 494 hertz respectively, and correspond with the new song and riddle of Psalm 33 and 49:4. The product of the 10-string harp of this Psalm is $10 \times 33 = 330$ hertz, the harp note frequency of the Thursday note, E, the self-same day of covenant and exodus from sin. As described in the words of Psalm 33:3, this is the "shout" of joy, played skillfully on the harp. Also, this is the fall of Jericho and the destruction of Babylon the Great, in the days of the last trumpet and the new song of the first resurrection. The numbers are a close mathematical number (Psa. 33:3) of the core element of time calculations, the lunar halek of 3.33 seconds per lunar part of time (i.e. 18 parts-per-minute = 3.33 per sec.).

Chapter 13

THE STAGE OF THE REFORMATION

(The Acts and the Actors)

According to the words of Jesus Christ, when the blind follow the blind, both fall in the ditch.

It was some 1,500 years later that the reformer, linguist and philosopher, Erasmus added to the concept by stating, “In the land of the blind, the man with one eye becomes king.”

Erasmus perceived that scholarship and education were doors to enlightenment. He surely believed this, because it was Erasmus, son of Gerrard of Gouda, who was among the first of his time to actively suggest translating the Scriptures into a language other than Latin. Once he had copies of the original Greek manuscripts, he could see that what had been translated in the past was not only filled with errors, but was also inferior to what could now be accomplished by working from the very source of the original documents of the Greek text.

Men like William Tyndale agreed with his conclusion, but the motives of Tyndale were very different from those of Erasmus. The latter, in the concept of improved scholarship, merely wanted a better translation of the New Testament, while Tyndale realized that with a text in English, men could set about to free themselves from the inquisitions and tyranny of Roman dominance.

The populace of England and Europe had long been subjugated by the powers of the Roman clergy, working with the force of civil government. But now, through scholarship and the printed word in the native tongue, the eyes of blind ignorance could begin to open. This was the thrust of Tyndale’s purpose.

Through the ages, those in power have ruled over the masses by controlling the spin, speech and publication of the written word, which is to say that political correctness has often been molded to become synonymous to that which becomes taught and allowed as “the truth.” Remember, it was Pontius Pilot who asked a question that ever echoes down through the pages of history. Pilot asked of Jesus, “what is truth?”

The importance of this quest for truth and understanding is well amplified by the words of Scripture, which states, “prove all things, hold fast that which is true.” And in another place, God caused to be recorded, “My people are destroyed for lack of knowledge.” So in this regard, the philosophy of men like Tyndale was quite accurate, as they sought to promote the idea of translating the words of God from the original Greek of John’s Ephesus Scriptorium into the language of the people. The Old Testament had long before

been translated from Hebrew into Greek, but the New Testament of that time had traveled the centuries via the Latin language. Even the earlier English translations of John Wycliffe in the 14th century came from the Latin Vulgate text.

Erasmus was an ordained priest of Catholic Rome. As already stated, his motives for providing translations other than the Latin Vulgate were not in opposition to the Roman church, but simply that he realized the Vulgate to be inferior to the depth of perfection conveyed via the original Greek text. Part of it was that he was just another accomplished scholar striving to make his mark. But in doing so, he promoted the idea of using the original Greek text, which, in his time, had become more abundantly available, when scribes fled to Europe at the conquest of Constantinople by the Turks in 1453 AD.

At the beginning of the Renaissance period, the world had long been under a dark cloud of ignorance, brought about by the ruling hierarchy of the Catholic clergy and the civil power of Rome. These two powers had been common bedfellows since the initial coup in the days of Constantine, 312/13 AD. The result becomes obvious. A top down, corporate rule of government will always result in the suppression of truth and knowledge, both in the world, but also in the very church of God.

All that came after the fourth century AD, in the history of what became known as mainstream Christianity, both Catholic and Protestant, is merely an extension of the philosophy of Rome from those early times. It is just that simple and just that complicated.

The Protestants of the Reformation, aided by men like Knox, Calvin and Luther, began the movement away from the college of the pontiffs, but the effort stopped short of coming completely out of the Roman dogma. Many of the current-day prominent theologians are mere operatives of the original empire, which liturgy was set in form more than 1,700 years ago at the Council of Nicea. To this day, those who protest (i.e. the Protestants) receive great respect from their throngs of followers, but the fact is, the apple never falls very far from the tree. They still preach and publish the ideology of mother Rome, of which little is Biblically based. God has provided rivers of His written word, but according to the age-old statement, “a horse can be led to water, but none can make it drink.”

To be fair, God, by that original effort of men like Erasmus and Tyndale, has well published His written word. But the final and most important ingredient comes only from God Himself. That is, one must first have the words of His Book, which specifies the terms of covenant. But, as Jesus stated, “No man can come to Me unless the Father who sent Me draws him” (Jn. 6:44). Therefore, the process has multiple steps and layers, according to the will of God. One may have a book to read, but the lens of the Holy Spirit must bring the print into the focus of understanding.

Nonetheless, the mass publication of the Bible in printed form began to fulfill the prophetic words of Jesus (Mt. 24:14) and has made possible the teaching and encouragement of the remnant flock of those called by God the Father in the ages since.

“You shall know the Truth and the Truth shall make you free,” Jesus said. But scholarship, education and publication also have their parts to accomplish.

In that light, we must conclude that men like Erasmus and Tyndale were used by God for His very purpose, that those whom God calls might have readily at hand His written word of truth. In short, without a printed Bible in a language to be understood, repentance, growth and overcoming would be very difficult.

In past ages, when men began to realize how far they had fallen from the word of God, they repented. The path of return, without exception, was always by the avenues of the fourth commandment Sabbath day and the 14th Passover. These were and are the foundational points of anchor for both Old and New Testament times. From these sign posts of observance, one begins to understand salvation and the plan of God – truths that were pretty much buried during the dark ages of Rome’s suppression of knowledge, before the times of education through mass printing.

It should then be no great surprise that in a dramatic turning away from the true worship of God in the early centuries AD, the first commands of God to be effectively abolished by Rome were the weekly Sabbath and Passover. To be sure there were other important doctrines that came under attack, but once the fourth commandment and Passover were swept under the carpet by the edicts of men, it was only a matter of time before lesser cornerstones of Scriptural teachings also fell by the wayside. Remember, we earlier said that among those things controlled by the Roman Pontifex of the religions of Baal was the *calendar*. By this authority, then, the dates of religious worship, such as Passover, Sabbath and/or Sunday worship, and Easter, could be mixed and manipulated. In the end result, the Appointed Times of God were dismissed, with relics of the Occult religions substituted in their place.

Rejection of the *seventh*-day Sabbath and the 14th Passover has always been linked to the acceptance of the ancient traditions of Baal worship. To amplify the point, the Celtic church of England, among those professing the accepted Christianity of the times, was last to reject the doctrine of the 14th Passover of Jesus Christ.

The year was 664 AD, at the Council of Whitby. Upon recognizing the rites of Easter and the equinox, in lieu of Passover, in that very same year was adopted the doctrine of tonsure, a Sun symbol from the age old rituals of the pontiff college of Baal worship, direct from the downtown window dressing of Rome.

In the *seventh* century the churches of England took direction from the House of Iona, from the isle of Scotland. They had not yet totally succumbed to the authority of Rome. This short quote from historical archives describes the events of that period.

“When, in due course, the Celtic and Roman missionaries came into contact, a controversy arose regarding the diversity of certain practices of the two churches: the tonsure, the celibacy of the clergy, and notably the date for the observance of Easter. In 463, Rome and the Continental churches had adopted a new method of calculating Easter

Day, but the Celtic Churches in North Ireland and Scotland and the ancient British Church retained the old computation, which they believed to have been derived from the East, from the APOSTLE JOHN HIMSELF! In 664, a council met at Whitby to settle these differences, and the king, who had hitherto favored the Celtic Church observances, declared in favor of the Roman custom.”

An expanded account of the Whitby Council dialogue and debate can be found in historical archives and is worth reading. The conclusion to disband the observance of the Passover, adopting Easter instead, was done with a grade school level of mentality. The decision was not based upon scholarship and research, but on the emotion and whim of the moment, pretty much like religious and political decisions are made in our current age.

There is an interesting coincidence to the Passover/Easter controversy. Before 664 AD the Celtic churches, under the leadership of the bishops of *Iona* (Scotland), had maintained observance of the 14th Passover. About 500 years previous to the Council of Whitby the same controversy arose between Rome and the region of *Iona* in Asia Minor. That is, Ephesus, the anchor stone of the early church, was in ancient times called *Iona*. And it was from that region that an objection of Easter observance was raised by the generations of the disciples of the apostle John.

Down through history, the Passover and Sabbath-keeping have traveled together as a matched set, while the opposing forces have been all too predictable. That is, the bedfellows of opposition are always going to be Easter and Sunday worship.

But akin to the current day echoes of political rhetoric, as is always the case with questions of religious doctrine, one will surely ask, “at this point, what difference does it make?” The answer is if there is no God it makes no difference whatsoever. It is just that simple and just that complicated. First was the tree of life and Truth, but then came the Lie and Death, by the fruit of the tree of the knowledge of good and evil. Mixing the fruit of one with the other will always result in a polluted basket.

Therefore, more than 4,000 years past the events of the Garden of Eden, from the days of Constantine until the times of Erasmus and Tyndale, a thick curtain of ignorance effectively blocked and clouded the light of truth. Because of suppression, lack of literacy and the broad publication and distribution of the Biblical text, truth was very, very difficult to come by. The Lie of church government, coupled with civil force, had free reign over men, with few to oppose.

Pertaining to the time of the Reformation and the removal of the dark veil of Rome, it was recorded in the book “Renaissance and Reformation,” that a mentor of Erasmus, Cornelius Rogers, had great influence over his destiny. Rogers, it is said, convinced Erasmus that through education and scholarship, Jesus Christ could best be served. Though Erasmus remained a Catholic, he must have listened to the advice of Rogers, as witnessed by his life’s work thereafter.

The Catholic priest scholar William Tyndale was educated at Oxford, then finally at Cambridge, where Erasmus was a professor. It was largely from the inspiration of Erasmus that Tyndale was moved to perfect his knowledge of the Greek language and Biblical text of same. Later, John Rogers of England, a Catholic priest had split with the Church of Rome. He fled to Antwerp, where he became acquainted with William Tyndale, who was self-exiled to the same city.

Before his capture and execution, Tyndale left some of his unpublished manuscripts of Bible translations with Rogers, which later became the very text that Henry VIII published. Curiously, John Rogers was of the same family name as Margret Rogers, mother of Erasmus.

History records that one Jane Rogers was the grandmother of President Thomas Jefferson. Jefferson's paternal lineage is thought to have stemmed from Wales. They came to England during the Norman conquest of 1066 AD. But from ancient times the family name dates to Tancred and the Rogers lineage of the Guiscard (Gerrards) and the Belgi of the Hautville kingdom of northwestern France. In the Crucades this line conquered and forced the Muslims from Sicily and southern Italy. Tancred, progenitor of the Rogers line, was Prince of Galilee in the 12th century AD. The Rogers name appears on the passenger list of the Mayflower, and by the 19th century there were so many Sabbatarians in the Rogers families that some author published a book "The Rogereens."

In the 16th century AD it was largely by the works of Tyndale that the martyr John Rogers came to reject the doctrine of the Roman church. Rogers was in Antwerp and assisted Tyndale in the printing and distribution of a Bible in English. After Tyndale's death he returned to England, and was later, by the court of Mary Tudor, burned at the stake in 1555 AD. Mary, the daughter of Henry VIII, was much influenced by her Catholic mother, Catherine of Aragon.

Catherine, of descent from Ferdinand and Isabella of Spain, was both Queen Consort and distant cousin to Henry VIII, and was also of lineage from the royal house of Tudor. Though Catherine surely did not deserve the treatment received from her husband, Henry VIII, she was a devout follower of the Roman ideology.

In any case, history has left us with evidence of the historical linkage between the nobility of the Meredith Tudor lineage of Wales and England and that of the influence of the scholarship of Holland's Erasmus and England's Tyndale. Bridging this gap of connection were also the families of Rogers, Gerrard (aka, Garret), Williams and Cromwell. Holland (the Netherlands) especially contributed to the translation of the Bible and the religious freedom that the English speaking peoples have long enjoyed.

It was early in the 17th century when the Spanish Catholics who controlled the Netherlands grew weary of trying to put down the Calvinist rebellion. A temporary truce was declared, which allowed the Anabaptists, English Separatists and others to seek refuge and congregate at Leiden, Holland. They had been persecuted by the Church of England, Catholics and other Protestants, so the temporary haven of safety at Leiden

found the weary pilgrims seeking refuge there in Holland. But with the truce set to expire in January, 1621, arrangements were made and a shipload of passengers from that conclave boarded the Speedwell out of Delft Haven. After a brief stop in England, many of them transferred to the Mayflower and set voyage to the Americas in September, 1620. After arriving in the Americas in November of 1620 and skirting the shoreline for several months during the winter, the Separatists finally off-boarded the Mayflower and established a colony at Plymouth, around the week of Passover, 1621. The timing of the arrival of the Separatists was a modern day version of Israel entering the land of promise, more than 3,000 years before.

Almost a century before, aided by the invention of the Gutenberg printing press, Luther used this printing technology to widely publish his 95 Theses, nailing his document to the church door in October, 1517. The influence of these few people stretched from Paris, Saxony, Delft Haven and Belgium, then to Britain and Wales. Eventually, as the Reformation grew, this influence came with the Pilgrims to Plymouth Rock, and within decades forged a beach head for religious freedom at Providence Plantation, under the leadership of Rhode Island's Roger Williams. The Williams family stemmed from Wales. Several of the early Separatist preachers were of Welsh descent, and it was the Welshman Captain Christopher Jones who piloted the Mayflower to America.

In less than a century, dating from Tyndale's publication of the a Bible in English to the 1526, to the small colony of Plymouth Rock, a mere handful of people had, by the power of language, scholarship and printing, literally changed the landscape of world history. With the exception of, perhaps, William Tyndale, few of them understood much of the deeper truths of God, but now at least they had the written word in their native tongue, a foundational stone upon which to build. Tyndale's first publication of the English Bible was later followed by the Geneva Bible and eventually the King James Version of 1611. This was the age of the Tudor monarchs, and in their era the English Bible began to fill the households of England and was brought to the Americas in the 17th century.

But now, in the closing years of the 44th president of these United States, we are 500 years downstream of the times of Tyndale, Erasmus and the Tudors. Freedom of religion in the United States is under siege as it has never been before in modern times. In symbol, the Spanish Armada from the Jesuit stronghold of Francis I, to the south of Manasseh, has come again. This time, not with the armada of ships and guns, but aided by enemies in our very midst, who have incited and enabled the overflow of our southern border of these United States with a flood of drugs, disease and masses of humanity, pouring in by the millions.

The political climate of the United States is a sick sea of corruption, and so far no political party has had the moral fiber or backbone to stop the incoming throng of immigrants flowing illegally into our nation. Indeed, by their inaction they have enabled the demise. To be fair, this is not a fault or blame that can be attributed directly to the immigrants themselves. So long as she stands, who wouldn't want to migrate to the United States?

Indeed, the borders of many nations the world over are crumbling, especially those countries which have long been the colonies and allies of the modern nations of Ephraim and Manasseh. The walls of western security, wealth and stability are, little by little, being broken down. The modern Israelite nations, by historical identity, are under siege. The United States is among them and her days are numbered.

Because men soon forget the past, the cycles of history, like waves of the sea, shall always come again. The spirit of Elizabeth I is dead. Free speech and journalism are under attack. The times of religious freedom are fast fading away. The day of Bloody Mary comes again. According to the age old adage, “the Lord gives and the Lord takes away.”

Dividing the Word of Truth, John 17:17 (From 17 to 17)

We do not know the exact date, but it seems certain that it was within the two-year span of 66 to 68 AD when Paul wrote his last epistle to Timothy.

Paramount in his thoughts and concerns was the preservation of truth and sound doctrine. This, with a pen of urgency, he conveyed to Timothy, in II Timothy 2:15, a summation of $2 + 15 = 17$. “Be diligent,” Paul wrote to Timothy, “A worker approved of God, rightly dividing the Word of Truth,” (the 17/17, equal divisions of 34).

During those very years, when Paul wrote his last words to Timothy, Florus had demanded 17 talents from the temple treasury at Jerusalem. This inflamed the Zealots, leading to a temporary but successful rebellion against Roman control. Within the year, Nero sent 60,000 troops south to confront Judea, and the game of war was on.

It was against this backdrop of time that Paul, knowing his death was near, wrote to Timothy concerning the necessity of maintaining the word of God of sound doctrine, and rightly dividing the truth from the lie.

This concept of the clash between the lies of the world and the truth of God becomes a direct statement, drawn from the Word Himself, 17:17. This, we find in the fourth gospel account, the gospel according to John, chapter 17. This is the storyline of the ministry of Jesus, from the *seventh* month and 10th day (= 17) of Atonement, 26 AD, until the 17th of Nisan, 30 AD - from 17 unto 17.

Such things are a shadow of the number of covenant, the *seven*. The Word of truth, the 17:17, a summation of $17 + 17 = 34 = 3 + 4 = seven$, was cut off in the middle of the *seven-day* week, on day four, Wednesday, in His 34th year of life ($17:17 = 34 = 7$). A covenant requires the sacrifice of blood, without which, according to law, there can be no remission of sin.

Satan, the dragon and counterfeit, with *seven* heads and 10 horns (= 17) had introduced the lie to Adam and Eve. He was the father of the lie, thereby bringing in the necessity of the restoration of truth and payment for sin. This was accomplished by the symbolic division, the cutting off (sacrifice) of the Lamb, the Word of God. Therefore, the Lamb, the Word of truth, without fault or blemish, as the sin offering, was divided into two parts - His body and His blood, symbolized by the bread and the wine of the 14th Passover. "I am the Way, the Truth and the Life," Jesus said. These concepts were much in Jesus' mind, as the hour of His sacrifice drew near. He was and is the Light (Way), and on the day of the Passover, Wednesday, the double number of covenant (7), Nisan 14, He, as the Word and Truth (17:17), spoke the words of the covenant on the eve of His crucifixion.

"He was the Word of life," John would later write in his first epistle to the church. And, in the gospel of John, chapter 1, he wrote of Jesus, the Word of truth, "the Word (17:17) was with God, and the Word was God. In Him was life, and the life was the light of men" (I John 1:4).

During the night of the Passover of 30 AD, Jesus spoke the Words of covenant to His disciples. Later that same night He was betrayed. Then ensued the events of the oncoming day portion of Passover when He would be "cut off" and symbolically divided (sacrificed), becoming the bread and wine, the body and blood of life. This fulfilling Daniel 9:26.

In the gospel account Jesus said, "Unless you eat the flesh of the Son of Man and drink His blood, you have no life in you!" Hence, Jesus embodied three distinct parts - the Way, the Truth and the Life, with the Truth, rightly divided (the 17:17) standing in the midst. He was divided (sacrificed) on the 14th, then, after three days and three nights, He emerged from the tomb, whole and eternal, at the close of the Sabbath, Nisan 17.

Jesus Christ was the Pillar of fire and light, the Guide and Way for ancient Israel, as He led them out of Egypt by night. He was the Word of Truth, Who spoke the words of covenant at Mount Sinai. He was the Life, the Manna which fed Israel from heaven. Now, as High Priest, He continues to be the Way, the Truth and the Life for spiritual Israel, children of faith through Abraham.

The preservation of doctrine and teachings, by the Word of God (Jesus Christ), as the early apostles came to the end of life, was paramount: to be guarded and defended. "I charge you," Paul wrote to Timothy (II Tim. 4:1), "before God and the Lord Jesus Christ, preach the 17:17," (the Word). For, "they will turn their ears away from the 17:17 (Truth), and be turned aside to fables."

Once the age of these early apostles had passed, their disciples of Asia Minor continued to contend for the faith once delivered. But they had little success, because by the time of Constantine and the early Catholic Church, a coup of subjugation came like a flood, and the foundation of doctrine once laid by the early apostles was swept away.

Yet, according to the words of Jesus, a remnant survived and continues to the present age. “They (the remnant) are not of this world, just as I am not of the world,” Jesus said.

By the analogy of pattern, Joseph, when he was 17, was sold into the sin and bondage of Egypt. Then Jesus, when He was twice the age of Joseph, in His 34th year, was sold for 30 pieces of silver, and the Word became sin (17) and Truth became sin (17), that for the price of blood He might taste death and the wages of sin for every man. It pleased God to bruise Him. He was wounded for our transgressions, knocking down the division of the middle wall and separation of sin, when the temple veil was divided in two.

And in a pattern type of Daniel’s prophecy, by the fourth gospel account, the gospel of John, 17th chapter, 17th verse = $(4) + (17) + (17) = 4 + 34 = 434$, Messiah, after 62 weeks (434 years) was divided (cut off, sacrificed). Once Jesus had spoken the words of this chapter (John 17), soon came His hour of betrayal, on the heels of which Jesus was “cut off” after 60 and two weeks, by the division of His blood and body, the wine and bread of Passover. This was on day four, Wednesday, at the division of the week, Nisan 14, in the *seventh* month of the civil year progression of the lunar calendar, in the ninth year of the 19-year cycle.

By two immutable things in which God cannot lie, according to the words of Paul in the book of Hebrews, by a promise and an oath, Jesus, on the 17th of Nisan, became our immortal, High Priest forever, after the order of Melchizedek.

“Sanctify them by Your truth,” Jesus asked of His Father (Jn. 17:17). That is, set them apart from the world. This “setting apart,” more so than just about any other outward worship of God, is accomplished when, in truth, God is worshiped by and through the *seven* annual Sabbaths of the lunar cycles.

In the days when the temple stood, the calendar court of the Seat of Moses “sanctified” (set apart) that all-important day of the lunar year, which more than any other determines God’s times of worship. That day of calendar truth, which sets apart the only first day of any month that is an annual Sabbath, is always declared immediately at the close of the 177th day of the sacred year. This annual Sabbath is Tishri 1, the first day of the *seventh* sacred month.

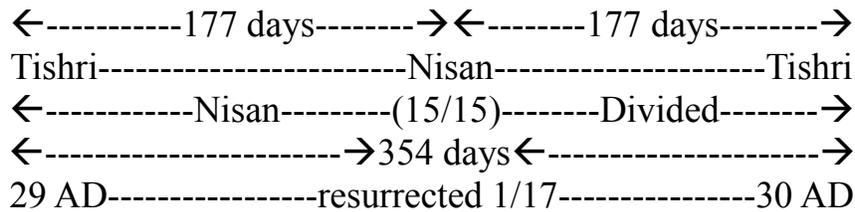
Therefore, that day of annual truth in time-keeping occurs after the 177-day span of Nisan through the 6th month, Elul. This 177-day span is then succeeded by 1/7, the first day of the *seventh* sacred month. Read either way, this number combination of truth is 17771, a sum of 23, and, an obvious form of the numbers 17:17. And that day of 17771 is for all time codified at the sum of its digits, 23. This, in the Scriptures at Leviticus 23:23, the day of Trumpets.

The most common type of lunar year is the 354-day average, 12-month year. It was in such a year that Jesus was crucified, just hours after His statement in John 17:17. Jesus would have been 34 at Tishri 1 of that year, the year in which He was “cut off” (figuratively divided = $34/2 = 17:17$). In a line graph, such a year of 354 days is an equal

division of 177/177. Therefore, the equal division of truth falls at Nisan 1, the half of a full year, *seventh* month to *seventh* month, a point falling at the first day of the *seventh* civil month (Nisan), the same as the first day of the *seventh* sacred month (Tishri) = 1/7-1/7 = 17:17. In a 354-day lunar year, for both months, the first day of each month falls at the end of day 177, counting from either end of the annual circle. Jesus was entombed at the 14/15th day transition, dividing the 30 day month, Nisan.

All of this becomes quite vivid in the following graph:

“Set apart,” (34 Divided) John 17:17



But by a promise and an oath (Gen. 15 & 22) of sacrifice, God gave inheritance to the father and children of faithful Abraham. And the one who became Jesus Christ walked between the divided pieces of Word and Truth in the event of Genesis 15. Then, the angel of God tangled the ram of sacrifice in the thicket, so that Isaac, the Seed of promise, might be spared, in the day when God gave His oath of blessing (Gen. 22:17).

But Paul, in the late 60’s AD, surely recalling the words of Jesus, wrote to Timothy, urging him to guard and preserve the doctrine of the word of God, teaching all disciples of Jesus, by “rightly dividing the Word of truth” (II Tim. 2:15). This was reflecting back to the night in which Jesus was betrayed, when He spoke that profound and immortal phrase of God the Father and Himself, combining in one a definition of synonymous parts, which by two things is immutable, “Your Word is Truth” (Jn. 17:17).

Seven, the Sign and Seal of God

Seven, the bedrock symbol, the covenant sign and seal, ever used by God, from Genesis to Revelation, is the foundation and codex of the Appointed Times of the gospel accounts. These Times, given to Moses and Aaron, were formalized in Leviticus 23. Through His Appointed Times (feasts) God reveals the mystery of His plan of salvation in the patterns of the *seventh* day Sabbath, the 14th Passover, and the *seven* annual festivals of the calculated Hebrew calendar. These Appointed Times span the 207-day period of the *seven* months of harvest.

And in these Appointed festivals is always the music of the Psalms, in which were closed, shut and sealed some of the most profound notes of prophecy ever to be written. Many of these psalms were composed and played by the harper David.

Then, almost a thousand years after the age of Psalms began, many of the mysteries of the lyrical words were opened by the life, ministry and revelation of Jesus Christ. Jesus, from the root and stem of Jesse, became the symbolic David, warrior of battle, composer, conductor, psalmist and harper of the last New Testament book, Revelation.

While these festivals and Appointed Times of God are indeed encoded in the law and statues given to mankind for all time, they were never intended to be a measure of burden or unwanted obligation, but as times of joy, enlightenment and worship.

These annual festivals of God portray in a cyclical, almost musical fashion, the entire panorama - the outline shadow of His plans for mankind. How fitting, the psalmist wrote of these Appointed Times in the octave Psalm, eight-one (81), "Make a joyful shout to the God of Jacob. Raise a song and strike the timbrel, the pleasant harp and the lute" (Ps. 81:1-2).

The Sevens of the Weekly Cycle

"And when he (the angel) had opened the *seventh* seal, there was silence in heaven for about half an hour" (Rev. 8:1, the octave). Every seasoned speaker knows that one of the best ways to make a point, getting the attention of the audience, is a sudden, unexpected pause. So here at Revelation 8:1 comes a mysterious and foreboding silence.

This is a profound transition in the unfolding of the plan of God. Here, in Revelation 8:1, at the *seventh* seal, we come to the crescendo, the finale of a long running symphonic performance - the closing chapters of the Biblical story.

At this octave interval of Revelation, everything written, from Genesis to Revelation, is about to come full course. Nothing like it has ever happened before in the history of man. This is the conclusion of the matter, ending with the events of the Appointed Time of 7/22 and the second resurrection of Revelation 20:5. Then, in the final verses of this 49th book of the Bible, the story moves forward with a glimpse into eternity.

So important is this moment in time that the heavens pause, thundering with the silence of expectation. Planet earth and the entire universe stand in awe at the opening of the *seventh* seal. The Progenitor and Offspring of the harper king and prophet David, Jesus Christ, stands to conduct the last measures of the line and staff of the Biblical aria.

Let's continue with Revelation 8. "And I (John) saw *seven* angels stand before God, and to them were given *seven* trumpets" (Rev. 8:2). "Then the *seven* angels who had the *seven* trumpets prepared themselves to sound" (Rev. 8:6).

"But, in the days of the sounding of the *seventh* angel, when he is about to sound, the mystery (riddle, or dark saying) of God would be finished." That is, the final act or completion of the mystery would finally be opened and disclosed (Rev. 10:7 & Ps. 49:4), coming to full pitch at the *seventh* trump of the *seventh* seal.

How is this mystery opened and disclosed? As incredible yet simplistic as it may sound, it is opened by the *sevens* imagery of the repeating octaves of the harp. It is not opened or revealed by the voice of the strings, of course, but by the pattern and operation of the prophetic *sevens*, upon which principle the harp, music, covenants, oaths, and the Appointed Times of the New Testament and Leviticus 23 have been based. The book of light, opening and disclosing riddles of mystery, is the last book of the New Testament, Revelation, a book outlined by the pattern of *seven*.

In the Scriptures, when we read of opening, closing, sealing and revealing, or setting apart by special sign of affirmation, virtually without exception the context will include the number *seven*, by single course of 6 + 1, or by multiples and/or divisions of the same.

Thus the plan of salvation, as amplified by the finale of Revelation, becomes a mystery, unveiled, opened and disclosed, precisely as the psalmist stated (Ps. 49:4 & Ps. 78:2).

Jesus fulfilled Psalm 78:2 in His discourse of the *seven* kingdom parables of Matthew 13 - a kingdom and nation, to be born, instantaneously, at the time setting of the blast of the *seventh* trump. Speaking of that day, and announced through His ministry, "I will open My mouth in parables," Jesus said. "I will utter things which have been kept secret from the foundation of the world!" (Mt. 13:35).

The apostle Paul understood this concept, saying in 1 Cor. 15:51, "Behold, I tell you a mystery," as he explains and reveals the mystery of the first resurrection and the last, or *seventh* trump.

Later, near the close of the first century AD, John, in a vision, sees an event pertaining to this same "mystery," at the very point when the voices of the *seven* thunders are sealed (Rev. 10:4).

Now, "the angel which I (John) saw stand upon the sea, and upon the earth lifted up his hand to heaven, And *sewened* (swore) by Him that lives for ever and ever....that there should be no more delay" (Rev. 10:5-6 & Dan. 12:7). "But in the days when the *seventh* angel is about to sound, the mystery of God would be finished" (Rev. 10:7 + Dan. 12:7). This announcement by the angel occurs at a time and event so profound as to be prefaced by an oath (a *seven*), a sign and surety from the very God, Himself.

In Revelation, book number 27 of the New Testament, just as the word apocalypse or revelation implies, the unveiling is accomplished by the *sevens*, and this is where the story ends and where it begins.

Virtually all of Scripture, from Genesis to Revelation, has been overlaid, outlined and sketched by the threaded patterns of the *sevens*, a melody line fading in and out, surfacing at different times as the Biblical story progresses, building to a tidal wave, grand climax in the finale of the Book of Revelation - a preview, written over 1900 years ago, describing the landscape of our future, in the years and decades to come.

Chapter 14

PERIODS AND CYCLES OF THE HEBREW CALENDAR

(What they are and what they are not.)

Many of us who observe the Appointed Times of the calculated Hebrew Calendar speak of the phrase “time cycles.” Most understand that these cycles have something to do with a solar span of 19 years or 235 lunar months.

However, while these 19-year time cycles are periods of time, not all periods of 19 years are a time cycle, with respect to the Hebrew calendar criteria. In fact, 19-year periods of time are only “time cycles” 1/19th of the time. How is this so and what is the explanation and clarification of this issue?

Also, what is being referred to by the phrase “a 247-year cycle?” And what is the difference between “cycles” and “periods of time” when both span the same number of years?

A 247-year cycle is merely a multiple of the 19-year Metonic cycle. That is, 247 years is a span of 13×19 Metonic cycles. Therefore, the end of a 247-year cycle is also the end of a 19-year cycle, but in the case of 247th year, this is the end of the 13th cycle of 19 years, a period of 3,055 months. We know this to be so, since in 19 years there are 235 months, so $13 \times 235 \text{ months} = 3,055$ lunar months of about 29.53 days each.

Again, we have said that while all cycles are periods of time, not all periods of time are cycles of the Hebrew calendar. For instance, if we count from year three of one cycle to year three of the next, that is a 19-year period, but it is not a 19-year cycle of the calculated Hebrew calendar. Periods can start at any year of the 19-year cycle, extending to the same point in the successive cycle, or the time may be counted in reverse to the previous cycle or period from any point of beginning. As such, a 19-year period is different from a 19-year cycle of the Metonic.

A cycle of the lunar calendar must always begin with year one and end at year one of the next cycle. For instance, year one of the current 19-year Metonic cycle began with the day of Trumpets, in the fall of 1997. Year one of the next Metonic, then, begins at Tishri 1, 2016. Cycles and periods of 19 years, by this measure, will have either 6939, 6940, 6941 or 6942 days, with one exception.

While all cycles of 19 years, by number of days, must have one of the four lengths mentioned, a 19-year period of time, which is not a cycle, may have a length of 6,938 days. No 19-year cycle may have a length that is less than 6,939 days. This is a multiple of 991 weeks plus two days, a form of $9 + 9 + 1 = 19$, plus $2/7$ ths.

Therefore, cycles will always have one of four possible spans of time, by length of days, while periods may have an additional length of 6,938 days, which allows that periods may have five possible values of days for a 235-month time span, ranging from 6,938 to 6,942 days.

Here is an important consideration. Since no length of time from 6,938 to 6,942 is an exact multiple of *sevens*, it is evident that no two consecutive 19-year cycles or periods can begin on the same day of the week.

However, there is a span or multiple of 19-year time cycles and periods that DOES produce the same lunar date on the same day of the week. This is something unique and it occurs 98% of the time at 13 cycles of 19 years. This is how we come by the phrase “a 247-year cycle.” It is a cycle which produces the same lunar date on the same day of the week, missing only 2% of the time, for any given date of the lunar calendar. This principle works for either a 247-year cycle or a 247-year period of time. For that matter, it works for any date of the lunar year, as compared to the same lunar date 247 years before, or 247 years later.

We know that the position of the sun and moon misses a precise convergence of roughly 2 hours at every interval of lunar dates that are separated by 19 years or 235 months. But at the 13th multiple of 19 years (247 years), based on the 29.53 day multiples of the mean lunar cycle, the moon’s molad time is only about 50 minutes short of the very same time as compared to 247 years previous.

This is an average, or molad to molad comparison, which would be different than the actual instantaneous astronomical position of the moon. In the finite detail of Hebrew calendar-speak, this difference in molad times per 247-year cycles or periods, is 905 parts, or about 50.28 minutes. Again, this would be on the same date and day of the week, as compared to the lunar calendar 247 years after or before any given date. This 905-part shortfall is based upon the fact that each part equals 3.33 seconds, or 18 parts-per-minute. Thus, 905 parts is about 50.28 minutes.

So close is this merger of the lunar cycle with the very same day of the week, at 247-year intervals, that calendar sages of old sometimes thought this to be the actual cycle of the Hebrew calendar. But later authorities of the calendar came to understand that the full cycle is actually a circle of time that is 689,472 years.

Now, at every interval of 235 months the sun and moon converge to within about 2 hours of the same astronomical position as compared to 19 years before. However, unlike the 247-year periods, this 19-year span of lunar-solar coincidence does not occur on the same day of the week compared to 19 years previous. Therefore, this relationship of lunar-solar

time and the days of the weekly cycle is the exception and difference between the 19 and 247-year cycles and periods. A 19-year cycle or period is based upon the approximate convergence of the sun and moon, whereas the 247-year cycles or periods are a molad to molad comparison of the mean or average lunar cycle of 29.53 days.

Hence, though one or any multiple of 235-month spans will always equate to the common denominator of 19 years, only one multiple, the 13th, falls on the very same day of the weekly cycle 98% of the time at 247-year intervals. This happens because a 247-year lunar period or cycle is very close to an exact multiple of the *seven*-day weekly cycle, as can be demonstrated by the fact that in 247 years there are 3,055 months \times 29.5305941 days = 90,215.964 days = 12,887.994 weeks. And rounded off to the nearest whole, 98% of the time we have 12,888 weeks in any 247-year mathematical period of time. The fractional number 12887.994 then accounts for the fact that the date/weekday time-lock occurs 2% short of perfection. Note that 12,888 weeks (1+2+8+8+8) sums to 27, the number of the last book of the New Testament, Revelation. This book was conveyed by the 24-letter Greek text, which book throughout is formed upon the patterns of the number *seven*. Thus we have again the combination 24/7.

In the key of C, this 247-hertz B note, by analogy of the *seven* leap years of the Metonic, falls at the *seventh* and last church, Laodicea. There is a 98% percent chance of the occurrence of this alignment of lunar time with the *seven*-day week. A curious point is that, by this analogy, Ephesus was the key of C, first church, and in Asia Minor that city lays in the old region of Iona, from which, by the Greek of musical modes, comes the C major modal scale, the Ionian!

As we have stated, in symmetrical language, the 247-hertz B note of the *seven*-note musical scale compares with the 247-year weekly cycles of the lunar calendar. This is a cycle of the moon that converges with the *seven*-day week at a predictable interval of the Hebrew calendar lunar dates. Though 247 years is the exact 13th multiple of the 19-year time periods, this lunar date weekday time-lock does not occur for any other notable frequency of the 19-year Metonic periods or cycles. Therefore, a 19-year period or cycle is a close sun/moon conjunction, whereas a 247-year period or cycle is a sun/moon/day of the week conjunction, for all dates of the lunar calendar at 247-year intervals.

So, this becomes very much a notation of the days of the week, as much as it is a measure of the lunar cycle. Again, this relationship of 19 years to the *seven*-day week can never occur in one span of the 235-month, 19-year Metonic cycle, seeing the number of days is not equally divisible by *seven*.

By example, here is how a specific day of the week relates to a lunar period of time. If we check the weekday of Tishri 1 for the current Metonic cycle, which began in 1997, we will see that the day of Trumpets falls on Thursday. The previous 247-year cycle fell on the year 1750, and in that year the day of Trumpets also fell on Thursday. Moving forward in time from 1997, by 247 years, we come to the year 2244, and a weekday check of that year for Tishri 1 also finds Tishri 1 being declared on Thursday.

Again, these 247-year periods will fall on the same day of the week 98% of the time. Based upon the 247-year cycles or periods, any lunar date of this time interval will miss a declaration on the very same day of the week about 20 times in 1,000 years. By this reckoning, the failure of any lunar date to fall on the same day of the week occurs only about 4.94 times in 247 years. 1,000 years divided by 247 equals 4.049, and 4.94 times 4.049 equals 20 times per 1,000 year period. This 2% variant from perfection is a result of the mathematics of the *seven*-day weekly cycle.

A curious side note to all of this is that 4.94 is the octave or double of 2.47, and seeing that the 247-year cycles are coincident with the *seven*-day week, it is also amazing that the *seventh* leap year of every Hebrew calendar 19-year cycle is the equivalent, in the key of C, to the *seventh* note of the musical scale, which just happens to be the note B at 247 hertz! Therefore, we have said that this 4.94 lunar variant from the *seven*-day week is a riddle or mystery of the seven-string harp (Psalm 49:4). In that sense, Psalm 49:4 is a prophecy of the *seven* churches and *seven* Spirits that are first revealed in book 49 and verse 4 of the Bible (Rev. 1:4). Until that revelation, given to John, this had never been spoken of before in all of Biblical history.

The mathematics of the Tishri 1 declarations for any year within the 19-year Metonic are often modified by the four rules of postponement, adjusting the lunar date by one to two days. This can happen at random, according to calendar rules, for any number of years, averaging that a correction or postponement will take place 61% of the time for all dates of the day of Trumpets. Likewise, as a spin-off product of postponements, 61 different patterns are generated for the outlay of years, by number of days, within the Metonic cycles.

That is, we know that lunar years can have 353, 354, 355, 383, 384 or 385 days. There are 61 possible patterns as to how many of each type of year, by length of days, and in what sequence of pattern they may alternate and occur. This is partly a result of the 61% of all years that are modified by postponement rules.

Last, these postponements or adjustments occur according to set mathematical rules of the time of day and day of the week. Postponements or adjustments are not locked to an occurrence, by any measure of pattern or importance, to any particular length of time - not 19, 13, 27, 7, and not even at intervals of 247 years. Postponements occur when they occur. They are driven by mathematics, with no special, out of the ordinary reference to the end, middle, or beginning of any Metonic cycle, or multiples thereof.

These one- or two-day adjustments at Tishri 1 occur by the 29.53-day mathematics and the four rules of postponement. They are enacted 61% of the time, in a possible array or arrangement of 61 different patterns, during the 36,288 cycles of the 19-year spans of the 689,472 years - the full Hebrew calendar cycle.

Always remember that while all cycles are periods of time, all periods of time are not cycles. With respect to the Hebrew calendar calculations and leap year patterns, cycles are always spans of 19 years, or multiples thereof, marked with a beginning point of year one of the Metonic cycle.

But at every interval of 247 years, four divisions or mark points of time merge to a close proximity. By analogy, this becomes a replication of the elements of time on the fourth day of the Genesis account. These four elements of time are 1) the day; 2) the week; 3) the month; and 4) the year, and they converge at 3,055-month intervals on the lunar-solar clock of time.

The Scale of Music and Lunar Calculations

Many students of the lunar calendar science long ago observed that the calendar and lunar dates of the *seven* festivals of the Appointed Times of the Biblical text, both Old and New Testament accounts, were calculated and written in the key of C major. The formula constants of both music and the lunar calculations are linked in similar ways to the mathematics of B, the *seventh* note in the key of C. And this is just the tip of the iceberg - the mere surface layer of a much deeper story.

Without this knowledge of the B formula constant, Marconi, Reggie Fessenden, Edwin Armstrong, and other early physicists could not have fully developed the wireless age of communication, which basic principles still power our current, universal age of the cyber grids.

The sound of these principles of the modal *sevens* of music permeates the heavens and universe. "There is no speech nor language where their voice is not heard" (Ps. 19:3).

It is a fact of astronomical research that the lowest "voice" (note) ever detected, coming from the heavens, is a sub-harmonic of the musical note B flat - the precise number used by physicists of the late 19th and 20th centuries to calculate the traveling wavelength of magnetic, light and radio energy. That formula constant for wavelength calculations is about 495, but with earth's mass and magnetic fields of influence, the constant is reduced to 468 hertz, which is B-flat. For wavelengths calculated on earth, this 468 is the formula constant.

Now, the *seventh* note of the third octave, key of C, is the note B, at 247 hertz. And the double is what? The double, or next octave, is then $247 \times 2 = 494$, the Psalm where the mysterious riddle is said to open (by the *sevens* of the harp) - a mystery finally complete at the sound of the *seventh* angel, when he is about to sound (Rev. 10:7 = 17).

For almost 2,000 years, the thread of Daniel's 70 weeks has been in intermission, following the "cutting off" of Messiah after the second segment of the three divisions of the 70 weeks ($7 + 62 + 1 = 70$). But now, by comparison to centuries past, we may be coming out of a prophetically dormant era, when the page is turned, and the long awaited finale of the symphony begins to sound. It seems that with the crucifixion of Jesus Christ, prophetic time stopped at mid-week of Daniel's 70-week timeline. We have no sure way of knowing when the final segment of the week of Daniel's 70 weeks will again become active, but the wise are always on the alert and watching.

In our day, the symbolic seed of Haman is alive and well, and the entire world bites its nails, waiting for the fireworks of the Middle East to explode. Some journalists and historians have speculated the opening round of these explosions will occur near a place called the Straits of Hormuz in the region of the 27th parallel north, in the Persian gulf; or at other points, moving west on the 27th parallel, passing through the Suez Canal, Egypt, Libya. This line moves across the Atlantic, passing through our 27th state, Florida, and the troubled Gulf of Mexico - the region of our birthright blessings of the Louisiana Purchase of 1803.

Strange as it may sound, this 27th parallel, and other events which display the patterns of 27, 17, 7, etc., are always points to watch. Such number patterns appear to mark flashpoints of history, indicators of turmoil and road signs of world events to come. Now all this is, of course, mere speculation based on the Biblical patterns of the past, but global events bearing prophetic patterns are on the increase, as we come ever closer to the times of the prophetic, 70th week.

Near the end of 2,717 years after 718 BC, at the 11th cycle of the note B ($= 247 \times 11 = 2,717$), a great historical event took place. It fell upon the prophetic numbers of Joseph, which is a known eclipse cycle of astronomy (2,717 years). In our day, this was the year of 2001, fourth year of the Metonic cycle, when on the 23rd day of Elul the shocking events of September 11, 2001 occurred.

In that week several sets of the 2/3 transitions occurred. These points of transition took place in the *seven*-day period between Elul 23 and the Leviticus 23:23 introduction to Tishri 1, a day that immediately follows Elul 29. In the year of 9/11 Elul 23rd was declared on Tuesday (3), the day of transition from Monday (2). Tishri 1 (Trumpets), one week later was declared on Tuesday, the day of transition from Monday, Elul 29. So, the first day of the lunar year 2001 was a 2/3 transition. Again, Elul 23 of the 9/11 event came near the end of 2,717 years after the fall of ancient Israel, 718 BC.

The number 27/17, please recall, is the spiral graph transition point of the fourth octave of music, falling at the circular point of 2/3 (i.e. the notes BC, or Monday-Tuesday). The notes BC of the C major scale meet at this point of the octave transitions (2/3). The half-cycle of this 2-3 transition is $23/2 = 11.5$, the very percentage of lunar time (11.5%) which finds both Elul 23 and Tishri 1 being declared on the weekday of Tuesday, *seven* days apart, as occurred in the year of the infamous day of 9/11.

Given all these mysterious parallels of the 7, 17, 2/3, 27/17 and 27 patterns, where was US president Bush at the precise hour when the two 110-story towers were struck? He was in our 27th state, Florida, at the physical location of Sarasota, a city having map coordinates through which passes the 27th parallel north, the New Testament book number of Revelation (27).

There were *seven* buildings in the complex of the World Trade Center. Building two of *seven* fell first, then one of *seven* (2717).

Building *seven* of the *seven* fell later the same day. The number 2,717 sums to $2 + 7 + 1 + 7 = 17$, a combination of 10 and 7. True, this could all be mere coincidence and we shall likely not know the conclusion to these observations until some future time in history.

Both Joseph and his descendant Joshua lived to be the age of the stories of the twin towers, 110 years, which is the note A (1 of 7) of the diatonic scale. Like the twin towers, Joseph's two sons, Ephraim and Manasseh, stood as symbols of Jacob's blessing and prosperity. Could all of this be just a symbolic coincidence? We have no way of knowing the finite answer to that, but nonetheless these are very curious facts to ponder.

Two years after 9/11, in 2003, at the Purim of Adar, shock and awe began to fall over the skies of Iraq, the old stomping grounds of ancient Babylon. The opening of that chapter is now behind us, but the storm clouds billow on the horizon, and the thunders still rumble in that troubled region of the world, as if preparing for the next wave of activity. The Middle East, it seems, can never be still, but is a boiling pot, always ready to spill over. Few will disagree that, 2,717 years after the fall of ancient Israel, the events of 9/11 opened a Pandora's box of epic proportions, and one for which the lid shall never be closed until the end of the age.

So as the years have progressed, a turbulent world remains restless and unsettled on many fronts. The powder keg grows ever more unstable, waiting for some event that will ignite the long dreaded fuse of the final chapter, leading to the completion of Daniel's week 70 and the subsequent countdown to the return of Jesus Christ.

In the 17th year of the Metonic (2013/14), under the leadership of the 44th president, the US punched through the 17 trillion debt ceiling, and the red ink of this tragedy continues to bleed out over the landscape of our inheritance. The fall of 2016 is the first year of a new Metonic cycle, which brings the end to yet another campaign and election of the next president of the United States.

Eventually, we will more fully understand just how this coming time and time of darkness will unfold its wings. For now, the precise details of how all of this will evolve remain a bit cloudy and unsorted, though the picture, day by day, is gradually expanding to the full focus of the unveiling of the mystery.

When the crescendo comes, as simple and unbelievable as it may sound, the entire panorama will be opened, orchestrated and performed by the same pattern symmetry of the plucked strings of harps - the courses of the repeating *sevens* of the octave, enjoined by the prophetic songs of David, the Revelation of Jesus Christ, and all the many generations of the faithful thereafter, down to the present day. The world powder keg awaits the explosion of the 27th book of the New Testament, the 49th book of the Bible, Revelation.

Number Imagery of the Appointed Times

“Blow the trumpet,” states Psalm 81:3. “Raise a song (melody) and strike the timbrel, The pleasant harp with the lute...for this is a statute for Israel, a law of the God of Jacob....this He established in Joseph.”

This thread of the *sevens* of the harp metaphor begins in Genesis and continues throughout the pages of Scripture, all the way to the 27th Book of the New Testament, Revelation - that mysterious book of *sevens*. Revelation vividly portrays the transition of the world’s landscape, as we enter the closing chapters of the civilizations of man that he has known for the past 6,000 years of recorded history.

The span of the lunar months of the music and festival period of Psalm 81 has always been set in the 207 days of the first *seven* months of the annual lunar calendar. Just as a week has *seven* days, it seems likely that the plan of God runs for 7,000 years. Many believe this to be a statement of fact. By that concept, each month of the *seven*-month 207-day span of the months of the Appointed times can be taken, in pattern, as representing 1,000 years.

By that measure, *seven* months becomes a picture of the whole of the 7,000 years and at the very expiration of that time, end of day 207, Tishri 30, Satan is released from his abyss of the 1,000-year containment.

This is stated precisely at the transition of 207, Revelation 20:7. “Now when the thousand years have expired, Satan will be released from his prison.” Perhaps it is not precisely at day 30, but the chronology of Revelation seems to imply that Satan’s imprisonment and release does occur in the *seventh* lunar month, Tishri.

The Trumpet Symbol of War and Assembly

The trumpet, an instrument of assembly and alarm throughout the history of Israel, was also, on special occasions, blown over the sacrifices and offerings of the temple service. This would have included the bowl and platter offerings of the Book of Numbers, chapter *seven*. These were the 2,520 (210 x 12) shekels of the bowl and platter offerings of the

prince leaders of ancient Israel, including 10 shekels of incense per the 12 offerings. The incense was symbolic of the prayers of the saints (Rev. 8:3). And, in symbol, these vials or bowls of offering may, in the end, become the apocalyptic *seven* last plagues, poured out upon the late, Great Babylon.

In the Biblical account, times of judgment are stated in prophetic years of 360 days of 12 months, each a perfect 30 days in length. Or, perhaps it could be more correctly said that times, in general, seem to be spelled out in increments of 360-day years, of which many such instances occur in the context of God's judgments, aimed at correction and repentance.

In any case, the 12 tribes of the princes of Israel, in chapter *seven* of the book of Numbers, presented offerings of 210 shekels each, for a total of $210 \times 12 = 2,520$. Though formally it is said there were 12 tribes of ancient Israel, Israel of the spirit is symbolically represented by the *seven* churches, and $7 \times 360 = 2,520$, a number which perhaps is also represented, in type, by the *seven* vial plagues of Revelation. And in Leviticus 26, God's judgment comes in waves of "*seven times more.*" In this context of time or years, each typed by a circle of 360 degrees, the book of Revelation has been constructed upon prophetic times of 360 days, and/or the half-divisions of same. That is, 1,260 days or 42 months is one half of $7 \times 360 = 2,520$ days.

Ironically, the *seven* bowl judgments of Revelation symbolically represent offerings commemorating the birth of the spiritual nation of Israel, just as there were offerings given at the foundation of the physical nation of Israel in the wilderness (Numbers, chapter *seven*). The first offerings represented a time of blessings for ancient Israel, with the latter offerings (bowl judgments) being a destructive curse upon Satan's Babylonian system.

It is nothing short of incredible that in our current scale of music for harp and similar instruments, in the span of the fourth, key of C octave (middle C), the frequencies of the *seven* notes, C to B is, $495 - 264$ equals 231. This is the exact number of the bowl offerings and animal sacrifices of the 12 princes of Israel in the book of Numbers, chapter *seven*! That is, $210 \text{ shekels} + 21 \text{ animals each} = 231$, which mirror image is $132 =$ the third octave note C.

In prophetic language, the 210 shekels can represent the number of days in *seven* prophetic months. That is, $7 \times 30 = 210$ days. Also, the 21 animals becomes the number of the days of Daniel's fast (Dan. 10:2), when on the 24th day of the *seventh* month of the civil year, the month of Nisan (i.e. another 24-7), a glorious angel (Gabriel?) appeared to him by the river Tigris.

Perhaps this number 21 is also indicative of the *seven* bowl plagues of Revelation, which number, when finished, added to the *seven* seals and *seven* trumpets plus *seven* bowls equal 21. If this analogy is true, God sealed this mystery in the book of Numbers, chapter *seven*, and then opened it by the *seven* seals of the 27th book, Revelation. The princes of physical Israel brought the platters (bowls) of offering in the Old Testament, but the

contents are later symbolically poured out upon Great Babylon, in the presence of the princes of spiritual Israel, as they watch from the Sea of Glass. Thus, in symbol, Numbers, chapter *seven*, is mirrored by the *seven* bowl judgments, following the *seventh* trumpet.

In his general epistle, the apostle James did not write to the 13 tribes scattered abroad, but to the 12. Yet, it is more than obvious that the 13th tribe, Manasseh was an adopted son of Jacob, therefore a 13th tribe, in reality, does exist.

With regard to the number 13, nowhere in Scripture are there any formal details of a lunar calendar, and nowhere is there a 13-month leap year specifically mentioned, yet *seven* of them are obviously included in each 19-year Metonic cycle of the Hebrew calendar. Perhaps the 13-month years are symbolic of Manasseh and perhaps the *seven* leap years represent the *seven* churches of spiritual Israel, while the 12-month lunar years represent the basic 12 tribes of Jacob, of which $12 \times 12 = 144$. This is the number of the thousands (144) who are sealed in Revelation *seven*. As we have learned, those things sealed and/or revealed are almost always accomplished by the operation of *sevens*.

In any case, $12 \text{ common} + 7 \text{ leap years} = 19$, the Metonic cycle, in which is contained an analogy, by the number 12 for the physical tribes and the number *seven* for the *seven* churches of spiritual Israel.

The Day of Trumpets, the first day of the *seventh* lunar month (Lev. 23:23), is a mark of times and seasons (appointed times), both literal and prophetic. This mark of time connects Leviticus chapter 23 directly to the statement of Genesis 1:14. It is also a timeline which ties the dates and appointed seasons of the lunar calendar to prophetic signs in the heavens, including the many Appointed Times observed and written of in the gospel accounts of the New Testament.

27/17 and 23, Numbers of Transition



The natural mathematical artifact of circular transition, BC, 23, or two-thirds, marks and defines the fourth octave standard of voice and music. This is at the BC point transition of the *seven-note spiral of the octave*, which is called middle C.

Now, this 27/17 BC juncture, Monday-Tuesday, or 2-3 transition of symmetry (middle C) was indelibly imprinted upon the years of the Biblical patriarch, Joseph, and upon many other prophetic patterns, from Genesis to Revelation. And, as we described earlier, the pattern 2717 fell upon a great event in this age, which was the year of 9/11 (2001 AD), 2,717 years removed from the fall of ancient Israel, 718 BC. This day of gloom occurred on Tuesday, Elul 23rd, the transition point of the helix spiral of music.

Monday-Tuesday, on the *seven-day circle of the seventh month lunar declarations* (day of Trumpets), marks the only point on the cycles of the *seven-day week* where adjacent days of the week are declared for Tishri 1. This is day one of the *seventh lunar month*, the first day of each lunar New Year of the civil calendar. In the key of C, the pattern is then 7-1 (B7 followed by C1 of the next octave). *Seven-one*, the month and first day of the lunar civil year, remember, is the number of the Sanhedrin (70), plus the high priest equals 71. We also have the pattern of Moses and the 70 elders = 1 + 70 = 71, from which the Sanhedrin came.

An aside and as out of place as it may first appear to the subject at hand, early physicists, dealing with magnetic energy and radio waves, soon learned that in order to accurately calculate the wavelength of antennas for their transmitting devices a number constant had to be employed from the middle C octave of the C major scale.

That number is 468 (hertz), is the exact value of the harp diatonic, B flat. In free space, without the influence of earth, the number constant is B natural, at about 494 to 495, with the difference being $495 - 468 = 27$. So, the number representing the magnetic mass influence of earth is obviously 27, a kind of number identity of our planet.

Both numbers, 468 and 495, sum to 18 ($4 + 9 + 5 = 18$), the number of parts contained in one minute (60 seconds) of the clock of lunar calculations (1,080 parts/hour) - a number constant going all the way back to the times of Old Testament temple service, and the festivals of harp, psalm and trumpets. Amazingly curious is the fact that the mathematical constant 468 is B flat and that modern trumpets are tuned to this frequency (i.e. B flat).

By the Sevens Finished, Opened, Divided, Cut Off and Sealed

By the operation of the *sevens*, the number *seven*, and/or divisions of *seven*, almost all mysteries of God are sealed, and by the *sevens* almost all things of God are revealed, once hidden and sealed. The truth and understanding of God are both shut or opened by the sworn oath and sign of covenant, the number *seven*.

Jesus spoke many parables in His ministry. In Matthew, He uttered the *seven* “kingdom” parables, in a chapter number (13) which signifies the *seven* 13-month leap years of the Metonic cycle. Matthew is the 23rd book of the Bible, the number of the pattern transitions (2-3) from which is derived the *seven* leap year rhythm sequence, 3323332.

Jesus’ parables fulfilled the words of Psalm 78:2, “I will open my mouth in a parable: I will utter dark sayings (things sealed) of old.” But, He adds, “be careful how you hear” (Lk. 8:18). By the same principle, the words of Psalm 49:4 state, “I will incline mine ear to a parable (the meaning sealed): I will open (unseal, reveal) my dark saying (riddle, parable) on the harp.” And this by the *sevens* of the string courses of the diatonic scale.

Once a person is called by God, He begins to reveal Himself and His plan of salvation through the keeping of the fourth commandment, *seventh*-day Sabbath. In virtually every case, this is where it begins, though God surely hears the sincere and humble prayer of anyone, even if such a person has not yet fully repented or received God’s Spirit.

The rotation of the cycle of *seven* days has been ongoing since creation week and is somehow a sign or mark of spiritual contact by which God opens the human mind. Jesus explains this concept with a simple statement of the fourth gospel, John 6:44. “No man can come to Me unless the Father who sent me draws him; and I will raise him up at the last day.” Other Scriptures make it quite clear that this “last day” is the day of the *seventh* and last trumpet (Rev. 10:7 & 11:15).

That pull or drawing, described in John 6:44, is of the spirit, and the object or outcome is to invite the one being called to the acceptance of a covenant, which requires an oath or binding agreement. This infers the operation of the number *seven*, as in the well of an oath (Beersheba). Sheba, of course, literally means *seven*. So, this “drawing” to Christ carries the implication of being chosen - then pulled and tugged by the thoughts of the mind and heart to a covenant agreement.

By the root words of the Greek, this pull of the mind, or “drawing” might be likened to a drawing force that unrolls the spirals of a scroll, as in opening or unsealing the human mind in order to grasp Godly concepts of words written. God speaks through the writings of the 49 books of His word, sealed in *seven* divisions. The deeper parables of His words are fully unlocked and understood only by and through the operation of the Holy Spirit.

This scroll or helix spiral implies cyclical energy of the spirit. According to Revelation (Rev. 1:4), there are *seven* flames of God’s Spirit, before His throne - in pattern, one for each of the *seven* churches and/or the *seven* divisions of His word, the Bible.

As in the octave waves of musical sound, or magnetic energy that travels unseen, so are the *seven* Spirits of God. The Spirit draws or spirals upward, lofty, as in the name of Mary’s physical father, Heli. And though sound cannot be seen, men have drawn spiral graphs of the musical tones, demonstrating how the ascending spirals of the pitch can be coiled up, as in a scroll of *seven* tones of a helix.

So, in Jesus’ statements of John 6:44 and John 12:32, we have some double metaphors. That is, God the Father draws an individual to Christ, and then those who die in Him will be raised or resurrected. Immediately following the resurrection comes the upward spiral to the sea of glass. This is at the point of the *seventh* trump of Revelation, the *seventh* event of the *seventh* seal of the spiral scroll, Revelation - the *seventh* division of the *seven* *sevens* of the 49 books.

Again, in most cases, this pull or spiral draw on the human mind is accomplished by first opening one’s understanding to the Sabbath rest of the fourth commandment (*a seven*), then one advances to repentance, baptism and the 14th Passover. Thus, the pattern of John 6:44 is $6 + 4 + 4 = 14$, the double *seven* of Passover observance. And those who have the power of this spiral of the *seven* Spirits are Two. They command the helix circle of the *seven* Spirits of flame. They are God the Father and Jesus Christ.

Now, as it seems probable that Jesus’ ministry, following His baptism, began on the Day of Atonement, 26 AD, then the bookends by days of the week, from Atonement 26 AD to Passover 30 AD, are Wednesday-Wednesday, the notes D-D, or simply that familiar number of prophetic significance, 44.

And, according to the symmetry of the natural diatonic scale, $DD = 297 + 297 = 594$, the mirror image of 495, the free space wavelength number constant for light propagation. This is the frequency of the *seventh* note B (495 hertz) of the diatonic scale for stringed instruments. Interesting that Jesus is called the “Light” and that the free space

propagation formula constant of the velocity for light and magnetic energy waves falls at approximately 495.

Since Atonement falls on the lunar date 7/10, it seems a bit more than coincidental that Jesus' ministry apparently began on 7/10, then He was officially chosen by His Father as the Passover Lamb on the Sabbath day, precisely 44 months later, which was on day *seven* and the lunar date of 10, in the year of His crucifixion. According to Passover law, the selection of the Lamb of God would have taken place on Nisan 10, 30 AD (see Jn. 12:12-36). So, we have the week day and date, 7/10, Saturday, Nisan, 10, 30 AD. On both dates, the Atonement of His baptism, then the Sabbath day, Nisan 10, four days before His crucifixion, a Voice came from heaven, glorifying Jesus.

Moreover, from the combination of the two dates and days of the week, we have $7/10 + 7/10 = 17 + 17 = 34 =$ the division of the *seven*-note octave of music ($3/4$), which was Jesus' year of death on the cross (His 34th year), on the very day that He spoke those famous words of John 17:17 (= 34).

Jesus' physical span of life in the flesh, from the fall of 5 BC until death, was about 414 months, the double of the 207 days of the *seven* months of each annual season of the Appointed Times ($207 + 207 = 414$). Read either way, the reflection is the same, 414. Or, in the Hebrew gematria, we have $207 + 207 = \text{Light} + \text{Light} = 27 + 27 = 9 + 9$, or 99 hertz, the *seventh* note of the diatonic scale. And, $9 + 9$ equals 18, equals the parts-per-minute of the calculated Hebrew calendar of timekeeping.

Atonement fell on the weekday of Monday in 30 AD, and Trumpets was declared on Saturday. Since Passover fell on Wednesday, these major dates of prophetic history then form the familiar number pattern of 247, the note B for stringed instruments of the diatonic scale. That is, days 2, 4 and 7 of the *seven*-day week.

This is the number of time. That is, $24/7$. In the dual listing of the ten commandments of Exodus 20 and Deuteronomy 5, the only commandment with a time reference is the fourth, referring to the Appointed Time of the *seventh* day of the week. Of the 10 commandments, idolatry (2) and adultery (7) are linked together with the Sabbath commandment (4), occurring between the numbers of two and *seven*. These are the main issues that always trapped ancient Israel in sin. They have both physical and spiritual implications. In form, the relationship is of these three commandments then, is two-four-*seven* (247).

During the *seven*-day week of creation, with a direct linkage to time keeping, the elements of time were listed in Genesis 1:14 established and assigned on the fourth day of creation (Wednesday). Though little recognized by the world at large, this is where the subject of the appointment of times began. This, at the double *seven*, 14th verse of Genesis, chapter one, and 14 (Passover), is that premiere event that makes all else possible.

The requirement of the *seventh* day of rest was listed twice in the official coding of the Decalogue registers of Exodus and Deuteronomy. So, the pattern becomes two listings of the fourth commandment of the *seventh* day observance, or stated in simple number formation, 247 - the *seven*-day weekly time lock of the 247- year, 13th cycle of the Metonic intervals - a Metonic span being 235 months, or $2 + 3 + 5 = 10$, the commandment Decalogue.

But referring again to John 6:44: six is the number of man, created on day six of the Genesis account, verse 27, and 44 is the sixth note of music and the length (44 months) of Jesus' ministry, as well as the age of Joseph (44) at the end of the double *sevens* of feast/famine.

And so, pertaining to John 6:44, an individual (a number 6) is chosen, and then drawn into the *seventh* day of rest (Gen. 2:3) which God has set apart for special use. This process of coming to a "rest" and "sealing," in symbolic pictorial, is surely part of the 144,000 of Revelation, chapter *seven*, and, in pattern, has both physical and spiritual overtones.

In the 44th month, on the 14th day of the month, on the fourth day of the *sevens* (the week), Wednesday, 44 months and 4 days after it began, the ministry of Jesus as a physical man came to an end, on Passover, Nisan 14, 30 AD.

However, after His resurrection, which occurred near the end of the *seventh* day, on the 17th of Nisan, He remained on earth until the 44th day after the crucifixion, departing the Mount of Olives on the 27th day of Iyar, 30 AD. This was 749 years after the carrying away of the 10 northern tribes of Israel by the Assyrians, 718 BC.

Referring again to John 6:44, $6 \times 44 = 264$: this product is the frequency of middle C for stringed instruments, and the sum just happens to be $6 + 44 = 50$, the day of Pentecost. Thus, by a double coincidence of numbers and the lunar date of Pentecost, which is a Jubilee count, this pictures the day of the resurrection of the *seven*-church age, at the *seventh* octave. That is, $7 \times 7 + 1 = 50 =$ Pentecost. So we see the connection between Jesus' appearance at Nazareth on the very day of Pentecost, coupled with the last part of John 6:44, which states, "I will raise him up at the last day," (Pentecost).

As we know, according to Paul, the first resurrection takes place at the *seventh* trump of Revelation, the day of Pentecost, also called the feast of *sevens* (weeks). So it is amazing to observe the many ways in which Jesus' statement of John 6:44 relates to both the symmetry of music and the process of conversion, leading to the *seventh* trumpet of resurrection. Here, in two different ways, occurs the number of regeneration. That is, a new beginning of a spiritual birth, occurring at the 1/8 day count of the week, Sunday, but also the end/beginning mark reference of the musical scale, the 1-8 transition of fourth octave middle C.

In the context of God's promise (a covenant *seven*), Paul speaks of the *seventh* day, fourth commandment in the epistle to the Hebrews, saying, "There remains therefore a

rest (Sabbath keeping) to the people of God” (Heb. 4:9). Note that the ratio, 4/9ths, set up by Hebrews 4:9, is 44.4, a familiar number derivative of prophecy and the calculations of lunar time.

The word “rest” (or rested) occurs nine times in the fourth chapter of Hebrews, but in the *seventh* occurrence of “rest,” and only the *seventh*, a different word is used in the Greek, setting it apart from the other eight references to a time of rest. This direct reference to the fourth (4) commandment, amidst the nine (9) uses of “rest,” occurs at Hebrews 4:9. This inference, then, being linked to the fourth commandment, the chapter, verse and subject become 4 9 4, a reflection of the harp and her *seven* strings of the mystery and riddle of Psalm 49:4.

In the *seventh* occurrence of “rest” (Heb. 4:9), the Greek word is “Sabbatismos,” which literally means “Sabbath keeping.” In the other eight instances of chapter four, the word for rest is “katapausis.” Katapausis means “to cease from work or activity,” which can apply to a multitude of situations. Sabbatismos refers only to Sabbath keeping.

It is from this point or genesis (Sabbath keeping) that the full knowledge of God’s plan begins to grow in the minds of those called (John 6:44). That process of growing, by analogy, continues to the *seventh* trump, the last trump of Revelation, chapter 11. Therefore, in a sense, the bookends of salvation may be symbolically stated as the span from the *seventh* day to the *seventh* trump, from the keeping of covenant to the reward of the same.

The *seventh*-day Sabbath is then a covenant sign and seal of identity, a validation for those called, a signature, hidden and unseen by the world at large - a symbol or assurance of promises and agreements entered into. Such signatures or covenant signs of identity are nowhere found in the patterns of the Occult holidays of mainstream religions, and without the agreement and entering into His covenant (a *seven*) it is impossible to have a relationship to God, leading to the salvation of the *seventh* trumpet of resurrection.

Now, it may be asked, isn’t this concept and necessity of the fourth commandment “letter of the law?” Doesn’t God know our hearts, and after all, isn’t that the important thing? So what difference does the *seventh* day make, with respect to Sunday or another day one might choose to observe?

Those of the Church of Rome or most any Protestant denomination will fully agree with Jesus’ statement, “Think NOT that I have come to destroy the prophets!” Yes indeed, no logical mind will disagree with that statement, so why then do many object to the full text, which says, “Think NOT that I have come to destroy the law or the prophets” (Mt. 5:17)? The fourth commandment is a premiere point of God’s law, and Jesus, in the first Person stated, “Think NOT that I have come to destroy it.”

In the resurrection, Moses would probably have a good point to make, concerning every jot and tittle of the word of God. He surely learned the importance of following every detail of God’s instructions. Moses, in his haste and anger, chose to strike the rock, in lieu

of speaking to it per God's directive. Though he will have salvation, the penalty of his self-will, anger and thoughtless actions was the forfeiture of his opportunity to enter the land of promise.

When we love God and His way of life, closely following His instructions is surely little to do as our part of the relationship. After all, for our sins, none of us have ever been required to submit to a beating, be lashed to a point just short of death, then taken out and nailed to a tree. Mel Gibson did a pretty good job of showing this in his movie. It is a gruesome thing to contemplate. Compared to that, observance of the fourth commandment, as part of the covenant agreement, is a small thing to do. By doing so, one maintains an ongoing, weekly contact, in worship to God, on the day that He (not men) appointed. Moreover, according to God, the *seventh* day is a delight, not a burden.

Chapter 15

COVENANT SIGNATURES (Oaths, Signs and the Appointed Times)

God makes use of signs or symbols to indicate His presence. He begins to speak of signs in the very first chapter of Genesis (Gen. 1:14). And in the finale of all things, the scroll of Revelation is sealed with *seven* seals, able to be opened only by the slain Lamb of the new covenant, bearing the numbers of an oath, by the *seven* horns and *seven* eyes, which are the *seven* Spirits of God (Rev. 5:6).

Indeed, regarding the signs and Appointed Times, the one and only sign which Jesus gave as proof that He is the Messiah has connections that link directly to Genesis 1:14 and Leviticus 23. That is, He said, “An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth” (Mt. 12:39).

Therefore, contained in that one statement, we find not only the proof that He spoke of, but in the context of the events, the occurrence of no less than five of the Appointed Times of Leviticus 23.

Within the three days and three nights are 1) the two divisions of night and day; 2) the Wednesday, 14th Passover of 30 AD; 3) the first day of the Unleavened Bread (Nisan 15); 4) the 17th of Nisan, the third day and sign that He gave; and 5) the day of the resurrection, the end of the weekly Sabbath. So contained in this one event are about half of the foundational nine Appointed Times of God that occur in every year.

In any case, Jesus’ sign of being dead for three days and three nights was fulfilled. Notice the emphatic proof recorded in the words of the Apostle John’s account. No other Scripture is this precise. Why would anyone, intending to anoint and pay respects to the dead, do so at such an unreasonable hour of the day? The simple answer is so that, with regard to the specific legality of Jesus’ statement, His word had to be precisely fulfilled, verified and recorded. Let’s first read John’s statement, and then further explain.

On the first day of the week Mary Magdalene came to the tomb early, while it was STILL DARK (Jn. 20:1). Had this event happened later in the day, then the argument of a Sunday morning resurrection would be more plausible. But, the stone was gone, it was still dark, and Jesus was NOT there. Why? Simply because, just as He had given the sign that He would be in the grave three days and three nights, He was resurrected many hours before the dawn of Sunday morning. If not, then He either lied or exaggerated because He was placed in the tomb very late in the day, moving toward the time of sunset and twilight - late Wednesday afternoon, just before the night portion of Thursday. Therefore, in order that Jesus’ words were precisely fulfilled, His resurrection had to take place

about the same time, very late day Saturday, just about sunset. This was the point of the one and only sign that He was the Messiah. Therefore, on Sunday morning, He was not there. He had already risen about sunset the evening before.

In Hebrews 7:28 Paul explains that Jesus Christ, the slain Lamb of God, became our high Priest by a covenant or word of a *seven* (an oath). That is, God *sevened* Himself so that Jesus would become high Priest forever, after the order of Melchisedec, an office first revealed in the 14th, double-*seven* chapter of Genesis 14, and spoken of later in a profound way in the *seventh* chapter of Hebrews (see also, Psa. 110:4).

The plan of God to salvation, once beginning to be unsealed and revealed by the *seventh*-day Sabbath, then advances to the *seven* annual Sabbaths of the appointed festivals of Leviticus 23. Similar to the scale of music, all set times of God, without exception, are directly or indirectly connected to a pattern of counting by *sevens*. From this concept and analogy comes the theme and title of this book, “The Music of the Appointed Times.”

The times of God bear the covenant sign of the *sevens*, and even though the calendar of the lunar calculations must take into account the fact of the fractional month of 29.53 days, it does so by the management of the mathematical calculations, based upon and overlaid by the number *seven*.

Even the 19-year Metonic cycle is interlaced and kept on seasonal track by the operation of *seven* leap years, dispersed by a pattern which portrays the *seven* musical notes of the scale. In this 19-year time cycle, the *seven* leap years flow in the rhythm of C major, which is long-long-short-long-long-short (332332). These *seven* leap years adjust the lunar calendar so that it is kept in season. That is, so that the festival transitions of the spring and fall are kept in sync with the harvest cycles of the north western hemisphere.

We’ve all heard the expression “the equinox storms.” The *seventh* month of the sacred year and the *seventh* month of the civil year, by the seven-leap-year cadence, approximate the seasons of the spring and fall equinox. About this time of spring and fall, the circuit winds begin to shift, often bringing with them storm cycles of rain showers. In modern times we’ve come to call these circuit winds of the Bible the jet streams. They are weather-makers, and just as we are told in Revelation 7:1, there are four of them, (i.e. winds).

Meteorologists confirm this, as there are typically four major jet streams circling the earth at all times. These are called the polar and sub-tropical jet streams - two to the north and two to the south of the equator. These jet streams not only influence weather from the air, but they also affect the flow of ocean currents.

Since everything in God’s creation has rhythmic energy, this poses the question, are these circuit winds somehow in sync with the *seven* years of the leap year cycles? That is, an early or late spring or fall is somewhat determined by the position of these wind currents. So for instance, if the jet stream from Canada slips south a bit early, then the United States will typically have an early winter. Perhaps there is a synced rhythm of the four

circuit winds with the *seven* leap years cycles, which then flow, in concert, with the harvest seasons. This is just speculation, based on the many patterns of God's rhythmic creativity, but nonetheless is a curious thought to ponder.

With days declared by the calculated Hebrew calendar, God's plan is expressly unsealed and begun by the covenant and memorial of the double *seven*, 14th Passover, followed by the *seven* days of Unleavened Bread. Both, by number, are covenant signs of an oath of promise (*seven*).

Moreover, Unleavened Bread marks the beginning period of the *seven-week*, *seven-octave* count to Pentecost, with observance at day 50, following the *seven* times *seven* weeks of the barley harvest. By the *seven-week* progression of the spring barley harvest comes the picture of the yet future first resurrection of the firstborn of the *seven* churches. This resurrection to eternal inheritance is the reward of the new covenant - the reward of salvation at the *seventh* octave, the day of Pentecost.

This will occur at the *seventh* trump, described in the 27th New Testament book, Revelation. This is the *seven* times *seven*, or 49th book of the Bible, in which is recorded the *seven* seals, *seven* trumpets, *seven* golden candlesticks, *seven* stars, *seven* thunders, the sounding of the angel of the *seventh* trumpet, and the *seven* angels with the *seven* last plagues. Indeed, few things of God are bound, sealed, revealed or divided, apart from the operation of the *sevens*.

Christians become sealed of the Holy Spirit, following repentance, baptism, and the blood sacrifice of Jesus Christ, which was shed on the double *seven*, 14th day of Nisan, 30 AD. None of the world's Occult holidays even remotely portray God's patterns of the *sevens*.

The apostle John, in the *seventh* chapter of Revelation, records the sealing of the 144,000 of the tribes of Israel, and in the same book he describes the mysterious beast with the *seven* heads.

To both Daniel and John were described the mystery of the divisions of *seven*, by the time, times and a half time, a span which equals the half-division of *seven* years. That is, 42 months, or the half of *seven*, 1,260 days, or three and one-half years. This period of time Jesus refers to in His statement of the gospel of Matthew (Mt. 24:21-22). That is, the time of great tribulation will be "cut short," limited to 3.5 years. This period begins with a broken covenant (Dan. 9:27), which is symbolized by the division of *seven*. Therefore, since *seven* is the sign of covenant, then 3.5 is the breaking, or division of the same.

Now, concerning the sealing and/or revelation by the *sevens*, please note the incredible number imagery of Daniel 9:24 and the 70-weeks prophecy. We have discussed at great length the alignment of the *seven* days of the weekly cycle with the 247-year cycles of the Metonic. By the cadence flow and rhythm of the *seven* leap years of the 19-year Metonic, equated to the *seven* days of the week, the second, *seventh* and ninth days of the week are synonymous.

That is, by the progression of the C major scale, which the rhythm of the *seven* Metonic leap years mimics, the scale of the *seven* leap years begins at Tuesday (note C), ending with Monday (note B). Thus, Monday is the *seventh* note, which is the second day position of the week. But by that order of rotation, Monday is also the ninth day of the weekly cycle, counting inclusively from Sunday, nine days previous.

So again, the *sevens* of the week, by lunar dates, are duplicated (same day of the week) at intervals of 247 years. With all this in mind, let's look again at the placement construct of that premiere prophecy of the entire Bible, which is the 70 weeks of Daniel 9:24. The placement and numbering of this verse is quite profound. That is, the first word of this 24th verse is *sevens*, or *sevens* of weeks. Thus, the pattern formed at verse 24 is literally 24 *sevens* (247), with the fulfillment and storyline of this 70-weeks text of prophecy threading to the gospel accounts of Jesus' ministry, then on to the last and 27th book of the New Testament, Revelation. Revelation is the last and 49th book of the whole Bible and the first segment of Daniel's prophecy is a span of 49 years (539 to 490 BC).

In the book of Revelation, the 24 Alpha Omega letters of the Greek text flow in a story outline, all based on the multiples and divisions of the *sevens*. So the 24 *sevens* of Daniel's 70 weeks (Dan. 9:24) are a lock and key set with the 24 *sevens* of Revelation - a text of the *sevens*, written in the 24 letters of the Greek language.

Therefore in Daniel and Revelation, each being a continuation and companion of the other, we have $247 + 247 = 494$, the Psalm of the harp parable, riddle and mystery, Psalm 49:4 - the double of 247. Remember, based on the cyclical rotation of *seven*, we said that the numbers 2, 7, and 9 are all synonymous with the weekday of Monday, the equivalent to the B note of the diatonic, 247. Such patterns of the Bible are exhaustive, but we can never say enough about God's astounding use and construct of this symmetrical imagery. Jesus Christ is the master of parable, analogy and metaphor.

By the use of the prophetic *sevens* almost all things hidden by God are sealed, and without the *sevens*, whether singular, multiplied or divided, few things are ever revealed.

Jesus apparently began His ministry on the Day of Atonement, the tenth day of the *seventh* month, 26 AD. In preface to His ministry, John the Baptist baptized Jesus, and immediately the Holy Spirit, in the form of a dove, descended upon Him, fulfilling Isaiah 61:1 ("The Spirit of the Lord is upon me.")

Immediately after John baptized Jesus, Jesus fled into the wilderness, beginning His 40-day fast on the Day of Atonement. It seems that week 70 of Daniel's prophecy was thrown open at this pivotal juncture of history. The 10th Psalm of the Psalms of Ascent, Psalm 129, traditionally read on this very day (Atonement), graphically describes the end of Jesus' 44-month journey, projecting forward to Nisan 14, 30 AD.

Here, at the Passover, in the middle of the last week of Daniel's 70-weeks prophecy, about 3.5 years after John's baptism of Jesus, this Psalm and verse prophesied of this historical event (Psa. 129:3). Here is described Jesus' lashing at the decree of the Pontifex

Pilate (Pontius Pilate), who delivered Him to a brutal scourging. The verse reads, “The plowers plowed on My back; They made their furrows long” (Psa. 129:3).

There are 15 Psalms of Ascent (Psa. 120 -134), which traditionally began to be read on the day of Trumpets (1/7) and continued, a Psalm for each day, in the annual pilgrimage leading up to the first day of the Feast of Tabernacle (15/7). So this verse of Psalm 129:3, which applies to and was read on the 10th day of ascent, the Day of Atonement, is tied to the atoning and blood sacrifice of Passover, 30 AD. Hence, the bookends were formed, reflecting the Passover of 30 AD back to the beginning of Jesus’ ministry, Atonement, 26 AD, by the prophetic words of a Psalm, which described the details of His death and crucifixion.

In a twist of verbal irony, some 1,500 years after those days, William Tyndale, the man who translated the Bible into English, in a heated debate with one of his Catholic colleagues, said of the Pontius Maximus of his day, “I defy the Maximus (i.e. the Pope), and all his laws; and if God spares my life, ere many years, I will cause the boy that driveth the PLOW to know more of the Scriptures than thou dost!”

Precisely at the eighth multiple of the 247-year pattern cycles, 1,976 years past the year when Jesus’ back, according to the prophetic Psalm, was plowed (scourged), a man whose definition of name refers to an implement of plowing, as in the seedtime for harvest, Fred R. Coulter, published the first ever edition of a Bible in English, in the original order of the 49 books. This publication was finished in the lunar year 2005/06 AD. Called, “*The Faithful Version*,” this is a wonderful Bible no Christian should be without.

The gospel of Mark is the second book in the fourth of the *seven* divisions of the Bible. It is the 24th book of the Bible. This gospel, according to the scribe stenographer, Mark, is quite unique in that this is the only one of the four gospels which opens with an immediate reference to Daniel’s 70-weeks prophecy. The number placement of this gospel follows the prophetic pattern 2 4 7. The very first verse of Mark’s account opens with reference to the end of the 62-week segment of Daniel’s prophecy, and Jesus Himself states, in verse 15, “The time is fulfilled!” Not only does this 24th book of the *seven* divisions name the year (by Scriptural reference) and time of Daniel’s ongoing prophecy, it is also the very year when Jesus walked through the door into the 70th week, in the first year of His ministry.

Another event took place in that very same year of history. The enemy fore type of the Beast and Maximus of the *seventh* division of the Bible (book of Revelation), Pontius Pilate, Prefect of Jerusalem, came to power in the same year that Jesus began His ministry in 26 AD. Thus, Mark writes of that prophetic time, year and event, quoting from the Old Testament, “Behold, I send My messenger before your face!” (Mal. 3:1). This occurred with the ministry of John the Baptist, followed shortly thereafter by the appearance of the Messiah, Jesus Christ.

These events began the half-week of Jesus' ministry. It is amazing to realize that just as the *seventh* church, Laodicea, is active during the second half of Daniel's week 70, here in the first half, some 2,000 years before the end of the church age, the region of the domain of Laodicea (Pontus) appears in the name of the Prefect, Pontius Pilate.

So it as if when Jesus walked through the door of week 70, all the actors, in the symbolic types of the end times, were on stage, though separated by thousands of years. This agrees with Jesus' statement of Revelation that He is both the Beginning and End. He lives throughout all time, and for Him there is no future, past or present, but only eternity. So by analogy, when He entered week 70, it was as if it was a continuum, not based on time as man counts it, but based on the harvest of *seven* church weeks, of which the end circles back to the beginning. Thus, by that view, the entire span of the New Testament age occupies one week. As such, if week 70 of Daniel's prophecy is divided by circular progression of the weekly cycle, and if the identity of Laodicea places it in week 70, then, by definition, Laodicea is also present in the first half of the same week, with Jesus Christ appearing in *both* segments, connecting the *end* back to the *beginning*.

Though we have no definitive statement, it then seems probable that the beginning of the ministry of Jesus Christ opened week 70 of Daniel's prophecy. The timeline then later becomes paused at the half-week division of the full week course (3.5 years), on the mid-week, Wednesday Passover of 30 AD.

This segue from the division of the half-week (Wednesday) to the half-week of week 70 forms an amazing pattern. The man who recorded the last of the four gospel accounts, the apostle John, was present for the closing events of the first half of week 70 (26 to 30 AD). The timeline pauses at the Nisan 14 Passover, 30 AD. Then decades later, the storyline picks up where the half-week of the fourth gospel account left off. The continuum occurs when John is taken, in vision, to the second half of week 70, the book of Revelation.

Thus, John's physical experience as witness to the first half-week was simply continued in a vision of spirit, so that he was present in both halves of the week (*seven* years). John, during Jesus' ministry, lived in the first half of week 70. Then close to *seven* decades later, near the close of the first century AD, in the visions of Revelation he experienced the second half of the *seventieth* week of Daniel's prophecy. The timeline then extends out to and past the present age. We cannot understand these things unless we learn how God thinks. John's experience becomes a vivid and bold fulfillment of the parting words of Jesus' conversation with Peter in the closing verses of the gospel of John 21:21-22. Here, Jesus said to Peter, "If I will that he (John) remain till I come, what is that to you?" So the apostle John, in the visions of Revelation, remained until the second coming of his cousin, Jesus, the Christ.

In summary, the relationship of the 70 weeks of Daniel and the *seven* weeks of the church age, and all surrounding events, becomes an old mathematical axiom. If $A = B$ and $B = C$, then $A = C$. Therefore, on the circular graph of time, the *seventh* week, *seventh* church, Laodicea, in part, precedes, transitions to and exceeds all ages of New Testament history.

The elements of Laodicea, by the cycles of the *sevens*, throughout the ages, have always been. It is the last church, and in the end transitions to a new beginning.

Thus the *seventh* age, in the form of the beginning and end, encapsulates the *70*, which includes the $9 \times 7 = 63$ weeks of the Messiah. Then the previous first segment of the *70* weeks (49 years) involved the building of the temple, to which Jesus suddenly appeared in 26/27 AD. The building of the temple follows through to the end of the age and the *seventh* week of Laodicea, when all who are resurrected then comprise the spiritual temple of the body of Christ.

Colossae was a sister city and church, close to Laodicea. About 62 AD the apostle Paul wrote epistles to both cities (Col. 4:16). The epistle to Laodicea did not survive, but it is interesting that in the epistle to the Colossae, the subject of observing the annual Sabbaths (the *sevens*) was addressed, as was also Jesus' confrontation with the powers of authority, which, by inference, includes the Maximus type, the Prefect, Pontius Pilate, operative of Satan himself (Col. 2:15-17). Paul concludes that Jesus, in an open display, made a public spectacle of all, as He will also do in the finale of the half-week of Laodicea, at the end of the age. It would be a gem of great price to be able to read the epistle to Laodicea, the *seventh* of the road (Pont) circuit of the church circle of Asia Minor. If it were possible to read that epistle, we would likely learn more of the *sevens* and the prophetic mysteries of God.

Let's go back to the subject of the scrolls and the *sevens* of prophecy. Jesus, in the beginning year of the first half of week *70*, in the synagogue of Nazareth, was handed the scroll of Isaiah, from which He read the first half of the fulfillment of Daniel's 70-week prophecy. He stopped mid-verse in Isaiah 61:2, closing the scroll, thus avoiding the completion of the thought, "the day of vengeance."

In John's vision of Revelation, this is essentially where the storyline again becomes active, when the slain Lamb of the story, which chronology left off with John's fourth gospel account, is again given a scroll to open, just as happened in the synagogue of Nazareth. And just as Daniel was told to shut and seal the words of the full understanding of the *70* weeks until the time of the end, the scroll handed to Jesus in Revelation 5:7 was sealed with *seven* seals. Therefore, it appears that when the slain Lamb of the Passover takes the scroll in the book of Revelation, this begins the approximate time of the last half of Daniel's week *70*.

So from the half-week onset in the synagogue of Nazareth to the half-week finale of Revelation, the *seven* years of week *70* are concluded. And from the pen of the apostle John of the fourth gospel, to his visions of Revelation, the links are connected and the prophetic transition is accomplished. The story of the *seven*-week history of the *seven* churches, from Galilee to the end of the age, begins the final years to completion, when the scroll of the Nazareth synagogue is again opened. John saw this, in the vision of Revelation 5:7, in the presence of God, the 24 elders (with harps), the four living creatures and the *seven* Spirits. Jesus Christ, at that point, picks up the remainder of week *70*, which falls in the context of the second half of the verse Isaiah 61:2, precisely where

He stopped reading in the Nazareth synagogue, 27 AD. Note that the sum of the numbers of Isaiah 61:2 is 63, which number is synonymous with week-70 of Daniel's prophecy.

In the setting of Galilee, 27 AD, the reading of Isaiah 61 (Luke 4) appears to have taken place on the day of the *sevens* (Pentecost), Sivan 8, 27 AD. By inclusive count, this was precisely 264 days after Atonement of 26 AD, the day when Jesus' ministry began. This "264," as we have discussed many times, is the frequency of the open string diatonic for middle C of music. Isaiah 61 was a prophecy recorded and predetermined more than 700 years previous, and was specifically fashioned for that very time and purpose. Therefore, Jesus said, "Today this Scripture is fulfilled in your hearing" (Luke 4:21).

Jesus ceased reading at mid-verse, dividing the second verse of Isaiah 61, as if at the half-week, because it was not yet time for His "day of vengeance." That time would come in the future, ending at the time setting of the *seven* seals, the *seventh* trumpet, and the pouring of the *seven* bowl judgments - events all coming at the close of Daniel's 70-weeks prophecy. But on that day in Nazareth it was not yet time for the completion of the second half of week 70, so Jesus stopped mid-verse (Isa. 61:2), rolled up the scroll and handed it back to the attendant. In John's vision, it was handed back to Him by His Father. Then, loosing the *seven* seals, one by one, He again continued the story begun in Zebulun of Galilee.

Precisely at the beginning of the *seventh* B-note cycle of the 247-year timelines of the gospel that emerged from the harp-shaped Sea of Galilee, the renowned scholar of Zebulun, Erasmus of Holland, came to the court circle of Henry VIII of England. The beginning of the *seventh* cycle of 247 years, counting from the lunar year of 26/27 AD, falls on 1508/09 AD, and that is when Erasmus accepted a position at Cambridge in London. In doing so, this Greek scholar created the impetus which would pave the way to translate all 49 books of the Biblical scroll into the English language.

In the lunar year of 26/27 AD, Jesus came to Nazareth, His hometown, on the 264th day of His ministry, to read from the scroll of Isaiah in the synagogue. What is so unusual and timely about this 264th day of that lunar year, 27 AD, when Jesus opened the scroll? Scholars have understood that in Jesus' reading of Isaiah 61 in the synagogue of Nazareth, as recorded in Luke 4:16, the word for the time setting of the "Sabbath day" in English does not fully convey the meaning, as Luke originally recorded in the Greek text.

That is, in the original Greek, the phrase is "Now on the day of the Sabbaths" (i.e. day of the weeks). Therefore, this is a Sabbath day, but not the weekly Sabbath. Rather, it is that which is sometimes called the "feast of weeks," or more simply, the day of Pentecost. Thus, this annual Sabbath was Sunday, the count 50, 7 x 7 weeks (Sabbaths) + 1 day. This is the eighth day of the week and the first day of an eight or octave count.

This is profound when we consider that the timing of that event occurs on a number of division, which is standard to the musical scale. That is, 264 hertz is the bedrock center and world standard reference point of voice, performance and hearing. Just as Jesus divided the second verse of Isaiah 61:2, middle C divides the eight octaves of music at

the fourth octave home base location. That is why we call it “middle C.” In the key of C, 264 hertz becomes the first note of the scale, but also the eighth note. That is, the octave, C to C progression. In that sense, then, it parallels the first and eighth day, day 50, Pentecost. However, though the 1-8 analogy applies, we would have to clarify that the Pentecost count occurs in the key of A, seeing the day always falls on Sunday.

But based on the 264th day of Jesus’ ministry, this event of Jesus in the Nazareth synagogue, by analogy, was recorded at the home base, octave division of the musical scale, 264 hertz. Middle C is the fourth octave division of eight.

Jesus divided and ceased reading at the second verse of Isaiah 61, and this event of the eight octave day ($7 \times 7 + 1 = 50$) was recorded at the half-division of eight, Luke chapter four. With this reading, it seems probable that Jesus was announcing the first and opening year of Daniel’s 70-weeks prophecy, which timeline would later pause at mid-verse of Isaiah 61:2, 30 AD, on the day of Jesus’ crucifixion. The Passover of His death would then be the half-week of week 70, with the remainder of the week yet to be fulfilled. So in that regard, the opening lines of Revelation, chapter one, provide a beautiful segue between the two segments of week 70. That is, the half of week 70 ended with Jesus’ death. Therefore when John, in vision, saw Jesus in Revelation 1:18, He said, “I am He who lives and was dead, and behold, I am alive forevermore.”

Jesus’ three-and-a-half-year ministry then formed one bookend, the half of week 70, with the other end being the last three-and-a-half years of the *seventh* church era of the New Testament, Laodicea, as portrayed in the finale of Revelation. By this scenario the 70-week timeline will become active again for the last three-and-a-half years, at the end of the age. This would then complete week 70 of Daniel’s prophecy.

So here we have the linkage of the *seven sevens* of Jubilee (50), with the *seven sevens* of Pentecost, tying together Isaiah 61, Isaiah 9, Daniel 9:24-27, Luke 4, Acts 2 and the events beginning with the *sevens* of Revelation 10:7. All of this ties the end to the beginning, with the finale of week 70 being a capsule snapshot of the whole of Daniel’s 70 weeks. This means that in pattern, the original *seven* weeks of the 49 years of the temple restoration was a replication or fore type of the last week of the 70-weeks prophecy. This week, which likely began with Jesus’ ministry, encloses all of the New Testament construction of the spiritual house, beginning with the High Priest of the temple, Jesus Christ. The *seven* weeks of the church harvest of the past 2,000 years and beyond completes the temple. These are patterns of the *seven* circles of prophetic imagery, an artwork of God’s design. These circles of the *sevens* fit, one within the other, completing the plan of God, formed by the *sevens*, in a multitude of ways.

Weeks 63 and 70 of Daniel’s prophecy are both synonymous yet opposite bookends of the musical scale. The first *seven* weeks of the 49-year temple restoration period, having passed by 490 BC, left 63 remaining of the 70 weeks. These latter 63 weeks enclosed a time which pointed to and included the events of the Messiah, Jesus Christ.

Both numbers 63 and 70 flow by the energy of the *sevens*. That being the case, the calculated circumference of a diameter of 63 weeks is $63 \times 3.14159 = 198$, the exact value of the *seventh* note, G of the scale of music. Likewise, the circumference of a 70-week diameter is $70 \times 3.14159 = 220$, the precise number of the A note of the scale. So the first *seven* weeks identify the recurring sequence of the *sevens* of the $7 \times 70 = 490$ years, while the last *seven* years are like the *seventh* note of the scale, which is 198 hertz. These third and fourth octave tones of transition are then 198 and 220 hertz, in the key of A. The Fourth octave note A, key of C, would, of course, be the double of 220, or 440 hertz, bearing the number (44) of the months of the ministry of Jesus Christ.

HELIX SPIRAL OF MUSIC SEVENTY WEEKS OF PROPHECY



**WEEK SEVENTY ENCLOSES ALL
49 BOOKS • 490 YEARS**

It is interesting, too, that what began with *seven* weeks of 49 years comes to a close in the 49th book of the Bible, Revelation. Here, in the half-cycle, 11th chapter of this 49th book, where the events of the latter half of week 70 are described (1,260 days), the apostle John is given a reed to measure the temple and those who worship therein.

The first *seven* weeks (49 years) of the temple restoration period was a type of the *seven* weeks Pentecost count to salvation and the first resurrection, described as the *seventh* trumpet of Revelation, in book 49 of the Bible. The second temple was dedicated in 515

BC, which was 540 years before the Jubilee of 26/27 AD, when Jesus read Isaiah 61 at the synagogue in Nazareth.

This number, 540 years, parallels the 540 Hebrew calendar parts of the half-hour silence of Revelation 8, the number of the octave cycle and the day of Pentecost. That is, Pentecost falls on the eighth day of the week, and there are 1,080 parts per one hour of time. Thus 540 parts equals the half-hour of silence. And it is here, in the opening verse of Revelation 8, that the *seventh* seal opens, moving towards the finale of the *seventh* trumpet day of Pentecost.

Revelation 8 appears to be the setting of the day of Trumpets, with the half-hour of silence just previous to the hour of incense (6:00 pm), coming to the evening of Tishri 1, the memorial of the blowing of trumpets (Lev. 23:24). Therefore, as the verse states, “And I (John) saw the *seven* angels who stand before God, and to them were given *seven* trumpets” (Rev. 8:2). Leviticus 23:24, then, has a prophetic overtone, and this event and the half-hour of silence at the time of incense is the fulfillment of the prophecy, “a memorial of the blowing of trumpets.”

Therefore, Revelation 8:1 describes the opening of the *seventh* seal, highlighted by *seven* trumpets, at the very juncture and mid-division between the 23rd and 24th hour of the Hebrew calendar day. This is precisely the chapter and number - the transition of Leviticus 23:24, which states, “In the *seventh* month, on the first day of the month, you shall have a memorial of blowing of trumpets.” Thus, Revelation 8 describes a memorial of the blowing of trumpets, and at the 23rd hour, at 540 parts into the hour, “the *seven* angels who had the *seven* trumpets prepared themselves to sound” (Rev. 8:6).

Based on the 21 major events of the *sevens* of Revelation; that is, the *seven* seals, *seven* trumpets and *seven* blow judgements, Revelation 8 occurs at the exact percentage of the one-third (33.3%) fulfillment of the 21 events. If this number 333 sounds familiar, it should. There are 3.33 parts per second - the very root number of calculation used to determine the Revelation 8:1 day of Trumpets. If we add this one-third to the 2/3rds transition of the octave (8-1) transition notes BC (Monday-Tuesday) of our musical/calendar spiral graph, then the sum is $1/3 + 2/3 =$ the whole. This symmetrical split of the octave day-notes 2-3 falls at 27/17 on the helix graph spiral, and, as we have discussed at length, the span of 2,717 years is a marker of prophetic times and events.

So the setting of Revelation 8 appears to take place in the fall of the year, progressing forward toward the late spring day of Pentecost and the first resurrection. With the reading of Isaiah 61 on Pentecost, Jesus brings together the full spectrum of these directly connected events of the *seven*-octave, *seven sevens* of the harvest cycles, both physically of the Atonement (7/10) Jubilee, but more profoundly, the elevation to the spiritual plane of the Pentecost, the *seven*-week church harvest of the first resurrection.

Paul, in I Cor. 15:52, describes this day and event as the “last trump,” which scholars understand is coincident with the *seventh* trumpet of Revelation. Here in Revelation, the 49th book of the Bible, at the *seventh* trump of the *seventh* seal, all prophecies, from Jacob’s utterance of Genesis 49 to the time setting of the latter days, all timelines of prophecy merge, moving towards the climax of all.

And in the midst of all, on the day of Pentecost, in Nazareth, Jesus, by the “voice” standard of the 264th, 4th octave, Middle C day, declared, after reading Isaiah 61, “This day is this Scripture fulfilled in your ears (by hearing).”

But in a sense, by Jesus’ act of reading that text, He redefined and linked the meaning of the Atonement declaration of Jubilee with Pentecost, the symbolic Jubilee of the new covenant age. The Jubilee of old, falling on the 10th day of the *seventh* month, was being replaced by the Jubilee count of the New Testament age - a new count of Jubilee, not declared on the Day of Atonement, but now coming to the day of Pentecost. Here, the inheritance of the physical, temporal promise was being replaced by one of eternity, the latter a much greater inheritance than the Atonement Jubilee of the 50-year cycles.

So on this Appointed Time, the day of Pentecost in 27 AD could not have been more accurately timed. The *seven* annual Sabbaths are declared by the calculated Hebrew calendar, a time-piece of mathematical order by which all lunar dates are adjusted 61% of the time, thus keeping the declaration of the *seven* festivals, always in season.

In a parallel to this 61% of adjustments to the declared dates of the lunar calendar, Jesus proclaimed the acceptable year by reading from Isaiah 61. “The Spirit of the Lord is upon Me,” He said. “Today, this Scripture is fulfilled in your hearing” (Luke 4:18-21). I will incline my hearing to a parable: I will open my mystery upon the harp (paraphrased, Psa. 49:4).

The apostle Paul, in the late 50’s AD, traveled far and wide, preaching Jesus’ message - a message that began on that day of Pentecost in Nazareth. That message of the gospel, Paul brought to the gentile churches of Asia Minor. This we know, because in the Scriptures are recorded the words of Paul, saying, “I will stay in Ephesus until Pentecost” (I. Cor. 16:8).

As in the harvest of weeks (Pentecost) the seasons of the lunar dates are kept in check - adjusted by the form 6 + 1, or 61%. How fitting then, that Jesus, on the day of Pentecost at Nazareth, 27 AD, fulfilled the words of Isaiah 6 + 1 (chapter 61), in a year of Jubilee, on the very day of count 50 (*seven* octaves) - pointing yet to a future time, falling on the Pentecost of the *seventh* trumpet of the first resurrection.

The 61% factoring of the lunar calendar is a refinement of the dates of the Appointed Times, so that they are correctly timed and ordered. How profound it was that Jesus, in His fulfillment of Isaiah 61, refined and redefined the day of the true inheritance, moving the day from the month Tishri in the fall, to the month Sivan in the late spring, at the end of the *seven* weeks, day 50 of the early, first resurrection harvest, the day of Pentecost. In

doing so, the Jubilee of the old inheritance of the physical was transferred to the Pentecost of the new eternity of the spirit.

Finally, in symbol of the two covenants, old and new, are the numbers 1 4 7 and 2 4 7. In the Biblical context, a covenant oath (a sheba or *seven*) has four parts. These are the 1) terms; 2) agreement to the terms; 3) the sacrifice; and lastly, 4) the meal of the covenant. The first covenant of the Old Testament is symbolic of the 1 4 7. This was the lifespan of Jacob (147 years), father of physical Israel, to whom was given the old covenant with limited benefits. But it did not offer eternal life, as does the second covenant, which later came in the New Testament age.

Therefore, even though the old covenant contained the four parts of the *seven* (covenant) agreement, including the sprinkling of the blood and the meal of sacrifice, it fell far short of the new covenant. Thus, the number of that covenant was 1 4 7, patterned after Jacob and his life of 147 years. He was the father of the 12 tribes.

But then came the second, or new covenant, symbolized by 2 4 7. This *seven* (a covenant) was also ratified with blood - a blood that far transcended the former. The latter was the blood of Jesus Christ. This second covenant, like the first, contained the terms of agreement, a New Testament, written in the 24 letters of the Greek text, which was the Word of God, Christ Himself. Jesus became the sacrifice of covenant, and provided the meal of sacrifice, the Passover bread and wine, symbolic of His flesh and blood. With this second covenant, agreement to the terms was also required, represented by the act of repentance and baptism.

The old covenant at Mt. Sinai required the sprinkling of blood over the terms of the agreement, and likewise, with the coming of the new covenant, Jesus' blood sprinkled the words of the book of covenant, written in the 24 letters of Greek. And by His sustenance, He provides the way to eternal life.

The covenant of the gospel message was a new, or second (2) agreement of covenant, and like the first, it contained the four (4) parts, including the blood sacrifice and the *seven* (7) of an oath. With this second (2) covenant came the promise of eternal life, by the four (4) parts of the *seven* (oath of covenant = 7). Therefore, in symbol, this covenant (a *seven*) embodies the numbers 2 4 7.

Now, if all who ever lived are to be offered eternal life, and that symbol of promise is by a 2 4 7, then how do those who were under the old covenant of 1 4 7 attain to a resurrection to eternity? Very simply, there is a second resurrection, followed by a 100-year period of physical life of being judged as to whether one may be deemed worthy of eternal life in the family of God (Isa. 65:20).

Of course, many, if not most, shall achieve the goal, and this by 147 + 100 year judgment = 2 4 7 = eternal life, following the second resurrection of Revelation 20:5. Thus, the end result of the old and new covenants, pertaining to life eternal, are made equal, when 2 4 7 equals 2 4 7.

Regarding the two covenants, the first was extended only to the nation of Israel and recorded in the words of Hebrew, which alphabet has 22 letters. Then came the new covenant, an agreement into which all races may enter. The latter was written in Greek, considered a gentile language, which has 24 letters. Therefore, both covenants being represented by the covenant number of *seven*, the old covenant, in symbol, becomes 22/7, and the new covenant is then 24/7. These number patterns, in different ways, are spread throughout the Old and New Testament accounts.

These are just number analogies of a covenant process that is of much greater value than the numbers which are used to symbolize it. None of us will remember all of these number patterns, but the important thing is to be aware that they are real and that they do exist. By such examples we can see how God's word, His plan and purpose, always contain multiple layers of detail and creativity.

When the second temple still stood, at the coming of John the Baptist and Jesus Christ, Gabriel first appeared to the priest Zacharias in the sanctuary, behind the first veil, as he officiated at the altar of incense in the eighth course of Abia. This was done in the sense of leading the way for Him who would go beyond the second veil. That is, the High Priest, Jesus Christ, who officiates the new covenant, which includes many things contained in the number of covenant, *seven*. But, Jesus did not go behind the second veil of the physical temple, to the copies of those things made with hands, but into the Most Holy Place of the heavens, in the presence of God and the *seven* Spirits (paraphrased, Heb. 9:24-25 & Rev. 4:5).

Pharaoh and His Double Dreams of the Double Sevens

Pharaoh dreamed the double dreams of the double *sevens* of the heads of grain and the *seven* gaunt and *seven* fat cows, but the interpretation was hidden, sealed and closed until Joseph, by God's revelation, explained there would be *seven* years of plenty, followed by *seven* years of famine.

The city of Jericho was sealed and shut at the crossing of Joshua and Israel, when God opened the Jordan River at the place of rolling, called Gilgal. There, at the year of transition from the wilderness to the land of promise, Israel observed the Passover of the double *seven*, 14th day of the first month.

A short time later the walls of Jericho opened and fell. This, when Israel, led by *seven* priests with *seven* trumpets, finished the circling of Jericho *seven* times on the *seventh* day of marching around the perimeter of the city. So Jericho was sealed and shut, but then opened by the operation of patterns of *sevens*.

Belshazzar, king of Babylon, held a great feast, in which occurred the infamous handwriting on the wall, with meaning and purpose sealed and hidden, until Daniel, by God's inspiration, interpreted the well-known phrase, "Mene, Mene, Tekel, Upharsin."

Scholars have summed the value of this phrase, and determined the words can be equated to the numeric value of 2,520, a multiple of *seven* times 360. But in that same view of number summations, the words also imply that both Babylon of old and Babylon the Great to come are to be divided. That is, by a number equal to $2,520/2 = 1,260$ days, the half-division of *seven* years.

Scholars believe that in the year of the handwriting on the wall, and subsequent fall of Babylon, 539 BC, the first *seven* times *seven* weeks (49 years) of the Daniel's prophetic *70 weeks* began. The second temple was dedicated in 515 BC, about 24 years after the *sevens* began, with the first *seven* of Daniel's 70 weeks coming to a close in 490 BC. So the bookends of Daniel's 70-weeks prophecy are bound up in a *sevens* pattern, beginning with *seven* times *seven*, then ending, thousands of years later, at the completion of a period of *seven* years. The latter half or division of *seven* then leads into 42 months described in Revelation, which includes a time called the Great Tribulation.

The northern 10 tribes of ancient Israel were completely conquered by 718 BC. Their loss of birthright was to continue for "*seven times more*,"- the birthright blessings removed, hidden and sealed, for an implied span of *seven* times 360, or 2,520 years. Finally, for that part of those national blessings pertaining to Manasseh, these began to be restored on the *seventh* day of the second lunar month of 1803 AD, 2,520 years after 718 BC. This (1803) was 1,777 years after Jesus began His ministry in Galilee.

It was on that date in 1803 (the lunar 2/07) when the United States, by verbal agreement, acquired the vast land tract of the Louisiana Purchase from France. And it was on that very lunar date, 207 years later, on the *seventh* of Iyar, 2010, in the 14th year of the Metonic cycle, 2,727 years past the fall of ancient Israel, that the Gulf of Mexico was severely damaged by the massive explosion of the deep water BP oil well and platform. Though details of the ongoing cover-up by BP, the US government and the mass media remain scant, reports continue to surface which indicate that the giant caldera fracture is still leaking, spewing poison into the Gulf of Mexico. These reports do not make front page headlines, but the long-term destruction from this historic disaster is far from over.

But to continue with more of the events of the *sevens*, "It is finished," Jesus said, just before He expired on the cross - the point of consummation. He was "cut off," divided by the *sevens* of a covenant oath, and became the blood sacrifice, on the weekday of Wednesday, the half-division of the *seven* (the week). By the pattern of this event, the blood of Jesus' sacrifice was taken behind the second (2) veil, on the fourth (4th) day of the new covenant (7) fulfillment - the way being symbolically opened when the veil of the temple was rent in two. So here we see yet another pattern of the 2 4 7. Three days and three nights later His resurrection occurred at the end of *seven*, the weekly Sabbath day. Thus, as explained in the gospel account, when they went to the tomb early Sunday, while it was yet dark, He was NOT there, having been resurrected to Spirit the evening before.

Beginning with Nisan 14, His death and resurrection included both the division (Wednesday) and the full cycle of *seven* (the Sabbath = *seven*). Moreover, He was resurrected on the 17th of Nisan, but ascended into the heavens on the 27th of Iyar - numbers which exactly correspond with those of the great flood in the days of Noah (i.e. 2/17, 2/27, 7/17, etc.)

Late in His earthly ministry, Jesus' disciples asked, "What will be the sign of your coming and the end (consummation) of the age?" (Mt. 24:3). Jesus gives the pivotal sign (vs. 15), but then explains that the time of the tribulation will be "cut short" or limited. Tied to other Scriptures, this implies the division or half-week of *seven* years, a span of 1,260 days (3.5 years).

According to Daniel, chapter nine, the end or desolations come at the end of a covenant week (*seven*). We can link this directly to the time of the *seven* vials of Revelation, poured out on the heels of the sounding of the *seventh* trumpet. This time-frame is coincident with the opening of the temple of the tabernacle of the testimony (Rev. 15:5). Then, coming from the very presence of God, behind the symbolic second veil (2), one of the four (4) living creatures hands off to the *seven* angels the *seven* (7) vials of the wrath of God, commonly referred to as the *seven* bowl judgments. Again, we have the pattern 247, which is a number identified with *sevens* of the week and the *sevens* of the *seventh* month Tishri 1 declarations. Regarding this pattern and the day of Trumpets, the 24th verse of Leviticus 23 aptly applies the pattern. That is, the 24th verse addresses the subject of the *seventh* month, Tishri 1, day of Trumpets – a sketch of the pattern 247, which, in that sense, is a parallel to the *sevens* of the 24th verse of the 70 weeks of Daniel 9.

In Genesis 15, God made (cut off) a covenant with Abraham. The very same Hebrew word is also used in Daniel nine, describing the cutting off of Messiah from His people in the midst of the *seven* (the week). This "cutting off" or sacrifice is the third part of the covenant process. First comes the terms of covenant, then the agreement, then the sacrifice, then the meal. So covenants, by order of the *sevens* pattern, typically have four parts. It is amazing then, that the fourth commandment has been called a sign between God and His people, and that the fourth commandment falls on the *seventh* (covenant) day of the week.

The wording of Daniel 9 forms a double imagery of "cutting off," or division, signifying the blood sacrifice to be made or "cut off" at the half cycle of the *seven*-day week, Wednesday. This, indeed, is precisely what occurred in 30 AD. If Jesus' crucifixion took place at the division of the *70th* week of Daniel's prophecy, then Jesus' death pictured a duality of the pattern. That is, His death came at the half-week, Wednesday, but also at the half of a prophetic week, the half of *seven* years. In this case, one of the requirements and stated purposes of the 70 weeks, "To make reconciliation for iniquity (sin)," was fulfilled by the shed blood of Sacrifice, which reconciles us to God (Dan. 9:24).

A covenant (an oath or *seven*) is both made and broken by a "cutting off" or sacrifice. In simple terms, this "cutting off" or sacrifice of covenant is an understanding of metaphor, which is symbolic of one pledging his life that the terms of covenant will be kept. Hence,

because of sin and covenant breaking, many, throughout the ages, have been cut off from God, and temporarily, for now, remain under the dominion of Satan's world. The payment for sin and covenant-breaking requires a life sacrifice, of which Jesus Christ, the Lamb of God, fulfilled. On repentance, baptism and acceptance of a covenant with God, the price of blood is taken as payment, and reconciliation is accomplished.

The *sevens* imagery bears a direct link to oaths and covenants. It is a blood mark of assurance for blessings that come when the covenant agreement is honored, but is also an indictment against those who dishonor or break the agreement. Thus, Jesus came to proclaim the acceptable year, but also, because of sin and covenant-breaking, He comes a second time with the day of vengeance (Isa. 61:2).

In the book of Revelation, the slain Lamb of God, the blood sacrifice of the covenant, brings to court the writ of indictment against mankind, sealed with *seven* seals. Because of covenant breaking, and the rebellion of earth's civilizations, by the opening of the *seven* seals, punishment is then measured out in the pattern "*seven times more.*"

During the time setting of the Revelation, to make the sentence even more profound, the heavens are shaken, apparently altering time itself, so that months and years become a division of *seven*, at the half of *seven* or three and one-half years, a span represented by 1,260 days. Thus, each month is assigned 30 days, for an annual period of $12 \times 30 = 360$ days.

We have no way of knowing the exact lengths of the lunar cycles for all periods of the history of planet earth. It appears that they have always been an average of 29.53 days. However, there are Scriptures which seem to imply that months are to be counted as 30 days. Any conclusion of the length of the lunar cycles of antiquity, or going forward into the prophetic future, lies in the arena of speculative assumption. We simply do not have all the answers.

Chapter 16

THE ROAD BUILDERS

Pont, Pilate, Pontiff, Pilatus The Feit and the Counter Feit Laodice of Pontus ($3 \frac{1}{2} + 3 \frac{1}{2} = 7$)

The apostle John, more so than the rest, seems to have been acutely focused on the subject of truth. “Everyone who is of the truth hears My voice,” Jesus said to Pilate. “What is truth?” the Pontiff Pilatus replied, (Jn. 18:37-38). Of the four gospel accounts, John alone mentions this short exchange between Jesus and the Roman governor, Pontius Pilate.

There are many things, though not specified or defined in detail, that, by the association of names, places and events, become coincidentally suspicious and interesting. And we can be sure that for every precious truth that God creates, Satan will always produce a counterfeit.

Pontius Pilate was one of those historical figures whose name merged with a curious time and place in the days of Jesus Christ. The word Pont, Ponti (Pontius), pontiff or Pons has to do with paving the way, clearing out the path, building roads and bridges, etc. In that light, the Pont, road maker and messenger, John the Baptist, came preaching and baptizing. He was preparing the way, making the roads straight for his first cousin, Jesus.

In that regard, we read in the prophets, “Behold, I send My messenger before Your face, who will prepare Your way before You. The voice of one crying in the wilderness: Prepare the way of the Lord; make His paths (roads and bridges) straight” (Mk. 1:1-3 & Mal. 3:1).

Coincident with that time, when John was preaching in the wilderness and baptizing in the Jordan River, in that very same year of 26 AD, Pilate arrived on the scene. His name was apparently derived from the ancient lands of the Greek Pontus. Before, in the ages of antiquity, a legendary queen had ruled the Pontus. Her name was Loadice, from which comes the place name and *seventh* church of the New Testament age, Laodicea. By analogy, Laodicea, the *seventh* and remnant church, in her latter phase of a $3 \frac{1}{2}$ year span of time, passes into and through the Great Tribulation.

But the Pontiff of Jerusalem, Pilate, in his domain as Prefect, began to rule at the very juncture of the beginning of the acts of John the Baptist and subsequent ministry of Jesus Christ. Then about $3 \frac{1}{2}$ years later, at the end of Jesus’ physical ministry, at the Passover of 30 AD, Jesus stood before the face of the Pontiff, to disarm principalities and powers. Paul makes reference to this event in his epistle to the Colossians (Col. 2:15). In triumph

over all power of deities and men, including Satan and the Prefect, Pilate, Jesus made a public spectacle of all.

Among those so-called Powers were pagan deities. In ancient Rome, there were so many gods and goddesses that it became necessary that a premiere conclave of supervisory priests (pontiffs) should manage the combined worship and procedures of their many icons, rituals and temples of idolatrous worship. In the Roman Empire, everything from angels, to monoliths, to Baal and the sun were worshiped.

The oversight of this religious tapestry fell to the college of the pontiffs. The chief pontiff of Rome was called the Pontifex Maximus. Near his residence was the monastery or convent of the 18 virgin priestesses who served the goddess, Vesta. And, of these virgin priestesses, one was premiere.

This supreme priestess of the virgin order was revered as the Great Mother. In other cultures this Great Mother goddess was called Cybele, Ishtar, Diana, etc. The male priests of Cybele's temple were the celibate order of the Galli. They were celibate, because to enter the order any male must first be castrated - a tradition that was often performed under the evergreen groves.

Spread throughout the many cultures of this religious concept was the element of sexual orientation. This included virgin priestesses, who lived in convents. And coupled with these orders or administrations of Diocese were the male priests.

The privileged office, with all rites and duties of the Pontifex Maximus, was later transferred to the Caesars, and continued down through the era of Constantine. In 381 AD the title, with all rights and customs, was transferred to the popes of the Roman church.

Among the main responsibilities of the Maximus was control of the CALENDAR of the vast Roman Empire. The Maximus was an observer and chronicler of times and signs. He noted these signs and omens, with any outcome of historical significance recorded for posterity. In this function, he was, in a sense, a type of seer or prophet of the populace. This maintenance of a calendar, motivated primarily by dates and days of worship, continued under the stewardship of the Maximus, down to the days of the Gregorian calendar of the Maximus, Gregory. Of course, that oversight of calendar still stands, and though society does not stop to realize it, the same authority still remains, under the administration of Francis I, the current Pontifex Maximus as of this writing.

So it should then be no great surprise that in the lunar year 312/13 AD, Constantine, the man who became the warrior of triumph at the famous Milvian Bridge (pont), acquired the title of Pontifex Maximus, and later convene a religious conclave at Nicea, in 325 AD. Under his oversight at Nicea, among other things to consider and modify were the dates of religious worship. With these modifications, he replaced commandments which were once God-breathed in the Scriptures - commandments foundational to the very church founded by Jesus Christ!

So, Constantine became the Maximus, and among other things, he was head of the **calendar** court. So it was his assumed right to change times and laws. This, he had already begun to do just a few years before the Council of Nicea, with his edict of changing the weekly Sabbath observance of Saturday to Sunday.

Jesus, centuries before, at the end of the Pontus Laodice span of His 3 ½ years ministry, had stood before the Pontius Pilate, explaining that He came to bear witness of the truth. That chapter came to a close, but another 3 ½ years of the Pontus Laodice remains. That time, when it comes, will be the final years of the *seventh* church age, Laodicea, named for the queen of the Pontus.

For every truth there is a lie. For every “feit” (genuine article) there is a counterfeit. The Pontifex Maximus is a lie (counterfeit), but the end time Elijah, the next John the Baptist, messenger and road builder, will one day come, in concert with the 1,260-day finale of Laodicea, in the context of Revelation. This Elijah pontiff (road builder), coming at the end of days, will make straight a highway for the second coming of Jesus Christ.

The Lunar Clock of Time

The *seventh* month mark of time (day of Trumpets) determines all other dates of the lunar calendar, which forms the only map of time chronology ever used in the Scriptures. Scholars throughout the ages have understood that the solar calendar of the Roman world was never used to mark any event of the Biblical record. This being the case, the Gregorian calendar is not in any way relative to the Christianity of the Bible.

This being the case, it should be no great surprise that man has long since forgotten the Appointed Times of God, declared by the music of the lunar calendar, preferring rather the solar dates derived from the religions of the Occult, dating from ancient times, now thousands of years ago.

Paul warned the church at Galatia (the Celts) about the observation of the Occult holidays (Gal. 4:10). For the most part, his warning fell on deaf ears. The merchandising and celebration of these seasonal events, now some 2,000 years later, have grown to form a large part of the world’s economic system. So widespread and embedded are the tentacles of these practices that any disruption of the solar observations of the Occult would send the global economy into a tailspin.

At the very least, it can be said that in the times of the 44th prince of these United States of America, we are in the midst of a very serious transition in world history. We have never experienced anything quite like that before. It is truly an age of transformation.

At this writing, in late 2015, the Clinton political machine is still reeling from what they perceived to be a disaster allowed Barack Obama to take the nomination at the 11th hour of the contest, in May of 2008. Over the years many news commentators have stated that the Clintons are still trying to figure out what happened. By a set of bizarre political

circumstances, Obama was given the green light to the presidency. He was effectively chosen by a double set of 27 votes on the 27th day of Iyar, 2008, Jerusalem time. In that year, the decisive votes came just hours into the ancient time setting of the eighth course of Abia. The Clinton chairman of the election committee was enraged!

No human mind can tell us just what is taking place, and God has not revealed the purpose or direction of this and other very strange events of prominence that have taken place on the front page of world news. And be assured, lacking any serious belief that God controls world events, such things are never going to be explained by the most brilliant minds of media and journalism. Nonetheless, these are glaring facts of historical record, current and ongoing.

In the sense of parallel to the trumpet blowing of Psalm 81 and Revelation 8:1, by the beginning of the 2010/11 lunar year, we had passed the end of the 81st year since the great economic crash of 1929, a span of time which is the third multiple of the number 27. The lunar year of 2010/11 was an historic time of turbulence and transition. The year 2010 AD was year 2,727 since the fall of ancient Israel, 718 BC, and was the 14th year of the Metonic cycle, which began in 1997. And in that year of 2010/11 the United States plunged ever deeper into a cycle of astronomical debt from which there is no possibility of recovery.

Added to these parallels of the double *seven* coincidence, the Trumpet dates of the 10 years, beginning with the day of Trumpets, marking the lunar year 2010/11 (year 2727), are formed in a rare, mysterious pattern, one not seen since the end of the *Seven Years War* of 1763. This is a pattern so rare as to exclude any declaration of the Day of Trumpets on the *seventh* day of the week for an entire span of 10 consecutive years.

Every 247 years the lunar declaration of the Day of Trumpets, the first day of the *seventh* lunar month, Tishri, repeats on the very same day of the week (the *sevens*) 98% of the time, missing by only 905 parts on the lunar clock, as compared to the previous 247 lunar years. By analogy of numbers, the 905 parts are the second purpose of Daniel's prophecy of the *sevens* (i.e. weeks). This, by Daniel's statement of Daniel 9:05, which was, "we have sinned and committed iniquity, we have done wickedly and rebelled, even departing from Your precepts, and Your judgments." This invokes the requirement, "To make reconciliation for iniquity" (Dan. 9:24).

We might conclude that such things are just an exaggeration of coincidence, but consider further that in the context of reconciliation, the digit sum of the 905 parts is $9 + 0 + 5 + 14$, the Passover which reconciles us to God the Father. And the offset or remainder of the 905 parts, to complete a full hour of 1,080 parts, is $1,080 - 905 = 175$ years, the lifespan of the father of the faithful, Abraham. On average, for the 247-year spans, with the 905 parts time discrepancy, time is reconciled (adjusted) 4.94 times for every 247-year period. This (494) is the double of 247, and the number of the harp psalm of riddle and mystery, Psalm 49:4. Thus is aptly stated, at Daniel verse 24 of the *sevens* of prophecy, "Sevens (of weeks) are determined for your people" (Dan.9:24). For the full span of the 490 years or 70 *sevens*, exactly 9.8 years of the 490 are reconciled (time

corrected) by adjusting the day of the *weeks* for the declaration of the *seventh* month, Tishri. This agrees with the fact that 98% of the *sevens* of the 247-year cycles are not reconciled, since they are on time, calculated and falling on the same day of the weekly cycle, 98% of the time, a sum of $9 + 8 = 17$.

In lunar calendar time, the 905 parts (50.28 min.) of the 247-year shortfall, rounded off to the nearest whole number, equates to about 3,017 seconds, an exact multiple of *sevens*. The number 3,017 displays the age of Joseph when he became Prime Minister of Egypt (age 30) and his age of captivity (age 17). Also, 3,017 sums to 11, Joseph's number by order of birth of the sons of Israel. Eleven is also the common denominator the diatonic scale of the music of the harp of the Psalms.

The number 247 is the middle C, fourth-octave note B of the diatonic scale. This second note (B) of the 247-year scale of time, in both calendar discrepancy and in sins of iniquity, must be reconciled. This is one of the stated purposes of the prophecy of the 70 weeks (to reconcile). And according to the theoretical mathematics, by reverse engineering of the lunar calendar fractured cycle of 29.5305941 days, B or Monday of the *seven*-day note pattern was the *seventh*-month lunar new year day of year- one of the calculated calendar, 3761 BC (i.e. year of creation). This is the theoretical, mathematical point from which all lunar calendar time is derived. This is the second day of the week (Monday), the equivalent of the second musical tone B (247 hertz), the number of years (247) that Israel remained in Egypt after Joseph became second in command over the nation.

The year 3761 BC is, of course, a mathematical and theoretical point in time derived from the lunar molad (average) of 29 days 12 hours and 793 parts. Mathematicians have reverse-engineered the lunar cycle number of 29.5305941 days to find the original moladot and timeline, which, by this lunar number, occurred on Sunday night (Monday), in the year 3761 BC.

There would be no way to actually validate that Monday, the second day of the *sevens*, was the anniversary day of year-one of the year of creation, since time in our universe and heavens may not have been constant since the beginning of the history of mankind. There have surely been some time wobbles since the days of Adam and Eve.

Astronomers have determined that the current lunar cycle is known to be 29 days, 12 hours, 44 minutes and 2.7 seconds, which may or may not have always been the exact figure since the days of the Genesis account. However, many discoveries of archeology seem to indicate a knowledge of the 19-year time cycle, going back thousands of years before the time of Christ. So if not an exact constant, it was likely something close to the current cycle, otherwise the evidence of the 19-year Metonic could not exist in ancient history. Based on this supposition, lunar calculations appear to confirm that the great flood of Noah's day occurred in a 13-month leap year, an exact multiple of 55 sevens, or a span of 385 days (2369/68 BC).

The full cycle of the calculated lunar calendar is said to run for 689,472 years before repeating the exact pinpoint in time (moladot), on the same day of the week. This, at the same time of day, and on the same year of the Metonic cycle, as the first year of the calculated Hebrew calendar, in 3761 BC. Note that the full 689,472-year Hebrew calendar lunar cycle, divided by the 19-year Metonic = 36,288, and sums to $3 + 6 + 2 + 8 + 8 = \textit{two-seven}$. This numeric sequence, 36288, forms the segments of a circle, which is 36, followed by two sets of $144 + 144 = 288$. This pair of the 144 patterns can be found in the single and double *sevens* of Revelation, chapters 7 and 14. It is also the total number (288) of the Levitical singers and musicians of the 24 courses of the temple service.

Again, Joseph was 30 years old when he stood before Pharaoh, some 247 years before the exodus of Israel out of Egypt (see Carl Franklin's "Chronology of Biblical History"). Joseph's 30th year was 1734 BC, the 14th year of that Metonic cycle, a lunar leap year of 13 months, and one of 385 days, an exact multiple of *sevens* ($7 \times 55 = 385$ days). It was at that season when Joseph came to understand, by the *two-sevens* pattern of the *double seven* dreams of Pharaoh, that when a matter is repeated twice it is a sign of things to come, events which God shall bring to pass (Gen. 41:32).

Pharaoh's dreams disclosed and predicted the familiar account of the *double seven* sets of 14 years, formed first by *seven* years of plenty, followed by *seven* years of famine. The latter *seven* years began when Joseph was 37.

But Joseph's days in Egypt began when he was 17, and reached a marked point in history 27 years later, when he came to the end of the *seven* years of famine at the age of 44. Joseph, of course, came to Egypt as a result of being betrayed by 10 of his brothers, at the age of 17, the sum being $10 + 17 = 27$.

The Sons of Joseph

Now, in the first *seven* years of Joseph's 14-year feast-famine experience in Egypt, two sons were born to him by his wife Asenath, daughter of the priest of On. These two sons, Ephraim and Manasseh, were of mixed race, Black and Caucasian, and were later adopted by Joseph's father, Jacob, as the 13th and 14th tribes of Israel ($13 + 14 = 27$).

Though the birthright was split by a high and low branch, it was jointly bequeathed to both adopted sons - an inheritance which they squabble over to this very day. As long as Joseph lived, by the adoption of his two sons by father Jacob, the sum of all the sons of Jacob became a *double seven* (14), and to the *double seven* (14th) son, Ephraim, the younger, was given the highest branch of the national birthright of blessings.

Near death, Jacob, in his 147th year of life, in the first 27 verses of Genesis 49, foretold what would become of the modern generations of his sons in the end of days. These words were recorded more than 3,700 years ago, and the prophecies which Jacob declared will finally come full course, as described in the pages of the 27th New Testament book, the 49th book of the Bible, Revelation.

Treaty of Paris, 1763

The end of the *Seven Years War* and the Treaty of Paris, 1763, was an important transition in world history. That year was 247 years before the 14th year of the Metonic cycle, which 247-year anniversary was the Day of Trumpets, the first day of Tishri, 2010 AD. That date was the beginning of year 2727 from 718 BC. Many historians refer to the year 1763 and the Treaty of Paris as the year of the birth of the British Empire. If so, this is a fitting date for that “birth,” as in 1763 was ceded to Britain, by treaty agreement, much of what is now the eastern United States, major parts of Canada, and the right to develop and merchandise the continent of India. The treaty forged both the cultures and boundaries of the trans-nations of the North Atlantic, relationships which continue in the present age.

In 1763, Florida, our 27th key state, through which passes the 27th parallel north, was ceded to Britain by Spain. Florida played a key role in the election decisions process which resulted in determining the men who would serve as the 43rd and 44th US presidents. Florida also served as a springboard to the election of number 42, Bill Clinton. These are simple facts of history, and we may yet see more historical events pivoting on our key, 27th state, Florida and/or the 27th parallel north meridian. Such things fall within the realm of opinion and speculation, yet it is more than obvious that the number 27 often appears in the prophetic events and patterns of the Bible.

We mentioned previously the odd Trumpet cluster cloud patterns of the current decade, which curiously resemble the chapter and verse layout of the 17th book of the Old Testament, Jeremiah’s Lamentations. That is, there are five defined segments of chapter-verse patterns, which are 22-22-66-22-22. The numbers form the musical note frequencies of F-F-C-F-F.

It is said that the prophet Jeremiah wrote Lamentations after the death of the righteous king, Josiah, at which time came the second 19-year cycle span of 6,942 days ever recorded in human history. The 6,942 day cycle contains a curious pattern, in which we find the 69 weeks - the sum of the first two segments of Daniel’s 70-weeks prophecy, followed by the 42 months or 1,260 day portion of week 70. The Passover bookends, by days of the week, of the beginning-end years of a 6,942-day Metonic cycle is always 4-2 (Wednesday-Monday). Also, the numbers 6,942 sum to 21, which is the total of the three tier *seven* pattern of the seals, trumpets and vials of Revelation. The patterns of the chapter-verse progression of lamentations we shall try to explain in the sense of musical symmetry, since the book was a dirge (lament), to be performed in the temple.

Beginning with 1763 AD, (247 years before 2010 AD), the pattern blasts of the Day of Trumpets declarations of the *seventh* lunar month, the month which marks the beginning of the lunar civil year (lunar date 7/1), formed some very unusual cluster patterns, as if heralding important events to come.

In our time, beginning with 2,727 years after 718 BC (2010/11), this very same pattern of 1763 is again active, for the first time since the year of the Treaty of Paris. The fall of 2015 began the sixth year of this 10-year day of Trumpets cloud pattern. That is, 55255-22522, for the 10 years.

For this particular timeline of the 247-year periods, beginning with the 14th (*double seven*) year of the Metonic, 2010 AD, the pattern of the double image Trumpets declaration clouds occurred for the first time ever in 1763, and never before on the 14th year of the 19-year time cycle in the 2,000 year history of the New Testament era.

This is fairly astounding, and, as of this writing, we are now in the second generation of this unique pattern of the 247-year, B note periods. And it is equally amazing that although 61% of all lunar dates are adjusted at the first day of the *seventh* month, Tishri, no adjustment whatsoever to this particular 247-year cycle timeline of the present Metonic (which began in 1997) has ever been made since BEFORE the time of Abraham!

The last adjustment to the Day of Trumpets on the 247-year cycles, at the beginning year of the current Metonic, 1997 AD, occurred in 2203 BC! That was 4,199 years before the current Metonic, which began year one in 1997. According to the calculations of the lunar cycles, we are indeed alive at the time of a unique chapter in recorded history.

So these patterns of the Trumpet clouds are quite rare, and even more so when two such cluster declarations are formed one after the other, the latter cloud of five years being a mirror image of the first set of five. The patterns, beginning with 1763 and 2010, separated by 247 years, are identical, each being devoid of a declaration of Tishri 1 on the week day of Saturday for 10 full years. So this 247-year pattern became active again, beginning on Tishri 1, 2010 AD. That year fell 2,727 years after the fall of the 10 northern tribes of ancient Israel in 718 BC.

The patterns of the current 10-year day of Trumpets clouds are a form of 2 4 7. That is, beginning in 2010, the Tishri declarations for the next 10 years are 55255, followed by 22522. These are a double set and each duplicates the pattern, by the elements of 2 4 7. That is, in the first set, a two (2) is surrounded by four (4) fives, and the sum of those numbers that are different is $2 + 5 = 7$. Therefore, we have the pattern, 2 4 7. In the second pattern, the same elements appear, which form in different ways, 2 4 7. So, it is a back-to-back double set, B note of $247 + 247 = \text{Psalm } 49:4$.

Saturday, the *seventh* day, is declared on average for the first day of the lunar civil year *two-sevenths* of the time, but mysteriously, for the 10-year span quoted, a declaration on the *seventh* day of the week never once appears, voiding for 10 consecutive years the often prophetic pattern of a Wednesday 14th Passover, followed by the day of Trumpets

on Saturday in the same year. Such was the Wednesday-Saturday half-octave pattern (4-7) for both the year of the exodus and the year of Jesus' crucifixion.

The *Seven Years War*, also known as the French and Indian War, generated a huge debt for Britain, which was one reason she begin to lay a heavier tax burden on the American colonies. This decision eventually resulted in the War of the Revolution, in 1776; only 13 years after the *Seven Years War* had ended.

Forty years after 1763, in 1803, the United States (the symbolic Manasseh of modern history) virtually doubled in geographical size with the acquisition of the Louisiana Purchase. This was 2,520 years after the temporary loss of Joseph's birthright in 718 BC. That year of 718 BC was only eight years before the sun in the heavens retreated by 10 degrees (10 hours), in the days of Hezekiah, king of Judah. This event in Hezekiah's day occurred near the Passover season of 710 BC.

One dark event of the 207th anniversary of the Treaty of New Orleans fell on the lunar 2/7 of 2010 AD. In the gulf region, not far removed from the 27th parallel north, that event was the tragic BP oil explosion, which sadly crippled the ecology of the Gulf of Mexico's shoreline states, sending toxic waste via ocean currents to much of the Gulf of Mexico and the waterways of the north Atlantic current.

The aftermath of that disaster, much covered up and little reported on by the media in recent history, along with the greater tragedy of the tsunami and nuclear power plant meltdowns in Japan, is still ongoing, altering weather cycles, while polluting the waterways and shorelines of planet earth.

July 2011 AD was 235 years after the revolution of 1776, one year for every month of the 19-year Metonic cycle. That is, 235 months equals 19 years, a point in time when the moon and sun, within roughly two hours proximity, return to the same orbital relationship compared to 235 months previous.

Based on the pattern interlace of the C major scale, this 235-month span consists of 12 common years of 12 months each, and *seven* lunar leap years of 13 months. The average length of this 235 month Metonic cycle is about 6,939 days, a number which sums to 27.

Joseph understood the imagery of the double sets of the double *sevens*, and now these patterns are upon us in ways we could never imagine.

And so it was that in the year of Joseph's age of 37, the *seven* years of plenty came to an end, but in the second year of the *seven* years of famine, Jacob moved to Goshen (Gen. 45:6). Joseph was then 39 years old.

Thus, in the record of the chronology of the *seven* years of famine, the division is two plus five equals *seven*, the same as the full and half notes of the diatonic scale of the harp. And in the account of Revelation 17:10 (17 + 10 = 27), "five have fallen, one is, and the

other has not yet come.” Here too, we find more of the prophetic imagery where five plus two equals *seven*, forming the whole and half notes of the diatonic scale of the strings.

But, again, the Psalmist said, “I will open my riddle on the harp” (Ps. 49:4). The harp, like many instruments of the western culture, operates on the musical scale of $5 + 2 = seven$ notes. Five of the *seven* notes are whole steps, with two notes, Monday and Thursday (i.e. $2-5 = BE$) of the *seven* being formed by halves or divided increments. In the key of A, BE is equated to the sequence, 2-5, but in the key of C, the notes of EB change to 3-7. So, depending on the key, B is 2, or B can be a *seven*. The world prince and coming beast power of Daniel 9:27 makes a covenant (*seven*) with many for a week. And since his half-week is 3.5 years, then that added to Daniel’s 490 years is $490 + 3.5 = 493.5$, or 494 years, rounded off to the nearest whole year. This, of course, is a double of 247, or Psalm 49:4. Surely we would have to be blind not to see, in all of this, the creative genius of Godly design. These number combinations of the Scriptures, prophecy, time calculations and music are all parts of a matched pattern and set that far exceeds the witness proof requirement of two or more.

But laying the number confusion aside, the point is that the chapter/verse pattern of the book of Lamentations, for the five chapters, forms a similar cloud or cluster configuration, with the left and right bands being doubled. The five chapters of Lamentations, by verse numbering, forms the cluster pattern 22-22-66-22-22. What does it mean? There’s no way to draw a conclusion, of course, but these patterns of Lamentations and the Tishri 1 cluster clouds have similarities which quite curiously replicate in a musical fashion of chords.

Now, if middle C is taken as a circle, which value is 264, the diameter is then 84 months ($264/\pi = 84$) or *seven* years (2,520 days), and the half-period or circle radius becomes 40 and two months, or 1,260 days, a prophetic number. God uses these circles of time in many ways to portray events in which He becomes involved.

Beginning with 2010 AD, there are 10 years of the Trumpet cluster patterns (2010-2019) plus *seven* more years, leading to the lunar year 2026/27 AD. So it would seem that the world may now have entered a time of epic transition, of such scale and proportion as has never been witnessed since the time of the great deluge of Noah’s day. No predictions are being made here; there are just some really curious patterns to be aware of.

These symmetrical elements of the *seven* circle are quite obvious in the current Trumpet clusters of 5-5-2-5-5, and the mirror image, 2-2-5-2-2, which began September 14, 2015. The 10-year sum is then $55255 + 22522 = 77777$.

In the first cluster, if we take the numbers that are different and add them together we have $5 + 2 = seven$. Then, in the second cluster, adding the numbers that are different: two plus five equals *seven*. So, for the double cluster we have $7 + 7 = 2 \times 7 = 14^{th}$, the same as that year of the Metonic on which the current clusters began, late summer, 2010. This is the very same year of the Metonic (14^{th}) when Joseph was taken from prison to

stand before Pharaoh of Egypt, and the same year of the Metonic when Jesus was born, 5 BC.

Jewish historians tell us this event, which took place in the 30th year of Joseph's life, was on the Day of Trumpets (1734 BC), and it was on this day that Joseph explained Pharaoh's mysterious dreams of the two sets of two *sevens*. But now, thousands of years later, we come to the age and approximate time of the rest of the story.

In our age, 10 years of trumpet blasts are clustered in a double cloud formation, displayed by elements of *seven* (i.e. $5 + 2$). We may well be in the general period of time when the yet to be revealed ten-horned and *seven*-headed beast with ten crowns ($10 + 7 + 10 = 27$) of Revelation 13 may be alive, with Satan preparing his eventual rise to power. But it seems likely there are still some years to go before that day arrives.

As of this writing, the power of the king of the south has not yet formed, a third temple has not been built, and though edging closer, the timeline of the completion of Daniel's week 70 has not yet begun. Only God knows what lies ahead in our immediate future. In any case, it appears that the world is approaching a very turbulent age.

It is worth mentioning again that Joseph understood from the double dreams of the double *sevens* that when things are repeated (doubled), it is an indication that events are being allowed and/or controlled by God Himself (Gen. 41:32).

Accompanying the current 10 Trumpets cloud patterns of 5-5-2-5-5 and 2-2-5-2-2, which began in 2010, in the midst we also find four blood moons and four solar eclipses, during the Passover and Feast of Tabernacles seasons of 2014 and 2015 AD. The tables of astronomy list similar patterns in the eclipse cycles for the years of the birth of the modern state of Israel, 1948/49, and during the time of the six-day war, in 1967/68 AD. Is there something to be made of this phenomenon? We have no sure conclusion, other than to say that the timing of these astronomical events is definitely something to watch and consider.

Similar to the eclipse patterns of 2014/2015 AD, astronomers have recorded an eclipse cycle, beginning with the birth of Jesus Christ. At that time, beginning with the year 5 BC, there was a single Trumpet cloud, with pattern 7-7-3-7-7, beginning with the first day of the lunar year 5 BC. This pattern continued for five consecutive years.

On average these Trumpet clouds appear about two times per century. But in the troubled Metonic cycle of 1997-2016 all three types of these cloud formations have appeared, stretching into the beginning years of the subsequent Metonic cycle. The total span of the three patterns, which began in 1999, is a multiple of *sevens*, or 21 years. The three patterns of the Trumpet clouds are 77377, 55255 and 22522. The numbers that are different sum to $10 + 7 = 17$. In the 247-year Metonic cycle beginning with 1750, these patterns ushered in a time of blessing and expansion for Britain and the Americas. Now, these same Trumpet clouds appear to be harbingers of portent and cursing.

So these are unusual times, with unusual events in the patterns and signs in the heavens. And in the very midst of the current, mirror image double clusters of the Trumpet clouds, at the exact interval between the two five-year clusters, entered front stage, a politician of German Bavarian descent (Drumpf), with the unlikely, but timely name of Donald Trump(et)!

His grandfather, Fredrick Drumpf, changed the original spelling of the family name, but considering the timing of the rare and current clouds of the double eclipse, day of Trumpets, Tishri 1 clusters, this is quite amazing to say the least! Trump calls himself a “builder,” a name strangely synonymous with the builders of the Pontus (i.e. road builder), from which comes the title Pontiff. Laodice ruled over the kingdom of the Pontus, and in the age of her namesake, Laodicea, the builders have constructed a world of wealth, never realizing that it is bankrupt, blind and naked system, on the verge of total collapse. Again, no predictions, but it will be interesting to see where this bizarre timing of the Trump leads.

Below is a chart showing the eclipse cycles of 2015/2015 AD, and how they relate to the dates of Passover and Tishri 1, for the 10 years, 2010 through 2019.

The DOUBLE Passover clouds: 2010 through 2019 AD
Back to back mirror image (2-2-6-2-2) (6-6-2-6-6)
2 = Mon....6 = Fri. ($22622 + 66266 = 88888 = 40$)

WEDNESDAY Passover voided 10 years
SABBATH Trumpets voided 10 years
These tables show the multiple blood moons of the
Passover/Tabernacles eclipse cycles:

2014 Sunday March 30th 18:48 (UT) New Moon
2014 Tuesday April 15th 7:41 (UT) Full Moon, Lunar eclipse*
2014 Tuesday April 29th 6:17 (UT) New Moon, Sun eclipse*
2014 Wednesday May 14th 19:16 (UT) Full Moon
2014 Wednesday September 24th 6:11 (UT) New Moon
2014 Wed. October 8th 10:52 (UT) Full Moon, Lunar eclipse*
2014 Thursday Oct. 23rd 21:53 (UT) New Moon, Sun eclipse*
2014 Thursday November 6th 22:22 (UT) Full Moon

2015 Thursday March 5th 18:03 (UT) Full Moon
2015 Friday March 20th 9:36 (UT) New Moon, Sun eclipse*
2015 Saturday April 4th 12:02 (UT) Full Moon, Lunar eclipse*
2015 Sunday Sept. 13th 6:43 (UT) New Moon, Sun eclipse*
2015 Mon. Sept. 28th 2:52 (UT) Full Moon, Lunar eclipse*
2015 Tuesday October 13th 0:06 (UT) New Moon

*All eclipses coincident with Passover/Trumpets/Tabernacles seasons (Ref: Rundetaarn Moon website).

By the fall of 2026/27 AD we will have reached the anniversary number of year 2000 since the beginning of Jesus' ministry, a ministry which spanned 44 months and 4 days, from Atonement 26 AD to the 14th of Nisan, 30 AD, the Passover of His death.

Jesus departed into the heavens from the Mount of Olives on the lunar 2/27 (Iyar), 30 AD, 45 months and 17 days after His ministry began. Ten days later, as recorded in the event of the 2/27 (chapter 2, 27th book of the Bible) day of Pentecost, 30 AD, the Holy Spirit was poured out upon the 12 apostles at the temple. The placement and timed occurrences of these historic events mirrors another time, which was the very same day of the lunar calendar when Noah stepped from the ark onto the dry ground of earth, following the great flood of that historic time. That date, according to Genesis 8:14, was Iyar 27th, or 2/27.

At the beginning of His ministry, Jesus fled into the wilderness of the goat, about the 10th day of the *seventh* month, then ascended from the Mount of Olives on the 27th of Iyar, more than 3.5 years later, the difference being Iyar 27 - Tishri 10 = 17, and likewise 10 + 17 = *two-seven*.

Noah and his family were in the Ark for one year and 10 days, dating from Iyar 2/17 the previous year, leaving the Ark on the lunar, 2/27 of 2368 BC. Iyar, the second lunar month, seems to be one of those historic months of Biblical chronology, a month still very active in the modern age. This we shall see as we continue with more examples of these two and *seven* numbered dates.

Hurricane Katrina in 2005 assaulted the Gulf of Mexico and New Orleans with massive destruction. Five years later, the explosion and subsequent oil spill of the BP oil complex added insult to injury, beginning on the lunar 2/7 of the month, Iyar, 2010 (year 2727). These tragedies were joined in 2011 by the epic flooding of homes, businesses and croplands of the Mississippi region, little more than 207 years after the Louisiana Purchase of 1803.

As if planned, what was left of life, liberty and the pursuit of happiness following the aftermath of Katrina and the poisoned Gulf and inland waterways of the oil sludge of 2010, in 2011 was topped off by drought, intense heat and forest fires, combined with the destruction of croplands, centers of economic activity and food production in many states of that region.

In 2012 this drought and devastation spread to the west and mid-west, step-by-step bringing much of the US under a curse. Then, in 2013, drought and record forest fires blanketed the western United States, with ongoing floods on the eastern slope of the Rockies, so terrible as to be referred to as Colorado's Katrina. Colorado is, by the way, part of the original Louisiana Purchase of 1803. To the west of Colorado, in the summer of 2015, several western states continued to be ravaged by drought and forest fires.

The potential for the national wealth of the United States increased greatly with the Louisiana Purchase. This came about first by verbal agreement during the very week of

the lunar 2/7, 1803. This was exactly 2,520 years after the fall of the ancient 10 northern tribes of Israel, 718 BC. Year 2727 (2010 AD) from that date of antiquity (718 BC) was the 207th anniversary of the Louisiana Purchase. In that year the strange Tishri 1 Trumpet clouds began.

This land purchase of the Treaty of New Orleans was a springboard of immense blessings, providing for the growth and expanding wealth and populace of these United States. This occurred under the oversight of Thomas Jefferson, a descendant of the Rogers families, who were instrumental to the publishing of the English Bible and the Reformation age of 16th century Europe. Now, however, more and more the US is under a cloud of disasters, debt and gloom, ravaged by hurricanes, oil spills, tornadoes, floods and drought. Only God knows what is coming next.

In past history, many times America has been protected from many of the tragedies that the rest of the world has suffered. Those days appear to be gone. Increasingly and especially since the lunar 2/7 of 2010, the lower Mississippi Delta region, extending northward from the gulf of Mexico, up through middle America, has been under a systematic curse, coming from many directions. Several states of New England, foundational to the birth of our nation, 1776, have also suffered major damage, due to storms and hurricanes.

Many, if not most populated regions, whose land masses and waterways touch the bounds of the 27th parallel north, east and west, are suffering from war and various disasters. From Bahrain, Egypt and Libya, and westward to the gulf of Mexico and Texas - vast areas writhe with the fires, wars, unrest, storms, turmoil, drought, oil spills and destruction, spreading east, west, north and south from the 27th meridian.

It is as if this 27th-line north parallel, passing through the chemically damaged Gulf of Mexico and the 27th state, Florida, has been set ablaze, with wars, toxins and unrest, from North Africa, Egypt, the Suez. Then, stretching westward through the gulf waters of Iran, along the same 27th north meridian, troubles continually brew. Along this meridian region, our 44th president gave an historic speech in Egypt. Some journalists referred to that event and time as the Arab spring, and it has been said, regarding the current unrest in the Middle East, that Egypt is where it all began.

Both man and wildlife along the gulf region of the Mississippi delta have suffered serious health issues due to toxins in the waterways. Meanwhile, agents of the US and other governments continue to cover up the far-from-over disaster, virtually prohibiting media coverage of the unfortunate aftermath of the BP oil tragedy, still affecting long term, the Gulf of Mexico and the north Atlantic current, all the way to Europe.

Farther north, across the Pacific, in the year 2011, Japan suffered an incredible 9.0 earthquake that was followed by a super-destructive tsunami. The result was the subsequent radiation leaks from the level-*seven* meltdown of several nuclear power plants on their north eastern coastline.

In 2015, the radiation levels from that disaster continued to bombard the oceans and shorelines of earth, with plutonium and other radioactive toxins seeping into the Pacific, making way via the Japanese current to the shores of Alaska and the west coast regions of the northwestern United States. There may be unknown consequences to the health of man, beast, ocean life and the environment for decades to come.

Meanwhile, the global debt clock ticks on, awaiting an unavoidable worldwide economic meltdown at some point in our future. On every front, the double-*seven* imagery, especially pivoting on and beginning in earnest with the Trumpet clouds of the year 2727 (2010 AD), is unparalleled in modern history.

The opening headlines of today's world news actually began in Egypt more than 3,700 years ago, and now it appears that we are approaching a new level of the plateau, perhaps the age of the final chapter. If so, then we have come to the opening note of the highest octave pitch-the last cycle register, edging ever closer to the time and completion of Daniel's week 70.

The chronology of certain marked points in the years of the life of the patriarch, Joseph, was the original prototype of what we now see emerging on the world horizon. Now, in our day, the pattern and comet circle, originally scripted in Joseph's day, comes again.

The flash point that occurred in Egypt, a nation of the 27th parallel, is the time and event that may well be remembered as the torch that ignited the final decades of the end of the age. At the time of Egypt's initial unrest, it was reported that a strange earthquake rumbled under the Suez for a period of 27 minutes. With the arrival of ISIS in 2013, Egypt and other regions in the Middle East continue to implode and self-destruct.

The Joseph Cycles (His calendar of times and music)

The pattern of events in the life of the patriarch Joseph is a parallel to the news headlines of the present day. The story began more than 3,700 years ago in 1747 BC in Egypt, a nation through which passes the 27th parallel north. Joseph was 17 years old in 1747 BC, a year in which he was betrayed by his brothers, who had called him "the dreamer." He was sold as a slave and transported to Egypt. His entry into Egypt began a timeline which spanned about 27 years, ending when Joseph was 44, at the end of the *seven*-year famine.

When he was about 27 years old, he was falsely accused and imprisoned. At age 30, in 1734 BC, he was summoned to appear before Pharaoh to interpret a double set of dreams, which included patterns of double *sevens*. Joseph perceived from Pharaoh's dreams that when important events occur in duplicate it is an indication of influence from the spirit realm, actions allowed and/or directed by God (Genesis 41:32).

In Biblical terminology, this period of Joseph's life included the pre-type of what has

been called “the time of Jacob’s trouble,” a time that is obviously approaching, as witnessed by the flood of events currently taking place all over planet earth. No man knows the day or the hour, but the leaves on the tree strongly indicate we are nearing a season uncharted and epic in human history.

The irony is that the difficult years of Joseph came to an end at the close of the *seven* years of famine, when he was 44. But in the times of the 44th president of the United States, Barack Obama, it seems that a flood of world problems came crashing upon us.

Like other notes of the musical scale, the number 44 has some curious parallels with prophetic patterns. A circle of 44, the sixth note of the harp scale (44 hertz = F) has a diameter of *two sevens* (14), the pattern of the Egyptian feast/famine years. A fragment of this pattern is the reduced, half-span of the same *seven*-year pattern of inference, stated by Jesus in Matthew 24:22. A circle of 22 has a diameter of *seven*, and *seven* divided is three-and-a-half years, or 40 and two months. The whole is then 84 months or *seven* years, which has a circular diameter of about 27 months, rounded off to the nearest whole.

Israel (Jacob), along with his 69 family members, was enjoined in the land of Goshen in Egypt, in the second year of the *seven*-year famine. *Seven* years times two (14) had been determined by Pharaoh’s dreams of the double *sevens*. And so it was that in the second *seven* of the *sevens*, near the end of the *second* year of the *seven*-year famine, when Joseph was 39, that Jacob and all his household came to Egypt.

Jacob lived in Goshen of Egypt for 17 years, expiring at the age of 147, an exact multiple of *sevens* and the exact number of days spanning the time from the first day of month two until the first day of month *seven* of the lunar calendar. The bookends of these two months configured is therefore 2/7.

As unbelievable as it may seem, upon this Genesis pattern of Joseph’s life has been formed the unfolding drama that is now the front page headlines of world news. The core energy and impetus of all that is now taking place worldwide stems from a microscopic dot in time, beginning in 1747 BC. But now, in our day, the time markers and patterns of Joseph’s experience are expanded to engulf the silver screen of the entire earth. The melody and note placement is the same; we are just in the upscale of historical cycles, in the register of an advanced, high-octave pitch in the passing of time. The time notes move slowly in the low octaves, but in the high registers of the end of the age, events race at a high pitch of momentum.

What we can visually catalog in the current swell of world turbulence is merely the superficial outcroppings of a frantic world in chaos, trying to report on, explain and understand just what on earth is going on. Ephraim and Manasseh are in rapid decline, which is ripping the fabric of the world’s social structure apart. Many lines are merging upon this crossroad of history. In the 2015 Republican debates, one of the candidates alluded to this very fact. When America is weak, it was said, bad people move in to fill the void.

Almost no one perceives that we could be witnessing the finale - the prophetic age of Joseph, his descendants and nations, and that everything now happening was programmed thousands of years in the past. Tragic as it may be, this is a score and theme so simple as to be played on the repeating octaves of the *seven* notes of the harp. These patterns of the *sevens* map the flow of the Biblical story.

Counting from the Jubilee year of 26/27 AD, the 40th Jubilee came in our day on the year 1986 AD. The next Jubilee cycle falls at the year 2035 AD. In 2027 AD we will come to year 2,744 since the fall of ancient Israel, 718 BC.

Now, a circle of 44 has a diameter of $2 \times 7 =$ a double *seven* = 14. Joseph was 44 when the double set of *sevens* ended (14 years). He had been in Egypt for 27 years. $27 + 44$ equals 61, the percentage of time that lunar calendar laws are activated to adjust the date of the *seventh* lunar month, Tishri. This system or recipe of time calculations (the lunar calendar), God ordained in the name of Joseph (ref. Psalm 81).

Joseph was sold into slavery at age 17, and was separated from his father Jacob for 22 years. He was 39 when Israel moved to Egypt. As can be seen, the sum of the numbers is 22 plus 39 equals 61, the exact percentage of time that the molad calculations, according to calendar rules, are adjusted to proclaim the first day of the *seventh* lunar month. This was the day of Trumpets, when Joseph was brought from prison to stand before Pharaoh of Egypt.

But getting back to our current age, just how many years will be required to complete this final phase of God's plan is yet to be understood. We should not join the foolish predictions of past speculators who have tried to set dates. Thus far, all who have tried to guess the day of Jesus' second coming have failed miserably.

But one thing is certain. It doesn't take a rocket scientist to see that events which are now in our face could be heading toward the crescendo of history's long-playing symphony. How long will this take? We do not know. As was told to the prophet Daniel, that book and page of understanding shall remain closed until the end of the age.

So these writings are simply an effort to gather the many puzzle pieces together, in hopes of forming a better picture of the future landscape. Whatever that may be, it is not God's desire that we become discouraged and quit. Rather, in hope we must forge onward, and with understanding and wisdom face the present, having learned from the tragedies of the past.

Though there is much twisting and deception in their presentation, the world, through the eyes of the mass media, is able to view the daily progression of that which is taking place in the physical realm. However, much in the same way that Elisha prayed to God that his servant be allowed to see what was occurring in the parallel dimension of the spirit world (II Kings 6:17), so it is that monumental events, parallel to the physical, are at the same time taking place, completely out of our range of view.

This unseen posturing of forces is more real than what we actually see from the superficial vista of physical sight. The daily headlines of what we can see and read are merely one layer of the strata, but the unseen events simultaneously occurring in the spirit world make up the rest of the story.

At the time of this writing we are nearing the end of the second term of the administration of number 44, Barack Obama, a man largely thrust into office by a double set of 27 votes on the lunar date of 2/27 (2008), Jerusalem time. The voting process of the DNC focused on the delegates of the 27th state, Florida, and Michigan, the latter state having 17 electoral votes. This preceded by about two years an explosion in the Gulf of Mexico on the date 2/7 of the lunar calendar, in the 207th year after the treaty of New Orleans.

But on the front page of global news, this 27-degree path of peril has been opened in the Middle East and across North Africa, a corridor of turmoil now threatening the peace and economy of the entire world, in a time which some believe to be a harbinger to the opening of the apocalyptic panorama of the 27th New Testament book of Revelation. If so, then is soon to come, in parallel with Revelation, the end finale of week-70 of Daniel's prophecy - a timeline which has been dormant since the days of the ministry of Jesus Christ.

Disturbances in the 10-degree window of the 27/17th north parallels, involving Egypt, Iran, Yemen, Saudi Arabia and others, now have the world on edge, poised at the brink of a time and place that we'd just as soon avoid.

Egypt, the Sudan and Libya have fallen and Saudi Arabia, sliced by the same 27th line of the meridian, may also eventually topple. Farther north, Syria and Jordan are at risk, and the region of Hormuz, south of Iran, along with the Suez Canal are bottlenecks of major portent.

On the surface, the world media selectively reports on protests, social unrest and conflicts among the nations of men, depending on which story is more politically controversial. But underneath, what does not appear may well be a battle raging in the spirit realm. That is, a Michael and Gabriel type of conflict, engaged with the prince demons of Persia. This is a struggle of the spirit world, which is physically manifested in the boiling strife and turmoil of the Middle East. More and more, the fallout from this turmoil will spread to all nations of the civilized world, having a direct impact on human life, health and economics.

In one of Daniel's many prophecies, he prayed and fasted for 21 days before the angel came. Now those prophecies which the angel conveyed to Daniel have been thrust forward to our day, the time of the cyclical fulfillment of the high-octave register. That which was described to Daniel as events of the far and distant future are now in our face, front page headlines of the hour, as we wait to see when the heated pot boils over. Most of us know that one day it will happen. It is unavoidable.

Chapter 17

PATTERNS OF HISTORY

“And it came to pass in those days that a decree went out from Caesar Augustus that the entire world should be taxed,” (i.e. registered) (Luke 2:1). The world was, at Caesar’s command, made to give account, for the sole purpose of garnering wealth for the unbridled pursuit of the Emperor’s whims, wars and political ambitions. To think that our world of today has changed, more than 2,000 years past the days of Caesar Augustus, would be incredibly naïve.

The above quote from Luke 2:1, taken in the context of current events worldwide, should alarm every thinking human being now alive on planet earth. It should startle our senses and make the hairs bristle on the backs of our necks, considering that all epic conflicts of social change throughout man’s history have typically been prefaced by major movements in banking and taxation, two camps which have historically been in bed with the politicians and governments of man’s multitude of corrupt systems.

The event of Mary and Joseph’s trip to Bethlehem in the late summer of 5 BC was an important transition in the history of the western hemisphere, at a time when Caesar’s armies were at war, and in a day when his long arm reached out through the tax man to all the world under his domain. The decision of Augustus, spawned by his wars and taxation, determined the birthplace of Jesus Christ.

Until our present day, such all-encompassing, global control of taxation by a single central power has never been possible. But now, with the emerging total dominance through universal monetary governance, not even the heretofore sovereign United States will escape the tyranny of extreme, oppressive taxation and police state rule. Our wonderful politicians, because of ever increasing terrorism, will sell this as “safety and security,” but in reality these excesses of control will eventually become a curse of grave magnitude. We all know that day is coming.

We are living in an age when the dark shadow of Daniel’s image of Dura is rapidly growing over earth’s landscape, with a total police state for the entire world emerging. Jesus looked forward in time to this day, giving His message to the *seven* churches of the New Testament age.

Laodicea, she is called; the last and *seventh* church of our day. By the concept of the *seven* progressive eras throughout New Testament history, Laodicea is the church which treads upon the latter part of the time-frame of Daniel’s 70-weeks prophecy - a church aptly called by a name which some scholars have said implies a top down, fist of iron government, sitting in judgment over the populace; a populace increasingly unable to work, unable to buy and unable to sell without the express consent of the coming Caesar of the end-time age. In the end, our every move will be taxed, registered, marked,

stamped and filed under the coming end-time governance. God allows and expected a just and reasonable tax among the nations of men. We would be breaking both the laws of God and man to think otherwise. It is the abuse, misuse and excess that inflicts human suffering. We come to an age when the only purpose for human life, more and more, becomes one of serving as host for political parasites and their minions. Caesar's last empire is not yet in place, nor his mark yet fully enforced, but the seeds of his plan have already been sown.

There are *seven* churches of the New Testament age, types of the *seven-week* barley harvest to the first resurrection of the Day of Pentecost (i.e. a *seven-octave* count). To varying degrees all *seven* churches throughout history have suffered, and shall suffer, persecution, but in this regard only two of the *seven* are singled out, connected and specifically noted with respect to intense tribulation.

These are Smyrna and Laodicea, the second and *seventh* churches. Smyrna was poor, but said to be rich spiritually. Laodicea claimed to be rich, in need of nothing, yet Jesus implies the *seventh* church is very poor spiritually. These two churches combined make up two-*sevenths* of the *seven sevenths*, each rich and each poor in different ways, but both tied together by the statement of trial and persecution, described in a way that is somewhat separate and different from the other five churches of Revelation.

The *seventh* church, Laodicea, is said to flourish in an age when it should buy gold. The second church, Smyrna, Jesus tied to a number identity of 10 years of persecution. Laodicea, coming at the end, and contemporary with week-70 of Daniel's prophecy, is surely the *seventh* age of God's church in our time. She is specifically type-cast during the half-week of the *seven* years of Daniel's 70-weeks prophecy.

These are just a few more curious examples of the multiple layers of Biblical analogy, having both physical and spiritual fulfillment, embedded also with the time span patterns of the *seven-symmetry* of harp, music and prophecy.

In passing, both churches, by name, connect to a familiar phrase. Smyrna is the Greek name for myrrh, part of the phrase trilogy of gold, frankincense and myrrh (Smyrna). That is, Gold for Laodicea, myrrh for Smyrna, and incense for the sacrificial altar of death and persecution of both. Also is the inference of the Lamb of God, the sin offering, Jesus Christ, of the *two sevens* (i.e. 14th) Passover. Incense, we are told, represents the prayers of the saints, and is sprinkled amidst the *seven* angels and the *seven* trumpets of Revelation 8.

Throughout history, many have described the characteristics of the *seven* churches of Revelation. We will not try to cover all of that here, but it may be significant that the sixth church, Philadelphia, has a peculiar connection to Isaiah 22. That verse in Isaiah is 22:22, a number which sums to $22 + 22 = 44$, the value of the sixth note of music, the diatonic note F. This verse of Isaiah 22, repeated in Revelation 3:7, states: "He who has the key of David. He who opens and no man shuts, and shuts and no man opens."

The birth of Jesus, the one who has the key of David, occurred at Bethlehem, in concert with the *seventh* month of the lunar civil year, in the 14th (two *sevens*) year of the Metonic cycle, 5 BC. In the late summer of 2010 AD, 2,014 years past that time in Bethlehem, occurred the 14th year of the Metonic cycle, and year-one of the 107th Metonic period since 5 BC.

Both dates, separated by 2,014 years, witnessed the occurrences of the rare and unique cluster-chord groupings, where four out of five consecutive lunar years are declared on the same day of the *sevens* (i.e. the week). These trumpet clouds or clustered groupings are formed, as if in musical chords, by days of the weekly cycle.

Beginning with the year of Jesus' birth, in late summer of 5 BC, one such cluster pattern of the civil New Year's declarations occurred. (Ref: "When was Jesus born?" by Fred. R. Coulter). That pattern, beginning with the year of Jesus' birth, was 7-7-3-7-7 for five consecutive years, while the 2010 declaration began a series of the pattern cluster, 5-5-2-5-5, or Thursday-Thursday-Monday-Thursday-Thursday. The year 2015 began a rare and second Trumpet cloud cluster, with the pattern, by days of the week, 2-2-5-2-2. So in musical speak, in the key of A, we have E-E-B-E-E (55255), followed by B-B-E-B-B (22522), for the 10-year span of the lunar new year days, which are called the feast of Trumpets or Rosh Hashanah (Lev. 23:23).

Only three of these rare cluster patterns are possible in lunar declarations. They form like chords of music. The three five-year cloud patterns are made up of the notes 3-5-7-2, or C-e-G-b. Equated to days of the week, these numbers are Tuesday (3), Thursday (5), Saturday (7) and Monday (2), which is the C major chord of CeG, tagged with a B7th overlay. With these days of the week in mind, equated to notes of the musical scale, the three types of the Tishri 1 Trumpet cloud patterns are 7-7-3-7-7, 5-5-2-5-5, and 2-2-5-2-2, numbered by days of the week on which the dates are declared.

Prophetic Patterns and the Trumpet Clouds

The trumpet blasts of ancient Israel were used to sound the alarm of war and/or to call assembly. The New Testament book of Revelation also makes use of the trumpet alarms, and the apostle Paul speaks of the day when the last trump shall sound. The point is that in Biblical terms, trumpets have always been used to mark important times of worship and assembly, but also used as a call to war, or other times of portent and alarm.

But very unusual is that in our current decade of time (as of this writing), beginning September 9, 2010, we have a sequence of two consecutive cluster-chord day of Trumpets declarations. That is, 5-5-2-5-5 followed by the mirror image 2-2-5-2-2, for the second five-year set of the 10-year period. These patterns span the years 2010 through 2019, by inclusive count. Surprisingly, if we add 55255 + 22522 the sum is 77777.

Note that in these number patterns, the numbers that are different in the first five-year set are $5 + 2 = \textit{seven}$, and the numbers that are different in the second set of five years are $2 + 5 = \textit{seven}$. The sum of both sets is then *two sevens* = 14, the day of Jesus' Passover, Nisan 14.

Again, there are only three possible cluster-cloud patterns in lunar calendar declarations. For the three patterns, the week day numbers that are different sum to $5 + 2 = 7$ and $7 + 3 = 10$, totaling $7 + 10 = 17$, a number which has an obvious prophetic significance. By the time the current 10-year stretch of the chorded trumpet blasts end, we will be only *seven* years away from the 2,000-year anniversary of the beginning of the ministry of Jesus Christ, dating from the lunar year, 26/27 AD.

Severe as the taxation of Caesar was upon the world populace of Jesus' day, what lies ahead, by comparison, will make the Emperor's moves seem like child's play. Cyclical patterns of history quite often repeat, and like the serpentine swirls of a hurricane, or the circular spin of the doubling of the *seven* tones of music, each octave wave-band of energy expands out to the next horizon. At the moment, the global horizon looks pretty alarming - a fitting age for the unusual trumpet blasts of the lunar patterns.

Stemming from the microcosm of the years of one man's life, that of Joseph and his double sets of double *sevens* of some 3700 years ago, the world has now grown to a population exceeding *seven* billion, writhing in a metamorphosis of transition and social destruction.

Today, we stand on the cusp of the granddaddy of all conflicts, when virtually every tribe on planet earth will be registered and oppressively taxed by the moneychangers, all in preparation for the coming worldwide event. The Caesars of this age, bedded with a global banking and military complex, will have their due, and ultimately it will be impossible to buy and sell without the consent of the new world order. The Scriptures cannot be broken, and God has stated that this will happen (Rev. 13:17).

It is interesting that one time of note when Jesus really became angry in the gospel accounts is the event involving the moneychangers of the temple. That day, historically speaking, has come again, and the moneychangers have never been out in greater force.

The air we breathe and the right to leave a footprint on the ground all will be summed, every step and breath totaled and paid, pockets emptied until they are inside out! Caesar, with his mechanisms of high tech merchandising, is alive and well, with the handwriting well scripted and posted on the world's Facebook wall.

More than any others, two men of the Biblical record were given the roadmap of the world to which we have now arrived. Both men, with lives separated by almost *seven* centuries, received the same basis message, each with details from a different point of view; the key of one adding to and unlocking the message of the other. Like Joseph, both men received the panoramic prophecies while in captivity in foreign lands, outside the confines of their native Israel. These men were Daniel and the apostle John.

Of David it was said that he was a man after God's own heart, but to Daniel was given the greater compliment. "O Daniel, man greatly beloved," the angel conveyed. And to John was given a similar remembrance, being the one apostle that Jesus especially loved. The writings of these two men, more than any others, are most often quoted in discussions of prophetic significance. Indeed, the two books of their writings, Daniel and Revelation, are a lock and key set.

The messages to both men, gelled together, produce the unfolding events of the days in which we live. But the common thread of the revelations given to Joseph, Daniel and John, now having spanned some 3700 years, is quite obvious. Added to these are the words of Joseph's father, Israel, when just before death, he left us with the prophetic words of the 7 x 7 chapter of Genesis (see. Gen. 49:1-27).

Through each of these men, God portrayed His message in patterns of the *seven* symmetry, as if in a prophetic score of music. The octave pitch of notes now races to a screaming crescendo in the highest register of the modern age. The *sevens* of Jacob and Joseph, overlaid upon the *sevens* of Daniel, added to the *sevens* of the revelations of Jesus to the apostle John, are all brought full course to this very day.

How bizarre, how ironic, how complex, yet how simple, that from the days of the dreams of the *two sevens* of Pharaoh's fat and gaunt cows, and from the time of Pharaoh's *two sevens* of the full and thin ears of grain, the turmoil of our day began with the Arab spring, and the speech of Barack Obama in Egypt. We are removed from the age of Joseph's time in Egypt by more than 3700 years. But now, in the years beginning with the decade of 2010, at the juncture of year *two-seven two-seven* (i.e. 2727), is a line of time stemming from the loss of Joseph's national wealth, in 718 BC, when Israel was conquered by the hand of the ancient Assyrians. Now, the land of Assyria (Syria), which invaded and conquered ancient Israel, has become the home of the world terror group known as ISIS.

An alarming number of nations in what might be called the Joseph corridor of the 17/27 10-degree window of the north parallels are coming unglued, at this very juncture of world history. Egypt, Iran, Saudi Arabia, Yemen and the Sudan are just a few of more than a dozen nations now included in this social metamorphosis.

We have no way of knowing anything of certainty, but perhaps we are witnessing the world events that will ultimately lead to the end of the age, as described in Daniel 9:27. Daniel 9:27 contains parts of a prophetic number pattern of the appointed times. That is $9:27 = 9 \times (2+7) = 81$ (i.e. the 81st Psalm, ordained in the pattern codex of Joseph's experience).

Joseph's story was focused on the land of Egypt, where at age 17 he first heard the Egyptian tongue, a language that he did not understand. This harp symmetry of the *seven*, this music, this calendar of the lunar patterns of world historical events and Appointed Times, God "ordained in Joseph" (Psalm 81 = 3 x 27). And now this microcosm of his life and experiences, as prophesied by his father, Jacob, is amplified to become the

outline, landscape and roadmap of the final days of man's civilization, leading to the times of the second Exodus at the end of the age.

Within the prophetic Joseph patterns of 17 and 27 lie the current world trouble-spots of geography, which could set the stage for coming end-time events. This unraveling, which really began with the presidency of George Bush, continued to escalate with the passing of time, especially during the term of our 44th president, Barack Obama.

The lunar year 2000/2001 AD came 2,717 years after the fall of ancient Israel in 718 BC. The winter 2000 AD election of George Bush was largely decided by the hanging chad saga of our 27th state, Florida. This is the key state through which passes the 27th parallel north, and a state which, at that time, had 27 electoral votes.

In that same lunar year of President Bush's first year in office, in the late summer of 2001, a tragic event took place on the 23rd day of the sixth lunar month, 2,717 years after the fall of Israel's 10 northern tribes. On the morning of September 11th, 2001, President Bush was in Sarasota, Florida, a city through which passes the 27th parallel north meridian.

Again, 2,717 years before the tragic events of 9/11, attacks from Assyria against Israel had begun in 732 BC. By 718 BC the 10 northern tribes of Samaria and Galilee had been conquered, effectively removing Israel's national wealth and God-given birthright. The 10 tribes were carried away into slavery, with their birthright removed and withheld for a period of *seven* times, or $7 \times 360 = 2,520$ years. To the south, Judah, Levi, and the remnants of Benjamin remained.

Moving forward through time, about 2,520 years after the fall of ancient Israel, 718 BC, we come to the year of the Louisiana Purchase of 1803 AD. This was 27 years after the Declaration of Independence, 1776.

As we have seen in the pages of this book, it is quite evident that the number patterns of 7, 10, 17, 2×7 , 27, 2717, 2727 and the half-divisions of the *sevens* are far from random, accidental patterns of time and chance. Rather, we are discovering just how profound and on time these almost cryptic numbers of prophetic imagery really are. And, we are discovering how directly they connect from the current events of our day all the way back to the dim history of the past, far removed from our time by thousands of years.

The number sequence 27/17 is not only the mathematical point of the transition of what we call the Middle C octave of music, but is also a known span of years for eclipse cycles, and the 11th multiple of the diatonic, fourth octave note B of the musical scale ($11 \times 247 = 2717$).

Sevens of Oath and Covenant

Now, a promise from God is by inference a sworn oath or covenant, a word in the Hebrew language equal to the number *seven* (sheba or sheva), for it was said of old that one having made an oath had "*sevens*" himself. Since God never lies, His promises, when conditions are fulfilled, can be equated with that of an oath. Therefore, in such cases, the promises are synonymous with the oath, *sevens* and immutable

The One who became Jesus Christ, in Old Testament times, reaffirmed His promise to Abraham with an oath (Gen. 22:17). Afterwards, Abraham departed to his place of dwelling, Beersheba, a name which means the well of an oath, or the well of *seven* (sheba). The One who was revealed in the New Testament as Jesus' Father "*sevens*" Himself, confirming a promise to Jesus Christ by a sworn oath. This is in the Psalms of David, Psalm 110.

Quoting from these examples, in the New Testament book of Hebrews, the apostle Paul wrote, regarding the promises and oaths of God, "that by two immutable things (a promise backed up by an oath) in which it is impossible for God to lie, we might have strong consolation" (Heb. 6:18). This, Paul wrote in reference to the comparison of Jesus to Melchizedek, king of Salem, the priest king first spoken of in Genesis, chapter 14, a chapter number consisting of *two sevens*, in which was listed the bread and wine of the 14th Passover.

Jesus, of David's lineage, in the waning moments of Saturday (day *seven*), on the lunar date, Nisan 17, 30 AD, became the Firstborn from the dead, the first mortal to attain spirit life, after which He became a high priest forever, after the order of Melchizedek. These two offices of priest and king are symbolized by the physical lineage of Levi and Judah, which order of the births of these two sons of Leah was 3 + 4 equals *seven*, respectively.

Jesus, being a combination of the lineage of both Levi (3) + Judah (4) (= *seven*,) was therefore literally qualified to be a priest king, though His Father was not from the tribe of Levi. An announcement of Jesus' kingdom and priesthood, David recorded in the prophetic words of song, Psalm 110. This number, 110, is the value of note A of the third octave of music. It is also the lifespan of Joseph, Ephraim and Joshua, and also the length of the life of Job, the Old Testament author of the book of Job.

It was more than 1,000 years after the writing of Psalm 110 when Paul, in the book of Hebrews, cited the example of that Psalm with reference to Genesis 22, in the account of Isaac. Thus, by the example of an oath and promise, was formed a double link of *sevens*, as validation that Jesus had attained to the order of Melchizedek.

In a sense, we have here two shebas, or *sevens* of hope. Since God could not break his promises to either Abraham or Jesus Christ, it stands to reason that He would also keep his promises to true Christians. Christians are of the seed of Abraham, heirs of the new covenant, potential brothers and sisters of Jesus. These oaths of promise become doubly immutable, being impossible to undo, since God has *sevens* Himself, first by promise,

then lastly by a sworn oath (a *seven*). As the Bible states, “The Scripture cannot be broken” (Jn. 10:35).

In this same New Testament book of Hebrews, Paul speaks of a first and second *seven* of rest. For he said, “if Joshua had given them rest (a *seven*), then He would not afterward have spoken of another day, a *second seven* of promise” (Heb. 4:7-8). Joshua, leading Israel into the land of promise, did not bring the true *seven* (rest), but Jesus the Christ shall.

But coupled to the promise of rest (*seven*), Paul warns that while God’s sworn oath is immutable, there are other promises that can be conditional for those to whom the promise has been made. Thus, Paul conveys another example of a promise and a sworn oath. He quotes the words of God in Hebrews 4:3, referring to Psalm 95:11. “So I *sevened* (swore) in My wrath, They shall not enter My *seven* (rest).” This, of course, because Israel refused to enter the land that God had guaranteed by a *seven* of promise. Therefore, the oath and terms of covenant for that generation had been broken, and the promise was made null and void.

The apostle Peter speaks of a day with God as equated to 1,000 years of man’s time. In preface to the beginning of that yet future *seventh* 1,000-year day of rest, we will eventually come to the half-week witness (1,260 days) of the *two sevens* of promise, their reign placed, as if purposefully, in the middle of the 27th Book, in the 11th chapter of the 22 chapters of Revelation. Remember, a circle of 22 has a diameter of *seven*, and an arc of 11. A double arc then equals 22, the number of letters in the Hebrew alphabet.

These two symbolic *sevens* of witness divide Revelation at chapter 11. Two witnesses, standing as oaths or shebas (*sevens*) of covenant, before the God of the whole earth, are in the context of a third temple at Jerusalem. This edifice has an outer court, dividing or separating the temple from the gentile world, by the middle wall of the gentile court, which is an area not measured, but trampled underfoot for a half-*seven* (i.e. 42 months or 3.5 years).

In a sense, this division or separation between the holy temple and the world’s profane civilization is an imagery line, separating the holy span of time of the lunar months of the temple service from the darkness of the months outside that time span, not measured.

The lunar months of the Old Testament temple and the now spiritual temple of the New Testament era are added together by an interlace of 29 and 30-day periods, forming a fixed span of 207 days for the first *seven* months of each lunar year. Within these 207 days are *seven* annual Sabbaths of God (see Leviticus 23). Other months, later in the fall and winter, outside the worship dates of the spiritual temple, occur in times of the dark light of the holiday months of the Occult calendar of solar calculations; that dark period is not measured or included as part of the appointed months of the sacred lunar calculations of the harvest period of light.

As in the Hebrew gematria for light, which equals 207, in each year of the calculated Hebrew calendar is contained a span of *seven* months, in which are declared the Appointed Times of God. So we have the period of light, then the period of the darkness, in the months of the diminished light of winter.

Seven times in the Metonic cycle, a 13th phantom month is added to the lunar calculations, adjusting or moving the 207-day span of the *seven* weeks and *seven* months of the *seven* churches, so that this *seven*-month sequence is maintained within the harvest cycle of the western hemisphere.

Within this annual period of *seven* months, Nisan through Tishri, are contained the *seven* Sabbaths of worship and congregation. This ghost month, an additional month, Adar, which is akin to a mathematical move on paper, in effect advances all days of declaration ahead by two *sevenths* of a week (i.e. 2 days). Once this repeat or second Adar has passed, this two-day advance is really about the only remaining residual effect of the 13th month, which simply maintains or aligns the monthly cadence with the seasons of harvest, resulting in a *seven*-month span of 207 days.

As before stated, a covenant and/or sworn oath of promise can be equated to the number *seven*. Both the old and new covenants required a blood sacrifice. The symbol of this covenant oath (*seven*), the sacrifice, was typically divided. So it was that the sacrificial animals of God's promise to Abram (Gen. 15) were halved, and so it was that Jesus, the Passover Lamb, was slain at the half-week (*seven*), ending His ministry of the half of *seven*, or about 3.5 years.

So it follows that Israel's broken covenant with God will involve the half of *seven*, or 3.5 years of punishment (= 1,260 days), a period which will also include the time of Jacob's trouble, a time which Jesus stated in Matthew 24 would be limited, cut short (i.e. divided = 3.5 years).

The covenant promise or oath of God to Abraham was given 430 years to the very day of the week and very day of the month previous to the exodus of Israel out of Egypt. This exodus began on the *two-sevens*, or 14th day of the lunar Nisan, 1487 or 1486 BC. The exodus trek found them encamped at Mt. Sinai about two months later, which led to the events and enactment of the first Covenant, on or near the day of Pentecost. If this was at the time of Pentecost, then it was 2.27 months past the lunar date, Nisan 1 of that year.

Though the exact date is not absolutely stated, it appears that Jesus may have thundered the Decalogue from the Mount on the eighth day of the third lunar month, Sivan, in the year of the exodus out of Egypt. Regardless of the exact day, this event at Sinai occurred in the third month, Sivan, though it may have taken place a few days after Pentecost. The Scripture (Exodus 19:1) is not emphatically conclusive on the timing, except to say that "on the same day" would have to be either the weekday of Thursday, or the lunar date Sivan 15. If it implies Sivan 15, then these events took place just about *seven* to 10 days after the day of Pentecost.

But the plan and promise for Abram began much earlier, as his family left Ur of the Chaldees (Ur = light = 207), first dwelling in Haran (moon light), then later traveling to Canaan, the land of the number of prophetic promise, a *seven* (see Genesis 12).

The seed of promise was Abraham's son, Isaac, born some years later, according to the Genesis story. The birthright promise of greatness, first made to Abraham in Genesis 12, was then passed on to Isaac. Later, Isaac bequeathed this birthright to Jacob, in Genesis, chapter 27:27.

Many years later the larger portion of the birthright was passed to the 14th (*two sevens*) adopted son of Israel, Ephraim, the second and youngest son of Joseph, as God continued to keep his covenant promise made to Abraham. This promise God later doubly confirmed when He *sevens* Himself by an oath (Gen. 22:16). Then, the ceremony of the passing on of the oath of promise is described in Genesis 48:5-20. At death, Israel (Jacob), in a 27-verse discourse, foretells what shall happen to the tribes of Israel in the last days (Genesis 49).

Joseph, the 11th son of Israel, born in the *seventh* year of the births of Israel sons, had two sons of covenant promise (a double *seven*), each receiving a portion of Israel's national birthright blessing of wealth. Joseph lived to be 110 years old, the same as the number of stories of each of the two twin towers that fell on 9/11, towers which were symbols of the national health and wealth of these United States of America. The height of each tower bore the same number as the Psalm of God's sworn oath (a *seven*) to the high priest, Psalm 110.

Since the tragedy of 9/11, the fabric of world stability has continued to unravel, traveling down a road of destruction on many fronts, on a path and trajectory which end and outcome of serious consequences appears to be unavoidable.

Again, it was the lineage of the patriarch Joseph, the 11th son of Israel, who received the national blessings of the sworn oath birthright. And Joseph, beginning at age 17, had a 27-year experience, in which was embedded a double cycle of *two sevens*, or 14 years. These events were signified by the double dreams of Pharaoh, each dream having *two sevens*, or fourteen elements, which depicted the two sets of the feast/famine *sevens*, in a 14-year period ending 27 years after Joseph had entered Egypt. When the *sevens* came to an end, Joseph was 44 years old. Remember, by mathematical formula, a circle of 44 has a diameter of *two sevens* (14), the *seven* years of plenty + the *seven* years of famine.

But in our day of the 1997 to 2015 Metonic cycle, the 14th year of the cycle 2013/14 was a 13-month lunar leap year, falling on year 2727 past the demise of ancient Israel, 718 BC. This was the year 2010 AD. That was a noted year of transition and upheaval, a year which fell upon the reign of our 44th president, Barack Obama. In the fall of 2015 began the last and 19th year of that Metonic cycle.

The current (as of this writing) president of the United States is a man of mixed race and culture, as were also the two birthright sons of the patriarch Joseph. Joseph's sons were 13th and 14th by order of the sons of Jacob, and the sum of the divided birthright is therefore $13 + 14 = two\ seven$, or a double *seven*.

Origin of the Double Seven

So rudimentary, so overwhelming is the importance of the prophetic symmetry of the double-*seven* pattern to the history of mankind, that by inference this *two-seven* witness of fourteen (14) was on the drawing table, already determined and calculated at the dawn of history, at the foundation of earth itself. This, we can derive from the statement of Revelation 13:8. That is, the 14th Passover Lamb of God for mankind was "slain from the foundation of the world," a sacrifice and offering "prepared for the hour and day and month and year" (Rev. 9:15) of their pre-determined times.

Therefore, before the very first word of God of the Scriptures was ever written down, the profound importance of the double or *two-sevens* (14) was established. The *sevens* and *two-sevens* or double *sevens* are bedrock patterns of Scripture, a witness to take note of.

World historical events surrounding these number combinations are seldom accidental, but rather they are a part of a prophetic number script, employed by God Himself, who is able to declare the end from the beginning.

We know from historical research and the calculations of the lunar Hebrew calendar that the Messiah was cut off or crucified in the middle of the week, in pattern type, at the half-octave of the scale of music of the *seven* notes, on Wednesday, the diatonic D note of the scale. It could well be that, in pattern, Jesus' mid-week crucifixion also marked the mid-week, first half of the last *seven* years of Daniel's 490-year prophecy (i.e. 70 weeks of years).

It is likely no accident that by the mathematical laws of the musical scale, this half-octave note D contains the numbers of the day and year of Jesus' death on the cross. How so? Simply because the diatonic value of note D, fourth octave, is 297 hertz, a sequence which displays the 2-7 (14th), with the number 9 implanted in the midst. In addition are contained the number elements of Daniel 9:27 (297), with reference to the mid-week cessation of sacrifice, of which Jesus was the ultimate sacrificial Lamb.

In a sense, this prophecy has a duality, in that Jesus' mid-week crucifixion of 30 AD was a precursor to the end time pattern of that which the Beast power shall invoke. That is, the abominator will pollute that which in type is innocent and holy to God. So it is nothing short of amazing that such things were ordered long before man had the ability to calculate, determine and set the frequencies of the diatonic scale of music. Yet, many of these note tones perfectly overlay the number patterns of prophetic events, including even the Scripture numbers which describe them.

But to further make the point, we have $2(9)7$, and the mirror or reverse image of 297 is 792 equals the double of the *seventh* diatonic note G, fourth octave, which has a value of 396 hertz. Therefore, the double of that *seven* is 396×2 equals 792, a mirror of 297, the number tone frequency of the fourth note, D or Wednesday, the 14th Passover of 30 AD.

This combination of $7 + 9 + 2$, or variants like $2 + 9 + 7$, etc. are profoundly interesting. Again, please recall that it is the prophetic book of Daniel that in chapter nine, verse *two-seven* (9:27), that a world prince makes a covenant of oath (a *seven*) with many for a week (another *seven*), but in the midst of the *seven* he breaks the *seven* of covenant. That is, since an oath of covenant embodies the act of a *seven*, then the breaking of an oath is the division of the same (i.e. half of *seven*). So here we have two *sevens* - his covenant (7) + the week (7), and there is a breaking or division of the covenant week, spanning 3.5 years or the half of *seven* = one-half octave, a division of $3 + 4 = 7$. That breaking of covenant, like the “cutting off” of sacrifice, falls then on day four of *seven*, the musical note D, Wednesday, one half of the *seven*-day cycle.

We know that the diatonic, in the C major scale, pivots on the BC transition, fourth octave. This point of transition is called middle C, which number increments of the BC mark point fall on the axis, $27/17$. Known also is the fact that the calculated lunar calendar interlace of added leap years (years with 13 months) has been based on the C major interval pattern of long-long-short-long-long-long-short, and that fractionally, for the *seven*-scale notes, the fractions are $1/7-1/7-1/14-1/7-1/7-1/7-1/14$, for C-D-e-F-G-A-b.

In this pattern a whole step is taken as $1/7^{\text{th}}$ of the *seven*-note scale, thus the half steps of notes e-b are assigned half values, or $1/14^{\text{th}}$, a fractional inversion of the double *seven*, or 14.

In this modern age, our senses have become so glazed over, so clouded by the materialism around us, that we believe in few things as being true or absolute. As such, in ignorance, most conclude that every event, large or small, is merely accidental, a product of fate. Whatever will be will be.

We take for granted the handed down traditions of the society around us. For example, few in the culture of our western hemisphere, which has been broadly based on what we call the Judeo Christian ethic, understand that the chronology of all historical events of both Old and New Testaments was not based at all on the solar calendar of the Roman world, but entirely on a calendar of lunar dating. This is totally foreign to the average mind.

Fewer still know that the patterns of this lunar calendar, from Genesis to Revelation, picture God’s plan of salvation for mankind. Nor do we typically even remotely understand that this prophetic plan and outline of God’s purpose for humanity is impossible to fully grasp and appreciate without the knowledge of the lunar festivals of God’s Appointed Times. This is despite the fact that all such things are clearly outlined

and may be easily spotted in the Biblical text. The eyeglasses of society have long been rose-tinted, and that's the only color we see, filtering out all else.

This connection of the lunar calendar of Scripture with the true worship of God is dramatically stated in music of Psalm 81 of the Old Testament. "Blow the trumpet at the new moon, at the full moon, on our solemn feast day. For this is a statute for Israel, and a law of the God of Jacob. This He established in Joseph" (Ps. 81:3-5).

Jesus and the New Testament church that He founded strictly observed these dates of lunar calculation. These facts are even recorded in the accounts of secular and church history, coming out of Asia Minor in the early centuries AD.

Down through time, God's relationship with Israel, both physical and of the spirit, has always included the use of a lunar calendar, with appointed dates (times) as outlined in Leviticus, chapter 23. Such dates are the foundation and framework for the entire sequence of the events of the gospel accounts of the New Testament. Without this understanding, we do not have a clear point of reference for the purpose, life and death of Jesus Christ, nor can we fully comprehend the flow of historical events leading to His second coming.

Indeed, without the knowledge and observance of the Biblical method of counting time, it is impossible to connect all the dots of the New Testament message. It's a bit like trying to drive the roads of Montana while looking at a Texas roadmap.

Occult Holidays or the Times of God

Not one reference to any major event of the gospel accounts was catalogued according to the hallowed dates of solar chronology. Matthew and Mark would not have dared go down that road. Yet on such foundational foolery, the high edifice towers of western religions have been erected, pointing ever upward to the star-gazing philosophies of men. All dates of the world's religious holidays stem directly from the ancient rites of the pontiffs of Baal worship, which in turn flowed from the ancient religions of Babylon, Persia, Greece and Egypt.

Observers of the solar calendar, based on myths of the Occult, totally dismiss the fact that close to 70% of John's gospel bears a direct record to the lunar dates in Jesus' daily life, as He preached to the populace on the very times surrounding the lunar calendar festivals of the Biblical chronology. Luke and other scribes repeatedly referenced this same method of lunar time-keeping in following the events of Jesus' ministry, but nowhere are the examples more displayed than in John's gospel account.

Moreover, it has been estimated that close to 30% of the Biblical text has been specifically devoted to prophecy, with all chronology dealing with and cataloging such events, past, present and future, locked strictly to a lunar calendar reference.

There are no exceptions to this fact, which is profoundly amplified when we consider that of the 30% of the Biblical text which deals with prophecy, about 90% of that has yet to be fulfilled, with all remaining fulfillment of prophetic time being strictly locked to lunar calculations. How many pastors today teach and focus on this fact? Of such things, probably more than 95% are totally illiterate, as they presume to teach the full gospel of the Bible.

To many, these conclusions will sound foolish, unthinkable, a bit bizarre and perhaps judgmental. Most will simply say “who cares!” From our days of youth, most of us drank from the same water spring of delusion, which surely is a different fountain than the water coming forth from the gushing Rock of the wilderness, Jesus Christ (1 Cor. 10:4).

It is more than obvious that the apostle John, the disciple that Jesus loved most, strongly believed in the preservation of the Biblical days of worship set forth by the calculations of a lunar reckoning. This is evidenced by the fact that ancient historical records, yet extant, describe the ongoing debates between the first and second generations of John’s disciples, who confronted the bishops of the early church of Rome. The followers of John stood alone, it seems, as that one bulwark of resistance to the assaults against the observance of the lunar date of the annual Passover memorial of Jesus’ death, Nisan 14.

Polycrates, disciple of Polycarp, who was the disciple of John, as late as the 190’s AD, clashed with Victor of Rome regarding the growing tradition of the substitution of the solar Occult holiday of Easter in lieu of the lunar 14th Passover of the Lord. But the eggs and bunnies of the fertility rites of Ishtar have long prevailed, so no rocket science is required to see who won the debate, historically known as the Quartodeciman (i.e. 14th) controversy.

The final battle line of resistance to the 14th debate finally crumbled centuries later, when the Celtic church Synod at Whitby, Wales discontinued the 14th Passover observance, giving way to Rome’s Occult spectacle of Easter, in the year, 664 AD. And it is likely no great mystery of connection that a second and fitting custom was also adopted at the same convened council. This custom was the practice of “Tonsure,” a symbolic bow to the sun god, Sol.

Tonsure is the tradition and practice of some Christian churches, mystics, and novice monks of the Buddhist and Hindu religions. It involves the cutting of hair from the scalp of those devoted to such religions, and supposedly symbolizes that those tonsured are a holy people who have rejected the worldly fashions of society.

Of course, more to the point is that the bald head, skirted by the hair fringe circle, forms the feature or symbol of the sun, or solstice. Many religions employ this practice in different forms. Christians, Jews and many of the Asian religions tonsure the head, either in fact, or by the symbol of the skull cap. Whatever the means of forming the circle, tonsure, halo or similar, the impetus is typically a throwback to the days of sun worship.

But for most in the western cultures, the understanding of the origins of these historical customs still lies buried beneath the rubble of the traditional religious dogma of modern Rome. The Roman ideology, both old and present day, can be generous, allowing freedom of worship, or it can decide to invoke a police state, dictating the political correctness of religion, even in a republic or democracy. Such is the dagger, often disguised under the cloak of so called neutrality, always there to be so fair, so balanced, and so bloodlettingly helpful.

Chapter 18

THE PLAIN OF DURA (Image of Gold, Daniel Chapter 3)

Habakkuk first uttered the prophecy, concerning the Image of lies, about 625 BC (Hab. 2:18). He actually prophesied of this speaking idol almost 700 years before John saw the same in the visions of Revelation. About 70 years after the prophecy of Habakkuk, King Nebuchadnezzar constructed the Idol in the plain of Dura, with punishment of death to all who failed to worship it (Dan.3).

Centuries later, the apostle John saw the Image of lies in a vision (Rev. 13). Like the Idol of Habakkuk, it received the power of breath and spoke! Of course, this is symbolic, but once again, all who will refuse to worship the image, its number and name, will fall under the threat of persecution and/or death. Much later, in our age, both Presidents Eisenhower and Kennedy warned America of the coming Monolith. Now, the seed and embryo of this ideology is here at the door!

How strange the imagery and pattern, that JFK was assassinated on 11/22, the same as the chapter number and the total chapters of the book where the two witnesses are assassinated (Rev. 11/22). The three numbers 7, 11 and 22 are bonded together by circular form, in that a circle of 22 has two arcs of 11, and the same circle has an exact diameter of *seven*. JFK was killed on Friday, 11/22, Kislev 6 on the Hebrew calendar, a sad Friday afternoon most of us will never forget.

As described in Daniel 3, the image of Dura had a size ratio bearing the number six, the same number as the Beast of Revelation (666). It is interesting that the Dura image was connected to a celebration of music and that the sixth note of the scale, equated to that audible tone, in the form of 666, is $(22) + (22) + (22) = 66$. That is, 22 is the first octave note F, sixth note of the scale.

All three occurrences of the six imagery combined become Daniel (6) + Habakkuk (6) + Revelation (6) = 666. The dimensions of the image of Habakkuk were not stated, so this is merely a speculative inference by association.

The Plain of Dura

Time has reached the epic height,
From days of dim, 'fore the Caesars,
When played the musik's dreaded beat,
For Image tall, the Chaldee made,
Builded he, Nebuchadnezzar.

Now comes the thread, Daniel's tale,
Strumming harp, sackbut swell,
Dance, Salome, head and charger,
Peoples, nations, many tongues,
Stands the Fuhrer, masses run.

When once the furnace, heated more,
Shall not be quenched with all the pour,
Not to *seven* times, depths of roar,
Of rapids swift, the metaphor,
River Weir, waters of the Mura.

Rise the Phoenix, mirror, same,
Tribes, nations, tongues and names,
Idol tall, broad the plain,
Lith, Habakkuk did disdain,
Looms the shadow over Dura.

Toast the feast, mural'd halls,
Mass the wealth, dance and ball,
Scales to weigh, kingdoms fall,
Hand of writ, scribes the wall.

Pandora springs the lid of lead,
Vishnu flared, his *seven* heads,
Mystery from the Shinar, born,
Idol speaks, it has ten horns.

Brand the Mark, Beast and Whore,
Buy and sell, tax for war,
Dragon's breath, red decor,
The Woman rides her Avator!

Dwight Blevins

Caesar is Alive and Well

Even today, the civil laws, traditions and constitutions of sovereign nations are being subjugated by the Herods and Caesars of our time. Ultimately, we in the United States will experience the yoke, bondage and ordinances of the fully-flowered new world order, when our constitution, though still existing, will find our sovereignty buried beneath the laws, strata and red tape of Great Babylon's power. In both religion and politics we have all been drugged and merchandised by the opium of political correctness.

Nowhere is the attack on the principle of individual freedom and sovereignty more vividly described than by the words of Jesus. "Making the word of God of no effect," He said, "through your tradition which you have handed down. And many such things you do" (Mark 7:13).

The truth of God has been taken over by the stealth of undercover operatives, and even though the constitutions of both the Bible and the US still exist, the church Jesus founded in 30 AD, and the government of the US have, in the broad sense, been infiltrated and subjugated. Therefore, to many, neither the teachings of the Scriptures nor the rule of the Constitution have any practical relevance.

Jude, the Lord's half-brother, foresaw the coup. He prophesied of this evil and political takeover of the worship of the true God, which is sometimes aided by the state authority of men having crafty and evil ambitions. Jude's short book of warning is a part of the New Testament record, and loudly do his words scream in our modern age.

This principle of stealth infiltration and takeover of government and organizations, both church and state, existed long before the corruption of political and religious leaders of the 20th and 21st centuries. Private corporate entities like the World Bank and the Federal Reserve, along with the world's mega-drug and banking cartels, have never had difficulty finding a new warlord to push their agendas.

When the final framework of the scientific and monetary dictatorship of the approaching new world society has fully come to bloom, when it has been groomed, clipped, vased and watered, then we will see just how vivid these warning words of Jesus shall become.

By the all-encompassing power of organizations like the United Nations, laced up with the purse strings of the IMF, we have indeed circled the octave to the full age and coming of the second Babylon. The days of Habakkuk's idol have arrived, and the shadow of King Nebuchadnezzar's image of gold is beginning to spread over the entire earth (Dan. 3:1). It is a dark cloud indeed.

Mankind works feverishly to complete this foreboding image of worship. Soon, this towering Beast statue of state will be finished, and when the scaffolding is pulled back, a heralded cry will be trumpeted throughout the entire world.

“To you it is commanded, O peoples, nations, and languages, that at the time you hear the sound of the horn, flute, harp, lyre, and psaltery, in symphony with all kinds of music, you shall fall down and worship the gold image. And whosoever does not fall down and worship shall be cast immediately into the midst of a burning fiery furnace (i.e. Great Tribulation)” (Dan. 3:4-6).

The time draws near. And we can be guaranteed, the woman is all too ready to mount and ride the image. The music will play, as she smacks her lips, drinking the blood of the saints and all who will name the name of Jesus Christ. As we witness daily in the ongoing tragedy of the ISIS terror, when that time of the “Beast” power has fully come, the religion or denomination matters not. Many have and shall yet die for the name of Jesus. At some future day, events of the symbolic Babylon and its plain of Dura will stretch forth the hand to become the news headlines and fact of the day.

Back to the Future

Events small and great, in the history of nations, are seldom happenstance. Over 3700 years ago, the patriarch and prophet Jacob, whose God-given name was Israel, when approaching death, gave blessings to his sons, including the two children of Joseph, Ephraim and Manasseh, whom Israel claimed by adoption. There were a total of 14 sons. Ephraim and Manasseh were separate from their brothers, being the only sons born in a foreign land, away from Canaan.

Since Ephraim, by inheritance, was named for Joseph, the number of tribes later became 13, though the foundational count of Jacob’s sons, so long as Joseph lived, remained, *two sevens*, or 14. These two additional sons, grafted in by adoption, were 13th and 14th, by order of birth, the sum being $13 + 14 = 27$.

This adoption occurred when the aging Israel said of Joseph’s two sons, “let my name be name upon them” (Genesis 48:16). Jacob’s 12 sons, plus his grandsons, Ephraim and Manasseh, became known as the tribes of Israel.

A marked point of these prophetic beginnings can be found in Genesis, chapters 48 and 49. Centuries later, after many dramatic events, preparations for the departure of these tribes from Egypt would begin to take place on the 14th day (*two sevens*) of the first lunar month. Many historians place the year of this Exodus at 1486 or 1487 BC, about 247 years after Joseph's rise to power in Egypt.

Some 40 years later, when Israel entered the land of promise at Gilgal, Manasseh became the only tribe whose inheritance was split or divided by the Jordan River. One-half of the tribe Manasseh settled to the east, and the other half inherited to the west of the Jordan. Much later, the nation of Israel fell, under the conquest of Assyria, the final blow and captivity coming at the year 718 BC. By the prophetic patterns, God inferred that the national birthright inheritance to Israel would not be restored for “*seven times more*”

(Lev. 26:14-18). The implied time span is 2,520 years (i.e. $7 \times 360 = 2,520$), which, counting from 718 BC and stretching forth into the future, fell on the year 1803 AD.

Mene, Mene, Tekel, Upharsin, the finger had written on the wall, the inscription mysteriously adding up to *seven* prophetic cycles or circles ($7 \times 360 = 2520$). “Blessed be the name of God,” Daniel said. “He reveals deep and secret things; He knows what is in the darkness, and light dwells with Him” (Dan. 2:22).

Rivers in prophetic history have often been used as a tool of conquest. The first Babylon was conquered by an act involving the river Euphrates, when that great empire, by the hand of Cyrus, was subdued and divided between the Medes and Persians, 539 BC.

But for the descendants of modern Israel of the scattered 10 northern tribes of the Diaspora, as the end of the 2,520 years of withholding Israel’s birthright blessings drew near, the older brother Rueben (France) became involved in a scrap between the modern day descendants of the two brothers, Ephraim and Manasseh. That is, England and the colonies, respectively.

Supporting Manasseh in his struggle to break away from the yoke of Ephraim, France deployed huge sums of money to the war effort of the colonies then rebelling against England. So much so that this ongoing expenditure ultimately helped to collapse the government of France. History recorded those dark days of the infamous guillotine, following the storming of the Bastille in 1789.

The historic fall of France progressed so that in the year 1803 AD, Rueben was severely buried in debt. At that time, Napoleon, who had engaged in many wars, was forced to sell a major portion of his possessions to the 13 colonies of the symbolic 13th son, Manasseh, in what was called the Louisiana Purchase.

This transfer of wealth, which more than doubled the size of the young nation of the United States, fell on the year 1803 AD, precisely 2,520 years past the time of 718 BC, when the northern 10 tribes of Israel lost their inheritance as they were led into captivity by the Assyrians.

This purchased blessing of the inheritance of 1803 AD found Manasseh, like the same tribe of old, having his inheritance being divided by a river. But this time it was not the river Jordan, but the Mississippi. In that year of 1803, at the stroke of the purchase pen, his land mass doubled in size. Then, with the Lewis and Clark expeditions, Manasseh leaped across the Mississippi to explore and conquer the blessings of his double portion. As with the Jordan River, the tribe Manasseh became symbolically divided, one-half to the east, and one-half to the west of the Mississippi.

Manasseh, being adopted by Jacob, became 13th by order of the birth of the sons of Israel. But his position, by order of inheritance, was switched by the crossed-hand blessing of grandfather Israel (Jacob), so that the birthright, which passed to the 11th son,

Joseph, was ultimately split between the adopted inheritors, Ephraim and Manasseh, with Ephraim the younger (14th son), receiving the larger, right hand of birthright (Gen. 48:13-22).

Though of unequal portions, this is the only case in the Biblical account of a single, but shared firstborn birthright of national blessings, by a combination of the 13th and 14th sons (= 27), Manasseh and Ephraim. This blessing of national inheritance ultimately encompassed much of the world's wealth, held jointly by the British Commonwealth of nations and the single great nation of the United States of America.

So it was that England (Ephraim), for a time, being a world-encompassing commonwealth of nations, was the greater, although Manasseh (the US) became a mighty, strong and single nation. Both are bound by a firm and lasting affinity, even to this day.

Again, as in the pattern of the New Testament, where 14 books were written by one man (Paul) and 13 by others (13 + 14 = 27), the family of Jacob (Israel) was formed by an odd combination of 14 sons. In the modern age, Jacob's birthright flowed to the 13th and 14th sons, Manasseh and Ephraim, a sum of 13 + 14 = 27. By genealogy, these two grandsons of Jacob were multi-national, being of both Israelite and gentile blood.

But Jesus Christ, being the Capstone of all inheritance and prophecy, wrote the 27th and final Book of the New Testament, Revelation. This 49th book of the Bible is the final chapter in the story of bringing together the birthright and scepter of the sons of both spiritual and physical Israel, as events unfold in the latter days.

The Future of Jacob's Sons

At the beginning of the foundation of the nation of Israel, Jacob (Israel) foretold the future of his sons, as they would be at the time of the end. "And Jacob called his sons and said, 'Gather together, that I may tell you what shall befall you in the last day'" (Genesis 49:1).

The prophet Habakkuk foretold the rise of the first Babylon, which would conquer the remnant of the sons of Jacob, at Judah. This occurred with the fall of Jerusalem, about 585/86 BC. But now, in the 27th century, following Babylon's first rise to power, we find the world poised on the threshold of the most turbulent time in all of history, awaiting the emergence of the second Babylon, commonly referred to as Babylon the Great.

In the last days, when fully grown, she will become a world conquering power, surpassing the might, scope and control of all kingdoms that have gone before - attaining the height of the eighth wonder of the world.

For over 4,000 years man has worked feverishly to circumvent the disruption of the dialogue of ideas and communication which occurred at Nimrod's tower of Babel (i.e.

confusion). That splicing and patchwork to bridge the obstacles of that scattering and disarray is almost complete.

The end time civilization of man is again building the modern-day tower of Babel. The height of this tower will symbolically pale in comparison to Babel of the first order. The tall image of Dura will one day cast a shadow over the entire earth.

Music, Physics, Radio Waves and Prophecy

Marconi and other physicists of his age understood that there are certain constants, which are natural numbers in the formulae of universal physics. In 1901, Marconi used such knowledge to transmit the first radio signals from Cornwall, UK to Cape Cod in the US. This was the first small, primitive venture into a vast, far-reaching science of modern technology and communications.

Tesla, Hertz, Marconi and other men of science, at the dawning age of this technology, knew these universal laws of physics existed. They were used to determine the wavelength of all things which travel by circles or cycles. These are functional principles of our solar system and universe, having to do with light, sound and electromagnetic wave propagation.

Though the subjects of the physics of light, radio waves and even our *seven-note*, western scale of music may seem far disconnected from calculating the dates of lunar calendars, in these pages we have demonstrated just how much this science has to do with the calculation of the festival dates of Leviticus 23. These very same lunar dates also provide the chronological framework upon which the four gospel accounts of the New Testament are built.

Described in the pages of this discourse are facts stranger than fiction - a mind journey into the *sevens* symmetry of God. The evidence of this symmetry God embedded in the life story of Joseph. "He established in Joseph for a testimony, When He (Joseph) went throughout the land of Egypt, Where I heard a language that I did not understand" (Psalms 81:4-5). These mirror patterns of mathematical symmetry, having long since existed, God overlaid with the chronology of Joseph's life.

Physicists somehow discovered that if one takes the 5th octave, musical note B, which is about 495 hertz, divided by the operating frequency in megahertz, the answer yields the half wavelength in feet of a required aerial (antenna).

Of course, scientists like Marconi and Tesla may not have readily associated the coincidence of this natural number (495) with the diatonic scale of music, but nonetheless, it was found to be a very essential formula constant, one fundamentally necessary in the measurement of the circular velocity of electrometric energy as it moves through space.

It was determined that the formula constant 495 works in free space, but due to the influence of the earth's magnetic field and mass, it had to be modified by another natural number, which seems to specifically apply to earth's relationship in our immediate solar system. That number is 27.

So, in order for the formula to be accurate, early physicists found that it was necessary to subtract 27 from the musical note B (495), yielding the modified constant, 468. This number, 468, just happens to be the frequency of B flat of the diatonic scale for stringed instruments. It is also a number very familiar to all who study, calculate and design the physics of receiving and transmitting antenna devices, which must be trimmed to a specific size and matched, by resonant length, to a given frequency. Oddly, B flat (468 hertz) is also the frequency to which the trumpet is tuned!

Another point relating to these patterns, is that if we subtract 27 from the third octave note B (247), we arrive at 220, which is the precise value of the diatonic note, A. One octave down, the note A equals 110 hertz, the span of Joseph's life, which is also the same as the lifespan of his descendant, the Ephraimite, Joshua.

This number span of Joseph's length of life (110 years) was also the pride and height of our dual 110-story structures that collapsed on 9/11. In a way, these dual towers symbolized the power and wealth of modern Ephraim and Manasseh.

Let's return to the constant, 495 hertz (= note B or Monday = 2). In the key of C, 495 becomes the *seventh* note of the scale, at which point, ascending up the scale, all notes become evenly divisible by 11, the common denominator of the diatonic scale of music, and the birth order of Joseph, 11th son of Israel.

It is profound that the book of Leviticus, which defines the Appointed Times of God, consists of exactly two *sevens*, or 27 chapters. And it is here that the anchor point of all lunar time is proclaimed at Leviticus 23:23. These numbers, 23:23, are a double set of the root patterns of the key of C transitions. This juncture, B-C (2-3), forms the basic building block of things framed on a circular form, managed by the number *seven*, thus a fitting chapter (23) to define the *seven* annual Sabbaths of God.

Again, these three unusual numeric constants are 495, 468 and 27. To address the finite technicality of the issue, these numbers are rounded off, being generally accepted, fractionally, as anything from around 467.5 to 468 and/or 494 to 495. But for practical, everyday purposes of music or the formulae of mathematical physics, the numbers used are 495 and 468. Half of 495 equals 247.5, the exact value of diatonic note B of the middle C octave. No human ear can hear the 0.5 hertz of 247.5, therefore this note is commonly identified as 247 hertz, and as we have demonstrated, parallels the *sevens* patterns of the B note 247-year cycles of the lunar declarations.

In lunar declarations, this 247-year cycle is accurate 98% of the time, as aligned with the week-day cycles of the *seven* symmetry, missing the same day of the week only 2% of the time on cycles of 247 years. Note that 98 is a form of the number $9 + 8 = 17$. Further,

please observe that the octave double of 247 is often stated as either 494 or 495 hertz, as in the B note of the harp string (i.e. Psa. 49:4). Technically, the two numbers resolve to an agreement of $494/495 = 99.8\%$.

However, if every musician with a keen ear, trained to perfect pitch, could hear the octave double of 247 at 494 hertz, as discerned from 495 hertz, that would be an ear of discernment, indeed. In which case would be fulfilled, in a clever metaphor, “I will incline my **ear** to a parable; I will open my riddle on the harp” (Psa. 49:4). And in another place, “He who has an **ear**, let him **hear** what the Spirit says to the churches” (Rev. 3:22). Remember, like the *seven* notes of the harp, there are *seven* churches, and though in Revelation this verse is repeated for all *seven* churches, the note tone of the *seventh* Scripture listing is Laodicea (Rev. 3:22).

Inclining the ear to a parable, a trained ear would hear the double of $2 \times 247 =$ Psalm 49:4. “Therefore, take heed how you HEAR,” Jesus said (Luke 8:18). In this chapter and verse of Luke are the numbers of the musical octave (8), and the foundational number of the calculated Hebrew calendar, which is 18 parts-per-minute for that small circle of time. The product is $8 \times 18 = 144$, the thousands of Revelation, chapters *seven* and the double of *seven*, chapter *14*.

Now, if we sum the total of significant prophetic time, there is a small remnant beyond the 490 years of the 70 weeks of Daniel, described in the ninth chapter of that book. The ministry of Jesus Christ spanned four Passovers, which occur in the 44-month chronology of the four gospel accounts. Rounded off to the nearest whole year, we then have a four-year time span. The total sum of these significant prophetic times then becomes $490 + 4 = 494$ years, corresponding with the number and statement, “I will ‘open’ my riddle on the harp” (Psa. 49:4).

Now, if the first half of Jesus’ ministry actually did fall within the 490 years of Daniel’s prophecy, this still would not alter the count of the whole and the remnant of time, for we would still have an additional division of a *seven*-year remnant to add. This would be the first half of the *seven*-year covenant of the world prince (Dan. 9:27), which, without a doubt, is a significant period of prophetic history. Either way, the total of the 490 years, plus the four year excess, sums to $490 + 4 =$ Psalm 49:4.

The harp scale, like prophecy, functions by the multiples and/or divisions of *sevens*. It then seems fitting that in the finale of all prophetic visions, a door was “*opened*” in heaven, and the placement of this amazing vision, given to the apostle John, occurs in the 49th book of the Bible, chapter four. This is yet another form of the number 4 9 4, and it takes place in the presence of the 24 elders and the *seven* Spirits of God, which numbers (24-7) are the half-division of $494 =$ the 247-year cycles.

True, it could be said that all this is just a coincidence. Perhaps, but so far we have amassed many pages describing these instances of “coincidence.” These findings demonstrate how the *seven*-note scale of the harp has been overlaid upon the word of God, which is then superimposed upon prophecy. The *seven* patterns of prophecy parallel

the lunar cycles and the calculations of time itself, in which are the Appointed Times and Sabbaths (*sevens*) of the Bible.

So we have many examples of how these natural relationships work, as seen in these overlapping elements of God's creative genius. For instance, if we plug into the formula for calculating the half-wave length of electromagnetic energy (which includes light) the numbers of the average length of the lunar cycle, 29.53 days, then multiply by 12 months, this gives us the average of a 12-month lunar year, which is 354.367 days. Now, decimal points in numbers have only to do with the size or mass of an object, but do not define the form of identity. A circle is a circle is a circle, no matter how large or how finite.

So for the purpose of illustration, we may move the decimal place, but the outcome of identity is all too vivid to be accidental. We have $468/12 \times 29.5305941 = 468/3.54367 = 132$. Note that we have not changed the physical form of the number, 354.367 days, but merely moved the decimal point. That is, we have substituted the lunar cycle for radio waves and by doing so we have obtained a very surprising value.

This number, 132 feet, is the half wavelength, derived from B-flat (468 Hz), divided by the frequency of the traveling wave, 3.54367 megahertz (354.367 days). The full wavelength of this circle or cycle is then $132 \times 2 = 264$!

Why is the answer 264 so profound? Because 264 is the absolute value of middle C of the *seven*-note, diatonic, stringed-instrument scale of music. Apparently this number, middle C or 264 hertz, has a mathematical order somehow astronomically related to even the orbits of earth's very own moon! Marconi and Tesla used these same operations to calculate antenna lengths for radio transmitters, probably without ever realizing they were not only dabbling with the laws of music, but also using data from the calculated Hebrew calendar, which is God's instrument of timekeeping!

Indeed, astronomers know that the vibratory energy of our universe is somehow tied to the musical note B-flat (i.e. 468). They have found sub-harmonics of this frequency coming from black holes, deep in space. Musicians will note that when B is flat, the key of the music becomes the sixth note, F, a number inherently tied to man. Thus, when the key is F, the "doh" of the scale falls on six (F), which is the first note of the scale.

Hence, the relationship 6/1, which ties to the fact that in order to bring the lunar/solar cycles to harmony or resonance with the *seven*-day week, the first day of the *seventh* lunar month is postponed about 6/1 or 61% of the time. Part of this requirement finds that when the molad of Tishri falls on Friday, (i.e. 6), Trumpets is postponed to Saturday, which day of declaration occurs exactly *two-sevenths* of the time, for all lunar years.

While men have been so clever as to discover and make use of the laws of physics, it is obvious that a greater mind, eons ago, created these principles of amazing order. By such laws of physics we use computers, travel to outer space, watch television, view a breathtaking sunset and enjoy beautiful music. Surprising as all this may seem, we have

probably only begun to unravel the riddle, which is symbolically disclosed by the repeating string octaves of the *sevens* of the musical scale.

These patterns of music are then overlaid upon the *seven*-day week and the *sevens* of the lunar calculations of the Appointed Times. Such things are an expression of God's emotion, which pre-existed the physical universe. And, from His emotion comes that which is called music, rhythmic and the harmony of creation.

Since we have referred to the numbers of the musical scale at many points throughout the pages of this book, as a point of reference we listed below the frequencies (tones) of the fourth-octave diatonic scale for stringed instruments. The progression is the C Major scale.

End of third octave, B, key of C = 247 hertz (technically, 247.5)

Middle C = 264 hertz (fourth octave)

D = 297 hertz

E = 330 hertz

F = 352 hertz

G = 396 hertz

A = 440 hertz (world concert standard)

B = 495 hertz, the point of the octave spirals at which all tones become resolved to whole numbers, all divisible by 11, the common denominator of the diatonic scale of music.

The third octave note B, at 247.5, by octave doubling, is the last fractured tone to resolve to a whole number ($247.5 \times 2 = 495$). At the point of 495 hertz, the notes of music become perfectly resolved to the number 11 for all notes of the diatonic scale, which number (495) is the mathematical constant of wave propagation in free space. The symbolic riddle of the Psalm comes very close. That is, the octave double of 247 is $2 \times 247 = \text{Psalm } 49:4$, a number which resolves with the *seven* day week 98% of the time.

The fourth or middle C octave, key of C, spans $495 - 264 = 231$ hertz, for the *seven* notes of the scale. This is the exact number of the combined elements (210 shekels + 21 animals = 231) of the offering of each tribal prince of the Book of Numbers, chapter *seven*. The total elements of all 12 princes are then $231 \times 12 = 2,772 = 27$, plus its mirror reflection, 72. This number reads the same in either direction, and it is exactly equal to *seven* times *the seventh* musical note $G = 7 \times 396 = 2,772$.

Chapter 19

LUNAR DATES AND TIME

Going back thousands of years in the past, men, in their desire to rightly know time, have searched for a lunar calendar which can be validated to accurately define and declare the lunar dates of the festivals of Leviticus 23, dates still observed by the followers of Jesus in New Testament times.

In this regard, many, even in the present era, have questions and doubts about the accuracy of the calculated Hebrew calendar declarations. How can we know, they ask, that we are observing the correct days, as required by the Biblical directives of both Old and New Testament times?

To the degree that the music of the Psalms and appointed feasts of God have prophetic overtones, it logically follows that we should also expect to find these same prophetic patterns in the way the Hebrew calendar has been constructed. The Levites had the responsibility for both the music of the Psalms and the declaration of the lunar festivals. It appears that they used the science of the *seven* symmetry to write out the recipes for both time and music.

God's priceless knowledge has been presented in such a way that it is no small task to sort out. By much diligence, discoveries are "here a little, there a little," unearthed by much sifting through the Biblical archeology of many layers, "line upon line, precept upon precept" (Isa. 28:10).

Just like musical octaves, the Scriptures portray patterns where the end is a new beginning and the beginning is a mirror image of the end. So it is that the Bible, originally constructed of 22 Old and 27 New Testament books, finds the 49th chapter of the first Book (Genesis), containing 27 verses of prophecy, foretelling what would befall Jacob's sons in the last days. Ten verses of the 27 are devoted to the prophetic blessings of the 4th and 11th sons, while the remaining 17 verses describe the other 10 tribes. The numbers 27 and 17 are cyclical and prophetic, both formed from combinations of the tens and *sevens*, imagery which patterns are revealed in the Scriptures.

Referring again to the tribes of Israel, the products of the scepter and birthright blessings of Genesis 49 amount to 4 (Judah) x 11 (Joseph) = 44, being the value of the sixth note of the diatonic scale. The span of 44 years is the maximum length of years necessary to contain all six types of lunar years. This number 44, as we have stated many times, was the age of Joseph when the *seven* year famine ended. So, the minimum time necessary for all six types of lunar years is six years, but the maximum span of time is 44 years, the length, in months (44), of the ministry of Jesus Christ. Of course, 6 x 44 is 264, which is the tone of middle C.

In the repeating *sevens* of the weekly cycles, days four and 11 fall on the fourth day of the week, Wednesday, forming the combination D-D of the musical scale, which is 44. Wednesday being the symbolic one-half prophetic week, it is here that 4 and 11 both fall on the same day of the *sevens*. These connecting dots of number relationships are all patterns of prophetic and musical symmetry.

The 49th Book of the Bible, being the capstone Book of end-time prophecy, is also the 27th New Testament Book (Revelation), containing a three-octave discourse of 22 chapters. This connection of endings and beginnings finds the first Book (Genesis) with 50 chapters, while the last Book (Revelation) spans 22, resulting in a total of 72, which mirror image, as if looking back from end to beginning, yields *twenty-seven*, the book of Revelation.

The transition of the original order of the Scriptures finds the last Old Testament book, Chronicles, book 22, connecting to the 23rd Book, Matthew, of the New Testament gospels. This is one more example of that “natural” middle C voice of symmetrical transitions, falling at 2-3 (i.e. the musical notes, B-C = Monday-Tuesday). As we have discussed, this point of transition (book 23) also occurs at 27/17, a natural dividing line of the *seven* symmetry of circles and the astronomical eclipse cycle of 2,717 years.

Appointed Times vs. Occult Holidays

It is more than obvious to students of the Bible that the chronology of the gospel accounts was not even remotely formed around the Occult holidays and traditions of Halloween, the winter solstice (Christmas), Lent and Easter. With the exception of Pentecost, we do not find an example of Sunday worship in the Bible. Rather, the chronology is built entirely upon the framework of the weekly Sabbath, Passover and other Appointed Times of God, for both Old and New Testament observance.

What is an Occult holiday? For the answer, we need go no further than the encyclopedia or online search engines. The word “occult” merely means something that is secret or hidden, not easily discerned from that which is immediately visible on the surface. Typically, there is a disconnect between the facts and the stated reason of the observance.

For instance, one can have a serious illness, for which there is no known, logical explanation or diagnosis. The reason behind the illness is hidden or “occult” because there is no discernable link between the symptoms and cause.

We seldom think about such things at all, but the calendar of our daily lives wields great power over our future. Ancient Rome, though having lost the power and dominion of her golden age, lives on through the spirit of her traditions of religion and culture, and this she accomplishes by the profound stealth of her ancient and solar calendar. Therefore, while the civil kingdom of ancient Rome has long since fallen, before that took place her religious authority, by which she still rules the masses, was passed to the popes of the

Vatican City state. This power or rule then continues through the office of the Pontifex Maximus, which has authority over the civil and religious calendar.

Europe, Britain and the United States, because of our vast advantage of wealth and technology, are societies that are sometimes called modern Rome. Rome of old was a vast empire, with many gods and goddesses who took the form of both man and beast - from the crocodile of the Nile to Horus of the Straits of Hormuz; from beetles and bush rats, to the man, Mithras of Babylon and Persia (Iran); and from the temples of Zeus to the egg shells and bird peeps of Diana and the trappings of Easter. The benchmark days of worship for such deities were primarily set with reference to the seasons of the sun (i.e. Sol worship).

There were so many of these concepts of gods and goddesses throughout the world that in the days of the apostle Paul. When he visited Mars Hill, the Greeks had an edifice designated to the Unknown God, just to insure that none were left out.

To the seat of Rome were garnered and ceded the many religions and cultures of the lands she had conquered. From Greece, Babylon and Persia many deities were gathered. The holdings of these philosophies were vast. Rome became a clearing house and breeding ground, a crossroads where hybrids could be formed from the mixing bowl of many tricks - a one-size-fits-all sort of creature. This crossbreeding was used to construct what we call Christianity, and it became a genetically modified organism.

Most would dare not speak of such things. Today, when we expound on these obvious facts, it is said to be politically incorrect. We live in an age when, more and more, the individual has no personal right of preference, which he or she has based on facts and truth, learned from discovery and research. That is, except for those cases where one's fact-finding agrees with what governments and societies have already defined as truth. When Pilate queried Jesus, he understood political correctness, but he obviously did not grasp the concept or value of "truth." His sarcastic question to Jesus was, "what is truth?"

Every tongue, creed and culture of the many kingdoms that Rome had conquered tossed a few ingredients into the batter of "truth." Eventually, out of the oven popped the tasty, decorated, multi-ingredient cake of Hadrian. And by the 300s AD, the created hybrid that rose to the top of the heap was the one sold under the banner of the growing religion of popularity, Christianity. By that time, it was an evolved, genetically modified organism, a hybrid creature, a complete makeover of the church originally founded by Jesus Christ.

The god of the cavern synagogues, Mithras, was also the god of contracts and covenants. He was from Babylon and Persia, and was said to have been born on December 25th, crucified on Friday and resurrected on Sunday. The profile of this god fit like a glove, providing a huge slice of DNA for this revamped Christianity of the early centuries AD. Of course, Mithras was only one of a multitude of counterfeits. The concept of this Frankenstein of religious philosophy, with his pieces and patchwork, has lived and survived to our day.

Easter (Ishtar) had her eggs of spring and bunny hoards. Her day was the spring equinox, a date not far removed from the Passover of the Lamb of the true God - another easy-in, bait and switch substitution.

The venerable day of the sun (Sunday) had long been observed by just about every heathen religion on earth, so perhaps this was the easiest hybrid splice-work of all. The list goes on, but the point is obvious.

So what has all this to do with Jesus Christ? The scholars and the gospel accounts have verified that His birth took place in the fall of year, considerably removed from December 25th. Jesus was not crucified on Friday, but on Wednesday, and not resurrected on Sunday, two days after Friday, but near the close of Saturday, three days and three nights after His death, exactly as He had stated (Mt. 12:39-40).

Lastly, of those hybrid counterfeits listed, what has the fourth commandment, *seventh-day Sabbath* to do with the worship of God on the day of the sun, Sunday? Not one shred of fact from the Scriptural record connects Jesus Christ to any of these religious traditions.

To the modern day man who names the name of Jesus, the motivation behind these disconnected traditions lies submerged and hidden. For the most part, virtually all observers are clueless and unconcerned. Most will say, "What difference, at this point, does it make?"

Most of us have no knowledge of why we follow such traditions and have simply never stopped to realize that they are just traditions of men. Most of humanity, including those called Christians, are simply blind to the truth, and therefore not eternally judged or condemned by Jesus Christ. Though, as James stated, one qualifier does apply. "To the one who knows to do good and does not do it, to him it IS sin" (Jas. 4:17).

In any case, since there can be no logical purpose between the worship of the true God through the rites of the cultural trappings just listed, then the reason for attaching the name of Jesus to such functions and events becomes a mystery, hidden and secret. That being the case, by any reason of logic, we can truthfully say that such practices and holidays are masked and disguised. Just like a hidden disease, they are occult!

One may argue that this is not yet to the level of the occult of Satan and witchcraft. True, it is not quite to the depth of hardcore Satanism, but surely such strata of deceptive worship lies just above the floor of darkness. So why would one dare tread on such a thin layer of membrane, in danger of slipping through? Following the logic of the garden serpent, hey, no big deal; never mind what God told you, go ahead and eat the fruit!

The world is a vast wasteland of heathen traditions, myths and concepts. After all, it is the domain of Satan, though his rule will eventually end. Revelation 17 describes this landscape of deception, when Babylon has grown great, in an age when she throws her last bash and festival, calling all her children home.

Mystery Babylon, she is named, mother of abominations. Her religions are many, her octopus tentacles stretched forth and firmly wrapped over many cultures. Her hybrid religions, stitched together, have no sense of purity whatsoever, compared to the word of God. She is mysterious. Her rituals are divinations of sorcery; her doctrines are mythical and secret. She is a masquerade, her motives are hidden. They are occult.

It has been said that a religion has little value if it is not mysterious. Why would that be? Because that which is hidden will always require an interpreter to reveal the mysteries, thus opening the opportunity for a man or woman go-between, who then levies power over the masses. They become the holder of the scepter, standing in toll between the worshipers and the one to be worshiped. Oz is behind the unholy veil, his secret powers managed by a front man. Therefore, every preacher should be made to prove who is really behind the curtain he presumes to guard. Is it really Jesus Christ, or is it a wizard?

When the guardian of the secret curtain becomes combined with political power, such an arrangement can be quite effective. Constantine of the fourth century AD used these concepts in a brilliant way to control his empire. He and his successors for many generations controlled society by a combination of religious and civil authority. Little wonder, then, why there was a period of history in Europe, under Rome's rule, which was called the Dark Ages!

By use of this hybrid Christianity that he created, Constantine and his successors did not persecute and kill the Jews only. When the pagans refused to give up the temples of their religious worship, accepting Rome's breed of Christianity, their temples were destroyed and they were slaughtered, alongside true Christians and Jews. When the followers of Jesus refused to accept Sunday worship and Easter observance, in lieu of the *seventh*-day Sabbath and Passover, they were also persecuted and killed. There is nothing new here. Politicians with power and authority have committed similar acts of violence in more modern times.

Since, for the time being, all nations of the world are given to the rule of Satan, these barbaric tactics of religion and politics will always be present. First, they demonize certain groups, and then little by little, they move in for the kill. First, one is declared a troublemaker, an enemy of the state. Eventually, over time, any sort of punishment, up to and including death, becomes acceptable. The populace, through propaganda of the state, becomes convinced of these state enemies and agrees to the punishment. History moves on, proving the point that man seldom learns from the lessons of history.

The Herod, Constantine and Hitler types grow their base of power to a frenzy, using these tactics. They never let a good conflict or controversy go to waste. Leaders of religion will often bed with political powers, sharing in the opportunity for control and dominance. Each pushes the other, higher and higher to the lofty limits.

The books of history are filled with these records. It will be no different in times to come. Satan's methods are typically successful and he will use them over and over again. And, yes, without question, it can and probably will happen right here in the United States.

The Month, Time and Lunar Cycles

The Bible, in a prophetic sense, never defines a month as anything other than a 30-day period. Also, the Bible supplies us with no conclusive statement regarding a 13-month leap year, which, of necessity, must be added *seven* times in a 19-year cycle.

It is evident that the Scriptural text nowhere mentions the common knowledge of the 19-year cycle, even though archeologists have discovered evidence of this understanding in many lands, validating that the concept of the 235-month, 19-year cycle dates all the way back to perhaps 3,000 BC and beyond.

Some have assumed that up to the year of the great flood, all months were 30 days long, with every year then being a perfect 360 days in length (i.e. the 360-degree circle, divided by 12 30-degree increments or months). This is primarily because the Biblical account of the flood seems to imply a span of five months of exactly 150 days (i.e. 30 days per month). But students of the Bible and even some secular researches have written that the year of the flood was likely a 385-day, 13-month lunar year. This is not only possible, but also probable.

However, the fact is that we really don't know precisely when, or if the lengths of the lunar orbits have been altered. It seems likely that time as we know it has continued at least back to the days of King Hezekiah, when the sun of late afternoon returned to the morning, 10 hours earlier. But when the Bible speaks in prophetic patterns, the 30-day month is usually employed, even though, in reality, no such length of time exists for the lunar cycle of our day.

But even though lunar months are about 29.53 days average length, the pages of the prophetic book of Revelation, dictated to the apostle John directly from the mouth of Jesus Christ, strongly implies that months are to be counted as 30 days in length. This is another example of the symmetrical, 30-day imagery of prophetic events. Perhaps our current lunar cycle is the norm, while God reserves and changes the cycle to 30 days during times of judgment? We can only speculate, and time will tell.

But again, in all cases of a prophetic count, the Bible definition of a lunar month seems to be always defined as 30 days, with the length of a lunar year being 360 days. This agrees with the fact that a prophet week is 7×360 days = 2,520, with a half week of 1,260 days, 42 months or 3.5 years.

Mathematically speaking, we know that we have to choose whole numbers for the length of a given lunar month. That is, even though we know the lunar cycle varies from about 29.25 to 29.80 days in length, for the purpose of a lunar calendar, a mathematical sequence must be set up to allow that some months are 29 days, while others are 30 days in length. The solar calendar in use today, having no relation to the Appointed Times of the Bible, declares months of 28 to 31 days in length, without regard to the phases of the moon. But for the lunar calendar of God's festivals, the number of days allowed for each month and the number of months per year must somehow, over the long term, coincide

with 235 months for the 19-year cycle, which stems from an average month of about 29.53 days.

The Scriptures are totally devoid of any statement which tells us which months should have 29 and which months should be designated as 30 days. Yet we are faced with the fact that some combination of months, containing both 29 and 30 days, must be arranged so as to produce an averaging process which results in lengths of lunar years that accurately declares the passing of time.

The 29.53 days per month average, ordered with 12 years of 12 months and *seven* years of 13 months produces the 19-year time cycle. This combination has long been employed to keep the Appointed Times of God of Leviticus 23 in season. There are *seven* annual Sabbaths of special assembly, and there are *seven* leap years to keep the Appointed Sabbaths in season. The Muslim and other cultures make use of a lunar calendar, which does not account for the out-of-sync lunar cycle, with respect to the solar year. Thus, their annual days of observation drift around all over the place, occurring throughout many different seasons. This is because they do not add leap years to maintain alignment with the solar/harvest cycles.

Hence, it is said that the calculated Hebrew calendar, adding the 13th month in a leap year, becomes a lunar/solar based calendar. In order to keep the Appointed Times of Leviticus 23 in an approximate window of season for the nation of Israel and the north western hemisphere, a lunar calendar with seasonal adjustments is a necessity. Otherwise, Passover, Tabernacles and other festivals would fall at random, throughout all months and seasons of the year, resulting in total confusion. How are the seasons, with respect to the Jerusalem harvest cycle, kept in check? They are maintained by nothing more complicated than the rhythm of the *seven* notes of the C major scale of music! In this the principle stated by the ancient Pythagoreans is profoundly correct. Music and rhythm, coming from the emotion and inner Being of God Himself, preceded the physical universe, and by this, God embedded His very emotion in the progression of time. Like gravity, music, and therefore time, is governed by the universal laws of physics.

Again, the Scriptures do not address the issue of how a lunar calendar is to be ordered. The Levites were given the task of keeping the calculations in order, which responsibility was deemed sufficient by God. The knowledge of lunar calendar calculations has been accurately preserved in what we've come to know as the calculated Hebrew calendar, first published around 359 AD, by Hillel II.

At that time, primarily because of the controversy regarding Passover and Easter, the Roman government, by the calendar authority of the Pontifex Maximus, denied the Jews the right to intercalate the year and declare lunar dates. Therefore, the school of Hillel in Tiberius of Galilee was forced to make public how the calculations were made. Otherwise, Jews and Christians scattered over many lands would have no way of knowing when to observe the festivals ordained of God in Leviticus 23. The gospel message of Christianity came out of Galilee, and in the process of time, so was also

preserved the document and subsequent publication of God's calendar of the Appointed Times of the gospel, from Tiberius of Galilee, in the ancient tribal region of Naphtali.

Since the *seventh* month, Tishri, was the month in which legal and civil matters of land lease, release of public debt, land Sabbaths, etc., all focused on the Day of Atonement, it was understood that Tishri was to be especially "sanctified" by the Bet Din (calendar court). More importantly, the only annual Sabbath which God commanded to be observed on the first day of any month is that of Tishri 1. The beginning of other months of the year were noted or proclaimed, but Tishri, having to do with the beginning and end of the civil year, was the one month which set the mark of standard. The declaration of the *seventh* month, Tishri, coupled with other mathematical rules, determined the lengths of all other months of the annual cycle.

The month Tishri, the *seventh* month, then, in regard to calculation, stands separate from the other months of the year, much as was the patriarch, Joseph, "who was separate from his brothers" (Gen. 49:26). Therefore, Psalm 81:5 states that the Appointed Times and the calculations thereof were named in honor of the patriarch, Joseph. It is at Tishri, the crown month of the year, the *seventh* month, in which the blessings of the fall harvest period are symbolically poured upon the crown of Joseph (Gen. 49:26), the son of the birthright of the double portion.

These blessings were pronounced upon Joseph by his father Jacob, with the verse number symmetry of Genesis 49:22 agreeing with a similar statement about Joseph in Hebrews 11:22 - all having to do with cycles and divisions of the *sevens* of prophecy, which are replicated in the *seven*-note scale of music. Eleven is the common denominator of the notes of the musical scale, and Joseph, the 11th son of Jacob, was separated from his father for 22 years in Egypt and thought to be dead. It is amazing to realize that events of Genesis 49, having to do with Jacob's descendants, unfold thousands of years later in the 22 chapter 49th book of the Bible, Revelation, the 27th book of the New Testament.

Without question, there is a theme and melody embedded in the Biblical text, which then becomes the music of the Appointed Times. This theme and pattern plays out in different ways throughout the chapters and verses of the Bible.

In any case, the month, Tishri determines the outlay of the annual lunar calendar. Tishri is set apart from all other lunar months, and is not just proclaimed, but finitely calculated and certified as a legal document of the calendar court, being the only month which begins with an annual Sabbath. This *seventh* month, Tishri, introduced at Leviticus 23:23, is appropriately mirrored in the Hebrew calendar leap year pattern of 3323332, with all cadence breaks to three (3), falling at 23, the natural transition point (i.e. B-C = 2-3) of the musical scale.

Related to the sanctification, declaration and setting apart of the *seventh* month, so that this month becomes aligned with the *seven* days of the weekly cycle, there is yet another synchronization of an Appointed Time, which in a way is a greater adjustment than that

of Tishri 1. Please recall that the molad calculation of Tishri 1 is adjusted or modified precisely 61% of the time for all years.

This greater alignment or synchronization, beyond that of Tishri 1, takes place 88.5% of the time. The difference between the two is then, $88.5 - 61 = 27.5\%$ = first octave of music, note A. Where does this synchronization occur? The alignment of the weekly cycle with a lunar date, in this case, occurs at the feast of the *sevens*, also known as the feast of weeks or Pentecost. The octave double of this 27.5 number is 55, which is the frequency of the musical note A, which corresponds to Sunday, on which day always occurs the day of Pentecost.

In fact, the only case for which this synchronization does not occur would be in those years when the weekly cycle and Pentecost are already aligned with the *sevens* of the week. That is, when Passover falls on the day of *seven*, the weekly Sabbath, with the subsequent day of Trumpets then being declared on Tuesday. Tishri 1 (Trumpets) falls on Tuesday 11.5% of the time. Therefore, 88.5% of the time, the counting of the day of Pentecost must be adjusted to the *sevens* of the weekly cycle. This demonstrates a direct mathematical connection between the days of the *sevens* of Pentecost and the first day of the *seventh* month, Tishri. Note that these two numbers combined is $88.5 + 11.5 = 100\%$. Once again, we also see the direct evidence and connection to the circular symmetries of both music and time.

Again, this alignment takes place when the *seventh* month becomes aligned with the cyclical mark point, the beginning and end of the *seven*-day Tishri cycle of the week. This is the Monday/Tuesday (2/3) bookends transition, in which Tishri 1 falls on Tuesday. This occurred, by postponement, for the year 29/30 AD, a year in which the Passover fell at the half-week, mid-point of the *seven* cycle. From this amazing evidence we can plainly see that some power other than the mere mind of man was in control of the day and hour of this all-important prophetic event in history. This was the year in which occurred the crucifixion of Jesus Christ.

This is a prophetic synchronization or correlation, which agrees with the half-cycle of Revelation, in which the *sevens* come to the full with the events at the half-point of the 11th chapter, the half of 22 chapters. This 11th chapter, half-division section of Revelation is the point of the *seventh* trumpet and first resurrection. Here, the week is divided when the two witnesses lie in the streets of Jerusalem for the half-week of 3.5 days.

By analogy, John measured this chapter with his reed, dividing the temple court of the spiritual house from the gentile world. So, the 11.5% Tishri 1, Tuesday declarations coincide with the half-division of Revelation, chapter 11, and the events of the mid-point of division of that same chapter. Tuesday, by day of the week, falls at the 2-3 junction of the Tishri 1 cycle (Monday-Tuesday), which very likely, through a backdoor pattern of connection, has to do with the 1,150 days (11.50%), half of the 2,300 evening mornings of the abomination of desolation, spoken of in the book of Daniel. In pattern, most prophecies having to do with temple worship are formed by a division, which is based on

the half-week. This began with the fall of Babylon, 539 BC and continues all the way through to Revelation.

What does all of this have to do with the *seven* leap years of the Metonic cycle? These half-note cadence breaks of 3-2 or 2-3, passing at years *seven* and 18 of the leap year patterns of the calculated Hebrew calendar, are separated by 11 years. Eleven is the common denominator of the diatonic scale for stringed instruments, and also the birth order of Joseph (11th son of Jacob). His number multiplied by 27 is 11×27 equals 297, the precise value of the diatonic note D, the mid-point of a prophetic week, and the day on which Jesus was crucified. This 27th multiple of 11 corresponds with the half-week, 11th chapter division of Revelation, the 27th book of the New Testament. Here, the opening of chapter 11 is prefaced by comments on temple worship.

In any case, referring again to the 2-3 pattern transitions, the result of this diminished interval between the time span of lunar leap years finds two of the *seven* 13-month years being declared at years 8 and 19 of the 19-year cycle, even though, in both cases, leap years had already fallen only two years previous, at years 6 and 17, respectively. These two short counts of years 8 and 19 occur at the 2-3 transitions of the *seven* leap years, and are separated by 11 years, which sums to $8 + 19 = 27$.

Indeed, it is perhaps no coincidence that in reference to the fact that the sanctifications of Tishri 1 are postponed 61% of the time by Hebrew calendar rules, Jesus, in the New Testament, speaks of this month of liberty and trumpet blowing by citing from Isaiah, chapter 61. This is the Jubilee and inheritance trumpet, blown on the Day of Atonement (Tishri 10).

The Calculations of Tishri 1

The first day of the lunar New Year is determined by the molad of Tishri. The molad is the lunar cycle average, or 29.53 days from one new moon to the next. In addition to the molad time, there are two other factors which are considered before declaring the day. First is the calculated day of the week on which the molad falls. Second is the time of the molad with respect to the 18th hour, or 12:00 noon. By day of the week, the first day of Tishri (*seventh* lunar month) is permitted to fall on Monday, Tuesday, Thursday and Saturday, with Sunday, Wednesday and Friday being voided.

By comparative symmetrical value with the scale of music, the days on which Tishri 1 may be declared are 264 (Tuesday), 330 (Thursday), 396 (Saturday) and 495 (Monday), referenced to the major scale, fourth or middle C octave. The digit sum of all these numbers amounts to $2 + 6 + 4 + 3 + 3 + 0 + 3 + 9 + 6 + 4 + 9 + 5 = 54 =$ the double of 27.

A second major ingredient of declaring the first day of the lunar year is the time with reference to the 18th hour of the day (i.e. 12:00 noon). By quadrants of the circle, this time limit is at the 270-degree point of the day, when the sun is at the highest point in the

sky. We can also describe this 270-degree point as 3/4ths of the lunar day, a fraction which is the split or division of the *seven-note* scale of music. That is, the 3-4 division of the *seven* notes, A to G, with the half being four or Wednesday.

It is odd how this works out. The hour of 12:00 is not the equivalent of a half-octave of music, however in pattern type, the fourth day split of the *seven-note* scale falls out on the 270-degree, 18-hour mark of the note D, Wednesday, the prophetic 14th Passover day of 30 AD. This point of 12:00 noon is $24 \times 1,080 \times 0.75 = 19440$ parts of the Hebrew calendar day. Please notice the numbers of 19 and 440. Contained therein are the 19-year time cycle, the whole numbers of the 44 months of Jesus' ministry and the tone of the musical note A (440 hertz). In addition, 270 degrees contains the whole number digits of the book of Revelation. That is, 27.

In some years, postponement rules 3 and 4, occurring at the transition days of Monday-Tuesday, or 2-3 of the calculated Hebrew calendar, add minor refinements to the day of the Tishri 1 declaration. But for the most part, the lunar day of the new civil year is primarily determined by the day of week on which the molad falls, and by the calculated time of the molad, with reference to the 18th hour, 270-degree mark point of the day. Given the known value of 1,080 parts per hour, the 18th hour is then $1,080 \times 18 = 19,440$ parts, or $27 \times 720 = 27 \times$ two circles of 360 degrees each.

The transition of the major scale in the key of C falls at 2-3 = the notes BC, or by days of the week, Monday-Tuesday. It seems the symmetry of time transitions and time definitions are forever locked to this 2-3 point of crossing. In musical law this point (2-3 or B-C) marks the transition and sets the pattern of what we call the major scale of the *seven* notes.

As we have already discussed, since the Levites were responsible for both the calendar dates of the annual feasts, as well as the music of worship, sung on proclaimed days (i.e. the Psalms), it seems they used similar laws of mathematics to accomplish both requirements. So it is no small wonder that lunar calendar rules mirror the *seven-note* scale of music, which scale of antiquity is yet used in our modern day world. So vivid is this fact that we've called this book, "The Music of the Appointed Times."

Now, the calculated lunar Hebrew calendar methods point toward an ultimate mathematical derivative. This derivative, stemming from the molad number of 29.5305941 days, by use of reverse engineering, demonstrates that the theoretical first day of Hebrew calendar, year one (i.e. Tishri 1, Trumpets) occurred on Sunday night in the first year of the lunar cycles, in the year 3761 BC.

By sunset-to-sunset reckoning, this places the first day of the *seventh* lunar month, Hebrew year-one, on the weekday of Monday (i.e. Sunday night). This placement of Monday once again yields that frequent point of pattern, the second day of the *seven-day* week, or *two of seven*, with this day 2 of 7 (Monday) falling on the first day of the

seventh month (1/7). This original moladot of year one has a complete cycle, connecting the end back to the beginning, only once in 689,472 lunar years, which numbers sum to $6 + 8 + 9 + 4 + 7 + 2 = 36$ (a circle).

Again, the original moladot, this precise mark of time, occurs on the same day of the week, the same hour, the same lunar month and same year of the 19-year cycle, every 689,472 years. This period of time spans $689,472/19 = 36,288$ 19-year Metonic cycles, which form a circle (36), followed by two multiples of 144 (= 288), and sums to $3 + 6 + 2 + 8 + 8 = 27$.

By these lunar mathematics, the Hebrew calendar produces the earliest possible first day of the civil year, always in year-17 of the Metonic cycle, with the latest possible date of Tishri 1 always falling on year nine of the Metonic, which was the year of the 19-year cycle in which the crucifixion of Jesus occurred. The difference between years 9 and 17, is obviously $17 - 9 = 8$, and $8 + 9 = 17$, which was the age of the dreamer, Joseph.

Chapter 20

THE EIGHT SEVENS OF SEEDTIME AND HARVEST (Genesis 8:22 and the 19-year cycles)

The very word of God, the Bible, has been bound by the symbol of an oath and promise (*a seven*), in which every word has been purified *seven* times (Ps. 12:6).

This symbol of covenant, in a geometric *seven* form, has been perpetually woven into the progression of time. The covenant of day and night and the cycles of the *seven*-day week have existed from the first week of the Genesis account. God drew from this symbolic concept of the *sevens* of covenant, extending the boundaries of His promise and oath well beyond the *seven*-day weekly cycle and the fourth commandment of the *seventh* day Sabbath.

We find evidence of this *seven* construct of covenant symbol in the very day when the period of the great flood of Noah's time had ceased. This was on the 27th day of Iyar, in the year 2368 BC, in the progression of the months of the sixth year of that Metonic cycle. In the Biblical account of the events of that day, in the aftermath of the flood, we find strong evidence of the framework of time calculations. We will see how these elements of time are embedded in the rules of the calculated Hebrew calendar.

It was in that year, having departed the Ark, that Noah took animals and birds of the *sevens* of clean animals. He set up an altar to God, and made burnt offerings. The burnt offering is the highest order of sacrifices to God, having *seven* requirements of perfection, and in this case, when Noah left the Ark, his offering became, in symbol, the meal, which is the fourth part of a covenant ceremony.

God, smelling the sweet aroma of the burnt offering, conveyed His words of promise, stated in a poetic, four-set pattern of opposites, which makes up the whole of the cyclical progression. In that sense, these four bookends of opposites, stated in Genesis 8:22, amount to eight individual parts, all turning about the basis of the *seven*-day weekly cycle, which is a constant of time keeping.

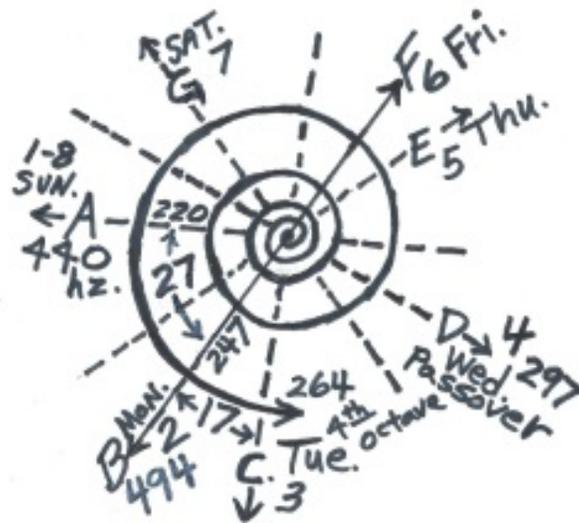
Therefore, God stated in Genesis 8:22:

“While the earth remains,
Seedtime and harvest,
And cold and heat,
And winter and summer,
And day and night
Shall not cease.”

Notice that the last part contains the covenant of day and night, which makes up the cyclical revolutions of the repeating *seven*-day weekly cycles, but something else is added. This addition, which is the harvest cycle of the seasons, becomes bound by the same promise and covenant of day and night, written in the word of God and tried *seven* times.

These four categories, consisting of eight parts, are seedtime and harvest, winter and summer, cold and heat, and day and night. These describe the ongoing progression of time and seasons, which would include all the calculations thereof.

Note that the *seventh* part is the day, of which there are *seven* in the weekly cycle. Observe also, in our spiral graph, the symmetry of the date numbers that are listed in Genesis, chapter *seven*, describing the flood chronology. Prominent are the 2/17, 7/17 and 2/27 dates of the lunar month. These time patterns also appear in the helical spiral of the musical octave (8) graph, which points occur, as with the events of the flood, at marked transitional points of time.



The product of these three important time marks, which all involve the *sevens*, is $2 \times 17 + 7 \times 17 + 2 \times 27 = 34 + 119 + 54 = 207$. The sum 207 is the exact length of days contained in the *seven* months of the annual festival period, Nisan through Tishri, which are the first *seven* months of the sacred year. Noah lived 950 years, a sum of a double *seven* ($9 + 5 + 0 = 14$), and an exact span of 19×50 Metonic cycles.

Combinations of 40 and 7 days occur in chapters *seven* and eight of the Genesis account. At both the beginning and near the end of the flood period, the 40-day pattern appears in combination with *seven* days. This is yet another example of doubles and the use of the number patterns of two, 40 and *seven*. The bookends of the flood dates are 2/17 and 2/27.

By days of the months the sum is $17 + 27 = 44$, and the sum of the whole is $217 + 227 = 444$, the 44 months and 4 days of Jesus' ministry, ending with Nisan 14.

We know from the word of God that the moon was given for the Appointed Times (Ps. 104:19). There are eight specific Appointed Times in the ongoing annual cycles of the lunar civil year. *Seven* of the eight times are annual Sabbaths of convocation.

Technically, while these eight specific times are listed as marked points of the annual Appointed Times of Leviticus 23, in addition is also the weekly Sabbath, the second Passover of Iyar 14th and other festival days that are not times of commanded assembly. In fact, even the year of Jubilee is an appointed time. Thus, throughout all time, there are actually 22 different types of Appointed Times, occurring either on the weekly Sabbath or other calculated lunar dates that are not commanded assemblies.

Therefore, in every civil year there are eight named lunar dates of the annual Appointed Times, and these are major road marks which overshadow the whole of the 22.

It seems fitting, then, that since there are eight annual, but a total of 22 appointed times, according to the pattern, this statement of God, which "shall not cease," rests forever in His word at Genesis 8:22. In addition to the weekly Sabbath there are eight named Appointed Times in each year, a span of 8×22 years = 176 periods of seedtime and harvest, the number of the note F (176 hertz), the sixth note of the third octave of music. And, three octaves = 22 = Genesis 8:22.

The 176-hertz, sixth note of the scale lies along the straight line of our spiral helix octave graph, which is the 62-week line of the Messiah. According to Daniel's prophecy, after 62 weeks Messiah would be "cut off" (sacrificed). This line ends from the sixth year of the Metonic, fall of 26 AD, in the octave place, Galilee, in the same year of the Metonic in which the flood began (the sixth) in the year 2369 BC, when Noah was 600 years of age.

This pattern is akin to another section of Scripture, that of Psalm 119, the 13th Psalm of Book Five of the Psalms, in which are contained 22 sets of 8 verses, describing the laws and statutes of God. The product of these numbers, $8 \times 22 = 176$, is also the number tone of the sixth note of the symmetrical scale of music, the equivalent of Friday, the day on which man was created.

Genesis 8:22 is a statement from God to mark a major historic point of transition, following the flood of Noah's time. This is the eighth chapter of Genesis, in which eight souls will begin again produce the generations of man, just as eight in the musical scale signifies "to begin anew."

In the Genesis account of the great flood, the event occurred during the sixth year of the Metonic cycle. In the transition of the flood, in which eight souls were saved, just as Adam and Eve were created on the sixth day of week, so the new generations of Noah's

offspring went forth, following the sixth year of the Metonic and year 600 hundred of Noah's life.

So from cover to cover, the imagery of the pictorial sketch of Biblical history travels full circle, from the tree of life to the tree of life - spanning the 49 Books, from the second chapter of Genesis and the creation of mankind, to the 22nd chapter of Revelation. It does so by the patterns of 6, 8 and 22, combined with the *sevens* of the 19-year Metonic. Note that if we add together these three numbers, we have $6 + 8 + 22 = 36$, a full circle or octave cycle.

Inset within the recurring cycles of the Metonic, if we couple two 19-year cycles together, then the eighth *seven* (leap year) repeats at year 22. This is the full octave of the Galilean circuit and the musical scale. Therefore, the progression is C to C, or 3 to 3. By years of the Metonic and the eight leap years of 13 months each, is formed a span of $8 \times 13 = 104$ months (see graph on a following page).

Now, the half of the 22 years falls at year-11 of the Metonic, a leap year. The fourth *seven* of the eight leap years, and the half-cycle and transition of the Book of Revelation both fall at the number 11, the mid-chapter of the 22 chapters of that book. This is the point of the *seventh* Trumpet of chapter 11, and the half and dividing point of the 22 chapters. The story of the 22 chapters of Revelation flows in a pattern of *sevens*. It describes the battle between the eighth son of perdition and the prophetic eighth son of Jesse, Jesus Christ. So we see the interplay and pattern overlay. God is incredibly consistent with His handiwork.

As in Genesis 8:22, Revelation is, by the operation of the number of covenant (*seven*), a construct of 8 and 22. That is, Revelation is a three-octave course pattern of 22 chapters, wherein, by time calculations, eight leap years are embedded within 22 Metonic years. So Revelation, by the *seven* patterns, is a pictorial of octave progression, which is then a reflection of Genesis 8:22.

All of this, with respect to church history, is a parable of the seedtime and harvest of the *seven* churches of the New Testament age. Within this analogy of the harvest cycles is the 8th or 50th day of Pentecost and Jubilee. That is, day 50 (Pentecost) always falls on the first (i.e. the eighth) day of the weekly cycle. Jubilee and Pentecost are the finale and celebration of the *seven* churches and land-Sabbath cycles. Remember, Noah lived for 19 cycles of a Pentecost (50) or Jubilee count, $19 \times 50 = 950$ years.

Moreover, as these analogies of harvest are multi-layered, there will also be the eighth harvest period of the second resurrection, pictured by the eighth day of the fall festival of the Appointed Times, which falls on the 22nd day of Tishri. Here, once again, we have in the context of harvest, the combination of the numbers eight and 22, wherein Tishri 22 is the eighth and last day of the eight-day fall festival.

The number of months contained in the eight leap years of the 22-chapter span is $8 \times 13 = 104$, which displays the whole numbers of a double *seven*, or Passover day (14). The 104

months of the *sevens* are embedded within the circle of 22 years in such a way that we have an octave of *sevens* traveling through the three-octave span of the 22 years, much like the notes of a 22-string lap harp or lyre.

Therefore, just as in the 22-chapter Book of Revelation, we have patterns within patterns, and the whole of the octave overlays of the 22 years is $3 + 1 = 4$ octaves. That is, eight leap years within a span of 22 years. One octave is made up of the *seven* leap years, plus one extra leap year of the next Metonic. Adding the two Metonic cycles together, this eighth leap year, year three of the successive Metonic, then becomes year 22 of the set.

These $7 + 1$ years are then intertwined amidst the whole of the 22 years, which form three full octaves, in which is included another octave of the eight 13-month leap years. So there is one octave embedded within three, and the combination becomes $1 + 3 = 4$ octaves. These patterns are similar to Ezekiel's visions, where he saw the "wheels within wheels." This means that for some years one of the leap year octave patterns is dual in placement with the whole of 22, just as some of the annual Sabbaths may also fall upon the literal Sabbath day of the *seven*-day week. In such cases, these dual replications fall on the very same day (or year), one within the other.

Therefore, from the framework of the repeating cycles of the 19-year Metonic comes the cyclical octave completion of the leap year *sevens*. Each leap year has 13 months, therefore all 8 of the 13-month years of a 22-year period add up to 104, the number of the lunar Psalm, in which the moon's cycles of the 19-year Metonic were given for times (Psa. 104:19).

The chart below is of the 19-year Metonic cycle, extended to year 22 of the next cycle. "X" on the chart represents the leap years. The eighth leap year falls at the third year of the successive Metonic, which is year 22. As in an octave of music, we then have an eight-note, key of C, C to C progression of the leap years.

		x			x	x			x			x			x	x		x			
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	1	2	3
		3			3		2			3			3			3		2		3	
		Long			Long		Short			Long			Long			Long		Short		Long	
		C			D		E			F			G			A		B		C	
		(1)			(2)		(3)			(4)			(5)			(6)		(7)		(8)	

So the pattern, derived from the 104 months and the 19-year cycles, is determined by the moon, wherein the word of God, which cannot be broken, amazingly states in Psalm 104:19, "He appointed the MOON for seasons." And the seasons are set by the *seven* leap years of each Metonic cycle.

But how is it that these numbers 8 and 22 correlate with the progression of time and the calculations thereof, to keep God's annual Sabbaths aligned with the seasons of seedtime and harvest?

Remember, Gen. 8:22 embodies God's covenant of promise with mankind, which He made immediately following the great flood, at the transition, when from eight souls man would begin anew to multiply and regenerate upon the earth. Eight is a number of repeat or regeneration, as is 22, being an octave count of the same. In this case, 22 is the third cycle of eight, just as there are three cycles of the plan of God. First is the physical life, which is followed by the first resurrection. Finally, 1,000 years later, comes the second resurrection, which, in effect, is the third cycle or phase from Adam.

So both eight and 22 are points of a new beginning, and it is amazingly fitting that according to God's promise of Genesis 8:22, the cycles of seedtime and harvest would begin, and continue unabated, throughout the histories of man.

Upon these cycles of the seasons are declared the lunar dates of the eight Appointed Times of God. How are these dates of the lunar clock calculated, so that they do not fall out of the seasons of seedtime and harvest?

This is accomplished by a perpetual pattern of rhythm that does not cease, in which *seven* of the 19 years of the Metonic cycles are intercalated by adding a 13th month *seven* times in those 235 months of each Metonic progression. This leap year pattern, embedded within the Metonic, mimics the intervals of the C major scale, long-long-short-long-long-long-short, or 3323332.

By this weaving of the 3323332 patterns of the leap year cycles, the calculations of the lunar calendar and the alignment of the Appointed Times are and have been kept perpetually in season, so that:

“While the earth remains,
Seedtime and harvest,
Cold and heat,
Summer and winter,
And day and night shall not cease.”

Moreover, as if standing as a continual witness to this very promise of God, the rhythmic cycle of the *sevens* of leap years ends, then begins again at a fitting point on the circle.

This point is the eighth *seven* of the leap year cycles - the new beginning, which, in the pattern type of Genesis 8:22, falls at year 22 of the recurring age of the seedtime/harvest cycles. This eighth *seven*, then, symbolically completes the circuit of the name Galilee, the place where Jesus' ministry began, but also where the 22 chapters of Revelation end, at a new beginning.

Therefore, the Scriptures and the word of God cannot be broken, and His covenant of Genesis 8:22, ordered upon the *sevens* of time, still stands. The sowing and seedtime of Galilee (i.e. the 8) will finally come to a full harvest, in the *sevens* of the 22 chapter book of Revelation.

Connecting More Dots

Joseph's life experience contains some astounding prophetic patterns, which for the most part have been little noticed.

Joseph was Jacob's 11th son, born in the *seventh* year of the birthing of the sons of Israel. He was a Monday child, the second firstborn, Leah having already given birth to the first, Rueben, some *seven* years previous. Joseph was Rachel's firstborn.

As factored by the *seven*-note major scale pattern of the leap years of the 19-year cycle, the 11th year is the median or half-point of the *seven*-leap-year progression. There are three leap years before the 11th year and three leap years following the 11th year, resulting that the half cycle of the *seven* falls at 11/19ths of the 19-year cycle.

Mathematically, we know this to be true, as the full 19-year cycle consists of two sub-cycles of 8 and 11 years. The eighth year, by lunar comparison, is about 1.5 days longer than 8 solar years, and 11 lunar years equate to about 1.5 days shorter than 11 solar years.

Therefore, year 27 of two successive 19-year Metonic cycles, year eight of the second set ($19 + 8 = 27$), finds the same lunar date falling on the same day of the week roughly 84% of the time at 27-year intervals. This pattern of coupling together two successive Metonic cycles finds year 27 crossing paths with the eighth or octave year, at the 10th leap year of the *seven* Metonic leap year cycles.

This is a very striking coincidence, as here we have the 27th year and the 27th book (Revelation) octave patterns overlapping, and also coming together in the age of the $7 \times 10 =$ week 70 of Daniel. These patterns we find in the book which describes the *seven* heads and 10 horns, all in the days when the octave, eighth head of perdition does battle with the prophetic eighth son of Jesse, Jesus Christ.

Jesus, in the fall of 26 AD, began His preparation to confront the dragon with *seven* heads and 10 horns, who is also the goat in the wilderness of Leviticus 16. This (Lev. 16) is the opposite page reflection of Isaiah 61, where immediately after baptism, in the "acceptable year" of 26 AD, Jesus fled to the wilderness to confront the Azazel goat, Satan himself. This greatest of all tasks for a human being, Jesus began with a 40-day fast. In the same lunar year, the next spring (27 AD), Jesus began to publically proclaim the gospel message in Galilee. Jesus' confrontation with Satan and the reading of Isaiah 61 in Nazareth on the day of Pentecost in that year tied together in a prophetic way Leviticus 16, the Day of Atonement, the Jubilee and Pentecost. Both Leviticus 16 and Isaiah 61 are

forms of six and one, which equals *seven*. The sum of the two *sevens* points to Jesus' 14th Passover sacrifice, and the product of the *sevens* is $7 \times 7 = 49$, the number of the *seven* week church harvest, followed by the next day, Sunday, day 50, the eighth weekday of Pentecost.

Added to these patterns of the *twenty-sevens* and Pentecost is the eighth course of Abia, which crosses paths annually with the 27th of Iyar. This week in the month Iyar falls always about the time of the *seventh* week of the count and transition to Pentecost. This pattern of the *sevens* and 27 parallels *the sevens* of the 27th book, Revelation. Moreover, the 27th year of two Metonic cycles falls at the 8th note (year) of Pentecost. That is, Pentecost falls on the 8th day of the week, and the 8th year of two successive Metonic cycles falls on year 27 of the 38 years. While we are never going to remember all these number patterns, it is more than obvious that all this comes from the mathematical handiwork of God.

But to finish the thought of adding together the combination of the slightly long and slightly short 8 and 11 sub-cycles of the 19-year Metonic, we have the following: compared to solar time, these two sub-cycles, added together, overlay to a summation that finds a close (about two hours) convergence of both lunar and solar cycles at 19 years. This is an interval of 235 lunar months. This near sun-moon convergence is, of course, what astronomers refer to as the fact of the 19-year cycle.

So common has been the knowledge of the 8 and 11 year sub-cycles that the Greek Olympiad was derived from 4 years of 49 months, followed by 4 years of 50 months, for a total of 99 months in eight years, which number (99) is also the *seventh* note G of the diatonic scale for stringed instruments.

In any case, by these relationships, we have the patterns of the *seven*-note scale of music, mixed with the *seven* days of the week, superimposed over the 19-year lunar/solar cycle, with mid-point of the *seven* leap years, falling at year 11 of the cycle (the 4th leap year), which is the mid or half-week point of the *seven* leap years.

And, we have the fact that 13 cycles of 19 years equal the 247-year, same day of the week alignment with the lunar date, which number is also the musical note B, fourth octave of stringed instruments. Then the double is $247 \times 2 = 494$, a number very close to Marconi's number of free space formulae (495), which he used to calculate antenna designs for his radio apparatus.

The calculated Hebrew calendar assigns four different lengths to the 19-year cycle. Derived from the span of 235 lunar months, these lengths of the Metonic cycle are 6,939, 6,940, 6,941 and 6,942 days. The most often-occurring length of the 19-year cycle is 6,939 days, marked by the fact that compared to 19 years earlier, Tishri 1 will fall two days or $2/7$ ths of a week later, compared to 19 years before. This will always be the case for a Metonic cycle of 6939 days, which length of the cycle occurs about 45% of the time. This number of the nominal or average Metonic sums to $6 + 9 + 3 + 9 = 27$.

The least frequently occurring Metonic cycle has a length of 6,942 days. Only two such cycles have been recorded in history. According to lunar calendar calculations, the last Metonic cycle of 6,942 days began about two months after the death of Josiah, king of Judah, in 607 BC. The first cycle of 6,942 days occurred 247 years earlier in 854 BC, a few decades before God began to send prophets of warning to Israel, before her fall to Assyria in 718 BC.

The last 19-year cycle of 6,942 days spanned from 607 to 588 BC, ending about three years before the burning of the first temple, which occurred in 585 or 586 BC. So, this last recorded, rare 6,942-day cycle occurred in concert with the rapid decline and total destruction of Jerusalem and the Kingdom of Judah. In prophetic context, the number 6,942 is very striking, in that 69 weeks marked the end of the second segment of Daniel's *70-weeks prophecy*, and 42 is the number of months mentioned in Revelation 11, the half-week of week 70.

About a century before the death of Josiah, and only a few years after the northern 10 tribes were conquered by Assyria, Hezekiah, king of Judah, about 710 BC, showed all of Judah's treasures to the Babylonians. Babylon at the time, now almost 2,700 years ago, was rising toward the pinnacle of her power, and would eventually come to conquer Jerusalem and burn it to the ground.

This event, as God had prophesied, finally happened on the 9th of Ab, about 586/85 BC, roughly 125 years after the naive Hezekiah had openly shown all of Judah's treasures to the Babylonians. In our day, the treasures of the national blessings of Britain and America are openly exposed and eroding away. We stand at the threshold, in the days when the old enemy, Great Babylon, is rising.

But first, a super structure of power - a military complex, supported by global taxation and banking, must be in place. Many major historical events have been and shall be controlled by bankers and the tax man. The place setting of the most important of all historical events was determined by taxation. The gospel of Luke records this event of 5 BC, when Joseph and Mary traveled to Bethlehem, as a direct result of Rome's order of registration, solely for the purpose of taxation. God allowed this timing so that the prophecies regarding Jesus' place of birth could be fulfilled.

This record of history should serve as a reminder, a shot across the bow of warning to all. The coming of the final Beast power, first and foremost will be a system of banking, commerce and taxation, supporting a military might the likes of which the world has never experienced before.

The Hebrew Calendar, Hippocrates and the Marvels of Meton

The ancient Greek physician Hippocrates, who lived around 400 BC, is considered the father of modern medicine. He wrote books, preserved to this day, recording his medical observations. In doing so he used the ‘week’ as a time unit. Writing about the growing symptoms of a certain disease he stated:

The fourth day is indicative of the *seventh*; the eighth is the commencement of the second week; and hence, the eleventh being the fourth of the second week, is also indicative; and again, the *seventeenth* is indicative, as being the fourth from the fourteenth, and the *seventh* from the eleventh (Hippocrates, Aphorisms #24).

Now, let’s couple this knowledge of the Greek calendar and week to the Metonic outline of the early Greek diatonic musical scale, found in the place names of Asia Minor. The mathematics of the calculated Hebrew calendar are essentially that of the Greek Metonic. And it should be noted here that 400 years before the time of Christ, the Greeks were using a *seven*-day weekly cycle.

Perhaps we should not be too surprised at this linkage to the Greek culture, as the Scriptures came down to the English world, via the route of the Greek language.

Please notice the startling coincidence of Hippocrates’ use of 4, 7, 8, 11, 14 and 17, with respect to the *seven*-day weekly cycle.

THE C MAJOR SEVENS OF THE METONIC (Overlaid upon days of Tishri 1)

3	6	8	11	14	17	19
C	d	E	f	G	a	B
Tue		Thu		Sat		Mon

Thus, the years of the Metonic *sevens*, equated to Tishri 1, by days of the week, are $3 + 8 + 14 + 19 = 44$

Then, the years of the week are $3(\text{Tue}) + 5(\text{Thu}) + 7(\text{Sat}) + 2(\text{Mon}) = 17$, and the difference becomes, $44 - 17 = 27$.

By age, these are the years of Joseph’s experience in Egypt, of the Genesis account (17, 27, 44), the timelines of Jesus’ resurrection and ascent into the heavens from the Mount of Olives (2/27), and the length of His ministry until crucifixion at month 44, Wednesday, 30 AD.

The vertical interval of 14, G and Saturday are all *sevens*, and correspond to the double *sevens* (14) of Pharaoh's dreams, the 14th Wednesday Passover of both the Exodus and 30 AD, and the Saturday, Tishri 1 birth of Jesus, in the 14th year of the Metonic, 5 BC. Hence, embedded within the design of the Hebrew calendar is an amazing prophetic pattern, first described on the fourth day of the Genesis account, Genesis 1:14.

Like many marked points of Jesus' ministry, and other important prophetic dates of the Bible, the calculated Hebrew calendar is much a mechanism of the number 44. Time itself, by relationship of the sun, moon and stars, was named on the fourth day of creation. There are four corners of time, as described by the weekdays of Tuesday, Thursday, Saturday and Monday of the lunar calendar weekly circle of Tishri 1 designations. The great deluge of Noah's time was imprinted with dates of 17 and 27, a summation of 44.

Jesus' ministry was based on four Passovers, spanning 44 months, ending with His crucifixion on the fourth day, Wednesday, Nisan 14, 30 AD. The common lunar year of 354 days, as it was in the year of Jesus' death, moves forward by four days, as compared to the previous date of Tishri 1.

Since there can be no better logic employed to attain the closest average of 177 days for the six months of Nisan through Elul than that of alternating the months at 29 and 30 days, this leaves each month's average about 44 minutes short of the actual molad value of 29.53 days. In precise figures, having months alternate by a rotation of 29 and 30 days produces an exact average of 29.50 days, or 177 days in six months. The known monthly average is 29.5305941, therefore 29.50 days is $29.5305941 - 29.50 = 0.03959$ days deficient for each passing month. This is 0.7342 hours, which closest whole number is $0.7342 \times 60 = 44$ minutes! In the passing of six months, this deficiency adds up to about 4.40 hours in time.

Then, the 29/30 day alternations, by the end of the six-month span at the declaration of Tishri 1, automatically produce about $6 \times 44 = 264$ minutes of deficiency. This (264) is the fourth octave middle C note frequency, and represents the placement of the first of the *seven* leap year inserts of the 19-year Metonic. That is, the cadence of the *seven* years begins at year 3, or C, and then ends with the last leap year of the *seven* at year 19, or B (CDEFGAB) - the notes touching the *seven* 13-month years at numbers, 3, 6, 8, 11, 14, 17 and 19. This sequence produces the rhythm cadence of the C major pattern scale of the Metonic cycle. Note that many of these are the very same numbers used by Hippocrates in his analysis of the cycles of the week, with respect to the human body.

Again and again, we can see that this calendar mechanism is largely based upon the four quadrants of mathematical timekeeping, and is often managed or adjusted by the four postponement rules of the *seven*-day week, with regard to the first day of the *seventh* lunar month, Tishri. Over this date of Tishri 1 hovers the four-point, *seven*-

day grid line of Tuesday, Thursday, Saturday, Monday (the CEGB chord), which moves back and forth to accurately declare day-178 of the Hebrew calendar Tishri 1.

Now, both Archimedes and Pythagoras were Greeks of the science of circles, spheres and music. They were thinkers, in the realm of physics and mathematical law. Archimedes, among many other contributions, was the first to produce the closest approximation of the Greek constant, Pi (3.14159). Pythagoras is the historical father of the scale of music, which is similar to the scale of the C major pattern that is superimposed upon the arrangement of the *seven* leap years of the calculated Hebrew calendar.

Pythagoras was born in Soma, across the bay, probably not more than 100 miles or so from the city of Ephesus, a region rich in the culture, language, music and science of Greek thought. So it is no great wonder that, in a crude form and fashion of the Hebrew calendar, the Greeks had worked out a calendar based upon the 19-year Metonic cycle to achieve a lunar/solar convergence at month 235. They used 6,940 days for the 19-year Metonic, whereas the Hebrew calendar refines the number by 4 variables of 6,939, 6,940, 6,941, and on rare, extreme cases throughout history there have been Metonic spans of 6,942 days.

So similar was the Greek method of time-keeping to that of the Jews that one historian speculated that the calendar published by Hillel II was simply a refinement of the Greek calendar of the second temple period. Such a guess does not agree with the facts of history, but nonetheless, it demonstrates the close relationship of the Greek language, culture and science with that of Jewish thought.

The Olympic Games, to the Greeks, signified the time of the marriage of the sun and moon. Such a marriage, in the summer months, would then produce a child around the time of the vernal equinox the following spring.

But like the Hebrew calendar, the Greek calendar had three leap years in the first eight years of the cycle. This allowed the Greeks to declare and approximate the correct timing of the summer Olympiads, by the methods of their calculations. Therefore, their construct was based upon 99 months in eight years, producing a pattern of 4 + 4 years, or 44. Both 99 and 44 are the modern day number frequencies of the diatonic scale - a scale attributed historically to the Greek, Pythagoras.

Though many cultures had long since developed lunar calendars, the Levites did not always possess all knowledge of timekeeping. This is evidenced by the fact that in David's time he sought out the wisdom of the sons of Issachar, who had knowledge of the sciences of time calculations.

The Levites, then, obviously used the most accurate knowledge available to them at any given period of history, as it was their responsibility to set the lunar dates of the

Appointed Times of God. It could be that God literally gave them the lunar calculations, but like other aspects of responsibility, through sin they wandered away from this knowledge at different times in history.

How much of this scientific understanding came from other tribes or cultures we may never know, but by the time of Hillel II a logical calendar had been fully developed, which eliminated the problems of cloudy days, bonfires, smoke signals, and word-of-mouth communications over vast distances. These rules thus published by the School of Hillel II are yet standard. Most important is that the calculated Hebrew calendar works. It is very accurate.

By the fourth century AD it was a different world, one in which salvation had long since been offered to Jews, Greeks, and other gentiles, spread abroad throughout the many continents of earth. This being the case, for both Jews and Christians a universal calendar was needed.

This is because the Holy Spirit, on Pentecost, 30 AD, was made available to an expanding world of many lands that would be called to the congregations of God, both Jew and gentile. And based upon the pattern of 4's, 6's and 44's, Jesus in the fourth gospel, in John 6:44, said, "no one (Jew or gentile) can come to Me unless the Father who sent Me draws him." He does this calling by resonating the Holy Spirit with the human mind, and by His muse, in ways we cannot fully understand, He "opens" His mysterious riddles (Ps. 49:4), by the lamps of fire, which are the *seven* Spirits of God before His throne in heaven. Therefore, a fitting number sequence that $John\ 6:44 = 6 \times 44 = 264$ hertz, the number of fourth octave middle C.

So by the early centuries of the New Testament church, a calendar once calculated for local and regional observations of the Appointed Times of Jerusalem and Israel would no longer suffice.

Thus, near the close of the sixth decade of the fourth century AD, the calculated Hebrew calendar rules, from the Greek culture of Tiberius, near the harp-shaped sea of Galilee, were published and widely transmitted to the four corners of the earth. God had provided a calendar for both the Jews and spiritual Israel, which accurately proclaims His Appointed Times. But via the authority of the Pontifex Maximus, Satan prescribed an opposing calendar for those who, since times of antiquity, had and continue to observe the holidays of the Occult.

It was with and by this knowledge of the lunar times of God that men like Polycarp and Polycrates engaged in verbal exchange with the church at Rome in the early centuries AD. This took place during the Easter/Passover controversy, when the clergy of Rome sought to replace the observance of the lunar, Nisan 14 Passover with a calendar of solar reckoning, long dedicated to the goddess of fertility, Easter of the spring equinox.

And from where did this controversy originate? From none other than the generations of disciples from the apostle John, who lived and died in Asia Minor, region of the Greek culture of science, language, calendar and music.

The Month of Nisan and the Wednesday Passover (The Lunar median of time)

While by traditional thought, it is always said that the Hebrew calendar calculates only to establish the civil year reference point of Tishri 1, a simple mathematical analysis demonstrates that this is not really the one and only goal of the Hebrew calendar methods.

So while the traditional concept has long been obvious, it can more correctly be stated that the determination of the first day of the *seventh* month is really a secondary clean-up adjustment of the length of Elul, resulting from a process which aims at finding the mid-point, zero axis, or mid-year average of the annual phase cycles of the moon.

Where is this mid-point of the traveling wave of the Tishri 1 to Tishri 1 cycles? That is, at what point, every year, does the average of the lunar year cross over the zero axis of the Tishri to Tishri cycle, by length of year?

The answer to these questions falls upon the most important time of year for the *seven* divisions of the New Testament church history. This process, though mathematical function, really boils down to the determination of the season of the Firstborn, and those called, chosen and faithful - those included in the first resurrection. It can be shown that upon this point of time turns the annual rotation of the Appointed Times of God. Tishri marks the beginning and end of the lunar spiral of the orbits of earth, while the straight line division of each year passes through the vortex of Nisan. The lunar phase of these two months (Tishri and Nisan) must be synchronized by mathematical laws.

In this process, the time-keeping of calculations seeks to find the average or mean point of reference. That's why calculations are done in advance, in order to know if the time between Tishri and Nisan of the next spring needs to be adjusted. This can only be determined by advance calculation, coupled with the four rules of postponement.

The mathematical averaging process of the lunar year produces a mid-value of 354 days for a 12-month year and a mean length of 384 days of a 13-month year. This is an axiom of mathematical law, based on the lunar/solar cycles. Since all time has been referenced to the *seven*-day week, in these known averages something rather amazing is manifest with regard to those days of the week voided for Tishri 1. The day of Tishri 1, by mathematical fact, also determines the beginning of the month

Nisan, and vice versa. This is because the month of Nisan is the division of the annual cycle.

This may be an over simplified rule of thumb, but here is the crux of the matter. A 12-month lunar year of 354 days, divided by the weekly cycle, amounts to $354/7 = 50.5714$ weeks, which fraction $0.5714 \times 7 = 4 =$ Wednesday. This is where the process becomes a rule of thumb, and a paper trail of theory. Since the lunar cycle is about 29.53 days, this is not a multiple of *sevens* at all, since there is a divergence between the week and the lunar phase of about 1.53 days. That is, four weekly cycles would be 28 days, so the difference is $29.53 - 28 = 1.53$ days. Therefore, the lunar cycle and the *seven*-day week converge only to a degree of about $28/29.53 = 94.81\%$. This is not very close, if we are attempting to have the lunar phase merge with the correct day of the month. Therefore, if Tishri 1 is declared on the division of $354/7 =$ day four, Wednesday, then, by mathematical law, this would place Nisan 1 on Monday, with Passover falling on Sunday.

But we have already determined by simple mathematics that the lunar phase and day of the week, either by whole multiples of *seven* or the equal divisions of the same - cannot possibly be in sync, based on the 1.53 divergence between the two cycles. This means that if Tishri 1 is declared on Wednesday, the half-division of *seven*, then Nisan 1, six months earlier (or later) will automatically be out of phase with the lunar cycle. How so? Because we have declared the date of Tishri 1 on an exact division of the *seven*-day week! Therefore, just like synchronizing the steps of a marching band, Tishri 1 must be kicked off the weekday of Wednesday, by postponing the declaration by one day to Thursday, which day is not an equal division of *seven*. This breaks the equal division of the *seven* cycle, thereby resolving the problem, with the lunar phases of both Nisan and Tishri becoming accurate.

With respect to the weekday of Nisan 1, the contra-wise would also be true. That is, if the first day of Nisan is allowed to fall on Wednesday, with the subsequent or previous first day of Tishri falling on Friday, since Nisan is the mid-division of the year, then for such days of weekly cycle, the lunar phases cannot be correct for both months. This is because a Wednesday, Nisan 1 declaration would fall on the half of *seven* (day four). To avoid this occurrence, a weekday of Friday for Tishri 1 must be avoided, in which cases the day is postponed to Saturday.

Now, this is one of those mysterious things of God that becomes an exception to the rule, and a riddle that has prophetic overtones. That is, Saturday is an exact division of *seven*, yet such a declaration DOES produce accurate lunar phases for both Tishri and Nisan, regardless the number of days in the year and regardless whether the year is one of 12 or 13 months. This exception will occur exactly $2/7$ ths of the time, a number prophetic indeed, as $2/7$ ths contains the New Testament book number of Revelation (27), but also the numbers of the second (2) and *seventh* (7) divisions of the Bible which are prophetic in nature.

Some will likely point out that this becomes one of those Stephen Hawking philosophical debates of physics, where we have taken a theory on paper and produced a literal axiom of fact and substance. In context that is a fair statement to make. However, in such a debate among those who revel in this sort of challenge, our suppositions produce a set of points which will be a very difficult argument to put down.

All years with an additional month, Adar, are predetermined, but there yet remains the setting of the first day of Nisan for each passing year. Once the lengths of the 8th and 9th lunar months are adjusted, from knowledge obtained by the advance calculation of Tishri, then the dates and Appointed Times of the month Nisan can also be known.

From that point, the time span from Nisan in the spring to Tishri of the fall becomes fixed at 207 days. This never varies from year to year. But, as described, the timing of the first day of Nisan is another story.

Since the time of the month of green ears, which is the zero point or mid-axis of the year, connects to the harvest cycle, this point also directly determines the dates of Passover, Unleavened Bread and Pentecost. These *seven* weeks, prefaced by the 14th Passover, are undoubtedly the most important times for New Testament Christians.

By these facts are conveyed the importance of the month of Nisan, and therefore the lunar phases of Nisan 14 and 15 become a primary concern, since these dates set the *seven* weeks of the salvation count to Pentecost. It is around this center point of reference, the 14th Passover, that all other dates rotate, turning around the center axis, aiming at the nominal or mid-point of the week, the prophetic Wednesday Passover of 30 AD. Thus, we have the analogy, Jesus Christ, the Passover, standing in the midst of the *seven* circle of the church-age candlesticks, which embody the *seven* weeks of harvest. Since all time is both cyclical and progressive (moving), the cyclical swirls are pulled into a spiral or helix form, just like the tone spirals of the musical octaves.

Time, between Tishri 1 and Nisan 1 each year, expands and contracts, hovering over the mid-point of a 354-day average for the common years, and a 384-day average for leap years. On the other hand, time between Nisan and Tishri never varies, but is set, locked in step at 177 days, ending with Elul 29.

Lunar years may remain stationary about the axis of these two average years of 354 and 384 days, or they may grow and shrink, by the addition or subtraction of one day. This elongation or contraction of time always takes place between Tishri and Nisan, thus directly affecting the lunar phase of the 14th Passover and the 15th full moon festival of Unleavened Bread. Included with these measures, a second 13th month of Adar also plays a role.

Failure to enact postponement rules at Elul 29/Tishri 1, by the necessity of an averaging process, takes away the adjustments of the 8th and 9th lunar months, thus pushing back the date of Nisan to an earlier point in the week. This would automatically diminish the

waxing point of the 14/15th moon. If this were allowed, then the 14th moon of Nisan takes on an earlier phase, more akin to that of 12th or 13th day of the moon.

It becomes clear that if the axial, zero or mid-point of any course is finitely tuned, then both the beginning and end of that line of travel will be found more accurate, balanced and on time. This is the simple logic of physical measurement. Therefore, the beginning, mid-point and end of the annual cycle must all be checked for accuracy of declaration. This is accomplished by the auto pilot mathematical functions of the lunar calendar.

Now, the seasonal mid-point for the month of the green ears, Nisan has long been maintained by the rhythm of 3323332. That is, a short step of only one year between leap years, occurring at years 7 and 18 of the 19-year Metonic, breaks and adjusts the cadence, so that an average of seasons is maintained. Taking away or adding another short step or gap in the process of the leap years of the 19-year cycle would move the fulcrum of averaging and balance, thus knocking off course the Nisan season. The lunar calendar only works as arranged. So in pattern, the two short *sevenths* of leap years are represented by 2, with five *sevenths* represented by 3, resulting in the leap year pattern, 3323332.

By this method of the pattern rhythm of the 19-year cycles (3323332), the average occurrence of the 14th Passover day falls in the 13th year of the cycle, around the 8th to 10th day of April, by solar reckoning. This is the fourth or mid-point of the *seven*-leap-year thread, with three leap years occurring before year 13, at years 3, 6 and 8, then three leap years occurring after, at years 14, 17 and 19. Therefore, the seasonal dates of the average lunar-solar cycles fall on the 13th year of the Metonic.

This pattern interlace makes up the *sevens* of the 13-month leap years of the 19-year cycle, a rhythm flow which the Greeks also used in the diatonic scale of music. And as we know, there are two half, plus five whole steps in the scale. By analogy, two of the *seven* churches were found faultless, and five had issues of correction. Thus, we have the 5/2 progression used in many ways. Jacob came to Egypt in the second year of famine, when there were five years remaining. This is another prophetic chronology pattern of the 2/5 sequence.

By a similar order of pattern symmetry, the mid-point of the *seven*-day week is averaged about the zero axis, circling the anchor post of Wednesday. The half, or average of the weekly cycle is $7/2 = 3.5$ days, which is 6:00 am, Wednesday morning.

Here, too, like the seasonal averaging of the *seven* leap years of the Metonic, we find a number factoring which produces, on average, a 14th Wednesday Passover precisely 2/7th of the time for the years of the Hebrew calendar. So concerning the weekly cycle, for the purposes of calculation, there is a mathematical division of five and two, which sums to $5 + 2 = 7$, with the half or mean day of point, Wednesday. Many things having to do with time calculations are averaged divided or multiplied by the number *seven*, which, in turn generates a criteria of mathematical order in the lunar declarations.

A Wednesday Passover precedes a Sabbath day of Trumpets in the same year exactly $2/7$ th of the time. So that a cyclical average is produced and maintained, the mathematics work out so that *five sevenths* of the time Passover and Trumpets fall on other days of the week, while precisely *two sevenths* of all years find Passover and Trumpets falling on Wednesday/Saturday, respectively. This arrangement we sometimes call a prophetic year, as occurred in the year of the exodus, the year of Jesus' birth, and also the year of His crucifixion.

In finite terms, the mid-point of every month is about $29.53/2 = 14.765$ days. So, the theoretical average, the half-cycle or full moon of every month, falls on the afternoon of the 14th day.

Therefore, on the Wednesday Passover of Jesus' death, the theoretical average or mid-point of the month fell coincident with the afternoon of Nisan 14, in the beginning moments of the three hours of darkness, at 22 minutes past the 18th hour of 12 noon. This is at a halokim count of 396 parts, the value of the *seventh* note G, of the fourth octave of music. This fourth octave we call middle C of the diatonic scale. The *seventh* note frequency of the fourth octave is 396 hertz, or, as stated by count of calendar minutes, 396 parts = 22 minutes.

The Lamb of God is the 14th Passover. For eternity His memorial lives in the month of Nisan. In the book of Revelation He stands in the midst of the pattern of *seven*, while everything else rotates around His point of reference. By His presence in all of prophetic history, He marks the progression and calculation of the Appointed Times of Genesis 1:14, Leviticus 23 and the gospel accounts of the New Testament age.

In conclusion, while it is said that we calculate to know the day and molad of Tishri, it is really the timing of Nisan, and especially the 14th day, which becomes the center point reference of the civil year. This is accomplished by the mathematical maneuvering of the Hebrew calendar rules. Through a marvelous pattern and scheme, as if hidden from the world, the day of the Passover, in reality, becomes the very center of the averaging process. This time falls at the median center, formed at the hub of the sacred year, with all other lunar dates rotating about it. By analogy the apostle John saw this pattern, as recorded in Revelation 1:12-13. "Then I turned to see the voice that spoke with me. And having turned I saw *seven* golden lampstands, and in the midst of the *seven* lamp stands One like the Son of Man." So John saw the symbol of the *seven* churches, with Jesus, the 14th Passover, standing in the center of the Nisan circle of the *seven* lamps.

A related side point regarding the month of Nisan is this: the mid- point, zero axis of a 12-month common year falls at the NEW moon of Nisan, while the center axis of a 13-month leap year falls on the FULL moon, 15th day of that same month. By this the words of new and full moon festivals of Psalm 81 ring true, like a spinning wheel, rotating past the octave, 8-1 transition point of end and beginning. All the Sabbath moons of Tishri and Nisan are on time, turning about the 14th Passover axis of the Lamb of God, Jesus Christ.

The end result of the lunar calculations is that the 14th Passover and Tishri 1 are always on time, despite what some assume to be unnecessary and inaccurate adjustments at Elul 29/Tishri 1. In reality, all time adjustments precede the month of Nisan. The rules of postponement are merely a validation of witness, certifying the process to be perfectly correct and on time - a direct result of adjustments that occur earlier, in the first half of the civil year.

The Hebrew calendar, set on automatic pilot by the publication of the rules of calculation from the region of the harp-shaped Sea of Galilee, at the time of Hillel II, 358/59 AD, continues to operate as the most accurate lunar time piece known to man.

The Levites of Calendar and Music

The Levites, having the knowledge of God's festivals, were to make use of lunar calculations to proclaim the very days on which the music of the Psalms was to be played and sung. Surprisingly, the mathematical principles of these calendar calculations closely resemble the same laws which form the foundation of the *seven*-note diatonic scale of music.

The music of the Psalms was incorporated as an important ingredient of the assembly of worship on these Appointed Times (festivals). God states in the lyrics of Psalm 81 that He ordained the Appointed Times of worship in the very name of Joseph (Psalm 81, 3rd multiple of 27). These festivals of worship are proclaimed by the calculated Hebrew calendar, and if we total the six possible lunar years, created in part by Hebrew calendar rules, the digit sum yields an amazing and familiar number.

The lunar years, by length of days, are 353, 354, 355, 383, 384 and 385, producing $(3+5+3) + (3+5+4) + (3+5+5) + (3+8+3) + (3+8+4) + (3+8+5) = 81 = 3 \times 27 = \text{Psalm } 81$. "This, He ordained in Joseph," an experience which really began when Joseph, at age 17, heard a language that he did not understand (the Egyptian tongue.) So states the words of Psalm 81.

These number patterns are nowhere more profoundly illustrated than in Jesus' capstone and crowning of the Biblical text, the Book of Revelation, which text and visions Jesus conveyed to His cousin, John. This 27th New Testament Book is heavily accented with patterns of *seven*, ten, and *seventeen*. These numbers are foundational in the formation of the *sevens* patterns of the book. Revelation, the 27th book, formed by the sum of 17 and 10, is 49th (7 x 7) by order of the complete Bible, with the combination of all books of the original Biblical text being 22 (Old Testament) + 27 (New Testament) = 49 = perfection times perfection.

In keeping with the patterns of the *sevens* symmetry, it seems fitting that the half cycle of this 22nd chapter Book, Revelation, contains the story of the reign of the two witnesses, at the half-point division, chapter 11. And just as the 11th chapter falls at the half-division

of this book, which flows by the pattern of *seven*, year 11 is also the half-point division of the *seven* leap years of the 19-year cycle of time.

While it is true that in the Greek, the word for witness is “martyr,” it can also be logically deduced that these two men will fulfill the requirement of God’s final witness to mankind. By law, an acceptable witness requires at least two, as would be the case of a sworn oath of witness (oath = 7). In the Old Testament the word for a sworn oath of witness is Sheba (*seven*). When one took an oath of witness, it was said that he “*sevened*” himself. So, in a sense, they will be the *two sevens*, standing by God of the whole earth, written of at the half cycle, chapter 11 of the *two-seven* book, Revelation. Their fore types were the two trees of the prophet Zechariah, chapters 3 and 4, another sum of *seven*. But in Revelation 11, immediately after the death and resurrection of the *two sevens* comes the *seventh* trumpet. On the heels of the *seventh* trumpet, then comes the *seven* bowls of judgment.

As we know, the calculated lunar calendar has been based on the average or molad number of 29.5305941 days, finitely stated as 29d 12h 793p. Each month, this number is added to the time of the previous month’s cycle to know when the next month shall begin.

In our age, we are now well past 70,000 cycles of 29.53 days (months) and counting, dating from the Hebrew calendar reckoning that time began in the year 3761 BC. In any case, this average number (molad) is never compared to the astronomical conjunction or dark moon in any way, which occurs, on average, up to 9 hours previous to the molad time of the Hebrew calendar calculations.

Astronomers have calculated the exact value of the lunar cycle to be 29d 12h 44 minutes and 2.7 seconds, which is 0.63 seconds less than the lunar cycle published by Hillel 11, 359 AD. The third division of the lunar cycle bears the number of the 63 weeks of Daniel’s prophecy, from the eighth to *70th* week.

Because of this slight fractional difference of 0.63 seconds between the molad and the actual lunar time, in the process of just one 19-year cycle, lunar time exceeds and is moving away from solar time by about 2.47 minutes. This is a most curious number (247), and one that we have already discussed at great length, concerning the 247 year lunar periods.

At Joseph’s age of 38 the second set of *sevens* began. This was the *seven* years of famine, which continued until Joseph was 44 years of age. The span of 38 years is a double 19-year Metonic cycle, at which point lunar time has moved away from solar time by $2 \times 2.47 = 4.94$ minutes, the number of years or times (4.94) that, on average, corrections are made to the 247-year lunar cycles. This is also a number, which, when doubled = $247 \times 2 =$ Psalm 49:4, the *seventh or B* note of the fourth octave strings of the harp.

This slight variance of 0.63 seconds, or 2.47 minutes per 235 months, is one reason that the Gregorian solar calendar year is 365.2425 days long, while the Hebrew lunar calendar spans 365.2468 days. These variables all add up over time. There is no perfect calendar, therefore the result of all factors combined produces a drift between lunar and solar time, which appears to diverge the seasons by about one day for every 247 years.

For instance, in 2013 the date of Trumpets was September 5th. In our time, this is the earliest lunar calendar date of Tishri 1. As time moves on, this date will change to September 6th, then 7th, then 8th, etc. By the year 2754 AD, should time continue that long, the earliest date of the day of Trumpets will be September 9th. In 37 AD, the day of Trumpets was declared on August 29th. So, according to calendar rules, in the 2,717 years between 37 AD and 2754 AD, the season, with respect to the lunar calendar, will have moved forward by about 11 days.

Based on the knowledge of this lunar-solar drift, it is no great surprise to find in the ancient writings of the early centuries AD, that there were occasions when the Catholic clergy of the church at Rome and Asia Minor criticized their congregations for observing Easter on the same lunar dates as the Jewish Passover season. This objection to following the Jewish dates of the lunar calendar was centered on the fact that at times the Passover season was declared before the spring equinox! Scholars have retrieved and published these documents from the fourth century AD, pertaining to the Passover/equinox alignment. In that age Passover did sometimes precede the spring equinox.

The Roman church, in keeping with the rites of the Easter/equinox celebrations, objected to any observation which occurred before the equinox. This objection was raised because it would then be in contradiction to their age-old custom of the annual spring memorial and time of the rites of fertility.

Of course, the early Roman church had great success in the art of recycling heathen traditions. This is born out in the stark use of the ancient rites of the goddess of fertility, Easter, which festival was firmly locked to the spring equinox. Coupled with Rome's hatred of the Jews and all similar religious practices, which included the followers of Jesus of Nazareth, the early Roman church lashed out in their homilies at any observance connected to the Passover of Jesus and/or observation of the weekly Sabbath. This is a well-known fact of historical documents.

The Saturday Sabbath of the Scriptures was observed by both Jews and New Testament Christians. However, Rome was quick to pass judgment against the fourth commandment, opting rather for Sunday, which day could more easily be sold to Rome's vast pagan citizenship and Gnostic thinkers. Both philosophies already held the Sun Day in highest esteem.

Constantine himself was, of course, a devout pagan, who laid hold of the growing popularity of Christianity for political gain. His conversion was at best questionable. Regarding repentance and baptism, he did not so much as have water flicked in his face until the very day of his death. Like Herod the Great, the enhancement of power by the

mixing of religion and politics was apparently one of Constantine's favorite tools, employed with stellar success.

If we need proof in our day that there is nothing new under the sun, just listen to the debates and rhetoric of the presidential election process. Most (not all) of these chameleons change their spots by the hour depending upon where votes are to be had.

Religion has long been one of the crafty tools that politicians use, just as leaders in religion often meddle in politics. Witness the event in the fall of 2015, when the current Pontifex Maximus, priest king of the Vatican state, addressed the United Nations, and also was invited to deliver a speech to the congress of the United States. Do religion and politics dance and dabble in the same courts? Yes, indeed! The Pontifex Maximus of ancient times, by his office, held sway over both politics and religion. Little has changed, though thousands of years have passed.

So it happened that after the subjugation the early church by the Roman coup, it was considered a big deal to their clergy when any church flock in their realm dared to avoid Easter by turning instead to the Scriptural, Nisan 14 Passover of our Lord. By any standard of logic, there is just something terribly wrong with that concept.

Polycarp and Polycrates, first and second generation disciples of the apostle John at Ephesus, expressed serious objections to Rome's substitutions of the rites of Easter, replacing the 14th Passover. For these early disciples of the apostle, John, the rite of Easter was surely no tradition they had ever observed in the worship of the true God. Their objections, written to the Church of Rome, have been preserved in historical archives from the second century AD. Such things are an easy find on the Google search engines.

Well over a century before the coup of Constantine, Polycarp, bishop of Symrna, was taught personally by the apostle John. In 155 AD, Polycarp, then 85 years old, became so disturbed by doctrinal heresy that he traveled to Rome to "contend for the faith once delivered." One major issue of discussion was Rome's support of Easter, as it turned from the Nisan 14, double-seven (14th) Passover, which lunar date of observance John had strictly conveyed to Polycarp and other elders of Asia Minor. These men of the very region of the seven-church circle of Revelation became a lone voice of resistance against the heresies of the Roman dogma.

Polycarp was so upset with the results of his trip to Rome that on returning to Asia Minor, meetings were called, with the conclusion that no future letters from Rome on issues of doctrine would be read in the churches of Asia. Rather, matters of doctrine would be decided by the local autonomy of the churches of that region.

Not more than a year or so after Polycarp had contended with the bishops of Rome, he was arrested and burned in public exhibition on a weekly Sabbath afternoon. Perhaps this was just coincidence, but over the ages, church and state have often worked in concert, when those dirty little jobs need to be taken care of. Each can then point the finger at the

other and a confused, naive public simply chooses which camp it likes to blame. Such horrid injustices have occurred and shall again occur, as time marches on. The Scriptures foretell that many will die for the name of Jesus.

Polycrates was a second generation disciple of the apostle John and disciple of Polycarp. Eusebius documents the confrontation of Polycrates with Rome regarding Easter observance. This took place in the late second century AD. The following is a quote from the letter of Polycrates, addressed to Victor of Rome:

“Therefore we keep the day (the 14th Passover), undeviatingly, neither adding nor taking away, for in Asia great luminaries sleep, and they will rise on the day of the coming of the Lord, when he shall come with glory from heaven and seek out all saints. Such were Phillip of the twelve apostles, and two of his daughters who grew old as virgins, who sleep in Hierapolis, and another daughter of his, who lived in the Holy Spirit, rests at Ephesus. Moreover, there is also John, who lay on the Lord’s breast, who was a priest wearing the breastplate, and the martyr, and teacher. He sleeps at Ephesus. And there is also Polycarp at Smyrna, both bishop and martyr, who seeps at Laodicea, and Papius, too, the blessed, and Melito the eunuch, who lived entirely in the Holy Spirit, who lies in Sardis, waiting for the visitation from heaven when he will rise from the dead. All these kept the fourteenth day of the Passover according to the gospel, never swerving, but following according to the rule of faith....Therefore, brethren, I who have lived sixty-five years in the Lord and conversed with the brethren from every country, and have studied all the holy Scriptures, am not afraid of threats, for they have said who were greater than I, ‘it is better to obey God than men’” (Ref: “The Christian Passover,” Coulter).

The results are obvious for any who care to look at the record of history. Despite the clear objections by many followers of Jesus Christ down through the ages, Christianity of the Western world, in general, continues to ignore the Scriptural directives for keeping the Passover of Nisan 14th. This is done by turning instead to the traditional rites of Isis (Easter) and her celebration of the vernal equinox.

Beginning with the force of Constantine’s Sabbath/Sunday Edict of 321 AD, coupled with further doctrinal decisions of 325, 363 and other formative church councils of the 4th and 5th centuries AD, civil Rome and her church, by threat of punishment up to and including death, successfully sold their strange cup of doctrinal brew, cleverly stirred with the name of Jesus Christ.

It is little wonder that the many denominations of man-made religions are referred to in the 27th New Testament Book as “Mystery, Babylon The Great!” And it is little wonder that prominent religions of men hold strictly to the Roman solar and other fractured lunar calendars, in order to avoid the New Testament Appointed Times, originally instituted in Leviticus 23. These commands of Scriptural observance were proclaimed by none other than Jesus Christ, God of both the Old and New Testaments. The records of history have

well documented that above all else, the abolishment of the Nisan 14 Passover observance of Jesus' death has been of the utmost importance to virtually all Christian churches of the western, Roman world.

Throughout western history, Rome has controlled both the clock of time and the religious doctrines of the masses over which its culture rules. The outcome is that we have a solar clock, coupled with the traditions and holidays of men, all authorized by the authority of the Pontifex Maximus, down through the ages.

It is a blind world, staggering into the darkness of the history that it makes. Try explaining this to a friend, family member or the average man on the street. If you do succeed in getting their attention, once they understand your direction, you will be very much disliked. The carnal mind, in its natural state, is automatically, without thought, an enemy to the truth of God (Rom. 8:7). Unless God Personally opens the mind of an individual, there can be no exception to this rule (John 6:44).

Because men reject the teachings of Jesus Christ in order to gain a following, they create religious doctrines which differ, one to the other, resulting in that they persecute and often kill, in an effort to established one ideology over that which is different. In that regard it is no great wonder that religion and politics are frequently found in the same bed. Being about equal in value, both are mere products of the vain imaginations of men, who are often motivated by the dark light of Lucifer himself.

But the Appointed Times of the Scriptures have never been governed by a calendar that is referenced to the exact dates of the spring and fall equinox. These are matters that historically have been concerns of only those pagan cultures that have followed the solar and lunar calendars of their traditional gods (and goddesses).

The Hebrew calendar rules, by the patterns of intercalation (leap years), set lunar dates which are loosely locked to the harvest cycles, but never with finite concerns about how the dates fall in reference to the exact time of the vernal and fall equinox.

Therefore the Hebrew calendar, not respecting the high days of Isis (Easter), made no attempt to calculate so that the timing of the spring equinox rites of the queen of heaven are noted. So no chocolate bunnies, hot cross buns or colored eggs are included in the basket of the calculated dates of God's Appointed Times.

In our day, the current relationship that exists with Passover and Tabernacles, with respect to the spring and fall equinox, occurs solely due to the mathematical fact that lunar and solar time have merely drifted into the present relationship. For thousands of years men have echoed the cry, "the equinox must first occur before Passover is declared." This is a total farce! Early Rome spewed this lie, and some, even in the churches of God, still parrot this complete deception.

Rules of calculation, having been set thousands of years in the past, allow that this drifting apart of the lunar and solar clocks will continue, with the result that at some point past 3,000 AD, Pentecost would begin to take place in the summer (i.e. past June 21st). This is hardly something to be concerned about at this juncture.

Though we can make no dogmatic statement, it seems entirely possible that God literally backed up or began the lunar year one full month earlier than what had been standard, when He declared to Moses in Exodus 12, “This shall be the first month of the year to you.” By doing so, this produced a window of time, from about 1486 BC until the return of Jesus Christ, where all the Appointed Times would hover around the seasons of spring, summer and fall harvest cycles, though not finitely requiring a direct relationship between lunar and solar time, with reference to the very day of the spring and fall equinoxes.

The results of these methods of calculation found the *seventh* month, Tishri, being sometimes declared in late August in the early centuries AD, whereas now the earliest date of the feast of Trumpets, in our age, is September 5th. So as already stated, at the rate of more than four days per 1,000 years, lunar time is advancing and slowly moving away from the solar, with respect to the fall equinox. However, for the past, present, and more than a thousand years into the future, a seasonal relationship between the festivals of Leviticus 23 and the harvest cycle has been well preserved by the calculated Hebrew calendar.

Even in the nation of Israel, there is a fair span of difference between the harvest cycle at Jericho in the south and that in the more mountainous region of the north. But lunar dates have always been declared with respect to Jerusalem, without regard to the climate and harvest cycle in other areas of the nation. Salvation having been offered to the world at large, it is fitting that God’s holy days in Scripture have been named “Appointed Times,” rather than names locked to crop maturity at a specific location. Harvest cycles vary greatly over the world at large, with few regions that exactly parallel the seasons at Jerusalem. After all, when they are picking tomatoes in Australia, it is snowing in much of the western hemisphere of Europe and the Americas. Yet, for all who observe the Appointed Times of God, the world over, each observes the very same lunar date as it comes to them, whether summer or winter in their particular location.

Chapter 21

THE UNIVERSAL RHYTHM AND THE LUNAR CLOCK PENDULUM

By the natural law of rhythmic energy, everything contracts and expands, flowing out and flowing in. Everything has its tides; all things rise and fall; the pendulum-swing is evident in the ebb and flow; the stroke length of the swing to the right is the same as that of the swing to the left; rhythm smooths out the ripples of time.

This principle can be seen in the waves of the ocean, in the rise and fall of the greatest empires, in business cycles, and in the sway of success and failure.

In accordance with this natural law, when anything reaches a point of limit, conclusion, and/or convergence, then the backward swing begins, until such time that any forward movement has been totally reversed, then the forward movement begins again and the cyclical process is repeated (ref: lawsoftheuniverse.weebly.com).

Thus, to keep the passing of time in sync, the Metonic cycle of 19 years, as managed by the *sevens* of the natural, universal rhythm, becomes long-long-short-long-long-long-short, or 3323332, which is the pattern 3, 6, 8, 11, 14, 17, 19, by sequence of the *seven* leap years of each 19-year time cycle.

The *seven*-day-week rope skips and syncs with this rhythm, entering the yearly cycles at Tue-Thu-Sat-Mon, the four corners of time. This rhythm pattern produces a median Passover day of Wednesday, in the mid-cycle of the week, in the month of the half-travel of the pendulum swing. In Biblical speak, the half-week, Wednesday, day four, is always a divider of the prophetic mark points of time and transition. In the equivalent, half point of the diatonic scale, the fourth or middle C octave, the frequency of Wednesday (note D) is 297 hertz, a summation of $2 + 9 + 7 = 18 =$ the parts-per-minute standard of the Hebrew calendar.

Beginning at Tuesday, the transition point of the natural rhythm of the cycle of *sevens* is long-long-short-long-long-long-short, or Tue-Wed-Thu-Fri-Sat-Sun-Mon. In the pendulum rhythm of music, we call this the C major scale. It is natural. In the diatonic, it has no sharps and no flats. The scale begins at C (Tue. = 1) and ends with B (Mon. = 7).

Since the lunar cycle is fractured, and not evenly divisible, to hit the average, every other weekday is skipped, resulting in the Tishri 1 notes of chord, CEGB, or Tue-Thu-Sat-Mon. These day- notes harmonize and chord with the C major scale, as each take turns as the declared first day of lunar years. These four days of the *seventh* month, Tishri, operate within the 19-year cycle, factoring the Metonic by $19/4 = 4.75$. Four is the number of week days used, and 0.75 signifies the 18th or 12-noon hour of day-29 of the month, a Hebrew calendar standard ($0.75 \times 24 \text{ hours} = 18 = 12 \text{ noon}$).

Each lunar month contains four octaves, or $7 \times 4 + 1 = 29$ days, plus a fraction (0.53 days), set at the fourth quadrant of the day, beginning at 12:00 noon. Thus, the *seventh* lunar month, Tishri, by these measures, has always been set by the limit standard of the day, which is 18 hours. When this 18th hour, 12 noon molad value is exceeded, then Tishri 1 is tripped to the following day, by rule one of the four types of postponements. If the postponed day happens to fall on Sunday, Wednesday or Friday, then the month Tishri is further postponed by one additional day.

Thus, in a pattern akin to the chapter and verse signifying the Appointed Times, Genesis 1:14, days 1 (Sun.), 4 (Wed.), and 6 (Fri.) are voided. That is, contained in Genesis 1:14 are the numbers 1, 4 and $4 + 1 + 1 = 6$. Hebrew calendar scholars sometimes refer to the days voided for Tishri 1, as the 146 rule. In pattern, then, the Genesis 1:14 configuration contains the possibility of all of these numbers (i.e. 146).

The universal, natural rhythm of the *sevens* cannot be had by starting the Tishri cycle by any other pattern. The cycle begins with Tuesday and ends on Monday precisely, as can be seen in the visual of the weekly circle. That is, Monday and Tuesday are adjacent; therefore these days touch or come together at this point of the Tishri 1 *seven*-day cycle. Try beginning the cycle at any other weekday of the four that are allowed for Tishri 1, and the rhythm of the *seven*-day cycle is pushed out of step with the flow of the natural rhythm pattern, long-long-short-long-long-long-short.

Therefore, this point where the circle begins and ends (Mon.-Tue.) is where all fractional adjustments of time take place, by rules three and four of the postponement methods. The fractional hour remnants of time, when added together, amount to about 44 minutes, a result of postponement rules three and four, which occur at the weekday transition of the Tishri circle, Monday-Tuesday (2-3).

In many ways, both prophetic patterns and the mapping of time progression stem from a mathematical mechanism, greatly defined, and influenced again and again by the number 44.

Now, the common denominator of the median years of 354 days and 384 days is that they stand alone as the only two types of years that share a starting point of the same day of the week. That day is none other than day one, the beginning mark point of the weekly circle of the Tishri cycle of rhythm, Tuesday. Tuesday is also a Tishri 1 declaration that always finds Passover falling on the weekly Sabbath day, in the spring of the same year.

This being the case, it is not difficult to see that God arranged the Appointed times of Wednesday and Saturday as a kind of prophetic cycle, a combination of the weekly division of 3 and 4, as related to the number *seven* of the *seventh* day Sabbath. This is the symmetrical division of *seven* (i.e. Wednesday), a form which we also find at the half octave of the musical scale, note four (D).

The years of both the birth and crucifixion of Jesus Christ fell in such a way that Passover was declared on the median weekday of Wednesday, yet one year was a leap year and one was a common year (5 BC, 30 AD respectively).

For both years, postponement rules were active, either at the beginning or end of the years. One year fell on the 14th year of the Metonic cycle, while the other occurred in year 9 of the 19-year cycle. It could be coincidental, but the sum of $14 + 9$ is 23, the number (2-3) of symmetrical transition.

In the civil year of Jesus' birth, Tishri 1 fell on the Sabbath, but at the beginning of the year of the crucifixion, the day of Trumpets was declared on Tuesday. Yet, both years produced a Wednesday Passover day. So again, the active numbers are 3 (Tuesday), 4 (Wednesday), and 7 (Saturday).

The harmony and rhythm of the C major scale rides upon the waves of the 19-year Metonic. This happens by arranging the flow of years with a musical interlace of 3323332 for the *seven* leap years of the span. Only the median leap year of 384 days may begin the civil year on Tuesday. No other leap year may begin on this key note of the week (Tuesday = C), as outlined by the obvious rhythm pattern of the *sevens*.

This median 384-day year occurs 1/19th of the time in the lunar cycles, which is 36,288 times for the entire cycle of the 689,472 year moladot. And, within the moladot span, there are 36,288 nineteen year cycles, a summation of the number $3 + 6 + 2 + 8 + 8 = 27$.

Within the moladot span of 36,288 Metonic cycles, Passover falls on Wednesday exactly 2/7th of the time. The two *sevenths* of the *seven* leap years form the 2s of the 3323332, while 5/7ths of the *seven* are the 3s of the pattern.

It is said that Pythagoras, the Greek scientist and philosopher who lived at Soma, west of Ephesus, accidentally discovered the universal rhythm pattern of the *sevens* by listening to the tap tap of a hammer. Equating this pattern to a natural flow of sound repetition, it became the standard of the diatonic scale of music.

We have discussed how this discovery of Pythagoras is also the pattern rhythm of time and prophetic cycles. Therefore, it is a universal law which permeates many things in the creative patterns of God's handiwork. This is the pattern employed by the Hebrew calendar, and it is a pattern which, over the process of eons of time, still accurately maintains the seasons of the Appointed Times of Leviticus 23.

But in the ages of distant times, during the centuries after Israel came out of Egypt, if the Levites once understood and used this pattern of the *seven* rhythms for time keeping, it had apparently been lost by the era of King David. This we know, since, by the direction of David, the tribe of Issachar was sourced for the knowledge of time calculations, when typically it would seem that he should have enquired of the Levites. In any case, these methods appear to have become solidified as part of the codex of the Hebrew calendar by the time of Ezra and the great council of the second temple era.

The 19-year cycle has been understood for thousands of years, but it was ultimately the Jews and the Levitical priesthood, by revelation from God and/or the accumulation of scientific fact, which ultimately refined and defined these precisions of method - rules that are finitely accurate in the declaration of the annual Appointed Times of Scripture.

This knowledge was kept under lock and key by the Bet Din of the calendar court, but later, for the benefit and necessity of the world at large, and especially New Testament Christians, the laws of the Hebrew calendar science were published by Hillel II of Tiberius, Galilee, about 358/59 AD.

Since those days in the early centuries AD, accurate declarations of the Appointed Times have been on autopilot, calculated, invoked and declared, via the laws of the Hebrew calendar methods, going forth into the future - keeping the calendar flight on course and on time.

In conclusion, by this universal rhythm of the *sevens*, the weekday pattern of the Tishri 1 declarations is overlaid upon the 19-year Metonic, and the cadence of both match. As factored by the *seven-scale*, everything is in step. The Metonic, Tishri and Passover cycles are in sync. They are related by a resonate harmony of pattern - a universal law of creation, mapped by the way energy in motion works.

The rhythm cycles of the sun, moon and stars are a masterpiece of rotating force, movement and energy. God spoke and the wheels of motion began, turning by the laws of the *seven* rhythms - a sky and heaven of artistic tapestry, which sketches a beautiful pictorial of the Appointed Times of Genesis 1:14.

Year of the Crucifixion and the Calculated Hebrew Calendar

The Scriptures, the word of God, have been written in such a way that all information, rightly handled, is cumulative, adding one fact upon another in the pursuit of truth for every question. As the prophet Isaiah stated, the understanding is “here a little, there a little.”

Planned for perhaps hundreds, thousands, or even millions of years before the foundation of the earth, it was apparently determined that Passover, in the year of the crucifixion, had to fall on Wednesday, in the middle of the week. A covenant relates directly to the number *seven*, and since the sacrifice of a consummation of covenant was often divided (ref. Gen. 15:10), then in the symbolic fulfillment of type, the Passover of the ultimate event, the sacrifice of Jesus Christ, fell on the weekday of Wednesday, the half of *seven*.

Given this requirement, one might assume that a very likely, uncomplicated scenario would be set up with calendar declarations, so this event would have minimal room for error, right? Not so, it seems, for the narrowest of probabilities was chosen - a year and

date that could maximize the possibility of error. Despite this fact, the timing of the 62 weeks, Jesus' ministry, and the week, day and year of His death took place in a flawless manner, fulfilling many of the most important prophecies in the history of the universe.

This is the point to be made. All declarations of Tishri 1, which occur on the weekday of Tuesday, are pretty unique. Such declarations, falling on Tuesday, occur only for years of 354 or 384 days. These are the average numbers for the lengths of the 12-month common year, and the *seven* 13-month leap years of the 19-year Metonic cycle.

The Hebrew calendar calculations run on a counting method aligned with a fall to fall civil year. The weekday of Passover in any year bears reference not only to the day of Trumpets, later in the fall, but also to the day of Trumpets which occurred in the fall of the year before. That day, compared with the day of Trumpets for the next year, sets all Appointed times between those two declarations of Tishri 1. This includes the weekday on which Passover occurs. So it was a comparison of the molad of Tishri, 29 AD with the molad of Tishri 30 AD, which then determined the Wednesday Passover in the spring of Jesus' crucifixion.

The lunar calendar has been largely based upon the *seven*-day weekly cycle, so this is just the way it works out. The mathematics always function so that Passover will fall three days earlier in the weekly cycle, as compared to the day of Trumpets about six months later. This is true for any year.

In the context of a civil year, counting from the month Tishri in the fall, the Passover day of the following spring becomes the fifth Appointed Time of the year. By this perspective, Pentecost is the eighth annual Appointed Time of the civil year, always following the days of the eighth course of Abia.

In 30 AD, Jesus returned to the heavens to prepare for His office as our High Priest. That was on Thursday, the 27th of Iyar, the 44th day after His crucifixion. Just two days later, on the weekly Sabbath, Iyar 29, the eighth course of Abia would have been scheduled to serve at the temple. Eight days from that Sabbath was the day of Pentecost, Sunday, Sivan 8, 30 AD.

While there are three possible configurations of the lunar year which may produce a Wednesday Passover day, the least likely of all options fell upon the timing of the years 29 and 30 AD. Passover had to fall on Wednesday, 30 AD, otherwise the prophecy of the 3 days/3 nights would not stand and the day of the Wave Sheaf would be out of place, with a subsequent error in the count to Pentecost. Time, especially in that year, had to be correctly declared, as it was the all-important year and event when the Holy Spirit came as Jesus' disciples were gathered at Jerusalem for Pentecost (Acts 2:1).

It is worth noting that virtually all important, prophetic years seem to be ordered by the number four, the day of the half week (Wednesday) of the *seven*-day weekly cycle. So it was in 30 AD when 28 separate prophecies (4 x 7) were fulfilled on the day of Jesus' crucifixion, a day determined by the calculated Hebrew calendar.

Jesus, by analogy, compared Himself to the “Temple” of God, which was destroyed, but raised up after three days. In the context and setting of the trampling underfoot of the temple and daily sacrifice of Daniel 8, it is more than interesting to observe that the number span of the 2,300 evening-mornings of this chapter is, in a way, oddly coincident with the numbers of the Tishri 1 declaration of 29 AD, a declaration which determined the weekday of the Passover day of Jesus’ crucifixion.

That is, in Daniel’s prophecy of chapter 8, again, the time span was for 2,300 evening-mornings. This refers to the number of oblations for which the daily sacrifice ceased. Since there were two sacrifices per day (evening and morning), the obvious length of days was $2300/2 = 1,150$ days. Now, consider this number with reference to the year of Jesus’ death on the cross, in which the declaration which determined the Passover of His crucifixion was declared on Tuesday, a day which occurs exactly 11.5% of the time. This percentage (11.50) bears the whole numbers of Daniel 8:14. That is, 11.5% is curiously coincidental with the period of 1,150 days. In both cases the subject is that of a sacrifice, one having to do with the sacrifices of the physical temple, but the other with a “Temple,” which was the body of Jesus Christ. The bookends of these two dates, Tishri 1, 29 AD and Nisan 14, 30 AD, are days three and four of the weekly cycle, a covenant sum of $3 + 4 = seven$, and a span of 27 and $2/7ths$ weeks.

Note also that Tuesday, by the C major scale, is a number of cyclical transitions or regeneration (8-1), and it was this eighth day of transition that determined the day-four, Wednesday Passover of Jesus Christ. Now Wednesday, by rotation of the *seven*-day week, is day 11, and $8 + 11$ are the two sub-cycles which make up the 19-year Metonic of time calculations. We should never allow these number details to overshadow the importance of this greatest of all historical events, the sacrifice of Jesus Christ. However, it is profound to see just how ordered God is in all that He does.

Tuesday, a day declared for Trumpets 11.5% of the time, by placement in the week, is the number of symmetrical transition (2-3), and 30 AD was the most historic day of transition in all of human history. Please note the numbers 8:14. Eight is the symmetrical and transitional number of the C major scale - the octave, 1-8, and the equivalent of the weekday Tuesday. Fourteen is the day of the Passover, Nisan 14. Realizing this amazing construct, which determined the very day of Jesus’ sacrifice, can anyone doubt that the calculations of the Hebrew calendar are valid, as declared by the 18 parts-per-minute of the lunar standard of timekeeping? These 18 parts-per-minute, multiplied by 11.5% = $18 \times 11.5 = 207$, the exact number of days in the time frame from Nisan through Tishri, for every lunar year. The 2,300 evening-mornings $\times 18 = 41,400$, which bears the whole number, 414, the exact number of months of Jesus’ physical life, from 5 BC to 30 AD!

Jesus began His ministry on the Wednesday Atonement of 26 AD (day 4), then proclaimed the acceptable year in the synagogue of Nazareth by reading from Isaiah 61 on Pentecost, 27 AD (day 1), with His ministry finally ending on Passover (day 4) 30 AD. Thus, we have the pattern 414, the months of His physical life on earth.

But again, a declaration of Tuesday for the beginning of the lunar year of 29 AD had only an 11.5% probability of occurrence, the lowest percentage of all days declared for Tishri 1- a day which would directly determine the day of the Passover for the spring of 30 AD. But that's just where the complication begins. Not only was Tishri 1, 29 AD declared by postponement, forcing the declaration to Tuesday, but that particular year also had to be a year of 354 days, or else Passover, the next spring, would not occur on Wednesday.

Yet that's only the second of many complications necessary to insure that Passover would be declared on Wednesday, 30 AD. The next hurdle is that a 384-day year can also begin on Tuesday, which occurs 5.26%, or 1/19th of the time. Therefore, since only years of 354 or 384 days may begin on Tuesday, the sum of the 384 and 354 day years, amounting to 11.5%, leaves us with the fact that $11.5 - 5.26$ equals a mere 6.24% chance that Trumpets, 29 AD would be so declared in order that Passover in 30 AD would fall on Wednesday. This is a very narrow window of opportunity.

On Monday, September 25, 29 AD, the astronomical conjunction of Tishri, Jerusalem time, fell at about 2:11 pm in the afternoon (12:11 UT). Thus, there was no chance whatsoever that the first crescent moon would become visible just a few hours later at sunset, which fact prohibited a declaration by visual sighting. This tells us the day was proclaimed by calculation, not observation.

The molad of Tishri occurred even later in the day, falling at about 5:31 pm Jerusalem time, late Monday afternoon, very near the close of the day. This molad time occurred about 29 minutes before the juncture of Elul 29/Tishri 1 of that year. Therefore, with the molad calculation well past noon, by postponement rules, the next day, Tuesday, 29 AD was declared the day of Trumpets. This was strictly by calculation alone, as any visual of a crescent moon would have been impossible to see at sunset, Monday evening, as the day of Trumpets began.

On another subject, yet somewhat related, the molad of Tishri, 29 AD occurred about one half-hour before the 6:00 PM time of the temple oblation, approaching the hour of incense. Please note how closely this resembles the setting of the half-hour before the day of Trumpets, described in Revelation 8, and also the coincidence with the historical event of the appearance of Gabriel to Zacharias, at the hour of incense, during the eighth course of Abia, 6 BC (ref. Luke 1:11).

But we are not yet finished with the complications of declarations that would insure a Wednesday Passover for the year, 30 AD. In order for Trumpets, 29 AD, to occur in the necessary configuration to produce a Wednesday Passover day, the previous year had to be a leap year, moving the first month of the new year to a month and molad time, which would cause the declaration to rightly fall on a required day of the week, enabling a Wednesday Passover the following year.

Therefore, a strict cyclical cadence of the 19-year cycles had already been in place and functional, long before the time of Jesus' birth and ministry. The eighth year of the 19-year cycle, 28/29 AD, was a leap year, and Tishri 1, 29 AD was declared day one of the

9th civil year of the Metonic, the year of Jesus' death. The lunar year of 29/30 AD was one of 354 days. Notice that the musical octave number of transitions, eight, controlled the setup of the 29 AD declaration. That is, the eighth year of the Metonic cycle resulted in the subsequent Tuesday declaration of 29 AD, which in turn produced the Wednesday Passover of the spring of 30 AD. So the day of Jesus' death was determined by the symmetrical laws of time and music.

There could be no wiggle room in any of this if calendar rules, as we know them, were in force. Yet, regarding timing, this is a book-perfect example of how God orders His plans. What He has pre-determined will always happen with exact precision, seeing that He is able to declare the end from the beginning. Based on the set-up of the declaration of Trumpets, 29 AD, there was a 93.76% possibility of error, yet everything passed through the narrow, 6.24% window of time, fulfilling many prophecies at the Passover of 30 AD.

Therefore, despite many obstacles to the contrary, the Appointed Time of Tishri 1, 29 AD, by the fact of the 19-year leap year patterns, coupled with postponement rules, was proclaimed on Tuesday. This happened in such a way that the following Passover of 30 AD fell on Wednesday, fulfilling every requirement of the word of God and the gospel accounts.

In that year of 29 AD, during the fall festival of Tabernacles, Jesus came to the temple at about the time of the pouring of the water ceremony of the *seventh* day of the festival, just before or just at the transition to the eighth day, Tishri 22. It was late Monday afternoon, and the chapter and verse of John's gospel account is nothing short of amazing, as to the chronology of this numbered event.

Again, it was the close of the *seventh* day of the feast. The first day of the festival had been declared on Tuesday, the third day of the week, as was also the very day of Trumpets, 21 days before. This timing had been formed by the marked points of 7-3-7, a set-up which proclaimed the day of Trumpets, and the first and last days of the festival of the following year, 30 AD, on the weekly Sabbath, Saturday. Just as in the year of Jesus' birth, with the Trumpet cloud cluster of the 7-7-3-7-7 five-year period, here we see something similar again, in the very year of Jesus' death on the cross.

Thus, for the most important time in all history, the bookend times were marked by 7, 3 and 7. This formation of 3 and 7, with difference of $7 - 3 = 4$, then framed and set the time of the fourth day, Wednesday Passover, 30 AD.

So the pattern of this all-important, prophetic year was staged by a setup of the lunar dates, 7-3-7, when, as recorded in John's fourth gospel account, Jesus came to the temple on that late Monday, the *seventh* day of the feast, 29 AD. The waters of the water ceremony had been poured. Jesus then used the occasion for a profound analogy. This event is recorded in the gospel of John (John 7:37), when Jesus stood and cried out, "If anyone thirst, let him come to Me, and drink!"

This incredible mix of the washing of the water, the rushing of the wind by the fanning of the tree branches of the water ceremony, and the number *seven*; all these symbols can also be tied to the coming of the rushing wind of the Holy Spirit on the eighth day, Pentecost, Sunday, Sivan 8, 30 AD. By analogy, this becomes the sealing of Israel, and the holding back of the four jet stream winds of Revelation, chapter *seven*.

Few will remember all these number combinations. The important thing to observe is the overwhelming occurrence of such patterns, which demonstrate the interplay between the construct of Scripture, the annual Appointed Times and prophetic events. The calculated Hebrew calendar of prophecy is not listed by exact formula in chapter and verse of Scripture, but all the parts of her pattern scream with a multitude of witness “here a little, there a little.”

Lunar Dates Begin at Jerusalem

Jerusalem, with respect to proclaiming the appointed times and seasons of Genesis 1:14, has always been the point of reference for calculating lunar time. Once a day has been declared at Jerusalem, time then sweeps westward with the sun’s progression. Historical records going back to antiquity demonstrate that the Jews have always used the molad reference number for the lunar cycle of 29.5305941 days. This can be mathematically demonstrated to be more accurate more of the time, with respect to the lunar phases of the God’s feast days, than any other lunar calendar devised and put forth by men.

This includes calendars determined by either observation or by use of conjunction times, including those calendars which do not employ the rules of postponement. Calendars which use the conjunction or dark moon point of reference in lieu of the molad average often find the full moon phase occurring before the 15th of the month, while calendars determined by visual sightings of the first crescent frequently find the 15th day of the month declared after the actual full moon has occurred.

Such optional calendars, over the long term, are never as accurate as the Hebrew calendar, which employs the mathematical average of the moon’s orbit. Called the molad, this average is taken to be about 29.53 days, a mean number between the minimum cycle of about 0.27 days less, to a maximum of about 0.27 days greater than the 29.53 average.

This 0.27 days is about 7,000 Hebrew calendar parts (1 part = 3.33 seconds), for a total minimum to maximum swing of variation of roughly two *sevens* = $2 \times 7,000 = 14,000$ parts. It is interesting that even in the behavior of earth’s moon, we can see a direct relationship of the *seven* symmetry. This connects to the fact that the lunar calendar is somewhat governed by the *sevens* of the weekly cycle, having the possibility of annual adjustments of the first day of the *seventh* month, by delayed increments of one (1/7th) or two (2/7ths) of the week. These one- or two-day adjustments are accomplished by methods embodied in the calculated calendar postponement rules. But from such methods of averaging, we have the mean length of a 12-month lunar year being about 354 days

and the mean length of a 13-month lunar year, amounting to about 384 days. The digit sum of these averages is as follows: $(3 + 5 + 4) + (3 + 8 + 4) = 27$.

It is always of paramount importance to remember that the astronomical lunar conjunction and molad number of the Hebrew calendar calculations are not the same thing, with respect to the new moon definition.

We have four major variables of discussion when speaking of new moon day of the calendar debates. These are 1) the conjunction time; 2) the molad time; 3) the visual sighting of the first crescent moon and 4) the molad time, as modified by the four rules of the Hebrew calendar postponements. Given all of this, it becomes easy to perceive why one man published a book called the “Calculated Confusion of Calendars.” Equally, it is not difficult to understand why God placed the responsibility of calendar dates on the Levites and not on every household of the nation of Israel. In the New Testament age, the responsibilities of the Levitical priesthood have, of course, been transferred to the ministry of Jesus Christ.

We have evidence going all the way back to the time of David and Jonathan, which indicates calculations were being used to determine new moon day, in lieu of visual sightings.

The first book of Samuel, chapter 20, indicates an event where the day of the new moon was already determined before it occurred. There is little way around the fact that this date was not determined by observation, as the evening of the new moon had not yet occurred, yet they already knew when it would be. Known also is the fact, as stated in the Talmud record, that when there was disagreement between the calendar witnesses of the crescent moon and the calculations, the calculations were taken as the final authority in declaring the lunar date. So mathematical calculations, employed to proclaim the day of the new moon, are no modern invention, but rather a method used thousands of years in the past.

Prophetic Patterns of Time

The Scriptures of both the Old and New Testaments have much to say in patterns that are laid out in prophetic cycles. Many of these patterns can be seen in timelines of mathematical symmetry. Indeed, we are told by scholars that even the calculated lunar Hebrew calendar dates, which map or mirror God’s plan of salvation, are said to be based largely on the physics of circular symmetry and little else.

In Matthew chapter 24, Jesus’ disciples asked that age-old question, for which men yet seek the answer. His disciples wanted to know the timing of when He would restore the kingdom of Israel. In answering the question, Jesus first lists many things that have always existed in the trials and history of man’s journey, but none of these, taken alone,

were to be that one specific sign which would indicate the kingdom of God was near at hand.

Finally, following the long list of signs and events that have always been ongoing, He specifically states that one and only indicator, which would be the gun-lap signal that the final countdown had officially begun. His answer to the question then becomes, “Wherefore when you see the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place” (Mt. 24:15). This verse is the crux of the matter and His specific answer to the question. His answer is a reference to Daniel 12:11, which speaks of an abomination that is placed in the temple. Paul refers to this very end time incident, which can be read in his second epistle to the Thessalonians (II Thes. 2:4). Jesus’ comment concerning this event describes a pivotal time mark of Daniel’s *70-weeks prophecy*.

Once this abomination takes place there will be a cessation of the daily sacrifice for a specified period of time. When this period begins it is enjoined shortly by a secondary count or line of parallel time, which Jesus describes as the “great tribulation.” This time of tribulation takes place within the half-cycle of *seven* years, 1,260 days or 42 months.

Within Jesus’ statement of Matthew 24:15 is also the answer as to when the end of Daniel’s 70-weeks prophecy will take place. The vision of the three angels - one above the river, with the other two on opposite banks of the river, occurred in Daniel 12:5. One angel posed the question to the other, “How long shall the fulfillment of the wonders be?” That is, until the end of the *70 weeks*. The answer was, “it shall be for a time, times, and half a time” (Dan. 12:5-7).

Notice, the end or fulfillment of these wonders does not begin with a full week of *seven* years, but with a span of “time, times and half a time,” the half of *seven* years. Since the end of the prophecy is clearly stated to be “time, times and half a time,” then that which is in the past has to be $490 - 3.5 \text{ years} = 486.5 \text{ years}$. The math does not work if that which is past ceased at the end of the 62-week segment, which was concluded at the beginning of Jesus’ ministry in the fall of 26 AD. The numbers work only if the end (3.5 years) is added to a timeline of 69.5 weeks, which came to a pause at the mid-week crucifixion of 30 AD. By this timeline, the ministry of Jesus began at the point and completion of 69 weeks (i.e. $7 + 62$). The timeline then paused at 69.5 weeks, on the day when He became the mid-week sacrifice.

Therefore, it appears that only half of the *seven* years of the world prince covenant of Daniel 9:27 are included in the actual count of the 70-weeks prophecy. No doubt the beginning of that *seven-year* covenant is significant, as it is joined in the middle by activation and conclusion of the half portion of the last week of week 70, which has been dormant since the mid-week crucifixion of Jesus Christ.

In the context of prophetic time and music, the sum total of the significant prophetic timeline includes the attachment of that additional half-week of the *seven* years of the world prince. Rounded to the nearest whole number, the sum is then *70* weeks plus four

years = $490 + 4 = 49:4$, the Psalm of the harp *sevens* of mystery and riddle, the double of the “24-*Sevens*” statement of Daniel 9:24. That is, $247 \times 2 = 49:4$, the Psalm.

Please observe how the conclusion of this chapter and verse, Daniel 9:27, the last verse of that all-time great prophecy of the *sevens*, was placed at an incredible point of number. This chapter and verse contains the numbers of the *sevens* of the land Sabbath and debt release cycles (Elul 29), including also the great crowning cycle of the 7 x 7 Jubilee. All of these cycles transition at the end of the lunar year, which is Elul 29. Therefore, at the chapter and closing verse of the 70 x 7 prophecy lies the mirror image of the *sevens* and the transition of the *sevens*, Elul 29. This is stated by the reflective pattern of the *sevens* and Elul 29, the end day of the last month of the year, day 29. Therefore, the pattern, based on the day of the month which is identified with the *sevens*, is 29-7. This date of the *sevens* transition is then followed by the *seventh* month, another juncture of 29-7. Though in a different arrangement, these patterns of subject all come together at the chapter and verse which bears the elements and image of the same numbers, Daniel 9:27. This is the chapter and verse which describes the end of the 70 weeks of years.

So the end result of all the Shemitah (*seventh* year) patterns has been appropriately placed at the juncture or transition of Elul 29 and the annual Sabbath of the *seventh* month, Tishri 1. Daniel 9:27 also mentions the middle *seven* (week), Wednesday sacrifice, which applies to the temple, but may also be taken as an inference to the mid-week sacrifice of Jesus Christ. This Scripture (Dan. 9:27) also includes the number components of the mid-scale, Wednesday D note of music, 297 hertz, another equivalent of that day of the mid-week sacrifice of Jesus Christ. For more on the *sevens* of economics, politics, prophecy, Elul 29 and related subjects, please read “The Mystery of the Shemitah,” by Jonathan Cahn.

Part of the 70-weeks span of Daniel’s prophecy was to include reconciliation for iniquity (sin), but also “To seal up the vision and prophecy.” There are *seven* elements and/or events that are named in Daniel 9:24. These are:

1) To finish the transgression; 2) To make an end of sin; 3) To make reconciliation for sin; 4) To bring in everlasting righteousness; 5) To seal up the vision; 6) and prophecy, and 7) To anoint the most holy. The reconciliation for sin is obviously the sacrifice of Jesus Christ, which is included within the 70-weeks prophecy.

The vision and prophecy are timelines that often travel in parallel, but technically are separate elements. One is a visual, the other a multitude of written documents - each scattered about in different ways throughout the prophecies of the Bible, here a little, there a little. Both elements, the vision and prophecy, are specifically contained in the book of Daniel, but also in the prophecies and visions of John, recorded in the book of Revelation. Revelation, of course, is a companion book with Daniel, and focuses on the conclusion of the “time, times and half a time” of the 70 weeks.

The prophecy of the 70 weeks (literally, “*sevens*”) begins with Daniel 9:24 and continues through 9:27. Four verses are here included, but notice something very interesting about verse 24 and the first word, *sevens*. By reference, from the *sevens* of music to the *sevens* of the week, 24-*seven* is the second or B note, which frequency is 247 hertz. So this is a prophecy of “times,” or weeks of years, which we call 24/7. Taking the verse number in context, the angel then opens the prophecy by stating to Daniel, “24 *sevens* are determined for your people” (Dan. 9:24). And in 539 BC, the year in which the prophecy came, Trumpets was declared on the weekly Sabbath (7), with Passover on Wednesday (4), and Atonement on Monday (2). Thus we have the combination 247.

But now, combined with the 247, look at the last chapter and verse number, 9:27. Five of these numbers of the 247 and 9:27 context fall on the same day of the week, Monday, which is the equivalent of the musical note B, at 247 hertz. But also included is a “four,” which is the mid-week day of Wednesday, or 297 hertz, a form of 9:27. This is the chapter number and verse (9:27) which describes the cessation of the mid-week (Wednesday) sacrifice, the *fourth seven* of the week. So the entire context, verses 24 through 27, is about weeks or *sevens*, and the mid-divisions thereof.

By rotations of the *seven-day* week, 2, 7 and 9 are all the very same numbers. That is, Monday is 2, and by the C major scale of music and the 19-year Metonic, Monday (year 19) is the *seventh* leap year note B, the second day of the week. But beginning with a count from the note A, the ninth note is the week day of Monday, or two. Therefore, the entire chapter number/verse sequence becomes an acrostic combination of music, days, weeks and prophecy, based upon the *sevens* of the week and the patterns of the musical scale. This is a major prophetic theme of the Bible, called the 70 weeks of Daniel, which span 490 prophetic years, a multiple of *sevens*.

Jesus Christ, by revelation to His cousin, the apostle John, near the close of the first century AD, referenced the closing events of this same time period in the 27th Book of the New Testament, Revelation. This was the crowning capstone of the “vision and prophecy.” So if we add line upon line and precept upon precept, we have the exact count of this limit, dividing or cutting short (i.e. cutting in half) that Jesus referred to in Matthew 24:22.

Therefore, Jesus’ statements of Matthew 24:15-22, and Daniel 9:27 are linked, describing the same point in time. “Then he shall confirm a covenant with many for one week; but in the middle of the week (the 3.5 division of 7 years) He shall bring an end to sacrifice and offering” (Dan. 9:27). This is the point where the “Abomination of Desolation” occurs, and it takes place when the half-week of week 70 is again activated.

The Patriarch Joseph The 247 and the 27/17

In God's dealings with Joseph, we can begin to see how this familiar pattern of *sevens*, coupled with a secondary or sub-pattern of doubles, in many examples of both Old and New Testaments, is a prophetic mirror, connected to the subject of both physical and spiritual salvation. This mirror image of timing looks both to the future and to past events. It is the sequence of *seven*, often coupled with a double (i.e. 2), from which we get 7-2 or the mirror reflection, 2-7.

Joseph, a second firstborn, was 30 years old when he stood before Pharaoh of Egypt. Jewish historians tell us that Pharaoh released him from prison to interpret dreams on the first day of the *seventh* lunar month, Tishri. If so, this is about 247 years or 13 19-year time cycles before the children of Israel walked out of Egypt at the time of Moses, Nisan 15, 1487 BC. At that time, the descendants of Israel (Jacob), by the adoption of Joseph's two sons Ephraim and Manasseh, had 14 tribes. But since Ephraim was named for Joseph, the number was eventually reduced to 13. This span of 247 years seems significant, as 98% of all lunar dates lock to the same day of the week at 247-year intervals. (See Carl Franklin's Biblical chronology, regarding the exodus of Egypt).

So close is this fact of the weekday time-lock for periods of 247 years that it was once thought that this time span was the exact length of the calculated Hebrew lunar calendar cycle. Equally surprising is that 247 hertz on the diatonic scale of music is the note B, preceding middle C at 264 hertz, forming a natural number of transitions of 27/17 clockwise, or 17/27 counter-clockwise. That is, by adding 27 to the note A at 220 hertz, we have $220 + 27 = B$ at 247 (hertz). Then, adding 17 to B, we have $247 + 17 = 264 =$ middle C = the fourth octave multiple of C at 33 hertz, a digit sequence which is the root of Hebrew calendar calculations. There are 3.33 seconds contained in one Hebrew calendar part (the Halek).

Such number patterns of physics permeate many things which travel in circles, including "time." Astronomers have long known that every 2,717 years there is a repeat of a double lunar/solar eclipse, separated by six-month intervals. This span is $2717/247 = 11 =$ the common denominator of the musical scale and the birth number of Joseph, Jacob's 11th son.

In our time, the day of the infamous September 11, 2001 fell exactly coincident with 2,717 years past the fall of ancient Israel, 718 BC. In that year of 9/11(2001 AD) the day of Trumpets was declared on Tuesday, at the end of 27/17, the equivalent of the BC (Monday-Tuesday) note transition of music, which at the middle C octave begins at 27/17 (see the helix spiral graph).

When Joseph was called to appear before Pharaoh at age 30, on the first day of the *seventh* lunar month, he had long understood a basic principle of God in dealing with dreams. At age 17, Joseph had two dreams, both signifying the same thing. About 10 years later, at around age 27, Joseph was wrongly accused and imprisoned.

Then, about two years before being summoned before Pharaoh, Joseph was informed of yet another set of dreams, this time by two different people, Pharaoh's chief butler and baker. Though the dreams had different outcomes, both happened at the same time and both were brought to Joseph to interpret. So when Joseph stood before Pharaoh, he already understood that when dreams come from God, they often come in pairs, for a double witness of validation (Gen. 41:32).

But in the personal dreams of Pharaoh, there was yet another set of numbers added to the pattern of twos. Along with Pharaoh's two dreams were added two sets of *sevens*. That is, each dream contained *two sevens*. The first dream had *seven* fat and *seven* gaunt cows, then a second dream of *seven* fat and *seven* thin heads of grain. Joseph, seeing the dream was doubled, knew immediately that the dreams came from God (Gen. 41:32). God revealed to Joseph that *seven* years of plenty would be followed by *seven* years of famine, a pair or double set of *sevens*, totaling 14 years.

Jesus, in His discourse of Matthew 24, understood the difficulties mankind would face at the end of the age. Man's overspreading of the planet, with numbers so great and resources so limited, guarantees that man would never be able to withstand the full pattern and intensity of the *seven* years of famine (tribulation) of Joseph's day.

Hence, Jesus decreed, those days would be cut short, limited or divided to the half cycle. That is, not *seven*, according to the definitive pattern, but only the half of *seven* = 3.5 years or 1,260 days, the half of 2,520, signifying a broken covenant (half of *seven*). These 3.5 years represent the last half of week-70 of Daniel's prophecy (Dan. 9:24-27).

Chapter 22

PATTERNS OF SEVEN AND THE HEBREW CALENDAR

The chronology of many Scriptural timelines has been ordered on the symmetry of the number *seven*. This is also the case with the pattern of God's plan of salvation for mankind. The apostle Peter explains that a day with God can be compared to a thousand years on earth.

The calculated Hebrew calendar is the timepiece of God's Appointed Times. This lunar calendar functions on the relationship of four primary elements. First is the earth, and from our perspective, the remaining three elements are the sun, the moon and the *seven*-day week. The omission of any one of these three basic parts of time will result in major errors in time calculation.

There is a recurring merger of these elements of time when all of them come to a close proximity in a predictable span of years. This close juncture of the named elements will take place every 247 years to within 50 minutes of the previous 247-year period. This juncture occurs on the very same day of the *seven*-day weekly cycle, as compared to 247 years previous. The sun and moon become closely aligned every 19 years, but this does not occur on the same day of the weekly cycle compared to 19 years before. It is only at intervals of 247 years that we find all the time elements in a close convergence. On average, this will occur 98% of the time for all 247-year periods.

In most cases, by methods of the calculated Hebrew calendar, the moon on the first day of Tabernacles is 99% full or more. Considering that the moon's orbit is not constant, but has more than a 12-hour variable compared to the average of the moon's 29.53-day cycle, this 99-plus percentage of "moon fullness" is pretty remarkable.

Most Biblical scholars agree that God appears to have an approximate 7,000-year mathematical plan for the salvation of mankind. This comes in three distinct transitions, which have to do exclusively with 1) Israel; 2) the appearance of Jesus Christ, and 3) the first resurrection, followed by the 1,000-year millennial rule of Christ and the saints. This completes the 7,000 years.

These divisions or time-marks of the *sevens* have to do specifically with all historic transitions, leading up to and including the first and second resurrections and the judgment of Satan and his angels. These points of time definition occur at the 2-4-7 mark-points of the 7,000 year period. The 2-4-7 pattern is formed from the coming of the time of Abraham (2,000 years), the appearance of Messiah (4,000 years), and the end at 7,000 years. Thus, the pattern is 2-4-7.

The birth and calling of Abraham from Ur of the Chaldees begins just after the second millennium. Then, after the passing of the fourth millennium, begins the birth and ministry of Jesus Christ, whose ministry was the beginning of the New Testament age.

By the end of the *seventh* millennium from the Genesis account, the 1,000-year rule of Jesus and the saints will have been completed. Hence, we have the plan of God, mapped by the marked progression of the 2-4-7 historic events of the 7,000 years.

In a form of microcosm, the Appointed Times of each year are also controlled, adjusted and refined by the operation of *seven* upon the symmetry of a circle of 360 degrees. All cyclical events and the dating thereof are directly or indirectly outlined by the mathematical imagery and influence of the number *seven*.

The week is formed by a circle of *seven* days. With respect to the 19-year Metonic cycles, based on the natural flow of universal rhythm, the declarations of all civil years begin and end with reference to a *seven*-day circle, with its points connecting the transition point of Monday-Tuesday. The weekly cycle begins with Sunday and ends with Saturday. But in the mathematics of geometric symmetry, we must calculate by the laws of natural or universal rhythm in order to determine the dates of the lunar calendar. This is sometimes called the harmony of the spheres.

Simply stated, this natural rhythm also occurs in the key of C scale progression, which is different than a key of A, or Sunday through Saturday cycle (A to G). In that regard, this progression in the key of C begins with Tuesday (C) and continues to Monday, for the *seventh* or last note of the cycle. This rhythm sequence is easily observed in the pattern of the *seven* leap years of the lunar Hebrew calendar.

This circle of the *seven*-day week, as addressed by lunar calculations, finds Monday-Tuesday as the only adjacent days of declaration for the lunar date 7/1 of the civil lunar calendar. That is, the date of Tishri 1, or the first day of the *seventh* lunar month, in all other cases, will have a skip day between possible days for that specific lunar date. Only the weekdays Monday-Tuesday form a point of cyclical contact.

Now, if we unroll this *seven*-day circle, which makes contact at Monday-Tuesday, it becomes of straight line, beginning at Tuesday and ending with Monday. Reconnected, the line becomes a circle, joined at the symmetrical mark of 2-3 (Mon.-Tue.). This is the pattern of the C major scale, and this point of time (Mon.-Tue.) in the weekly cycle is sometimes adjusted by the Hebrew calendar postponement rules three and four.

These rules are specifically aimed at fine-tuning this Monday-Tuesday juncture. Note that rule three, plus rule four equals *seven*, the number of the revolving weekly cycle. The combined lunar calendar rules result in the fact that 2/7ths of all dates for Tishri 1 fall on Saturday, while 2/7ths of all lunar dates for Passover and Atonement fall on Wednesday and Monday, respectively.

This forms a pattern for the weekdays of these three Appointed Times, which become related numerically in our basic 2-4-7. In that sense, this relationship is said to be prophetic, especially considering the many events which have occurred when Passover falls on Wednesday and the day of Trumpets on the weekly Sabbath. As we have discussed many times, 247 years is the closest sub-cycle of the Hebrew calendar that locks to the same day of the weekly cycle.

Atonement always falls two days after Tishri 1, so when the latter occurs on Saturday, Atonement is automatically declared on Monday, with Passover earlier in the year being declared on Wednesday. Therefore, the mix and relationship of the weekdays 2, 7 and 4 become a prophetic and symmetrical form, ordered by the *sevens* upon the circles of timekeeping.

In the broader sense, postponement rules one and two are enacted more frequently than rules three and four, and these first two rules serve to divide the week in a musical fashion of 3 + 4 days, a sum of *seven*. That is, the three days Sunday, Wednesday and Friday are voided as dates for Tishri 1, while the four days Monday, Tuesday, Thursday and Saturday are declared in different years. Thus, there is a 3-4 division of the week, with regard to days that are allowed and disallowed for the first day of the lunar civil year.

It is a simple rule of arithmetic, that in order to establish an average, you must have one number that is greater, added to another number that is less. This is the foundational motive behind the mathematics of the four postponement rules of the calculated lunar calendar.

The month is about 29.53 days long. The lunar year of 12 months is about 354.36 days in length, with the closest average of about 354 days. The 13-month lunar year is about 383.89 days long, with the closest average of about 384 days. Then, following the mathematical rule, in order to attain the average of 29.53 days, we must have some months of 29 days (the less), and some months of 30 days (the greater). This establishes the average.

Regarding the 12-month lunar year, some years will have to be 353 days (the less), and some years will need to have 355 days (the greater). This moves the average in the direction of 354 days. Dates are based on a whole day count, with the day beginning and ending at sunset. Months must be counted by whole days, regardless of the fact that there are no whole day lunar cycles. The average is a fraction of 29.5305941 days.

Concerning the leap years with 13 months, some years will need to have 383 days (the less), while some years must be declared with 385 days (the greater). This establishes a needed average of 384 whole days. Therefore, by these methods, we have lunar months of both 29 and 30 days, 12-month years of 353, 354 and 355 days, and 13-month years of 383, 384 and 385 days. The result is that by these six types of years, plus the monthly variable of 29 and 30 days, the average of a 354-day common year and a 384-day leap year is accomplished. These alternations of different years and months, by number of

days, are largely influenced by the four rules of postponement, which process produces a story of success, resulting in near perfect declarations for the Appointed Times of the Bible.

Moreover, pertaining to the *seven* symmetry and postponement rules three and four of the lunar calendar Monday-Tuesday adjustments, even the story-flow of the *seven* churches of Revelation is divided into two segments; three churches and four churches. That is, chapter two describes the first four churches, Ephesus, Smyrna, Pergamos and Thyatira, while chapter three describes the last three, Sardis, Philadelphia and Laodicea.

Based on the result of all Hebrew calendar rules of calculation, there are 14 possible patterns in which lunar years, by lengths of days, may be arranged, with respect to a given day of the week on which Tishri 1 may be declared. This number of 14 is a multiple of *seven* and bears a curious alignment with Genesis 1:14 and the Passover of Nisan 14.

According to the Hebrew calendar rules, here are the patterns of weekdays for the day of Trumpets, with each related year by length of days. Please count the numbers of the four days of the week and you will see there are 14 possibilities.

Mondays can have either 353, 355, 383, or 385 days.

Tuesdays can have either 354, or 384 days.

Thursdays can have 354, 355, 383, or 385 days.

Saturdays can begin with years of 353, 355, 383, or 385 days.

(Reference, Hebrew Calendar Science and Myths website)

Please note the somewhat prophetic pattern relationship of days two and *seven* (Mon. & Sat.), akin to the New Testament book of light, the 27th book, Revelation. That is, years which begin on Monday and Saturday (2-7) have identical lengths of years by number of days. This becomes a pattern of four possibilities for Monday and four for Saturday. So it is a 4-4 pattern, embedded within the 14, and it is marked by days two and *seven*.

Note also that every leap year of 384 days, without exception, begins on Tuesday, and by exclusive count, results in six days of forward rotation in the weekly cycle, from Tuesday of one year to Monday of the next. This is the pattern 3-2. In musical, symmetrical form, a 384-day year always begins at the note C (3 = Tuesday) and links to the subsequent year by a 3-2 pattern (Tue.-Mon). This mirrors the Hebrew calendar *seven*-leap-year periods, in the pattern outline of 3323332, for the *seven* 13-month years of the 19-year Metonic. That is, the symmetrical transitions fall at points 3-2 of the 3323332 pattern. This is the C major scale. The 384-day year occurs precisely $1/19^{\text{th}}$ of the time, which indicates that it is a kind of mathematical calibration or alignment, related to the number *seven*.

Please recall that the greatest postponement by length of days and hours occurs from Tuesday to Thursday, pivoting on the 203rd part of the 9th hour of day three (Tuesday). So here again, we can see those cyclical numbers of circular symmetry, 2/3, 3/2, 3 and 9, all

rudiments of the calculated Hebrew calendar pattern, 3323332. Therefore Tuesday, the 384-day leap year, stems from and bears the marks of circular logic, based on a natural rhythm, from which also comes music, ocean tides, harvest seasons, and the calculated calendar geometrical form.

The lunar months of two and *seven* enclose an exact parallel or book match of all lunar dates of those two months, by days of the weeks for both months. For instance, if month two, Iyar 1, falls on Thursday, then the month *seven*, Tishri 1 date will also occur on Thursday, without exception. These months, spanning the count of month two through *seven*, amount to 147 days, the number of years in the life of Israel (Jacob). In addition, the length of all *seven* months of the spring to fall season of the Appointed Times sum to 207 days. Added to the life of Israel (Jacob), we have another curious sum of days, which is $207 + 147 = 354$ days, the average length of a 12 month common year.

Please further consider that within the patterns of the Hebrew calendar cycle, years of 384 days occur at a frequency which exactly copies the Metonic cycle. That is, 384-day years are declared $1/19^{\text{th}}$ of the time during the full 689,472-year mathematical cycle of the Tishri 1 moladot. This sum of this frequency of the 384-day lunar years amounts to precisely 36,288 times per cycle, a number which sums to $3 + 6 + 2 + 8 + 8 = 27$.

The average lunar years of 384 and 354 days are traveling companions through time, by virtue of their bond for the 11.5% of times for which Tishri 1 is declared on Tuesday. They are unique in that these are the only combinations of the 14 variable patterns which alone are declared on the week day of Tuesday. This is a bond of mathematical averaging to obtain the closest perfection of timekeeping, falling as if at a marked point of the C major scale. Both the 354- and 384-day years may begin on Tuesday, while no other years begin on that day of the week. Likewise, in the pattern of the *seven* leap years of the 19-year cycle, the first leap year also begins at Tuesday, the C note (year 3) of the pattern cycle.

So, the 14 pattern variables are grouped by three sessions of four variables each, for Monday, Thursday and Saturday, amounting to 12 patterns, as in the 12 common years of the Metonic, and the 12 foundational sons of Israel. Then, standing alone in a unique bond, similar to the 13th and 14th adopted sons, Ephraim and Manasseh, years of 354 and 384 days are separate from the other 12. This 13th and 14th placement of order, sum to $(3 + 5 + 4) + (3 + 8 + 4) = 27$, and $13 + 14 = 27$, a double witness, or two *sevens* of oath.

The high branch (384 days) of the unique relationship of these two types of years controls the pattern span of time to enclose all six types of years by length of days. That is, at times it takes only a six-year span to attain all six lengths of years, from 353 to 385 days, but at other times may require as many as 44 years to find a span of time in which all six lengths of years are represented. The product of these number limits amounts to $6 \times 44 = 264$ hertz, the numeric value of world standard diatonic for strings, middle C (Tuesday, or note 3).

Now, the 1/19th occurrence of the 384-day year within the Hebrew calendar 689,472-year cycle span amounts to 36,288 declarations for which the day of Trumpets is declared on the weekday of Tuesday. This number (36,288) is the image of a circle (36) followed by 288. The span of 36,288 is an exact multiples of *seven* ($36,288/7 = 5184$), and a number which suffix (288) is a double of the whole digits of the 144 thousands of Revelation chapters 7 and 14. Thus, in pattern, we have $(36)(144) + (144) = 9 + 9 + 9 = 27 =$ the book of Revelation.

There is one more number pattern contained in the 36,288 384-day declarations. The suffix 288 was the number of skilled musicians of the temple court, conveyed in the chronology of I Chronicles 25:7.

Every alignment of comparison that we have just discussed results from the calculated Hebrew calendar rules of declaration, including the four rules of postponement. Therefore, given all of these amazing relationships of the mathematics of the Hebrew calendar, it is beyond logic that such incredible outlines of design could have been formed at random. Such things cannot be the result of philosophy, or rabbinic debate, but are clearly founded upon the logic of the *seven*-day week and prophetic patterns. These patterns stem from the inner being and emotional makeup of God, having pre-existed before the physical heavens were formed.

In all of this we can see the logical, natural and prophetic construct of a lunar calendar, which depicts, even in the shadow of its form, the plan of God to salvation, outlined by the pattern of *seven* annual Sabbaths.

We do not know just how much time was required, over thousands of years, to achieve this level of accuracy. So long as the calendar court of Jerusalem sat to declare annual dates on the lunar calendar, the process was fairly direct and uncomplicated. However in later times, with the seat of Moses at Jerusalem dismantled, in the ages before modern communications, some universal method of calculation became necessity. Such method of calculation, throughout the age of man, would serve the world at large, for both Jews and Christians who observe the Appointed Times of God.

Originally, the elements of time were set on day-four of the week in the Genesis account (Gen. 1:14). There are four corners of the earth, four living creatures, four winds, four angels of the second woe, four horsemen, the four-beast kingdoms of Daniel, the fourth-day Passover of the Egyptian exodus, the four gospel accounts, the four possible weekdays for Tishri 1, and the four Passovers of Jesus' ministry. So many things of Scripture are ordered by the number four, including the most important event of all, the Wednesday, fourth-day Passover in the year of Jesus' crucifixion.

It is ironic that Thursday is the most often day declared for Tishri 1 (31.9% of the time), yet Thursday can never produce a Wednesday Passover day for the following Nisan 14 of the next spring.

In order for Passover to fall on Wednesday, the day of Trumpets for the fall of the previous year must always occur on Monday, Tuesday or Saturday. These will be years of 354, 355 and 385 days.

Civil years of the lunar calendar, having lengths of 353, 383 and 384 days, will not allow for Passover on Wednesday. Therefore, all years with a Wednesday Passover will begin on only three of the possible six lengths of years of the lunar calendar. The bookends (Tishri 1 to Tishri 1) of these patterns are 2-7, 3-7 and 7-7, or 2-4-7, 3-4-7, and 7-4-7, if we included the fourth weekday of a Wednesday Passover. If we add up the numbers, $247 + 347 + 747$, we get 1,341. If the sum is then divided by *seven*, the result is 191.5714 weeks, with the fraction of the week left over, occurring on $0.5714 \times 7 = 4 =$ Wednesday.

Thus, Passover on the fourth day is always coincident with Trumpets on the *seventh* day of the same sacred year. If Tishri 1 of the *seventh* month is not on Sabbath, the Passover of the first month will never occur on Wednesday. This is because of the rock solid, set length of the 207 days of the first *seven* months, Nisan 1 through Tishri 30th, which always results in the mathematical separation of three days between Passover and the day of Trumpets. This fact never varies from year to year, with all variables of the length of months, by number of days, being always assigned to the eighth and ninth months of the lunar calendar. It is in the latter two months where whole day adjustments are made, outside the court of the seasons of the annual Appointed Times.

The Fall of Jericho **Isaiah 61, Joshua 6:1** **Revelation 6:1**

(The Hebrew Calendar, Timepiece of Inheritance)

The year was 27 AD. Jesus, in that first year of His ministry, in the synagogue of Nazareth, read the familiar and often quoted Scripture of Isaiah 61. We find this account in Luke, chapter four, where Jesus read, “The Spirit of the Lord is upon Me....to preach the acceptable year of the Lord” (Luke 4:18-19).

At that time, Jesus, in effect, announced a transformation of the meaning of inheritance, moving the physical land Sabbaths and the Jubilee of Atonement (Tishri 10) to a greater definition of spiritual inheritance, typed by the day of Pentecost. This is a foundational message of the new covenant and the New Testament age.

Therefore, for physical Israel, the time of reset and renewal had been the 50-year count of the Jubilee - the $7 \times 7 + 1$. But now Jesus, in the fulfillment of Isaiah 61, magnifies and introduces the promise of a new and better covenant, which far exceeded the benefits of the Old Testament Jubilee year.

Following the years of His ministry and the all-important finale of His Passover crucifixion came the *seven* Sabbaths of counting to the day of Pentecost, day 50 of 30 AD (Acts 2).

But to unfold the picture for full view, we must digress to an earlier day of inheritance, the day of Pentecost, in the year when ancient Israel first entered the land of promise. This, following their encampment at Gilgal, the place of the rolling circle - a fitting place name, as not long after crossing the Jordan at Gilgal, Israel would circle the city of Jericho. As the song goes, “the walls came tumbling down.”

The very end of the age, in the final act and fulfillment of the day of Pentecost, occurs at the *seventh* trumpet resurrection of the book of Revelation, chapter 11, verse 15. But at the other bookend of time was the event of Mount Sinai, in the third month of the coming out of Egypt, when the trumpet blast stunned those who heard it (Heb. 12:19). This event at Sinai occurred around the time of Pentecost; if not on the very day, then at least in the same month, Sivan.

These are prophetic timelines, and in another region of the circle, Galilee, Jesus came to the synagogue of Nazareth in the spring of 27 AD. Here, He connects the present to the past, and the past to the future. Through the lens of the Pentecost accounts of the Scriptures, we have a glimpse of the entire panorama of the plan of God. Secondary to the 14th Passover, there is no other Appointed Time of God so profound as the Day of Pentecost and those historic events surrounding it. Pentecost is, in effect, the end result of the Passover, which makes salvation possible.

Not only is the calculated Hebrew calendar a marvelous mechanism for keeping track of God’s Appointed Times, but it also embodies and portrays an historical sketch of the time sequence of marked points to salvation. At the beginning of what appears to be the timeline of the last week of the 70 weeks of Daniel’s prophecy, Jesus appeared in Galilee, saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe the gospel” (Mk. 1:15). So the last prophetic week had begun, and it was the first year of Jesus’ ministry.

The lunar calendar is a mathematical art piece, founded upon the fractional framework of 44 minutes. It is also amazingly arranged upon the building blocks of the 61 different patterns of the 19-year time cycles, and upon the four rules of postponement, which are active precisely 61% for all declarations of Tishri 1 (Ref. Hebrew Calendar Science and Myths, Remy Landau).

Therefore, we should not be surprised at the prophetic chapter placement of Jesus’ Scriptural reading of Isaiah 61, nor should we be too amazed to realize that Jesus’ ministry spanned a period of 44 months, and that He ascended into the heavens from the Mount of Olives on the 44th day of His crucifixion, counting from the fourth day (Wednesday) Passover of 30 AD.

Nor should we think it odd that Joseph was 44 when the famine of Egypt came to an end, 27 years beyond his age of captivity, which began when he was 17. These bookends of summation are $17 + 44 = 61$, the chapter number of Isaiah (61). This number pattern 61 overlays the account of Joshua and Jericho (Joshua 6:1). We also find the pattern in the account of Jesus' reading in the synagogue of Galilee (Isa. 61). The same pattern occurs again in Revelation 6:1 and the opening of the *seven* seals. Six seals are opened quickly, in a span of 17 verses. The remaining events of the *seventh* seal are not completed until 10 chapters later. So there is a division pattern of $6-1 = \textit{seven}$ seals. All these 6-1 patterns stem from the *seven* symmetry, which is prophetic.

Jesus, by His ministry and crucifixion, completed the first half of final week of the 70-weeks prophecy. This first half-division of week 70 came to an end on the Passover day of 30 AD. Almost 70 years later, Jesus, in a vision, opened and revealed the second half of week 70 to the apostle John, while John was in exile on the Isle of Patmos.

At a time yet to come, the literal fulfillment of the 70-weeks prophecy, Jesus directs from the sea of glass, following the resurrection of the saints on Pentecost. One of the events will be the fall of the end time city of Jericho, which, in type, is the destruction of Babylon the Great, in the year when the saints will enter the kingdom of promise. And perhaps, from this very sea of glass, slowly circling the earth *seven* times in the summer of Jesus' second coming, one by one, one circle at a time, the *seven* angels unleash the finale of the *seven* last plagues upon the end time Jericho (Babylon).

Therefore, Jericho of old was the fore type, and perhaps on the 44th day of the count to Pentecost (commencing at Joshua 6:1), Israel was instructed by God to begin the one day at a time, *seven*-day march around the city. And, as would occur in most years, the 44th day of the count to Pentecost falls during the eighth course of the priesthood, the course of Abia.

The event of Jericho took place hundreds of years previous to the 24 courses set by David, but nonetheless that same period of the courses, Abia, would have symbolically been in service during the days of marching around Jericho. That is, if this march did indeed take place during the week before Pentecost.

In that case, each day of the march around Jericho was like the opening, one by one, of the *seven* seals of Revelation - the last seal having *seven* parts or trumpet priests (circles around Jericho). The first march, taking place on day 44 of the Pentecost count, came then at the 88% point of the *seven*-week harvest.

But on the *seventh* day of the *seventh* march, flanked by *seven* priests with *seven* trumpets, at the completion of the *seventh* circle of marching around the city, Israel gave the SHOUT of inheritance, and the walls of Jericho fell flat!

Paul describes the latter type of this great event, when the Lord Himself descends with a SHOUT, and the dead in Christ rise to meet Him on the sea of glass. This will be their day of Jubilee, life eternal. This hope of the future, Jesus put forth at the reading of the

scroll of Isaiah, chapter 61, in the land of the circle (Galilee), on the very day of Pentecost, 27 AD.

However, like the long-standing opinion that Jericho may have fallen on Nisan 21, the march around Jericho on Pentecost is also a speculation. But based upon the many cross points of the pattern, this scenario strongly suggests a possibility that the walls of Jericho come down on the day of Pentecost, about 1447 BC.

It is difficult to imagine the earlier date of Nisan 21 for the fall of Jericho. This is because it seems unlikely that the male Levites and priests who bore the Ark of covenant would have been able to march around Jericho only two or three days after being circumcised. Therefore, a time of about *seven* weeks later is more probable.

After all, the Scripture does say that following the circumcision, they remained in the camp at Gilgal until sufficiently healed. It is doubtful they would have been adequately healed by the first day of Unleavened Bread, though such a conclusion remains a remote possibility.

Many scholars place the distance from the camp at Gilgal to Jericho at one to five miles. Some claim the distance to Jericho could have been as many as 10 miles, which seems unlikely. But let's say the city circumference was one mile. Then the minimum distance of the Ark procession from Gilgal, around Jericho and back again, would be at least three to five miles. Not a great distance, but for adult men, on foot, having been circumcised only three days before, a fair trek to endure on a warm spring day.

Then, only *seven* days later, having already walked at least 10 miles to complete the *seven* circles, they would have the physical stress of capturing, accessing and storage of the spoils of the city. The more likely scenario then, due to physical limitations, tips the balance of scale more forcefully toward the day of Pentecost, as opposed to the last day of Unleavened Bread. We do not know with any degree of certainty, though it seems highly probable that Jericho did fall at some point between Unleavened Bread and Pentecost in the spring time of Israel's entrance into the land of promise.

By any conclusion, for ancient Israel, the conquest of Jericho began their year and day of inheritance, a prophetic projection of a greater Pentecost, yet in the future of the Israel of God. That is, based upon the context of inheritance, the fall of Jericho looked forward to the time of the first resurrection. This will then be followed by the *seven* vials of the *seventh* trump, poured upon modern Jericho (Babylon), in the day of vengeance of Isaiah 61:2.

Thus, by this theory concerning the account of Joshua 6:1, for Old Testament Israel, it was the first step of their physical inheritance, which perhaps prophetically occurred on the very day of the New Testament inheritance, Pentecost, on entry into the land of promise after the crossing at Gilgal.

Almost 1,500 years later, on this very same historical day, Jesus proclaimed an eternal inheritance, when He was handed the scroll on the day of Pentecost, from which He then read from Isaiah 61.

In 6 BC, at the introduction to the New Testament age, Gabriel appeared to Zacharias, father of John the Baptist. This was during the eighth course of Abia, as Zacharias served at the temple. Between the bookends of Abia, 6 BC and the *seventh* trumpet of Revelation, are enclosed a span of time, from the eighth course to the eighth course (Abia). In each case, separated by thousands of years of history, the eighth course, Abia, ends on or near the day of Pentecost. So, we have a full cycle of 8-8 (Abia to Abia), the half of which is a 44, the months of Jesus' ministry, of which Abia and the Pentecost at Nazareth, 27 AD, were times of great Scriptural importance.

Jesus, calling Himself the Beginning and the End, in pattern type, seems to project an image with bookends of $3.5 + 3.5$ years. Or, we might say, a $44 + 44 = 88$, seeing as 3.5 years can be a period of 44 months, by inclusion of the extra leap year months ($42 + 1 + 1 = 44$).

In these graph pictorials of symmetry, it is as if Jesus Christ lives in a *seventh* week of purpose, in which He injects Himself into the age of Laodicea, the *seventh* church, Beginning the End before it ever existed! In such a scenario, week 70 of Daniel's prophecy was divided, beginning the first 3.5 years of the *seven* at the fall of 26 AD, ending with the crucifixion of 30 AD. Then the other end of the *seven* (3.5 years), the latter half, is moved to the time frame and end of the *seventh* church, Laodicea of Revelation, yet in the future. During His physical ministry, all the powers of the end time Revelation event were present, as they shall be in the final course, described in the 27th New Testament book ($7/2 = 3.5$), a book which describes the *sevens* and the divisions thereof ($3.5 = 1,260 = 42$ mos. etc.).

In this pattern, during Jesus' earthly ministry, He triumphed over all principalities and authority, which included the man of the family, Pontii of Laodice (Pontius Pilate), just as will also occur in the conclusion of the cyclical event, at the end of the age, when the dark power of the Pontifex Maximus, the end time Pontius, is put down. Babylon of old is no more. She was divided ($1,260/1,260$, or $3.5/3.5$), and the fulfillment of her last and Great division is yet to come. But Jesus Christ, the symbolic eighth son of Jesse, will destroy her, when the Lion roars and the *seventh* trumpet sounds.

The Circle and Months of 30 Days

An aside point of note with this and other prophetic issues is that the Scriptures nowhere define a month as being anything other than 30 days. This definition conforms to the perfect symmetrical form of 360 days (i.e. degrees).

We always find events of prophetic significance mapped by this symmetry, with no reference to the current state of our local solar system, which has a fracture or time-wobble, resulting that months are variable, with an average lunar cycle of 29.53 days and solar years of about 365.25 days. The solar year is constant, but the lunar cycles vary from about 29.25 to 29.8 days, with a mean period of about 29.53 days.

Given these facts, the calculated Hebrew calendar, which embodies lunar dates of prophetic design, in alignment with the Scriptural definition, also proclaims the month to be 30 days, with those lunar periods designated by the mathematical necessity of only 29 days said to be deficient compared to the true definition of 30 days.

It is easy to see that by design the appointed feast days of the lunar cycles, proclaimed in Leviticus 23, are never allowed to fall in months that are deficient of a 30-day cycle.

Therefore Nisan, Sivan and Tishri are always proclaimed as months of 30 days. Likewise, the perfect 360 degree Scriptural year has been designated with the circle of $12 \times 30 = 360$ days. The Scriptures name no additional 13th month for the second Adar of a lunar leap year. The fact of a second Adar is listed in the documents of the Hebrew Calendar, but is not otherwise identified by the word of God.

By a pattern of analogy, the reed of time is not laid to finitely measure those periods outside the seasons of the Appointed Times (Rev. 11:2), but uses those periods outside the *seven* months of the Appointed Times to make the necessary fractional adjustments (i.e. in the winter months). All of this equates to the fact that, in effect, God's lunar calendar has only 12 named months, with the three specific months of the lunar festivals always designated with 30 days, making them full or perfect months for the festival periods. Again, these months are Nisan, Sivan and Tishri, and *seven* times in the 19-year cycle a 13th leap month is added to keep the seasons of Tishri, Nisan and Sivan in check.

The appointed holy days of Leviticus 23 fall within the 207-day frame of the *seven*-month festival period, from Nisan through Tishri. Contained within this 207-day time span are 5,365,440 Hebrew calendar parts, which digits sum to $5 + 3 + 6 + 5 + 4 + 4 = 27$.

Twenty-seven, by order of the writings of the second Testament, is a number of prophetic revelations. Please recall that it was the second month, *27th* day, when Noah stepped on dry ground, following the flood, and it was on the second month, *27th* day, 30 AD, when Jesus ascended into the heavens, on Thursday, 10 days before Pentecost. His return to

the heavens occurred on the 44th day after the Passover, with the Holy Spirit coming on Pentecost, the 54th day (= 2 x 27) after Passover, 30 AD.

Though the Jews ignore the Scriptures with regard to counting Pentecost, nonetheless we know that for thousands of years they have used predetermined, fixed lengths for the first and second lunar months. Otherwise, they would not have been able to always declare Pentecost on Sivan 6th, which 50-day count they strictly begin on Nisan 16. Their declaration of Pentecost is not in accordance with Scriptural directive, yet the chronology of the count clearly indicates they have always used the same patterns of the lunar calendar.

That is to say, if the fixed lengths of the first two lunar months, Nisan and Iyar, were allowed to vary, then it would be impossible to always have the Pentecost of the Jew's counting to be proclaimed always on Sivan 6. But since this date has been fixed since ancient times, the calendar has been likewise fixed, with the lengths of all lunar months as we know them today.

A Circle is a Circle is a Circle **The 146 and the 2357** (And Their Difference, 2211)

All circles, no matter how large or small, are of the same symmetrical construct. An atom is a universe and the universe is just one atom, colossus in size. All energy basically spins and propagates by the same principle. Whether it is audible sounds, the swirl of the Milky Way, radio and light energy, or the orbits of heavenly bodies, all such motion falls in the same realm of circular physics. Thinkers of past history have sometimes called this the harmony of the spheres.

We all understand such analogies. Whether we analyze a circle as a function of 6, 36, 60 or 360 degrees, it is all the same. The shape does not change. It could be the circle of a minute, hour, month, year, round tones of sound (music), rotation of the circle of the *seven*-day week, the moon orbiting the earth, or the spin of the galaxies in the heavens. The principle remains the same. Each relates to the other. Circles are either in harmony, or they are in discord. They are either stationary or moving from one state to the other, as the tidal pendulum swings the course. There is resonance, there is balance. All energy moves toward a balance of form, or it repels in a destructive discord of disarray.

The calculated Hebrew calendar, in the *seven*-day circles of time, avoids the declaration of any lunar civil year on Sunday, Wednesday and Friday. This operation is sometimes called the 1-4-6 rule of calendar mathematics.

The weekdays allowed for Tishri 1 are 2-3-5-7, or Monday-Tuesday-Thursday and Saturday. The difference between the major and minor lobes of the *seven*-day circle is

then $2,357 - 146 = 2,211$. Quite an interesting number, seeing the suffix (11) is the double of the prefix, 22, and the diameter of each set then becomes *seven* and 3.5 respectively. By inference of pattern imagery, these are the 2,520, 1,260 and the 40 and two months of the prophetic Scriptural pattern dialogue. These are the 22 chapters of Revelation, divided at 11, with the thread of *sevens* which course through her pages.

Within these numbers of the Hebrew calendar rim lies the birthright story of Jacob's 11th son, Joseph - their 22 years of separation from Joseph's age of 17 to 39, and the double of 22, at Joseph's age of 44, when the *seven* years of famine came to a close.

Within these circles of time are embodied the lights of Genesis 1:14, and the story of the 11 stars which bowed down (Gen. 37:9). And within these circles of the *sevens* lie the 11 cycles of 247 years, and the Passover/Tabernacles eclipse circles of the 2,717-year spans. By the ratio $27/17$ is also the C major point of transition, the notes BC (see the spiral graph).

Historians tell us that Pythagoras discovered the laws of music while passing by the tick tap of a blacksmith's hammer. Technically, this was not the case. What he really observed was the natural and universal law of resonate divisions and rhythm patterns, which are manifested in the circular tones of sound energy, merely one of the many applications in the symmetry and science of God's creative genius. Music then is just one application of the pattern principle, and within the calculations of the Hebrew calendar rules are found the same construct of function.

A circle is a circle is a circle, and they fill the physical universe in many ways. Music, rhythm and time-keeping are only three of the many applications of that mysterious number, *seven*. Pythagoras did not invent the concept. It had already long existed, as old as time itself.

It is quite evident that the Hebrew calendar is basically a number- 44 mechanism of time-keeping - a base 60 system, mapped and managed by the *seven* symmetry. By the count and alternation of 29 and 30 lunar cycles, each passing month, on average, is short by about 44 minutes, or 4.4 hours per six months.

As evidenced in many different ways, it seems we are dealing with the symmetrical ratio of 22 and *seven*, which has the identity of a base 60 and Pi (3.14159) art form. That is, a circle of 22 has a diameter of *seven*. In symmetrical terms, both 22 and 44 are related to the number six, or $6/7$ ths. We may increase the circle circumference to 44, but the diameter yet remains a multiple of *sevens*. We may decrease the size to the fourth sub harmonic of $44/4 = 11$. The diameter then becomes $11/3.14159 = 3.5$, the half of *seven* = Wednesday = 1,260 days. We are dealing with harmonic multiples. The form size may change, but the ratio and symmetry does not. A circle is a circle is a circle.

Mathematicians have always measured and divided the circle by a factor of six. That is, 360 degrees, 60 minutes, 60 seconds, six types of lunar years, by length of days, 18 parts-per-minute, 1,080 parts-per-hour, etc. All these are derived from a base 60 system of time keeping.

From the infancy of radio and television, to the now vast complexity of the world cyber grids, man has always used the 60 time base parameter of design. There is simply nothing more accurate to be found.

Based on the *seven-leap-year* cyclical pattern of 3323332, embedded within the 19-year cycles, comes also the progression of the *seven-day* circle. A circle, as viewed through the calculated Hebrew calendar lens of symmetrical progression, contains the modulated overtone and flow of the *seven-leap-year* adjustments to seasonal time. Seasonal time, within the 19-year span, contracts and expands. It breathes by the pattern cadence of 3323332, which can be stated as Tue/Wed/Thu/Fri/Sat/Sun/Mon.

By folding the end (Monday) back to the beginning (Tuesday), the *seven-day* circle of time is formed. In the universal flow of natural rhythm, this is the fundamental map of how time and her seasons progress. We find this in the flow of music. We call it the C major scale, but it is also a replica, a picture of time in motion.

So while we may move the decimal point to change the size, the mathematical construct and shape of a base 60 system of counting does not change the form. Cycles, large or small, are all round orbs of energy in motion. And a circle is a circle is a circle. Whether 0.6, 6, 36, 60 or 360, the definition of shape and form has not been altered.

It seems that both things seen and things unseen are overshadowed by the operation of the *sevens*. The sun comes up, the sun goes down, the moon orbits around. There are *seven* revolutions in the week, which produce 14 segments of night and day. This, we visually see and experience.

There are *seven* Spirits of God (Rev. 4:5). These, unless manifested in some physical form, we cannot see. But we have the evidence of faith unto faith, and by the operation of the *seven* Spirits of flame, we are drawn, as explained by the 44th verse of John 6. And, $6 \times 44 = 264 =$ the key note of the *sevens* pattern, 3323332.

Such are the marvelous mysteries of God, and by His science, the perimeter light and circular ring of the new moon of the *seventh* month is always on time, and the moons of the Appointed times of the first and *seventh* month are in phase with the full moon dates, illuminated, full and round.

In the first *seven* days of the circle of time, light first appeared on day one. Then, on day four, the sun, moon and stars were assigned as standards of the days, years, seasons and Appointed Times. On day six, man was created and all work came to a close, as God and mankind entered the rest of the *seventh* day. So the pattern elements of man and time became 1-4-6, with a capstone of *seven*.

These days (146) are avoided as declarations of the *seventh* month, so that the circles of time are accurately honed, calibrated and ordered, by the remaining week days of 3-5-7 and 2.

It is amazing that even in the very numbers of the stated months of the 19-year time cycle are embedded the very days of the week upon which the first day of the *seventh* month is proclaimed. That is, the four days are 2-3-5-7, by which the Metonic is measured.

The first three weekday numbers are taken from the 235 months (i.e. 2-3-5), but the unspoken fact is this: within the 235 months is another number. That number is *seven*, and occurs by the addition of a 13th month, which is added *seven* times in the Metonic cycle. It is something separate and unique, standing alone in the whole formed by $228 + 7 = 235$ months. These *seven* months are added by the C major, *seven*-note rhythm of 3323332. Therefore the *seven* additional months form a shadow over the whole, which is 235(7), the very pattern of the four possible days of Tishri 1 - Monday, Tuesday, Thursday, and Saturday (2-3-5-7).

In ways we do not yet fully understand, it is more than evident that the mechanism and operation of the lunar calendar has been based on the *seven*-day week. The weeks move within the 29.53-day lunar cycle, and when the molad of Tishri falls on day 1, 4 or 6 of the week, that day is never declared for Tishri 1. This is because if day 1, 4 or 6 of the week should be declared as the first day of the month, then the lunar phase becomes automatically out of sync with the lunar date by a noticeable degree.

Therefore, Sunday (1), Wednesday (4) and Friday (6) are voided as declarations for the first day of the *seventh* lunar month. This is strictly a fact of mathematical formula. Take away all other reasons for voiding Sunday, Wednesday and Friday, and the laws of physics, regarding the symmetrical flow of energy, would still dictate the necessity of the Hebrew calendar construct, including all rules of postponement.

So in the passing and measurement of time are always included the four points (days) of the weekly cycle. And whether we speak of the microscopic circle of an atom, the lunar orb, or the swirl of a galaxy, a circle is a circle is a circle. By any angle of view, the Hebrew calendar is seen to be anything but a happenstance of numbers. Rather, it is truly an artwork of symmetrical design, a pendulum swing, producing the beauty and clockwork of the Appointed Times.

THE EXPLANATION OF GENESIS 1:14

To establish,

The four (4) purposes of timekeeping, which are:

- 1) To provide signs in the heavens
- 2) To proclaim the Appointed Times
- 3) To divide the day (light/darkness)
- 4) To mark the years (cycles of harvest)

The four (4) elements of motion & timekeeping:

- 1) The sun
- 2) The earth
- 3) The moon
- 4) The weekly cycle of 7 days

The four (4) days of the 7th month, Tishri*

- 1) Tuesday
- 2) Thursday
- 3) Saturday
- 4) Monday

Thus, we have the foundational elements of time calculation. There are 12 distinct parts, plus the threaded cadence and overshadow of the *seven-leap-year* pattern, which maintains and aligns the Appointed Times with the seasons of harvest. This alignment keys on the *seven* leap year sequence of rhythm.

* The four days of Tishri, beginning at Tuesday, are listed in the sequence of the leap year rhythm cycle. That is, given the *seven-leap-year* rhythm pattern of the 19-year time cycle, 3323332, the four (4) days of the Tishri declarations agree perfectly with the symmetry and mathematics of circular physics, flowing by the order of years, 3,6,8,11,14,17 and 19, or CDEFGAB = Tue.-Wed.-Thu.-Fri.-Sat.-Sun.-Mon.

From this principle, the circle or cycle of the *seven-day* week begins and ends by the geometry of the Tishri dates of the Metonic sequence. By these rotations of the Tishri declarations, Monday ends the cycle, then begins again on the next day, Tuesday, at the circular transition, 2-3 = Monday-Tuesday.

In this we can see the pattern of the natural voice sound, which begins at the third position, C, or, as in the week, the third day, Tuesday. Just like middle C is the home base of music, the transition B-C or Monday-Tuesday is that point where all fractional adjustments of time calibration are made, according to postponement rules three and four. Adjustments (postponements) which occur by rules one and two involve time movements by one or two whole days.

The 14 verses of Psalm 19 are perhaps a pictorial allegory of the 19-year Metonic imagery of voice and sound, throughout heaven and earth. The week has *seven* days, but 14 segments of night and day.

In the midst of the circle of the *seven*-church week stands the 14th Passover, at the mid-point segment, *seven*. This we find in what may be termed a prophetic year. That is, in those years when Passover falls on Wednesday. Thus, the beginning, end and half- cycle, day four, are all multiples or divisions of seven. There are 14 divisions of the *seven*-day week, with the fourth day, Wednesday occurring in the middle, being the *seventh* division of night and day.

The symmetrical sketch of the four days of Tishri we also find in the laws of the musical scale. That is, Tuesday-Thursday-Saturday-Monday form a four-part harmony (CEGB), which exactly chords with the continuous scale pattern of the *seven* leap years, weaving through the 19 years of the repeating cycles. Each leap year of the *seven* contains a spring and fall harvest, for a total of 14 cycle segments, embedded in the *seven* years,

Within the Metonic, any declaration of the four days mentioned for Tishri 1 will automatically resonate with the overtone of the *seven*-leap-year sequence. The four week days and the *seven* rhythm pattern of the Metonic are a matched set. So just like rope skipping on the playground, the rope becomes the cycles of the moon and the four week days are the points of entry. Any attempted entry at the wrong point (day) of the cycle results in a tangle of the rope of time.

Thus, by the rule of mathematical harmony, should Sunday, Wednesday or Friday be declared for Tishri 1, the result is a discord with the key of the *seven*-leap-year scale. In such cases, if any of the three voided days are declared, then the lunar dates and degree of the moon's illumination will be out of phase. Thus, Sunday (A), Wednesday (D) and Friday (F) are disallowed for the Tishri declarations of the lunar calendar.

So, as if by design, based on the annual rotations of Tishri 1, there are certain days of the week which are in harmony with the illumination progression of the lunar cycle, while other days tend to be off course with the new and full moon times. This is a function of the number *seven*, an incredible illustration of God's mathematical genius, based upon the circular physics of the weekly cycle, which serves to calibrate the different lengths of the lunar year.

Indeed, the entire panorama of the prophetic circle of Daniel's 70-weeks prophecy bonds together in the circular imagery of the Hebrew calendar standard. That is, compared to the hourly circle of 1,080 parts, a time standard, the 490 years of the 70 weeks becomes $490/1,080 = 0.4537$ (note the digit sum is 19).

On the circle of the hour this is $0.4537 \times 60 = 27.22$ minutes, the numbers of the New and Old Testament books, respectively, which sum to $27 + 22 = 49$, the years (days) of weeks of the New Testament church harvest, leading to day 50, Pentecost.

It is more than obvious that the concert finale of prophecy, the 27th book, Revelation, spans a length of 22 chapters, thus the pictorial of 27.22, a portion of the lunar hour. The half-cycle of this 22-chapter book falls at chapter 11, the common denominator of the diatonic scale of circular tones. This half-sphere placement of the Revelation 11 account is a focal point of the half-division of 2,520, by the double witness of the 1,260 days - a pattern of 3.5, or the half of a prophetic week, Wednesday, in the midst of the *seven* days (years). Moreover, Jesus' ministry spanned 44 months, the half-cycle of which is 22, the number of chapters in the book of Revelation. It should be noted that by the Hebrew calendar 19-year cycles, a span of "time, times and half a time" (3.5 years) can only have two values, by number of months. This will be either 43 or 44 months, depending on where the 3.5 years falls with respect to the specific years of the Metonic. That is, all 3.5 year spans will have either one or two leap years, thus adding one or two months to a 42-month (3.5 year) period of time.

Now Jesus was seen by his disciples until day-40 of the count to Pentecost, which, again, was the 27th of Iyar, 30 AD, 40 days after Nisan 18. This unique crossing of the 27th day of the month and day 40 of the count occurs only in years when Passover falls on the weekday of Wednesday, a combination which the calculations produce precisely 2/7th of the time.

If this timing of numbered combinations was preplanned by God, then the years just before and just after 30 AD are completely voided as possible years of the crucifixion, since Iyar 27, the day of His ascent, in such years would not coincide with the 40th day of the harvest count. And once again, please note the shadow outline of the product of 27 and 40, as compared to the orb of the Hebrew calendar circle of time. That is, $27 \times 40 = 1,080$, the number of parts contained in one hour of the calculation standard. Indeed, how profound that Jesus speaks several times of His hour in the gospel of John, finally declaring in John 17:1, "the hour has come!"

So we see in God's realm of thought how the circles of lunar time interplay and overlap in His sketch work of the prophetic landscape. A circle is a circle is a circle. We may change the size of the circles, but the patterns, shapes and relationship of the DNA helix identity all trace back to the same Source of creation, the brushwork of God's artistic handiwork.

The apostle Paul described this concept, concerning the Hebrew calendar festivals, in a unique and poetic way. The annual Appointed Times of God, he said, cast "a shadow (image or pattern) of things to come," a projection from the reality of the solid Figure of substance, Jesus Christ (Col. 2:17). Jesus was that Rock, the Cloud in the wilderness, and from Him, over Israel, a shadow was cast. By this same shadow, as we observe the New Testament holy days, the pattern outline, in a multitude of ways, continues to fall upon the church, the Israel of God.

And just like the tones of the singing voice and music, the strings of the Hebrew calendar dates are resonant, on pitch and precisely rhythmic, as they declare the annual Appointed Times.

Not many enjoy listening to an orchestra that is off-key, with the many instruments out of resonance, in a jumble of discord. Likewise, when it comes to the question of God's appointed days of worship, man has yet to devise a method that more accurately brings to pitch the days of the week and lunar phase with the annual Sabbaths and numbered dates of the lunar cycles.

Chapter 23

POSTPONEMENTS AND THE LUNAR CALENDAR

The next few pages are fairly technical, but many who observe the Appointed Times of the lunar calendar have had questions pertaining to the use of postponements, as prescribed by the calculated calendar. So it is worthwhile to spend a few pages on the subject.

Surely most students of calendar research will agree that Psalm 81 validates the requirement that the 15th moons of the first and *seventh* month should be full. Indeed, this is what the Psalmist states: “Blow the trumpet at the time of the new moon, at the full moon, on our solemn feast day” (Psa. 81:3).

Due to the fractured relationship of the rotations of the sun, earth and moon, perfection for these calculations will not always be absolute. However, it can be demonstrated that the Hebrew calendar methods come closer to the new and full moon requirements more consistently than any other method proposed to date. Indeed, it is incredible how near to perfection the Hebrew calendar methods perform.

It has long been understood that there is a close convergence of the moon and sun at 19-year intervals. We know also that any calendar of the Appointed Times of God must keep the lunar dates in approximate season, with respect to Jerusalem. This is so that in the northwestern hemisphere we do not end up observing Passover and/or Tabernacles in the winter months, far removed in relation to the harvest season.

In order to maintain the seasons, the 19-year cycles are kept in check by the insertion of *seven* leap years of 13 months. This method aligns the seasonal declarations of the 235-month lunar periods with the Appointed Times. We cannot have six leap years or eight leap years, or else this balance with the seasons falls into disarray.

Moreover, those concluding that postponement rules should be voided might also want to consider how the leap year frequency of insertion should be arranged. By calendar rules, the cycles of 13-month intervals are directed by the *seven*-note interval pattern of the C major scale of music, which is long-long-short-long-long-long-short, or 3323332, for the *seven* leap years of the Metonic cycle.

Let’s consider an approach of calendar development without the use of postponement rules. Postponements are used by the Hebrew calendar methods to make necessary fractional adjustments to lunar dates. These adjustments offset the naturally occurring errors that result from dealing with the variable movements of the moon, with respect to the earth and sun.

A seasonal alignment of the earth, moon and sun is attained by a combination of 12 common years of 12 lunar months each, plus *seven* leap years of 13 months each. These *seven* leap years amount to $7 \times 13 = 91$ months, leaving 144 common months. This is a foundational rock, which is a necessity in order to keep the Appointed Times in sync with the seasons of the harvest cycle.

We cannot sum any calendar year by partial days, so the length of each month and year must be by whole days, yielding months of 29 or 30 days, and years of 354, 355, 383 and 384 days (assuming no postponements). That is, common years are going to average 354.367 days and leap years = 383.8977 days.

These are average figures, and counting by whole days, as already stated, these lengths become 354 and 355 for common years and 383 and 384 for leap years. Without postponements, these are the options which must be used to attain $235 \times 29.5305941 = 6939.6895$ average number of days in a 19-year cycle.

So, a little reverse engineering gives us the following approximate formula:

12 common years + 7 leap years = an average of 6,939.6895 days,
and 12 common years + 2,687.284 days = 6,939.6895

But we must count by whole days, so the leap year period for 91 months becomes 2,687 days, leaving a surplus of 0.284 days or 6.81 hours. This is the closest attainable number, using six years of 384 days plus one year of 383 days, for a total of *seven* leap years of 13 months each ($7 \times 13 = 91$ months).

Thus, within the 91 months are contained exactly *seven* years of 13 months each, weaving in and out, traveling through the 19-year span of the Metonic, in the rhythm of the C major scale of music. But again, the nearest whole number representing this 91 months is 2,687 days and sums to $2 + 6 + 8 + 7 = 2/3$, the natural point of circular transitions and the point of middle C ($B/C = 247/264$ hertz).

Based on logical mathematics we cannot alter this number (2,687 days), since it is derived from the known time-span of *seven* leap years, which is always 91 months of the 235-month total. $91 \text{ months} \times 29.530591 \text{ days} = 2687.284 \text{ days}$, or 2,687 days and 6.816 hours. Since we must count by whole numbers, the fraction of 6.816 hours is simply moved forward and dealt with by other Hebrew calendar rules of declaration. Therefore, $12 \text{ common years} + 2,687 \text{ days} = 19 \text{ years}$ (rounded off from 2,687.284).

Now, the time contained in the remaining 12 common years is $6,939.6895 - 2,687.284 = 4,252.4055$ days. Since we must always count by whole numbers, these 4,252.4055 days must somehow be attained by the use of 354 and 355 days in an averaging process.

This is accomplished by incorporating 354 eight times and 355 four times in the 12 lunar years of 12 months each. This will produce the best average attainable, given the numbers we have to work with. $354 \times 8 = 2,832$ and $355 \times 4 = 1,420$. The total attained for the 12

common years is then $2,832 + 1,420 = 4,252$ days. This is accomplished with whole day numbers, as we must do in declaring any lunar date. Any calendar, lunar or solar, functions by whole number declarations.

Let's restate that the total for the 12 common years plus the *seven* leap years, based on the exact lunar month average of 29.5305941 days is $4,252.4055 + 2,687.284 = 6,939.6895 = 235$ lunar months

But again, the closest we can come to an average of the 4,252.4055 days for the 144 common months of the 235 is an average developed from 354 and 355 day declarations, which produces the nearest whole number of 4,252 days.

The requirement for whole days leaves a hanging fraction of .4055 days or 9.732 hours. In the progression of time, this leftover amount will show up at our calendar door step, sooner or later, and a time fix to pay off the mathematical error will somehow be required.

Since we must count by whole days, the foundational conclusion from which to base a calendar is: $4,252 + 2,687$ days = 6,939 days. This is a good average, and, in fact, the Hebrew calendar uses this number (6,939) for about 45% of all 19-year cycles.

The Hebrew calendar variable, based on postponements, is 6,939 to 6,942 days for the 19 year Metonic cycles. This four-day variable can be considerably removed from our premise of 6,939 days, yet all 15th-day moons of the first and *seventh* months are either full or as close as mathematical possible to perfection. How can that be if the Hebrew calendar with its use of postponement methods is so faulty?

Well, our 6,939 day, no-postponement average is pretty good, but it is obvious that if postponements are voided this would ignore the loss of 0.6895 days or 16.548 hours per Metonic cycle.

How do we account for this loss of time, incurred by the necessity of calculating by whole day numbers? How do we fix the fact of the fractured 29.5305941-day lunar month average? Also, how do we compensate for the fact that the lunar cycle varies from about 29.25 to about 29.80 days in length? This is plus or minus 6.48 hours, depending on whether elongated or contracted from the 29.53 day average.

If it is assumed that the rules and methods of the calculated Hebrew calendar are in error, then how do we align all these variable fractions to produce a long term calendar that declares lunar dates that are accurate? Is there a simplistic approach that is going to work? Men have tried time and time again to best the methods of the Hebrew calendar, but it does not work.

It is not difficult to see that without postponements this situation becomes more and more messy with the passing of time, so much so that in order to keep the Appointed Times in some state of order, once postponements are dismissed, some central authority of the

New Testament church of God would need to convene a calendar court to continuously monitor the declaration of each passing month.

In doing this, some months would need to be 29 and some 30 days, and occasionally the basket of 354-, 355-, 383- and 384-day year lengths would not produce an accurate declaration, so a year length of 353 or 385 days would need to be incorporated to fix the problem. But wait, isn't this what the Hebrew calendar, by rules of postponement, already accomplishes? Yes, indeed.

Currently, by Hebrew calendar methods, the fixed span of time for the *seven* months of the lunar festivals has been set at 207 days, every year. This encompasses the time from Nisan 1 through Tishri 30, and is accomplished by alternating months in a cadence of 29 and 30 days.

Without the central authority of the calculated calendar, how would the lengths of these months and the dates of the Appointed Times be determined? If not for the calculated Hebrew calendar, which accurately determines the Appointed Times, total, ongoing chaos would prevail in the church congregations, even in our age of high tech, miracle-working computer technology and instant communication.

Christians in ancient times did not have our means of rapid communication, but depended on the central authority of the Hebrew calendar, which methods of calculation provided declarations for the world at large. Jesus, in His day, did not object to these methods and He kept all of God's laws perfectly.

Well, by now the point has surely been made. If something isn't broken, then why on earth does it need to be fixed?

The Calculated Hebrew Calendar Simplified

(Zechariah 4:7 and the 4 Corners of Time)

By use of little more than the capstone of the *seven*-day week, and the four cornerstones of her circle, we can understand the construct of time and the creative beauty of the universe itself.

Of the *seven* billion people alive on earth today, there are those among us who have sent machines into the universe to skirt the rings of Saturn, and to rove and map the surface of Mars. Others have developed computer technology so incredibly minute as to be viewed only by a microscope. And by use of nanotechnology, man dreams of computers so small as to float about, unseen, amidst the molecules of air. To many, this is a very complex world. God intended that the Appointed Times should be days of festive worship and appreciation, but to some the calculated Hebrew calendar has become a debate of entangled frustration. Such things ought not to be. Is it possible, in simple terms, to understand and accurately declare the lunar dates of the Bible?

What is time, and how shall we measure her travels? Even the divisions of the day are equal at only two points in the year. The months are surely no rock of stability. Having an average of about 29.53 days for a lunar cycle, the moon wobbles about, expanding and contracting her course by a variance from about 29.25 to 29.8 days. The year itself, though fairly constant at 365.2425 days, is thought by some to have had different lengths over the course of antiquity.

The lunar year is also fractured, and if it is to be aligned with the sun, for maintenance of the seasons, it must be measured in rotations of 12 and 13 months, resulting in common years of 354.36 days, and leap years of 383.89 days. These numbers are derived from 29.53×12 and 29.53×13 .

The truth is that everything is either variable or fractured, with the exception of one standard, which has never, since the week of creation, changed. That eternal standard is the *seven*-day week, and to that rock must all other circles of time be compared. We have the circle of the moon, the circle of the sun, and the swirls of the galaxies. Yet, above all, by the simple use of *seven* days, God has provided for the control, management and stability of His Appointed Times.

But upon these many variables of fracture, it was necessary that this mountain of complexity, the calculated Hebrew calendar, had to be designed. How then, from the mere simplicity of the rotating cycles of the week and her *seven* days, shall we remove the seals, so that all may understand this complexity in simple language?

We do this by adding together line upon line, precept upon precept, here a little, there a little, and by this simple approach, we are going to see that all can be explained and contained within the cornerstone of *seven*, and by the circle points of her four divisions. God states in Psalm 104:19 that He has given the moon for the Appointed Times. By that fact of statement, coupled with the counting of the *seven*-day week, it is possible to discover the basic building blocks of His order and premise.

Long ago, man discovered the average or mean cycle of the month, which is 29 days, 12 hours and 793 parts. This is the lunar number used in the Hebrew calendar construct, and it is the closest possible assessment of the known average of the lunar cycle.

But both the 12-month common and 13-month leap years of the moon's course, as before stated, leave us with fractured numbers - 354.36 days for the common and 383.89 days for leap years. Since time must be counted by whole days, how do we factor these fractions with the *seven* days of the week, to know how an averaging process may be worked out, thereby yielding an accurate calendar of time?

It is not all that difficult, and the answer lies within the length of a line (week) of *seven* increments (days), which can also be curled up and joined at a logical point of reference, forming a circle.

Now, as can be seen from the fractional numbers of 354.36 and 384.89, we must devise a pattern of sampling that comes as close as possible to an even number of days. We cannot count by fractions, but only by whole days. Therefore, some system had to be devised that attains, from the fractions of time, the closest whole numbers of 354 and 384 days - the former for 12-month years, the latter for leap years of 13 months. This will allow the counting by whole numbers, all falling within the *seven* days of the week.

The Hebrew calendar has rightly used 12 common years and *seven* leap years to arrive at a calendar for the 19-year Metonic cycle, and it does so by placing a limit on the number of days in a lunar year, as measured within the boundary of the weekly cycle of *seven* days. This is so simple, it is amazing.

Again, the Hebrew calendar makes use of a lunar cycle of about 29.53 days. This is a permanent formula, despite the fact that those months can vary from 29.25 to about 29.80 days. Since no universal calendar can logically be constructed from the instantaneous, finite values of every month of the passing of time, the use of the average molad of 29.53 is, by any evaluation, quite logical.

But how then, by use of the *seven*-day week, do we set the limits of each year, establishing an overall, long term pattern that keeps time in check? This becomes simpler than we might at first imagine.

First, let's establish a starting point. In order to find the average of the whole number of 354 days for common years, it is necessary that some common years must have lengths greater than, and some years less than, 354 days. This is math 101.

In the same way, since the nearest whole day to a 13-month year of 383.89 days is 384 days, then we must have some years that are less than 384 days and some years that are greater than 384 days. Some number of each, the greater and the lesser, will produce the average of 384 days, a whole number.

From such grade school logic, it can easily be deduced that we need six types of years, by length of days. For common years, those numbers are 353, 354 and 355 days, and for leap years, the numbers are 383, 384 and 385 days. These numbers will aim at producing an average 12-month lunar year of 354 days, and an average 13-month year of 384 days, and within these six lengths of years, each is contained and confined within the week, by a range of three to *seven* days. Day three represents the minimum year of 353 days, while *seven* days forms the bookends between any two successive dates of Tishri 1, which spans 385 days, an exact multiple of *sevens*.

Here is how it works: the minimum year of 353 days divided by the week is $353/7 = 50.428$ weeks. Here, as with the Hebrew calendar methods, since the multiples of *sevens* is a constant, we need only be concerned with the 0.428 weeks, which equals three whole days.

So by days of the week we have established the minimum number of forward rotation between any two civil year declarations of the Hebrew calendar (three days). If, for instance, the day of Trumpets in one year falls on Saturday, but falls on Tuesday the following year, we can know automatically, without even checking the calendar, that the length of that year was 353 days. This is simply because from one year to the next, we moved forward in the weekly cycle by three days, from Saturday to Tuesday. This is one type of a 353-day lunar year.

By the same pattern, if the bookends of any two successive years are Saturday to Saturday, then we automatically know that the year was a leap year of 385 days. That is, $385/7$ is 55 weeks, an exact multiple of *sevens*. No common year will ever rotate forward by more than five days, therefore a movement of six or *seven* days will always be a leap year.

A year of 354 days will always produce a fraction of $0.5714 = 4$ days of forward movement, while $355/7 = 0.714 \times 7 = 5$ days, as compared to the previous day of Tishri 1. A year of 384 days becomes $384/7 = 0.857 \times 7 = 6$ days forward movement in the weekly cycle for a 384-day year.

No year can produce less than three days, nor more than *seven* days of forward rotation in the weekly cycle, as these are the absolute mathematical limits of possibility. Therefore, as stated earlier, the limits are contained within the *seven* days of the week. The minimum is three days and the maximum is *seven* days. These are the limits of the forward movement in the weekly cycle.

Less than three or more than *seven* is mathematically beyond any possibility of logic. It is amazing that in the Tishri declarations for the years of Jesus' infancy, and the final year of His physical life, both seasons were framed by the pattern of day-three and day-*seven*, based on calendar calculations - the very set limits within the *seven*-day cycle of lunar civil years.

Now, all of this has been based upon the known average of the lunar cycle of 29.53 days. The only thing yet remaining is where, in the *sevens* of the week, do we start, and where are the marked points of her circle which will produce the desired outcome of precise lunar dates?

To this point in the discussion we have used no great complicated formulas of calculus, nor have we relied upon astronomical physics. We have done little more than sample the average lengths of the month and year - adding to that the limits of the *seven*-day week. But again, within that week, where do we begin?

Actually, we have already answered that question. The minimum forward rotation is produced by the 353-day year. This is not a mythical year, pulled from our imaginations, but the mathematical minimum that can be used to arrive at the needed average of 354 days for a common year. Remember, 354 is the closest whole number to the fractional 354.36 day lunar year, and since we must count by whole numbers, the nearest whole

number of days is 354. Some combination of a number greater and a number less than 354 must be used to attain the needed whole number average of 354 days. The choices, of course, will be found in some number combination of 353 and 355 days to produce an average of 354.

So, the lesser is that of 353 days, and a forward movement in a 353-day year, with reference to the week, is three days, and a count of 1, 2, 3 falls on Tuesday. That is, our standard is the *seven*-day week, with all time ending on Saturday, or moving away to resume the weekly cycle at the count of day one, Sunday. Therefore, for the purpose of counting, Saturday has the value of zero and/or *seven*.

This point of 0/7 is our beginning. So again, the minimum numbered year is 353 days, and the forward rotation in the weekly cycle is 0/7, day 1, day 2, day 3 (Tuesday).

Therefore, as can be seen in the Hebrew calendar construct, day three (Tuesday) is a day which is allowed for the declarations of Tishri 1. This is the beginning and minimum point, on which falls only the average years of 354 and 384 days. It occurs the minimum number of times among the calendar declarations for Tishri 1, falling on Tuesday only 11.5% of the years. This (Tuesday) is our first cornerstone of beginning, just as occurs in the symmetry of music, where, in the natural voice key of C, the “doh” falls at third position, C, day three, Tuesday.

From that point (day 3), the next number of forward rotation is the four days of a 354-day year, which comes four days after Tuesday (Saturday). Next comes an advance of five days forward, which would be the case of a 355-day lunar year. Five days, then, from Saturday, comes to the weekday of Thursday. A 383-day leap year would also produce a five-day forward weekday rotation from Saturday to Thursday. Then we come to a six-day forward movement of the weekly cycle, that of a 384-day year. This type of year can only begin on Tuesday; therefore the forward movement by exclusive count comes to Monday, six days from Tuesday. A 385-day year is an exact multiple of *sevens*, therefore the bookend weekdays of Tishri 1 for that one-year span will find both dates falling on the very same day of the week. The three possibilities of a 385-day year are Monday to Monday, Thursday to Thursday, and Saturday to Saturday.

As stated before, only the two average years of 354 and 384 days are both connected with the weekday of Tuesday, the beginning point of the *seven*-day time calculations. Both average years may begin at this point of the week (Tuesday). No other years, by length of 353, 355, 383 or 385 days, may begin on Tuesday.

So we see that everything points to a straight line of *seven* segments (days), which, for the purpose of a lunar calendar, begins at the weekday of Tuesday and ends at the day of Monday, an inclusive count of *seven* days, which can then begin again at the next day, Tuesday. This is the pattern of the *seven* leap years of the Metonic cycle, and it is the symmetrical pattern of the C major scale of music; that is, a Tuesday to Monday, or C to B sequence of time and musical scale note progression.

This Monday-Tuesday or 2-3 point becomes quite visible when we realize that by connecting the ends of the straight line of *seven* days together, a circle is formed, and that point of joining forms at Monday-Tuesday (2-3), the only connecting point, by days of the week, which occurs in all the Hebrew calendar declarations.

Obvious, too, is the fact that the outline of the Metonic cycle itself has been ordered on the transitional pattern of 2-3. That is, the *seven-leap-year* sketch is 3323332, a combination of 2/3 transitions, formed by the interlacing of *seven* leap years, moving through the 19-year cycle. Here, again, the *sevens* are ordered by a course of 2-3 movements.

Therefore, we have these four quadratic points of the week, Tuesday, Thursday, Saturday and Monday, which can plainly be seen to be parts of a construct that aims at factoring the lunar dates of the circles of fractured time.

Seven is the only constant, and it is within and from the *sevens* that all else is derived - not from the debates of the Rabbis of the calendar court, past or present, nor from any political stance of reasons unknown, but by the clear and simple logic of mathematics and the *seven-day* week.

Time, as we have seen, can be viewed as a straight line, or rolled up to form a circle. Months vary from 29.25 to 29.80 days. Years too are fractured at 354.36 and 383.89 days. Therefore time, sometimes, has ragged ends that must be adjusted and cleaned up, so that the averaging process is honed by the *sevens* of the week.

When the day of Trumpets molad time falls late in the afternoon, past 12 noon, the day is well spent, and the declaration of Tishri 1 is automatically bumped to the next day. And, when the molad of Tishri falls on a day of the week not recognized by the mathematical management of the *sevens* averaging process, then the declaration is also automatically moved to the next available day of logic. Postponement rules 1 and 2 take care of such situations, when calibration is needed.

And in other years, when the timeline of the Monday-Tuesday juncture falls on a ragged edge of length, which would cause the Tishri 1 date to be out of bounds, postponement rules three or four become active. This is a fine-tuning of this very important end-beginning (2-3) mathematical position and juncture, so that time is counted, and the day is correctly declared.

The end result of all of these rules can be seen to be purely mathematical, with the outcome being that days 2, 3, 5 and 7 may be declared as Tishri 1, while days 1, 4 and 6 are voided, so as to maintain precise mathematical averaging. This is why Sunday, Wednesday and Friday are never declared as dates of Tishri 1. It all has to do with the simple logic of *seven*, and the averaging process needed to contain the fractured variable of the cycles of time.

So the standard is the *seven*-day week and her cornerstone of the four points (days) of the week. There are the four living creatures, four gospel accounts, four circuit winds (jet streams), the four Passovers of Jesus' ministry, and the fourth day, Wednesday Passover, the day of Jesus crucifixion. So it should not be seen as unusual that there are four days of the *seven*-day week which are used to manage the passing of time, resulting in the patterns and outline of the lunar calendar throughout each year.

In effect, by the process of reverse engineering, we have demonstrated and discovered that the Hebrew calendar was not created by the rules of postponement, but rather that in search of an averaging process from which to accurately map the passing of time, these rules, as a part of the formula process, were automatically generated to trim the calculations.

The numbers four and *seven* are often found in the Biblical text. With respect to both the complexity and simplicity of the lunar calendar, all can be well summed by the statement of Zechariah 4:7. "Who are you, O great mountain?" By the capstone of the weekly cycle (*seven*), and her cornerstones of the four days, the mountain has become a level plain of simple understanding.

Chapter 24

THE GREEK TEXT OF THE SCRIPTURES BOUND WITH THE ELEMENTS OF TIME KEEPING

It seems more than coincidental that the word of God, the Bible, and to a significant degree the elements of timekeeping, came to us via the Greek culture. And from that same pattern of the Greek confluence, some 500 years ago our English Bible, from the original Greek text, was translated, preserved and published during the age of William Tyndale and the Eighth Henry of England.

Though we have evidence of a lunar calendar in the Scriptures, the fact remains there is no recipe which prescribes how such a calendar is to be calculated.

This seems unthinkable, seeing as it is impossible for Christians to observe the annual seasons of worship, as commanded by the word of God, without a calendar which correctly affirms the days of Old and New Testament worship. The Scriptures have been scribed and conveyed, first via the Hebrew, then by the Greek language, so how is it that a companion calendar must seemingly be spliced and pieced in if Jesus' church is to follow the example of His recognized days of worship? Is there no calendar bridge of conveyance between our age and the gospel accounts?

By a plethora of witnesses, the New Testament gospel and epistle accounts document the observance of the dates of the lunar calendar. And Jesus Himself, in His closing revelation to the early church, declared and described His office as the Alpha and Omega, terms which are decidedly not Hebrew by definition of language, but Greek.

Therefore, how can it be that the Bible, transmitted to Christians throughout the ages, largely by the Greek language and culture, was not accompanied also by a lunar calendar which followed the same avenue of church history?

Indeed, though we have stumbled over the evidence many times, we shall see that the Greek culture, by which was preserved the word of God, was also used to convey a document of record in which was transmitted a lunar calendar. This is the calculated Hebrew calendar, which traveled the avenue of the Greek culture out of the region of Galilee. Few Christians would deny the validity of the Greek texts, so why have many refused to recognize the validity of the lunar calendar, which came from the very same schools of liturgy from whence emerged the scribes of the Biblical texts?

Only 20 years after the first Greek Olympiad, Isaiah began to prophesy to ancient Israel (756 BC). He foretold of the Light to the Greek culture of Galilee (the octave circle). And from that geographical location, the region of Galilee, the age of the New Testament church was begun.

Most all of us well know this elementary fact, but few have stopped to realize that the calculated Hebrew calendar, still in use, published and documented, was first disclosed by Hillel II, less than 20 miles from Jesus' hometown of Nazareth.

Hillel lived in Tiberius, on the western shore of the harp-shaped Sea of Galilee, just east of Nazareth, in a region well established in the culture and language of the Greeks. The city of Tiberius is geographically positioned with respect to the circle of the harp-shaped sea, in the same way that Ephesus, cornerstone of Asia Minor, is situated with reference to the location of the other six churches of Revelation. One pattern could be virtually overlaid upon the other, though more than 1,000 miles apart.

Critics of the calculated Hebrew calendar have long ago pointed out that, in construct, the calendar released by Hillel II from Tiberius, about 359 AD, is largely an artifact of Greek mathematical design.

That is, the molad cycle, and the overlay of the *seven* leap years of the Metonic, are both found in the histories of Greek mathematics and astronomy. Moreover, the interlacing of the *seven*-leap-year arrangement, within the 19-year Metonic, is itself a replica of the rhythm patterns of the early Greek modes of music. This art and science is nowhere more evident than in Asia Minor, at the seat and culture of early music, on the very doorstep of the *seven* churches of Revelation.

One of the most circulated documents around on the construct of the Hebrew calendar is that of Maimonides of the 12th century AD. His work, "The Sanctification of the New Moon," is a well-recognized authority. Maimonides was of Jewish Rabbinic descent, and as his name implies, was a Greek Jew who resided in Spain. He finished his life's work and died at Tiberius, near the harp Sea of Galilee, the place and region where the calculated Hebrew calendar was first published in the fourth century AD.

Thus, it may well be that history has left us with profound evidence, which, once analyzed, does not distinguish between the sources of the Biblical text and timekeeping. Rather, what we see is that both the text and time calculations were preserved and transmitted via the Greek culture. From this association comes a solid agreement of confluence between both the rules of lunar calendar calculations and the writings of the Greek New Testament. Even the Old Testament flowed to the gentile world by the translation of the Greek Septuagint.

Therefore, though proclamation of the Appointed Times was begun by the Levites of the temple service, in Christian times, like the texts of Scripture, a functioning calendar has been handed down via the conduit of the Greek culture. This, in a document of calendar calculations, preserved and published by the official Nasi of the Jews, Hillel II of Galilee, in the land of the Greek influence, Tiberius of Naphtali, on the shores of the harp-shaped sea.

By the age of the fourth century AD, a time of decisive debate raged as to the observance of Passover. The Church of Rome desired that once and for all the celebration of Easter and the vernal equinox should bury and subjugate Passover of the month of Nisan. As a result of that effort, Hillel II was forbidden to intercalate the lunar calendar. This is important because many Christians still observed the Scriptural directive of a Passover observance on the evening of Nisan 14.

By preventing the addition of the 13th month of Adar for seasonal adjustments, the timing of Passover would have been complicated and confusing, forcing many to yield to the simplicity of Rome's Easter of the solar reckoning. Soon thereafter, Rome completely forbade the directive of the Jew's Nasi to declare any dates of the lunar calendar for the purpose of religious worship. So having no other course, Hillel II released and published the methods of lunar calculations, so that all would have access to the knowledge of how to correctly determine the Appointed Times, for both Christian and Jew.

History has left us with a fair degree of documentation regarding the Easter/Passover controversy. It was during this same period, in the early 370's AD, less than a decade after the death of Hillel II, that the flames of debate continued to burn.

John Chrysostom, an early church preacher of Rome, excoriated congregations of the church for their continued adherence to Passover observance in accordance with the lunar Hebrew calendar. In his homilies, he especially cited the necessity of avoiding the observance until after the spring equinox had passed. Amazingly, many centuries later, even some in the churches of God came to believe this fairytale with respect to Passover observance. There is not now, nor has there ever been a requirement of Passover observance with respect to the date of the spring equinox. In our time Passover never occurs before the equinox, merely because over the ages lunar/solar time has drifted into the current relationship.

The influence of the Greek culture, in the history of the lunar calendar of the early centuries AD, in no way discounts the validity of the calendar calculations of the court of the Jews. Rather, these observations highlight how it was that both the word of Scripture and timekeeping have been passed to us, via the same God-inspired sources, from the times and region of the New Testament age. And that source of language and culture was, without question, considerably Greek. This was the culture of Galilee, the place where Jesus Christ grew to maturity and preached His message of the gospel of the kingdom of God.

The Rules of the Hebrew Calendar

(An Extension of Genesis 1:14)

It is said that while God has given His Appointed Times to be observed, no details of a calendar are described in the Scriptures. If we are looking for bold face, detailed, outlined and catalogued evidence of a calendar construct, this is true. However, the correlation of important lunar dates, combined with signs in the heavens, and coincident with the Appointed Times, provides an undeniable, screaming witness of the validation of the Hebrew calendar and its rules of postponement. The following patterns, by any reason of logic, are profound evidence of the statement contained in Genesis 1:14.

YEAR	EVENT	ECLIPSE	METONIC	TISHRI 1 CLOUDS
1734 BC	Joseph/Pharaoh	Yes	14th	7-7-3-7-7
1487 BC	Israel in wilderness	Yes	14th	7-7-3-7-7
5 BC	Jesus' birth	Yes	14th	7-7-3-7-7
357/59 AD	CHC published	Yes	14th	2-2-5-2-2
1928/29	Stock Mkt. Crash	No	8th	7-7-3-7-7
1999/03	9/11	No	4th	7-7-3-7-7
2010/19	Economy/Disasters	Yes	14th	5-5-2-5-5/2-2-5-2-2

In all listings, the Metonic year begins the sequence of the Trumpet clusters. Of the *seven* events, five have Passover/FOT eclipse occurrences. Five events begin on the 14th year of the Metonic. All years display the day of Trumpets cloud patterns, created by the 385-day leap year, which is an exact multiple of *sevens*. Some of the patterns also include 353-day lunar years. Both 385- and 353-day years exist only because of postponement rules. Take away the rules and the patterns evaporate!

The 385-day year is a direct function of the number *seven*, and any time the date of Tishri 1 falls on the same day of the week in two successive years, a leap year of 385 days has occurred. From these 385-day lunar years, we get the five-year patterns 77377, 55255, and 22522. The double numbers in these five-year spans always indicate a 385-day year, since these snapshots of time are determined by the week (7 days). The pattern display can be simply stated as a double *seven* of confirmation. In a 385-day lunar year time always rolls forward by one full week of days. That is, Saturday to Saturday (77), Thursday to Thursday (55), and Monday to Monday (22).

Only one pattern (77377) of the Tishri 1 dates of the 385-day years produces the prophetic Wednesday Passover (44744). For Trumpets, please note the double witness of the double *sevens*, as in the dreams of Joseph. And, as Paul apply stated, “By two immutable things (a double), it is impossible for God to lie” (Heb. 6:18).

The other two patterns totally void a Wednesday Passover (55255 and 22522). For instance, in the 2010 through 2019 double pattern, back-to-back mirror image of 55255-22522, this is a 10-year span void of a Wednesday Passover. In this period of time are the

four eclipse/blood moon cycles. These are events of astronomical alignment, and may or may not be signs of Genesis 1:14. Nonetheless, considering the state of world affairs, these patterns are surely something to take note of.

These Tishri 1 cloud patterns are rare and unusual, occurring, on average, maybe two to three times in a 100-year period. A back-to-back cluster is extremely rare. To have the three-tier coincidence of important historical dates, eclipse cycles and postponements all merging at the same time is quite amazing. Yet, we see this in the cluster patterns of 1999-2003, 2010-14, and 2015-2019. Such phenomena acutely validate and place a period at the end of the sentence of Genesis 1:14, the fourth day of time, signs, seasons, the calculated Hebrew calendar, and the four postponement rules. By calendar rules, 61% of all Appointed Times, by the 61 Metonic patterns of the six possible lengths of years, result in the fact that only four of the *seven*-week days may be declared as days for the Tishri 1 dates. These four days are arranged in 14 patterns of the six different lengths of lunar years. That is, concerning which lengths of years may begin on the four different days of the Tishri 1 declarations.

For instance, for the weekday of Tuesday, only lunar years with lengths of 354 or 384 days may fall on that particular day of the week. This is only one example, and there are 12 more possibilities of the year length/weekday patterns.

The 385-day year, created by postponements, occurs only 16.1% of the time, while the 353-day year is declared only about 10% of the time. But it is amazing, throughout history, the signs and patterns these two years have produced, considering both types of years are mathematically generated artifacts of the Hebrew calendar rules.

Moreover, it should be further noted that from the Tishri 1 cloud cluster of the 77377 pattern, beginning on the day of Trumpets, 5 BC, 14th year of that Metonic, to the 77377 cluster of 357 AD (also, the 14th year), on the same day of the week, is an exact period of 361 years, or 19 x 19 time cycles. The span of this repeating cluster (357 to 361 AD), stemming from the year of Jesus' birth over 360 years before, falls during the period of the first ever publication of the Hebrew calendar document, said to have happened in either 358 or 359 AD.

Therefore, by the fact of the day of Trumpets cloud patterns, coincident with historic events, coupled to the *seven*-year cadence of leap years in the 19-year cycle, we have a three-tier validation of Genesis 1:14. If the *seven* leap year sequence, and/or the calendar rules of construct are taken away, then these historic patterns are forever dissolved.

The Greek Olympiads

Early on, the Greeks developed a method of time keeping which involved a span of 99 months, or an exact multiple of 14 octaves ($7 \times 14 + 1 = 99$). That is, in counting, the octave is always a multiple of *sevens*, plus one.

This 99-month span consisted of two Olympiads, tied together - one of 49 and the second of 50 months (99 months). This became known as the Octaeteris, or simply, the Olympiads, which is two connected four-year periods - in pattern, a 44.

The Hebrew calendar uses this construct to form the 19-year cycle, since the cycle really is nothing more than two sub-cycles of $8 + 11 = 19$ years, formed by $99 + 136 = 235$ months.

The first sub-cycle contains three leap years, with the remaining four of the *seven* enclosed within the second period of 11 years. At these junctures of 8 and 11 years, there is a close convergence of the astronomical sun/moon cycles, which merge to within about 1.5 days.

The first lunar span of 99 months is about 1.5 days in excess of the solar time. The other cycle of 11 years is about 1.5 days short of the solar. Therefore the combination becomes a merger of summation, within about two hours, at the 19-year point, formed by the two sub cycles of $8 + 11 = 19$ years. This, we commonly call the lunar/solar, Metonic cycle of 235 months.

The apostle Paul authored 14 books of the New Testament, akin to the 14 octaves of the Greek, 99-month Octaeteris cycle. This leaves the foundational 12 books, in which are contained the four gospels of the four-year Olympiad count. But hovering over all is the capstone book of Light, number 27, Revelation.

Now, $19 +$ the Greek Octaeteris (8) = 27, the books of the New Testament. Years 8, 19 and 27 are always 13-month leap years. Therefore, we have the obvious pattern, $8 + 11 + 8 = 27 = 13 + 14 = 27$, with the octave overlap of the Metonic cycles, intertwined with the 99 months of the Greek time keeping, which is a multiple of *sevens*. From these patterns come the dyed in the wool number color (*seven*) of Revelation.

Also, 99, a multiple of *seven* octaves, is the precise value of the Greek diatonic note G of the musical scale, which consists, by the Olympiad pattern, of 49 and 50, the day numbers of the weekend of Pentecost (Sat.-Sun.).

The New Testament age began with the 4 + 4, or 8th course of Abia, 6 BC, a time which always falls around the week of the 27th day of Iyar. This was when Gabriel appeared to Zacharias, father of John the Baptist. On Iyar 27, 30 AD, Jesus ended his stay on earth, following the completion of His 4 + 4 or 44 month ministry, which timeline closed at His crucifixion. His death occurred on Wednesday, day four, Nisan 14, just 44 days before His departure on the lunar, 2/27.

Paul amplifies Jesus' ministry and the explanation of His life, sacrifice, death and purpose, in the eighth general epistle of the New Testament, the 44th book of the Bible, written to the spiritual house of the Hebrews, the 22nd book of the New Testament.

Thus the word of God is locked and inseparably connected through the Greek language and mathematical patterns of time-keeping. We have the four weekdays of the civil year declarations for the lunar year, beginning at the *seventh* month, Tishri 1. These dates are modified and fine-tuned by the four rules of postponement, resulting in all lunar dates of the 4 + 4, or eight annual Appointed Times.

From these patterns the dots of the picture are brought to the full, in the words of Isaiah's prophecy:

“By way of the sea, beyond Jordan, In Galilee (= eight) of the Greeks (gentiles). The people who walked in darkness have seen a Great Light” (Isa. 9:1-2). As we know, Jesus, the Light, opened His ministry in Galilee, 26/27 AD, and in the fourth of the four gospels, chapter one, John describes this Light in a most profound way.

So it was by and through the culture of the Greeks that we possess the word of God in English. And to a great degree, by preservation of the word of God, the Greeks also passed on to us the knowledge of the lunar calendar, and the keeping of the eight annual Appointed Times, upon which the circles of music and her octaves Psalms are sung and played.

The Scriptures are formed by 22 + 27 books of the Old and New Testaments, which product equals $22 \times 27 = 594$. 594 divided by two is $594/2 = 297$, which, in the Greek diatonic scale, is the weekday note Wednesday (4), or 297 hertz, the mid-point of the week. Thus, we have $297 + 297$ (or $4 + 4$) = 594 = the pattern 44 (Wednesday-Wednesday). And, $297 \times 4 = 1,188$, which some scholars say is the mid-point of the Bible. That is, Psalm 118:8.

Then, in the keeping of time, by the two divisions of the 19-year cycle, are 8 and 11 years. Thus, we have $8 \times 11 = 88$, and 88 divided by 2 = 44. A circle of 44 has a diameter of 14, the octaves (14) of the Greek Octaeteris of 99 months. This was the age (99) of the circumcision of Abraham, father of the faithful, and is the *seventh* note of the musical scale (99 hertz).

But regardless of the variable patterns of the moon and her fractured lunar cycles, the lengths of months must always be counted by whole days. To even out the effect of the fractured lengths of the lunar months, a decision must be made as to what period of months in the year will be the most predictable and stable. Therefore, the calculated Hebrew calendar always sets the *seven* months for God's festival seasons at 207 days. There is never a variable to this time-span in any year.

For a sacred clock such as the lunar Hebrew calendar, this is an easy decision, since all Appointed Times fall within the first *seven* months of the spring to fall season. Therefore, a calendar which begins alternations of 30 and 29 day intervals, from the month of Nisan through the month of Tishri, was logically designed. This produces an exact average of 29.50 days at the divisible point of 177 days, Tishri 1 ($177/6 = 29.50$ days), and completes the 6th month of Elul, with Tishri 1 declared at day 178 of the sacred year.

This solves all problems of observation, guesswork and communication for the world at large, and is accomplished by simply allowing the shortfall of 4.4 hours (44 minutes per month), for Nisan through Elul, by alternating months at 30 and 29 day intervals.

These methods stabilize the all-important first *seven* months of the seasonal harvest period, after which all loose ends of timekeeping are cleaned up by postponement rules, and by the addition and subtraction of one day for the 8th and 9th months of the lunar cycle. This resulted in a calendar of much improved logic, simplicity and accuracy, as opposed to observation, and this is what Hillel II published near the close of the fifth decade of the fourth century AD.

Let's go back to an earlier discussion of the prophetic patterns of the Patriarch Joseph, which bears evidence to the fact that even in that early age of God's dealing with His people, He was planning the events of the era of the New Testament age.

To refresh briefly the most important years of the dreamer, Joseph, please recall that his trials began with his enslavement in Egypt, at age 17. Then ensued a span of 27 years, ending with the *seven* years of famine, which ended when Joseph was 44. So we have 17, 27 and 44 as an established pattern of prophetic significance. But embedded within that 27-year span occurred the 14 years of feast/famine. Therefore, adding the double set of *seven* or 14 years, we have the numbers 7, 14, 17, 27 and 44.

With those numbers in mind, please consider that few things in the universe are proven to be more constant and universal than that mysterious constant known as Pi, or 3.14159. The discovery of this number, history credits to none other than the Greek mathematician Euclid, about 325 BC. Pi is obviously a foundational building block and function, created by God.

In an earlier discussion we spoke of how the Greek diatonic, in the C major scale, begins and ends at the circular break point of 27/17. This is because the scale, as mimicked by the *seven* leap years of the Greek Metonic cycle, has a joint/break point at BC. In timekeeping of the Tishri 1 declarations, we may call this point Monday/Tuesday.

This is the juncture where a straight line, with bookends of 27/17, may be merged or folded to form a circle. That is, 27 is added to the note A to form B at 247 hertz, and 17 is added to 247 to attain middle C at 264. Thus, we have joined 27 to 17, folding a straight line into a circle, and this point is precisely where two of the four rules of postponement become active to adjust the fractional ends of the circle of time.

Again, we commonly refer to this point as middle C in music, or as the first leap year of the *seven-leap-year* cycle, within the 19-year Metonic span. And as just stated, also included in this pattern is the *seven-day* weekly cycle of the lunar year declarations of Tishri 1. This straight line can be shaped into a circle by joining the end points of Monday/Tuesday (2-3), the equivalent of the juncture of the musical scale, called middle C. Please see the spiral graph, where 27 links to 17 at middle C.

Concerning the circle of the *seven* musical notes, the *seven-day* week and the *seven* churches of the New Testament, this becomes an amazing analogy. Since Paul wrote the 17th book of the New Testament to the Ephesians, the first of the *seven* churches (1/7), and since the last book of the Bible is number 27, Revelation, in the age and setting of Laodicea, let's connect the ends of this 27/17 line with the gospel message out of Galilee (the circle), tying these two points together. What do we have?

In plain and simple terms, we have tied 27 to 17 and formed a circle of $27 + 17 = 44$. This is the 44-month ministry of Jesus, beginning in Galilee. It is the age of Joseph's feast/famine experience, when the 14 years came to an end at his age of 44. And, it is the spiral trek of the *seven* churches of the circular road, from Ephesus to Laodicea. From Galilee, Ephesus and Revelation, we have tied 27 to 17 and completed the outline of this circular story of the gospel message. We have used the mathematical constant of the circle, Pi and calculated the diameter of the circle to be $44/3.14159 = 14$, the Passover, Jesus Christ, and His message from the harp-shaped Sea of Galilee.

But as if this is not already amazing enough, consider this, as a function of Pi: a circle of 17 has a diameter of $17/3.14159 = 5.41$ and a circle of 27 has a diameter of 8.594. Add the two together and the result is $5.41 + 8.59 = 14.00$. A diameter of 14 yields a circle circumference of 44.

The Greek Sigma, The 18th Hour and the 6 6 6

On the day of the calculated molad of Tishri, the month is declared, so long as the calculation falls on one of the four acceptable days of the weekly cycle, and does not exceed the 18th hour of 12:00 noon. The calendar calculations, coupled with the four rules of postponement, produce the four possible days of Tishri 1, which are 3-5-7-2, by days of the week, and sum to $3 + 5 + 7 + 2 = 17$.

There are four rules which influence the declaration of the four possible days of the *seventh* lunar month, Tishri. This becomes a pattern of 4-4, and defines the *seventh* month. As previously discussed, the circular loop point of this symmetry is the juncture 27/17, also a sum of $2 + 7 + 1 + 7 = 17$. The sum of the two 17s becomes $1 + 7 = 8$, and $1 + 7 = 8 = 8-8$, the half of which is the pattern and circle $88/2 = 44$, having a diameter of a double *seven* = 14.

If we now take 14 as an hour of the day and equate that to parts of the Hebrew calendar, we have $14 \times 1,080 = 15,120$, an exact multiple of *sevens*, or $15,120/7 = 2,160$, the average diameter of the moon in miles! By the circles of prophecy, time and musical tones, we have connected the end to the beginning, and the obvious result is one more part of the incredible picture of prophetic timekeeping.

There are 24 hours in the circle of a day, and there are 24 letters in the Greek alphabet. The first day of the *seventh* lunar month has been defined and limited to the 18th hour, or 12:00 noon. So the 18th hour sets the limit to the molad of Tishri, and determines the transition of the sixth to *seventh* month of the lunar calendar. When the molad exceeds the final seconds of hour 17, the declaration of Tishri is tripped to the next day, by postponement rule.

But as there are four days of the week on which the *seventh* month may be declared, and four calendar rules which define the day, likewise the day of 24 hours is a sum of its four quadrants of six hours. Each segment of six hours is thus 90 degrees of the total circle of 360 degrees, with the 18th hour falling at 270 degrees. We may then conclude that in the determination of lunar dates, the day is declared with reference to the sum of the three quadrants of six hours, which is 270 degrees, or hour 18 of the 24-hour day.

Now, the 18th letter of the Greek alphabet is “sigma” This word is the English equivalent of the phrase “to count,” or to sum up the numbers.

By comparative analogy, Revelation, the 27th book, exhibits a fairly important transition at the chapter juncture of 27/17 to 27/18. Most students of the Bible will recall that these chapters of Revelation (17 and 18) have much to do with the Beast of *seven* heads and 10 horns, ridden by a woman, drunk with the blood of the saints.

Chapter 18 of Revelation describes the fall of Great Babylon. This happens when the event of Acts 1:11, at the Mount of Olives on the lunar 2/27, 30 AD, involving the men of Galilee, shall have come full circle to the end of the age. That is, from the Mount of Olives 30 AD to the day of Revelation 1:7, when Jesus Christ, with the resurrected saints from the sea of glass, descends again to the very same place (Zech. 14:4). The book of Acts 1:11 describes how Jesus left in a cloud and, according to Revelation 1:17, He returns with clouds.

This event of Zechariah 14:4 appears to occur on the day of Trumpets, a day which is determined by the transition of Elul/Tishri, and the molad, as referenced to the hour of Sigma (18). So, the circle of Galilee, by place name, meaning the 1-8 (octave), will be complete, from the Mount of Olives to the Mount of Olives. These two events on the Mount span a time circle of 2,000 years or more.

But again, the molad of Tishri pivots on the circle of the day, being defined by the symmetrical transition from the 17th to 18th hour of the 24 hours. The Greek letter sigma indicates that we are to sum the number, and in geometric terms, the phrase “luna sigma”

is sometimes used in reference to the shape of the crescent moon. Therefore let us sum the three equal parts of the 18th, or sigma hour, of the 24-hour clock:

Revelation, book 27, or 27/17, defines her, and describes the Beast of *seven* heads and 10 horns that she rides. At 27/18 she is judged - she has fallen, and if we care to sum the parts of sigma, or 18, they are plainly $6 + 6 + 6 = 18$, or 666! Therefore, concerning Babylon, according to the number, her day, time and hour shall come.

Through the ages of the Greek language and culture, co-joined, bound and inseparable, were transmitted the words of God, and the knowledge of His music, as declared by the rhythmic calendar of the eight annual Appointed Times.

We stand undoubtedly in the age of Laodicea. Though decades may yet be required to complete the process, it is a time of transition, immense in historic proportion.

And in the years of the 44th president of Manasseh, the bookends were formed. The fall of 2015 AD began the 19th year and end of another Metonic cycle and it seems the points of the circle are rapidly coming together. The book covers are folding, and this is an age of serious watching.

The Book of Hebrews (The 8th General Epistle)

Abraham was of the lineage of Eber. Therefore, it is said that he was Hebrew. He is called the father of the faithful, and those who are of his offspring, in New Testament terms, are both Jew and gentile. Symbolically, they are the next *seven* generations, added to the 42 named in the first chapter of the gospel of Matthew.

Eber was the fifth generation of grace, from his ancestor, Noah, and Abraham was born in the *seventh* generation from Eber, the 11th generation from Noah.

There are 22 letters in the alphabet of Eber (Hebrew), which is also equal to the same cyclical placement of the number 8 or 1, seeing 22 is the first number of the fourth octave cycle.

Therefore, 1, 8 and 22 are all numbers of beginning and end, and if overlaid upon the perimeter of Galilee (a circle), these three numbers all fall at the same point. Based on these analogies, it seems almost prophetic that this eighth general epistle, Paul's epistle to the Hebrews, is 22nd in the order of the books of the New Testament, which epistle opens with the explanation of the life, office and Priesthood of the Man from Galilee.

By definition, Eber or Hebrew simply means to cross over, as to the land beyond. In Scripture, we have read the phrase "beyond the Jordan." By analogy, then, it conveys

a crossing over, as also might be understood in the concept of transformation, from something physical to that of the spirit; or in a secondary sense, to transverse the boundary, the line of cyclical progression - the line of beginning and end, the eighth, or resurrection.

Paul's calling and mission were to the strangers beyond the line and boundary of the circumcision, to the new frontier of preaching the word of God to the land beyond, that of the gentiles.

In that sense, the pattern alignment is somewhat prophetic. According to those who make note of such things, Psalm 118 is the exact center of the Scriptures. If so, then Psalm 119, a work of 22 sets of 8 verses, begins the second half or phase of the word of God, much as the first division of God's calling was first to Israel, but later, in the second division or Testament, a calling to all those who become the household through faith, contained in all races.

Psalm 119, with many hints of the spiritual aspect of God's laws (through faith), is the 13th psalm of the 5th book of 44 psalms. Paul was the 13th apostle, the fifth pen of the authors of the eight general epistles. He was called by grace (5), after the fact, and sent to the strangers beyond the boundary. But more than all before him, he expounded and explained the 44-month purpose and ministry of Jesus Christ. Like a true witness, Paul spied out and created a beachhead and fortress in a new territory, then sent back a message of hope, which served as a blanket statement of explanation, covering all aspects, new and old.

Therefore, from that perspective, Hebrews, the 22nd book of the New Testament, becomes the eighth general epistle. The title is indicative of all Christians, a spiritual house, referenced not just to the works of physical Israel, but to the broader scope of the household of faith, typed by Abraham, who believed God long before the sons of Jacob were born.

In the context of any Scripture, to fully know and understand the intent, we must always ask, "to whom is the work addressed - to whom is it being written?" We know, as stated in chapter 13:24 of Hebrews, that Paul is writing from Rome, during one of his times of imprisonment.

In the closing verses of Paul's letter to the Hebrews, he addresses specifically the "you" to whom he has just written. In Hebrews 13:22 he states, "And I appeal to YOU, brethren, bear with the word (the verses of the epistle) of exhortation, for I have written to YOU in few words." And, continuing in verse 23, "Know that our brother Timothy has been set free, with whom I shall see YOU if he comes shortly."

Now, to those who comprise the "YOU" whom Paul is addressing, he expects, if possible, by the release of both him and Timothy, they may then come to see them (the YOU) in person.

Is Timothy a native of Jerusalem and Judea, or is it not the case that he was a resident of Asia Minor? Is Paul the apostle to the Jews of Jerusalem, or is it not a well-known and established fact that he was a gentile, who then ministered specifically to the gentile world? Due to his unique background, Paul was qualified to address both Jew and gentile, in ways of which no other apostle was equally capable.

But since Paul was commissioned more specifically to the gentiles, upon the possibility of a combined release from imprisonment at Rome, is it likely that both Paul and Timothy would shortly be traveling all the way to Jerusalem to see the “YOU” face to face? Or was it not of a more probable intent that they would journey south, returning to the regions of their ministry and domain, which had long been the settings of Galatia and Asia Minor? The answer should be more than obvious.

The question then becomes, is the title of this profound work and letter, attributed to Paul, an epistle quite broad in many explanations of doctrine - is it a work of specificity to a narrow group of only the Jewish brethren in Judea, or is it not a fact of obvious intent that it is a general epistle, with title of metaphor, addressed to all those, called, chosen and faithful? That is, an epistle, in the broad sense, to every race of the seed of Abraham.

In short, it is a letter to every offspring of faith, otherwise called the spiritual house of the Hebrews. By addressing it to the “Hebrews” the epistle would have a broader acceptability, seeing it could be taken either way. That is, to all Hebrews of the spirit, but also specifically to those of his own brotherhood, Israel of the flesh.

Indeed, it is with great force and eloquence that Paul makes a very specific point to the children of the faithful, to those of spiritual lineage to Abraham - to the congregation, called to Mount Zion and the city of the living God - not to the physical, but to the heavenly Jerusalem.

Not to those of Judea only, but to the greater, “GENERAL ASSEMBLY and church of the firstborn, who are registered in heaven” (Heb. 12:23).

It has long been said, there are *seven* general epistles in the New Testament, authored by James, John, Jude and Peter. This is emphatically true. However, is it possible that the apostle Paul, who did so much for so many, wrote no general epistle to all? What is more likely is that the book of Hebrews was meant to be a general epistle - written to a nation of faith, to the enlarged family and offspring of Abraham, the *seventh* from Eber.

Similar to the general epistle of 1st John, Paul opens Hebrews with the explanation of the incredible office, majesty and priesthood of the Creator, Jesus Christ, and how mankind may co-join with His calling and purpose, through faith, which first began to be manifest in the man, Abraham.

Foundational to the girding and framework of His calling is that path to faith, by the understanding and observance of the *seventh* day Sabbath. This, Paul introduces in chapters 3 and 4 (= 7), in the context of faith. Then, from that foundational point of the weekly Sabbath, flows the entire theme of Hebrews (faith), virtually to the very end of the book. Indeed, not just to the Jew only, but to the people of God (et al), remains, therefore, “Sabbath keeping” (Heb. 4:9).

Thus in the beginning chapters of Hebrews, Paul weaves a story, establishing Sabbath observance as a work of faith. This fourth commandment of the *seventh* day stands alone, as the only part of the 10 commandments which connects with the progression and observance of time.

Therefore, this work of faith (the Sabbath), having, by inference, the four parts of covenant, was placed at the fourth order of the 10 commandments, for the remembrance of the *seventh* day (a covenant sign). Again, this is the only element of the 10 commandments having to do with time keeping, a function established at the fourth day of time (creation week). It seems, then, that four and *seven* are numbers that connect to the elements of faith, the sum (4 + 7) adding to Hebrews 11, the chapter of faith, the evidence of things not seen. Thus, Paul wrote to the offspring of Abraham and his generations, to all those called of the spirit, both Jew and gentile.

The focus of this eighth epistle of faith comes to full swell at chapter 11 - a set of numbers which forms the basis of the 19-year time cycle, by the two sub-cycles of 8 and 11 years (8 + 11 = 19) of the Metonic. This is a system of counting time, kept in check by the *seven* leap years, the four rules of postponement, and the four days of the *seventh* month, Tishri 1 declarations.

The fourth commandment of the 10, the Sabbath day, is a covenant sign, which sums to 4 + 10 = 14, the double witness *seven*, Passover day, and day four of the week, Wednesday, Nisan 14. That fourth day of the week, a Wednesday Passover, was an incredible day of faith and work for Jesus Christ. His half-brother, the apostle James, would later write, “Faith without works is dead!” But, Jesus Christ, demonstrating His faith by works, is alive forever more.

Now, to Abraham and his seed were the promises made (Gal. 3:16). But ultimately this promise was not just to the one seed of physical Israel, but to many offspring, through Jesus, the Seed of promise. That is, a multitude and spiritual house of many nations, a race of habitation beyond the compound, outside the walls and camp of physical Jerusalem. These are the Hebrews, both Jew and gentile, a people of the boundary beyond physical Israel.

So it was not, as in times past, a promise to the remnant of Judah, Levi, Benjamin and the other tribes only. But now, through Abraham, came the greater covenant and promise to a house without number, an enlarged conclave of faith, called, by the lineage of Abraham, the Hebrews.

Therefore, in the 60s AD, alongside the *seven* general epistles, a cornerstone work was scripted in Paul's letter to the Hebrews. This work, in effect, completed the circle of the *seven* general epistles by adding to them the number of the finale and regeneration. In this eighth epistle written to the Hebrews, Paul described where the path of faith leads, and through whom (Abraham) it all began. This epistle Paul wrote to the world beyond, to the followers of Jesus Christ and His assembly of the firstborn. It was addressed to a nation and name, symbolic of all - the epistle to the Hebrews.

This is a message of the gospel, brought first through Jesus Christ, "By way of the sea, BEYOND the Jordan, in Galilee of the gentiles." In the years just before the destruction of Jerusalem, the Light of Galilee was amplified through the preaching of Paul. Indeed, as the Scripture conveyed, "You have multiplied the nation and increased its joy" (Isa. 9:3).

In the book of Hebrews, words were scribed to a people once in darkness - to a mixed race, brethren of the same household. To them came a letter from Paul, who was bound by prison chains in Rome. It was the eighth general epistle, titled "The Epistle to the Hebrews."

James wrote to the 12 tribes scattered abroad, but Paul sent a letter to a people whose offspring shall eventually fill the universe. It began with the eighth course of Abia, 6 BC. Years later, in the fall and spring of 26/27 AD, the gospel came to the eighth point of the circle - crossing the boundary, at the name of metaphor, Galilee (to complete the circle). At this juncture of history, the ministry of Jesus began.

Then, more than 30 years after Jesus' death on the cross, in the closing years of the foundational text of witness and canonization of the New Testament, came this eighth general epistle, transmitted to the ongoing generations of Abraham, strangers and pilgrims on the earth, a people who looked beyond the borders of the physical, and plainly declared, like those of their race gone before, that they were seeking another homeland. That is, a heavenly country, beyond the physical bounds.

In summation, when Paul was writing the book of Hebrews, he was imprisoned at the very seat of the empire of Rome. To the north, oppressed by the Romans, Queen Boudicca of Britain inspired a massive uprising against the Roman occupancy. Thousands of miles away, at the same time, the Zealot rebellion against the Roman oppression was beginning in Judea. Shortly after Paul's transmission of Hebrews, the apostle James was martyred at Jerusalem. Hoping to limit conflict and persecution, so that the gospel and Christian life might have free course, Paul appealed to the churches for calm and obedience (Heb. 13:17).

In times gone by, Paul, in his epistles, had written to specific churches or individuals by name, but in the sixties AD, a broader, more inclusive and general message to the church as a whole was needed. If addressed only to the churches of the gentile world,

his epistle would not much penetrate Judea and other congregations that were predominately of Jewish descent.

Even though virtually all scholars agree that Paul wrote the book of Hebrews, his authorship was not stated in the text. This is because in some congregations of those converted from the Jews, Paul was still not trusted or well received, because he had so severely persecuted Christians before his conversion. By addressing the "Hebrews," the epistle would then be more appealing to the broader conclave of the church as a whole, both Jew and gentile.

By explanation of text and by use of the name Hebrew, the epistle was addressed to all descendants of Abraham of the spirit. These were the "YOU" whom Paul addressed while imprisoned in Rome. This was his general message to those of the region and times beyond (Hebrews) who sought the assurance of things hoped for, and the evidence of things not seen. It was an expansive letter of doctrine and encouragement to the house of Abraham - to all, then and thereafter - to the Jew, but also to the Greek (gentile).

It was and yet remains a message to those who aspire to transverse the boundary, following the Captain of their salvation, Who suffered beyond the camp, outside the gate. This was the epistle to the Hebrews - a spiritual house of many races, sojourners, pilgrims and strangers, who would focus, not on the turmoil and strife of the present, but on a time to come when they would inhabit a land and realm beyond.

The Lines of Natural Transition

27/17

Hebrew calendar scholars have long since stated that the sequence of lunar leap years within the 19-year cycle is patterned after the rules of music and the C major scale. That is, just as the *seven* intervals of the major scale are long-long-short-long-long-long-short or CDEFGAB, in like manner the seven leap years of 13 months are scheduled within the 19-year cycle in the same way. Thus we have 3-6-8-11-14-17-19 for the numbered leap years of the cycle, which pattern in the mathematical Hebrew calendar language is 3-3-2-3-3-3-2. We see that in a circle of the *seven* symmetry, the natural transition starts over again at 2-3, or Monday-Tuesday. In the C major scale of music, we call this transition BC. In the key of C, at middle C, this becomes 247/264 hertz, arrived at by adding 27 to the note A ($220 + 27 = 247$), then 17 to the note B ($247 + 17 = 264 = \text{middle C}$).

Thus, we can say that 27/17 or BC is the middle C mark point, which is a natural or symmetrical mark of a cyclical end and a new beginning. It is at this point of symmetry, as a mathematical adjustment to the length of lunar years, that Hebrew calendar postponement rules three and four kick in to fine-tune a reference mark in the circles of lunar time.

Within these 27/17 patterns of reference are the foundational numbers of prophecy. The 27/17 line stems from the Old, but passes through and into the New Testament age. The patterns appear in the great flood of Noah's day. They appear in the feast-famine of Joseph in Egypt. They surface in the ministry of Jesus Christ, and they are there in the pattern imagery of the 27th book, Revelation, themed by the *seven* heads and ten horns ($7 + 10 = 17$). They came again 2,717 years after the demise of ancient Israel, the year of 9/11, 2001 AD. These are prophetic numbers that sometimes follow the woman of mystery. She appears in the 27th book, Revelation, chapter 17, riding the beast with the *seven* heads and ten horns.

By the calculations of time and the end/beginnings of circles, the prophetic Hebrew calendar adjustments are tripped into action on the week days of Monday-Tuesday (days 2-3), the equivalent of musical notes B-C, at the middle C or 27-17 transitions. Such rules of adjustment or postponement prevent the mathematical impossibility of a 356- or 382-day lunar year. We might say that these postponement methods help to keep time on a perfect pitch. Note that the digit sums of these two numbers (356 and 382) equals $(3+5+6) + (3+8+2) = 14 + 13 = 27$.

When small adjustments to the length of a lunar year are required, these additions or subtractions of one day in time fall on the eighth and ninth lunar months, the sum being $8 + 9 = 17$, the age of Joseph's dreaming. Of course, a much larger adjustment of 30 days is required *seven* times in the span of a 19-year time cycle. This is accomplished when a second month, Adar, is added following the 11th lunar month. So the added days of the *seven* months of the *seven* years amounts to $7 \times 30 = 210$ days, the numbers of the *seven* days' warning before the flood of Noah's day (Iyar 2/10).

Now, if all months were a perfect 30 days in length, then 210 days would exactly equal *seven* months. However, the 207 days of the annual season of the Appointed Times has been correctly set and fixed. Thus, by a combination of the four rules of postponement and/or the natural laws of calendar math, three days are trimmed out and/or moved to the late fall months, thus attaining the known average and set length of $210 - 3 = 207$ days for *seven* months, Nisan through Tishri.

Regarding the lunar leap year, the pattern of the Monday-Tuesday or 2-3 transition adjustments can be seen in the cadence of the *seven* leap years of the lunar calendar. That is, the sequence is 3323332, with the symmetrical adjustments or pattern breaks falling at the 2-3 transitions, for years 6-8 and 17-19. These two short intervals, where only one 12-month year falls between subsequent leap years, in a predetermined pattern, serve to maintain an approximate seasonal relationship between the lunar and solar cycles. For the three-interval count, two 12-month years fall between the occurrences of leap years, as it does between years 3 and 6 of the 19-year cycle. For the two interval count, one 12-month year falls between adjacent leap years of 13 months, as the pattern indicates for the years 17 through 19 of the 235-month, 19-year cycle.

These leap year insertions fall at years 3, 6, 8, 11, 14, 17 and 19, yielding a pattern of 3323332, or as it is in the equivalent major scale of music, we have CDEFGAB. Stated yet another way, this 3323332 becomes whole-whole-half-whole-whole-whole-half, with the half steps of the scale at B and E, where, by analogy, time is divided, limited or “cut short.”

For this picture of analogy, we have $7-7-3.5-7-7-7-3.5 = 42$ months. A fragment of this 2-3 symmetry is displayed quite vividly on a piano keyboard, where the chromatic steps of the *seven*-note scale occur in the repeating pattern of the black keys. This pattern of the black or pentatonic keys is 2-3 or 3-2, depending on where one begins counting on the multiple octave scale of the keyboard, with 2-3 or 3-2 being the root building block of the symmetrical physics of the *sevens* of the 3323332 leap year sequence.

Since, in the cadence breaks of the *sevens* of the 19-year cycles, the two short counts fall at 2-3 transitions, perhaps this is why God also used this same symmetry in the precision of Daniel’s prophecy of the 2,300 evening-mornings. The fraction two thirds (i.e. $2/3$) also equates to 666. Just a speculation/observation, but the dots do connect.

Looking at all this from the perspective that the Levites of the temple service had both the responsibility of music and declaration of the Hebrew calendar dates on which the psalms were to be sung, it should not be too surprising that the musical laws of the *seven*-note scale are so incredibly similar to the mathematical physics of the calculated Hebrew calendar. Indeed, the patterns seem to flow from the same source, with principles of both sciences, having to do with things that travel in a circle (time) or tones (music) of 360 degrees, being managed or kept in cadence by the number *seven*.

Let’s go back to the pattern of $27/17$, which turns up in some rather unexpected places. We have already mentioned the double eclipse cycle of 2,717 years, the slicing of the scale of music at the transition 2-3 or B-C ($= 27/17$), and the adjustment of the length of the lunar year at Monday-Tuesday or 2-3, by use of postponement rules three and four. We also have the fact that our Savior ascended to heaven on the 27th day of Iyar, following His resurrection at the end of the 17th of Nisan. So this relationship or connection between 17 and 27 emerges in many different historic events.

The double eclipse cycles of 2,717 years, being 11 multiples of the musical note B (247 hertz), fall 2,717 years intervals. These eclipse cycles frequently occur on the very same days of the week, though separated by thousands of years. For instance, the double eclipse cycles of February and August, 2008, on a time line of 2,717 years, came also in the year 710 BC.

Though scholars differ on the exact year, 710 BC was about the time of the illness of Hezekiah, and the historical event when the death angel struck the armies of Sennacherib, killing 185,000 as they laid siege against Jerusalem (Isa. 37-38). According to astronomical calculations, in the year 710 BC, eight years after the fall of the 10 northern tribes of Israel to Assyria, there were four solar eclipse events, with two eclipses of the full moon, separated by the six-month span of 180 degrees (Feb-Aug).

At the dividing line of the Jordan River, we have one more curious example of the 27/17 transitions. We know from the Biblical record that Israel, at the original crossing of the Jordan, under the stewardship of Joshua, crossed over and encamped at Gilgal (place of turning or transition of rolling) on the 10th of Nisan. Based on the story-flow of Joshua, chapters four and five, this crossing and encampment likely took place at the Monday - Tuesday (2-3) transition by day of the week, about 1446 or 1447 BC. As if that, given our understanding of the patterns, is not enough, the Old Testament book of Chronicles adds yet another trace of this unusual pattern stamp or ID, 27/17.

The Jordan, once again, in the times of King David, formed a marked point of the 27/17 division. This pattern appeared in the number of those having oversight of the treasury, I Chronicles 26:30: "Of the Hebronites, Hashabiah and his brethren, one thousand *seven* hundred (i.e. a 17) men.....west side of the Jordan." Then, verse 32: "And his brethren were two thousand *seven* hundred" (i.e. a 27).....whom David made officials over Reuben, Gad and the half-tribe, Manasseh, on the east side of the Jordan. This is another example of the mysterious number and ratio, 27/17.

The Jordan River, with its inflow and outlet, swelled to form the harp-shaped Sea of Galilee. The river divided the 13th tribe, Manasseh, figuratively, by the numbers 27/17. In this combination of 27/17 lives, by analogy, the 8th and 9th months of lunar calendar. First, notice that this number set sums to $8 + 9 = 17$, and from 27 we get $2 + 7 =$ the 9th month. Then from 17 we get $1 + 7 =$ the 8th month of the lunar calendar. So by this analogy of the pattern 27/17 come the 8th and 9th months of the lunar cycles. These two months are unique in that by the transition of their placement within the civil year, they expand and contract from 29 to 30 days. So they are variable, and thereby can adjust the length of any year by plus or minus one day. The Jews have a tradition that the 9th lunar month is called the month of dreams. It is a form of $2 + 7$, or $27 = 9$. Therefore, these examples demonstrate how the parts and pieces of prophecy are embedded in the patterns of God's timepiece, the calculated Hebrew calendar. This 27/17 surfaces in that great book of prophecy, Revelation (27), a book woven around the exploits of the dragon, with the 7 heads and 10 horns ($7 + 10 = 17$).

Joseph, at age 30, stood before Pharaoh to become second in command over all of Egypt. At this point, two prophetic times of *seven* years, in tandem, were about to unfold. The set-up year, which looked forward to this ultimate purpose and point in time, occurred when Joseph was 17 years old. This very important pattern span of time would end 27 years later, when Joseph was 44, following the whole pattern cycles of a double *seven*, or *seven* years of plenty, followed by *seven* years of famine.

Joseph's age of 44 at that time is the exact value of the sixth note of music, F, which by octave progression is also the exact length of the eight verse patterns of Psalm 119. That is, 176 verses equals the note F, third octave of music. F is the sixth note of the musical scale and $6 \times$ Joseph's 44th year is 264, the precise value of middle C on the stringed diatonic scale. But $176 + 71 = 247 =$ the musical note B, which is also a cycle of symmetry and the Hebrew calendar calculations. 71 years is also one of the Hebrew calendar postponement cycles, as well as the number of elders (70) + the Seat of Moses =

the number of the San Hedron = 71 = the number of the High Priest, who presides over the 70. Including God, the Father, we have 70 elders + Jesus (High Priest) + the Father = 72, the mirror reflection of 27.

As exhaustive as all this might be, there's still more. There are six lengths of lunar years of the Hebrew calendar calculations. They are 353, 354, 355 for the 12-month years and 383, 384 and 385 for the 13-month years. The nominal or average of both types of years is the middle ground of 354 and 384, which digits sum to $3+5+4 + 3+8+4 = 27$.

The stunning point to the occurrence of all six types of lunar years is this: it can take as little as six years in sequence to have all six types occur, but at times takes as much as a total span of 44 years to contain at least one example of each type of lunar year, by number of days. The hold-out year to complete all types by length of days is always the 384-day 13-month leap year, which occurs, on average, 1/19th of the time in calendar calculations.

Chapter 25

THE TIMING OF 30 AD AND THE CRUCIFIXION OF THE MESSIAH

We know from historical records and the gospel accounts that Jesus, slain from the foundation of the world, was crucified in the year 30 AD, a year of the prophetic pattern of a Wednesday Passover, followed in the same year by the day of Trumpets, which was declared on the weekly Sabbath.

For that greatest of all historic events, Jesus gave only one sign that He was the prophesied Messiah. That sign, He said, was that He would be in the tomb for three days and three nights, a period of 72 hours. Surprisingly, based on the 1,080 parts per hour of the lunar Hebrew calendar, this length of time produces the maximum digit sum of the days multiplied by the 1,080 parts per hour of the lunar calendar. Three days times 24 times 1,080 equals 77,760 parts. Count up the digits. You will find that $7 + 7 + 7 + 6 + 0 = 27$ equals the book of the *seven* seals, Revelation.

No other number of days of the *seven*-day week sums to this value. All digit sums of the other six days amount to 18, which is the number of parts-per-minute of the calculated Hebrew calendar. So the span of three days and three nights produces a unique sum of 27, while all other possible spans of the *seven* days sum to 18. One day, for instance, produces $24 \times 1,080 = 25,920$ parts, a sum of $2 + 5 + 9 + 2 + 0 = 18$, while 6 days = $6 \times 24 \times 1,080 = 155,520$ parts = 18.

Another connecting dot of this mysterious Wednesday-Saturday prophetic pattern of Passover-Trumpets relationship is this: the Wednesday Passover falls at the symbolic half of a prophetic week. That is, a full week is 2,520 days, or *seven* years, whereas the half week is 1,260 days, which equals 42 months, or 3.5 years or Wednesday, etc.

Based on 360 days per year, *seven* years equals 2,520 days. If we equate the *sevens* of the week with the *sevens* of the scale of music, something quite unique falls on the note Wednesday (i.e. the 4th note, D of the scale). The diatonic value of this note in the middle C octave is 297 hertz = D of the scale. The number breakdown to produce this product is $11 \times 27 = 297$. Eleven, by rotation of the *seven*-day week, equals Wednesday.

In the scale of music, this value of the half-prophetic week (297 hertz), or the week day of Wednesday = 42 months = 1,260 days. We find all of this coming together at a very unusual time and place, downtown Jerusalem, at the end of days. This story is nowhere more vividly pictured than at the half-division point, 11th chapter of the 22 chapter, 27th Book of the New Testament, Revelation. Recalling the three days and three nights, if we add the digit sum of that period of time (27) to the weekday of Wednesday, we come to Saturday, the number of Revelation (27), the day of Jesus' resurrection, Nisan 17. The number of this mid-chapter (11) times the number of Revelation is $11 \times 27 = 297 =$ Wednesday = note D = one half prophetic week = 1,260 days = 42 months = the death of

the two witnesses = the cutting short or limited days of Matthew 24:22. It is also equal to the half cycle of Joseph's *seven*-year famine (3.5 yrs.), the years of the Great Tribulation. We should not leave out the fact that the product of Matthew 24:22 = $24 \times 22 = 528$, which half or sub-octave is 264 hertz, the frequency of the diatonic middle C.

The 11th chapter of Revelation, the mid-cross-point of this 22-chapter book, unlike any other point of prophecy in the Biblical record, is that moment in history upon which everything converges. Chapter 11 is a crossroads and switching yard for every half, full and multiple of the *sevens* cycles of prophetic time energy. It is the amazing center nucleus about which orbits many events, previously pictured as parts and pieces of the mystery of God.

Against that backdrop of the *sevens*, her times and divisions, let's return now to the timing of 30 AD. The Wednesday-Saturday pattern of Passover-Trumpets, 30 AD, the year of Jesus' death, forms an incredible set of circumstances surrounding the all-important fulfillment of that year of His death and sacrifice.

Since patterns repeat on 247-year cycles, what was the first time this pattern occurred before 30 AD? In other words, what mathematical calculations produced the pattern which resulted in the Passover of 30 AD being declared on Wednesday and the day of Trumpets (i.e. first day of the *seventh* lunar month) being declared on Saturday?

This is one of the most amazing, mathematically-timed events in the history of the world. The symmetrical set-up and the transitions of the Hebrew calendar declarations on the 247-year cycles, placed the Passover and crucifixion on Wednesday, in 30 AD. The mathematical chronology is stunning!

The mathematical point of reference that set this up actually began in the year 2935 BC, 247 years before 2688 BC. Based on a lunar cycle of 29.5305941 days, the day of Trumpets, on paper, had mathematically been locked to Monday on the 247-year intervals for two *sevens* or about 14,000 years. But then comes the transition, 2,717 years before the year 30 AD, moving the week day of Trumpets from Monday (2) back to Saturday (7). For the 27/17 transitions, please note the similarity of these number graphics compared to the great flood of Noah's time, which spanned the lunar dates beginning 2-17 and ending on 2-27 of the next year.

The molad time of 2935 BC fell on Saturday, September 25th at 18 hours 412 parts or 23 minutes past 12:00 noon, Jerusalem time. Thus, by the rules of postponement, since this was past noon, the declaration was advanced to Sunday. Since Sunday is a day disallowed for Tishri 1, the declaration is then moved forward to Monday, September 27th, 2935 BC, two days past the actual molad time on Saturday afternoon. In the next cycle, 247 years later in 2688 BC, the molad fell 905 parts (50.277 minutes) earlier in the day, as it always does at intervals of 247 years. This being the case, the molad of that Saturday was calculated to fall at about 27 minutes before the 18th hour (noon) of the day, therefore the day was declared, Trumpets, Tishri 1, 2688 BC. Again, on the 247-year cycle, this reverse jump from Monday to Saturday (the sequence 2-7), Tishri 1, 2935, to

Tishri 1, 2688 BC, occurred 11 cycles of 247 or 2,717 years before 30 AD, the year of the crucifixion.

There is another amazing mathematical event which occurs with the 19-year period from 2688 to 2669 BC. Periods and cycles of the 19-year lunar time spans vary from 6,938 to 6,942 days in length. The 19-year Metonic period which began in 2688 BC was one with the maximum span of 6,942 days. In this example we will see how this rare 19-year span of time molds together the chronology of Jesus' death with the prophecy of Psalms and the frequencies of harp and music.

In another section of this work we discussed how extremely rare these occurrences of the 19-year Metonic spans of 6,942 days are. They occur so seldom that on average no more than four or five such spans take place in any thousand year period.

The trigger for these rare 6,942-day spans of the Metonic is a molad time for Tishri 1, which falls in the 17th hour of the day, before 12:00 noon on the weekly Sabbath. In any year where Tishri 1 begins a 19-year span of 6,942 day, to the first day of the next 19-year span, that next period or cycle will always begin on Thursday, five days after the Saturday of 19 years before. This is the identity of a 6,942-day time span. It rotates or advances five days in the weekly cycle. No other period or cycle of the 19-year intervals does this.

This occurrence of a molad just before noon in 2688 BC fell on the 9th year of the 19-year time cycle. The year of Jesus' crucifixion also fell on the 9th year of the Metonic, which began with Tishri 1, 29 AD.

That extremely rare 6,942-day period, which occurred from 2688 to 2669 BC, began precisely at 11 cycles of 247 years before the crucifixion of Jesus Christ. This period of 2,717 years (11 x 247), from 2688 BC to 30 AD, is same as the number form of the middle C transition split (27/17) on our graphic of the musical octaves (see graph).

Moreover, by inclusive count, the molad time of that rare event which began in 2688 BC fell 494 parts before 12:00 noon, which is the frequency double of note B at 247 hertz. By the octave graph spirals, 247 and 494 hertz both fall on the same octave graph line, at the 27/17 middle C juncture. We have referred to number 494 many times before. That is, 494 hertz is the *seventh* note, key of C, fourth octave of music. This *seventh* or B note is the equivalent of the weekday Monday, and the number of the harp riddle chapter and verse of Psalm 49:4. "I will open my mystery upon the lyre (harp)."

Before that date of the Trumpets declaration of 2688 BC, on that timeline of the 247-year spans, Trumpets had been falling on Monday, receding each 247-year cycle by 50.277 minutes. The fractions finally caught up with the calculations and the day of Trumpets, 2688 BC fell back on the weekly cycle of the 247-year spans, from Monday (2) to Saturday (7).

Can all of these amazing connections to the timeline of the Messiah and His crucifixion be mere coincidence, built upon a framework of speculation? By the overwhelming evidence of prophetic events, music theory, lunar cycles, and the mystery of Psalm 49:4, we have proved otherwise.

Again, this 2,717-year pattern is the musical mark point, the circular juncture of symmetry (27/17). (See graph below). In music we call this the point of middle C, which is also the solar/lunar eclipse cycle that finds a double, lunar/solar eclipse falling on the same day of the week at intervals of 2,717 years, a multiple of B note 247 hertz. By analogy of the helical graph spirals, this number division 27/17 falls on the transition 2-3, or the notes BC, Monday-Tuesday, an overlay pattern of the hours leading up to Jesus' last Passover on Tuesday night, Nisan 14 (see graph below).

Graph of the Musical Octave Helix Spirals



The Wednesday-Saturday, Passover-Trumpets pattern of 2688 BC and 30 AD will not change again (i.e. fall back from Sat. to Thu.) until the year 11,392 Gregorian, 14,079 years past 2688 BC. Indeed, this was no accident and involved some very precise historical timing to bring about this sequence of events.

Once again, let's recall the beauty of the timing of this prophetic pattern of the lunar declarations of 30 AD. The molad of Tishri falls at 23 minutes past noon in 2935 BC. It occurs at about 27 minutes before noon in 2688 BC. So we see the mathematical pattern mark points of 23 minutes, followed by 27 minutes, in 2688 BC. These are familiar transition points of the *seven* symmetry of the circle (2-3, notes BC, 27-17, etc.).

Please consider the Hebrew leap year pattern of 3323332, where 2/7ths are 2s and 5/7ths are 3s, but the transitions are 23 and 32, the BC transition point of music. Note that if the end and beginning of the pattern of *seven* is tied together, the connecting point of splice becomes $2/3 = BC =$ the natural C note voice of reference.

These numbers, 23, 27, 247 and 27-17, we have discussed from many angles. They are all familiar patterns of musical law, prophetic patterns of Scripture, circular symmetry, eclipse cycles and lunar calendar calculations. Without a doubt, these patterns were crafted by the hand of God.

The $2/3$ transitions seem to be stamped upon the patterns of the *sevens*. They have something to do with the symmetry of music, which has been closely aligned with the calculations of the Hebrew calendar. Thus, we have the 3323332 leap year Metonic pattern, with the cadence breaks falling at the 23 and 32 mark points of the *seven* leap year notes of the 19-year Metonic cycle.

In Revelation, the *seven* churches are described in the setting of chapters 2/3. And likewise, as if in concert with a musical reference, following Revelation 3, we are introduced immediately in chapter 4 to the sea of glass and the 24 elders, as if they are the heavenly pattern type of the 24 chief leaders of the 24 courses, assigned by David for the temple service.

These elders, having harps, are seen as if taking part in the heavenly worship of God, of which the earthly worship is typed by the three festival seasons of the Appointed Times. Psalm 81 (3 x 27) is a beautiful representation of these festivities in a setting of harps, lutes, cymbals and trumpets.

But this setting of Revelation 4, which begins with the vision of the sea of glass, the 24 elders and their harps, is eventually joined by the *seven* seals and the blast of the *seven* trumpets of the *seventh* seal.

The musical scale harmony of the *seven* notes is logically divided by the half-octave $4/3$. The description of the *seven* churches of Revelation 2/3 has been divided by $4/3$. That is, four churches are described in chapter two, then three churches are described in chapter three. The *seven* leap years of the 19-year Metonic are divided into a $3/4$ set. That is, 332, then 3332, for the 3323332 *seven* span of the cycle, which mimics the progression of the C major scale.

Last, the *seven* annual Sabbaths of the lunar civil calendar begin with four Appointed Sabbath Times in the fall of the year, with the remaining three of the *seven*, ending the cycle in the spring, beginning some five months later. So even here, as in the octaves of music, we find the $4/3$ division of the *seven*.

Many, many patterns of the Scriptures are ordered upon the symmetry of the *sevens*. There are *seven* churches, one each for the *seven* lamps of fire, burning before the throne of God (Rev. 4:5). These *seven* lamps are also called the *seven* Spirits of God, thus with

each message to the *seven* churches of Revelation, always comes the closing statement, “He who has an ear, let him hear what the Spirit says to the churches.”

Pentecost came at the end of the *seven*-week count, Sivan 8, 30 AD, and upon the 12 apostles danced the tongues of fire, representing the initial impregnation of the Holy Spirit from the *seven* lamps of fire, which are before the throne of God on the sea of glass.

From that day of Pentecost, 30 AD, every person called of God, upon repentance, baptism and the laying on of hands, experiences the re-enactment of that event, receiving the Holy Spirit - the indwelling of the lamps of fire, via the conduit stemming from that original birth of the New Testament church. The apostle Paul describes this fact in the book of Romans. There, he said, “Now if anyone does not have this lamp of fire (Spirit of Christ), he is not His.”

Upon the apostles hovered this energy of the burning lamps, the *seven* Spirits of God, which are before His throne. So even here, in the framework of the coming of the Holy Spirit, we see the simple pattern of the lunar calculations of the Metonic cycle. That is, the 12 apostles, plus the fire from the *seven* burning lamps, sums to $12 + 7 = 19$, the 12 common years, plus the *seven* leap years of each cycle, representing the *seven* lamps of the burning Spirit, flowing from God in the pattern of the C major scale of harp and psalm.

The Spirit of God, with the *seven* lamp divisions, is an eternal flame. Therefore, even in the Old Testament we get a glimpse of just how serious it becomes that once received, the flame of the Spirit must continue to burn.

The sons of Aaron allowed the fire of God on the altar to go out, resulting in a very abrupt death for both, when they tried to replace God’s Spirit of fire with a strange flame of their own making. This is an analogy, but perhaps all too true.

As can be seen, the sketched outlines of the many events involving the *sevens* of the Bible appear to be an endless journey. But if we have correctly conveyed these analogies, they represent the creative trademarks of Jesus Christ, the Progenitor of both Old and New Testament records. Stationed above the circle of the earth, His Words, God breathed, declare the end from beginning, as He is able to orchestrate and connect in a rhythmic fashion all dots in the portrait sketch of the prophetic circles of time.

Chapter 26

THE SIGNS OF REVELATION 12

It was the final months of life for Herod the Great. According to historians and secular scholars, and based upon the chronology of the gospel accounts, Herod's last days fell in late summer 5 BC, with his death at the summer house near Jericho in the early months of 4 BC. During that period there were several occurrences of lunar and solar eclipses, which were concurrent with the Appointed Times of the Hebrew calendar festival months.

In the fall of 2013 AD, the United States was found staggering under a debt load that pushed through an unbelievable ceiling of 17 trillion dollars, and was still climbing. This was in the 17th year of the 19-year Metonic cycle of 1997-2015, 2,017 years after the birth of Jesus Christ, on October 17th. It was in a heavenly sign, recorded in the book of Revelation, that another 17 once appeared - a red dragon, with 7 heads and 10 horns.

Historically speaking, it seems that the combination of numbers in the prophetic examples of the Scriptures, which produces these strange patterns of 17, is seldom an indicator of good things to come. We find this harbinger of 7 and 10 in the book of Revelation, with chapter 12 describing the dramatic visual, as seen by the apostle John.

The age in which we live has had its share of the 7/10 signs of portent. One event, burned into the thoughts and minds of people throughout the entire earth, was the world-shaking incident that occurred on the infamous day of 9/11, 2001 AD. This event came 2,717 years after the fall of ancient Israel (718 BC). The number 2,717 sums to 17, a combination of ten and *seven*. Note that all parts of the 2717 construct are formed from a combination of *sevens* and tens. That is, $7 + 10 = 17$ and $17 + 10 = 27$; and $2 + 7 + 1 + 7 = 17$.

A second incident, perhaps in the long term even more damaging than 9/11, was the passing of an unbelievable tax/health law - a 2,700 page document, voted on by lawmakers but never read before being signed into law. The architect of this historical 2,700 page tax law was Barack Obama, a man who came to power by a very strange double set of 27 votes on the 27th day of Iyar, 2008, Jerusalem time. The votes of that time, at a convened, emergency session of the DNC conference, took place in our 27th state, Florida, a state through which passes the 27th north meridian, and a state which then had 27 electoral votes.

This unread, 2,700-page health tax law, which officially passed on the 8th of Nisan, *seven* days before Passover, in the year 2010 AD, coupled with a growing national debt which exceeded 17 trillion dollars on October 17, 2013 - these events may well contribute to the undoing of the most powerful nation on earth, the United States of America.

2700, 2717, 2727, 27, 7, 10 and 17 - these are all patterns that exhibit the obvious sets of tens and *sevens*. Throughout history, large, significant changes in the movement of banking and taxation among powerful nations have often been followed by world war.

Adolph Hitler, in the midst of a time of political turmoil, came to power with the promise of universal health and welfare for all. The president of the United States is not Hitler, but the parallels are quite chilling, to say the least.

The 27th New Testament book, Revelation, in chapter 12, presents snapshots of time and events layered with many analogies. In the *seventh* verse of chapter 12, WAR breaks out in heaven, when Michael and his angels engage the dragon with *seven* heads and 10 horns. This appears to be a parallel to a similar chapter number of the Bible, Daniel 12:1. "At that time Michael shall stand up... and there shall be a time of trouble, such as never was since there was a nation." When this occurs, the prophetic line of Daniel's *70-weeks* prophecy, paused and dormant since the crucifixion of Jesus Christ, 30 AD, will again become active. Then ensues the final half-week of week 70, which the Bible describes as "time, times and half a time" (Dan. 12:7, Rev. 11:3 & Rev. 12:6).

Until the days of the "time, times, and half a time" the outcome of the parallel prophecies of Daniel and Revelation have remained shut up and sealed, dating from the cessation of the counting of the 70 weeks, Nisan 14, 30 AD. But here in Daniel 12:7, by a sworn oath of exchange between the angels of Daniel's vision, we are given the timeline of the finale of Daniel's prophecy and the end of the age. Please take note: this chapter and verse, an historic time mark of the 70-weeks prophecy, occurs at 12:7, the root numbers of the 19-year Metonic, which are 12 common, plus 7 leap years. The multiple of 12 x 7 is 84, another *seven*. That is, 42 months equal 3.5 years, and 84 months equal *seven* years.

As many Bible students know, this time in prophetic history will be marked by the abomination of desolation (Dan. 12:11), which occurs in the temple at Jerusalem. Daniel 9:27 gives us another timeline of a *seven-year* covenant, involving a world prince. This *seven-year* covenant agreement (between nations) appears to occur about 3.5 years before the abomination of desolation, which is the point where the final half of week 70 of Daniel's 70 weeks begins. So the timeline of this *seven-year* covenant, at the half-division of the week, comes to merge with the remaining half-division of Daniel's week 70. From that point these two prophetic lines travel in parallel to the end of the age.

The apostle John, Jesus' first cousin, while captive on the Isle of Patmos, near the close of the first century AD, was taken in vision to see signs and wonders; some that re-visited the precise moment in history when Herod the Great lived his last days. One part of John's many visions relived the time when Jesus Christ was born. In this, John was shown an event which originally took place in the fall of 5 BC, that of the birth of the male Child, Jesus Christ. This wonder in the heavens is described in Revelation, chapter 12. Based upon the many facts of historical chronology, it took place on Friday night, September 1, 5 BC. By a lunar sunset to sunset count, this was the weekly Sabbath of September 2, 5 BC, Gregorian time.

As we know, most of the book of Revelation was recorded in symbolic language. In the first chapter of Revelation, John is so stunned, disarmed and overpowered by the appearance of the risen Jesus Christ that he falls at His feet like a dead man!

Like many other points of Revelation, chapter 12 is an amazing example of mystery, symbol and analogy. Here, in a spectacular wonder, is depicted the birth of Jesus, by the woman in a heavenly sign. The sign represents Jesus' mother Mary, but is also a pictorial of the New Testament church, spiritual Israel. Remember, according to Genesis 1:14, the sun, moon and stars were given for signs and times.

The events depicted by this great Sign of Revelation 12 are a re-enactment of the fulfillment and prophetic Sign of Isaiah 7:14 - "Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel." It is stunning to realize that within this very chapter and verse of Isaiah lies the probable week-day of Jesus' birth (a Sabbath day), the lunar month (*seventh*), the year of the Metonic cycle in which His birth occurred (year 14, 5 BC), and the day of His eventual crucifixion (Nisan 14, Passover). All of this is contained in the number pattern 7:14, of which the sum is $7 + 14 = 21$ - the number of the *seven* seals, *seven* trumpets and *seven* bowls of judgment, which elements form the story-flow of Revelation.

However, the number metaphor and analogy of Isaiah 7:14 has yet one more layer. We have saturated the pages of this book with examples of how God counts by the pattern of *sevens*. Paramount to these patterns is the 70 weeks of years of Daniel 9, which we know to be $7 \times 70 = 490$ years. Then we have the *seven* weeks of days of counting to Pentecost, and the *seven* weeks of years of the land Sabbath weeks of the 50-year Jubilee. Both counts are $7 \times 7 + 1$. In addition we have the 180 *sevens* or weeks of a 1,260-day span of time, which also coincides with the number of degrees between the new and full moon days of every month, as the moon phase sweeps the arc, horizon to horizon (180 degrees).

"The Lord Himself will give you a sign," the prophecy of Isaiah 7:14 states. "Behold, the virgin shall conceive and bear a Son." John, in the vision of Revelation 12, in retrospect, saw the prophecy take place after the fact. In Daniel's prophecy we have the 70 weeks of years, which is $70 \times 7 = 490$ years. These 70 weeks are mapped out in segments, with the second segment being 62 weeks or 434 years. Within this span of 434 years comes the birth of Jesus Christ. The 62 weeks began with the prophecy of Malachi 3:1, 409 BC, but the birth of Christ occurred 404 years into the 62 weeks, in the *seventh* month, 14th year of that Metonic, Tishri, 5 BC. This is the chapter/verse pattern of Isaiah, 7:14. That is, the *seventh* month, 14th year of the Metonic cycle.

Embedded within the prophecies of Isaiah 7:14, Malachi 3:1 and the coming of Messiah is yet another amazing occurrence of the number 714. Again, the Sign of the birth was stated in Isaiah 7:14; then came the prophecy of Malachi 3:1, more than 300 years later. Precisely 404 years after Malachi's prophecy of 409 BC, Jesus was born in the fall of 5 BC. Within this time period another 714 appears, forming the bookends between the prophecy and Jesus' birth, by the numbers 714/714.

This span of time, from the beginning of the count of the 62 weeks of Messiah, commenced with the prophecy of Malachi in 409 BC. From that time until Jesus' birth in 5 BC, rounded off to the nearest whole number, was 4,997 months (404 years). Given that God maps most all major prophetic events by a construct of the number *seven*, if we divide the 4,997 months (404) years by *seven*, rounded off to the nearest whole number, the answer is profound, because $4997/7 = 714$ weeks of months. The prophecy of Jesus' birth was foretold by Isaiah 7:14, and He was born more than 700 years later, at the point of 714 weeks of months, as referenced to Malachi 3:1 and the 62 weeks of Daniel 9:26.

We have veered a bit off course to explain how God so very finitely orders His prophetic events, and how, over and over again the patterns of the *sevens* surface to outline the fulfillment. So again, in John's vision of Revelation 12, the imagery of the Sign also represents the New Testament church (the woman), in her time of persecution, with the ensuing protection for a period of time, times and half a time ($3 \frac{1}{2}$ years). In prophetic time, this is 360-degree circle, multiplied by 3.5 years and equals $3 \times 360 + 180 = 1,260$ days.

In Revelation 12, please note the prophecy of the 1,260 days, as this number not only relates to the garland of stars around the head of the woman, but is also a number that parallels the precession of the equinoxes, relative to the 12 constellations of our Milky Way galaxy. That is, 360 degrees divided by 12 equals 30 degrees, which rotation of arc takes about 2,160 years per constellation to complete. This is an approximate number, based on the symmetrical progression of the 360-degree circle.

The vision of the 12th chapter of Revelation begins from the timeline of 5 BC and continues until the prophetic events at the end of the age, when symbolically, the woman (the church), in one moment of time, on the day of Pentecost and the first resurrection, suddenly gives birth to an entire nation of spirit beings, who become the siblings of Jesus Christ.

But specifically, what does the visual pattern of Revelation 12 reveal as to the timing of the birth of Jesus? On the surface there seems to be little that would indicate the day of His birth, but within the symbols of the sign of the woman, clothed by the sun, with the moon at her feet, we may be surprised at what lies hidden in plain view.

Though John sees the sign from the perspective of the heavens, it also represents actual events that have taken or shall take place on earth. So by that analysis, the point of view can be dual. That is, though sketched in the panorama of the heavens, the sign also depicts events that have occurred or shall yet occur on earth.

Please consider the physics of how this image (sign) can appear in heaven, with the sheen (aura) of the sun around the woman (Mary), with the moon at her feet. Around her head is a garland of 12 stars, representing the 12 tribes of Israel, depicted by the 144,000 of Revelation, chapter *seven*. Please note the numeric alignment of the story-flow, which began with Isaiah 7:14. That is, the Male child, the Passover (14th), the church and the 12 stars (tribes). And in yet another way, in Revelation, this 7:14 pattern appears by the 12 x

12 stars of the dual 144,000 of chapters 7 and 14, the end result of Isaiah 7:14. “Here I am,” the prophet wrote of the virgin’s Child, “and the children whom God has given Me” (Isa. 8:18). By the *sevens*, in a multitude of patterns, everything is tied together. Therefore, the product of Isaiah 8:18 = 8 x 18 = 144 (the thousands of Rev., chapters 7 + 14).

Referring again to the woman in the sign of Revelation 12, the sun is not actually a separate orb in the visual, but is around her. The woman, it seems, is in front of and “clothed” with the sun, its rays wrapping around her, coming from behind.

If the timing produced by the elements of the sign is literal, taken as events occurring on earth, then this picture or visual can only take place at a specific time of the day, just before sunset. If so, this a profound bit of astronomical information concerning the timing of the birth of Jesus, all contained in a few short verses - information that perhaps has never been noticed before.

True, in the prophetic sense, the vision and signs primarily apply to the woman as a symbol of the New Testament church. However, there can be no denying the chronology of the timing of the birth of her male Child, Jesus Christ. Based on the known astronomical facts of the month Tishri, 5 BC, such a set-up of the positions of the woman, with respect to the sun and moon, could only take place in a month when the date is determined strictly by calculation. The moon was at her feet just before sunset. By the next evening, or at any time that the first crescent moon becomes visible, the sun is setting, or has already set. In such a case, the moon is alongside or above the sun. Therefore, from the perspective of the surface of the earth, if astronomical chronology is literal, then the birth had to occur on the night of the dark moon. This agrees with all the known facts, as the tables verify that the moon entered conjunction just a few hours after sundown, causing a solar eclipse at points several hours west of Bethlehem.

Moreover, from an astronomical perspective of the relationship of the sun and moon, as viewed from earth, the placement and order of the symbolic parts of the Revelation 12 sign could not occur on a full moon day. This is because on the day of the full moon, the moon does not rise until just about or after sunset, in the early hours of the evening, usually during twilight. It sets about 12 hours later, at sunrise, at the opposite end of the horizon with respect to the rising sun. The sun and moon are never in close proximity in the sky on or near the day of the full moon. Therefore, if the sign of Revelation 12 occurs in real time, it could not have occurred on the day of the full moon, since the sun and moon would have been on opposite ends of the horizon. That being the case, the woman in the vision “clothed with the sun” had to be on the western horizon, near sunset. The moon could then appear at her feet, at the setting sun on the day of the new moon.

John was viewing the event as seen from God’s perspective in the heavens (Rev. 4:1-2), thus, even though on earth it was the day of the dark moon, the position of the moon with respect to the sun could have been seen from God’s throne on the sea of glass.

Gathering all research of historians and the gospel accounts concerning the birth of Jesus, the greatest probability then points to an event coincident with the first day of the *seventh* lunar month, the feast of Trumpets, in the year of birth. Please refer to the publication “When Was Jesus Born,” authored by Fred Coulter.

From astronomical tables, the sun in Jerusalem, Friday evening, Sept. 1, 5 BC, is at a point of setting, just a few hours before an eclipse. The woman cries out in her pain of childbirth. The full eclipse comes at about 8:00 pm, roughly two hours after sunset. So the visual of Revelation 12 that John witnessed, in real time, is just at or occurring only minutes before sunset, then moving forward into twilight, as the new day begins.

The lunar conjunction and solar eclipse follow shortly thereafter, in the early hours of the evening. Jesus could possibly have been born in the very hour of the eclipse, at the precise historical timing and alignment of the sun, moon and earth. The sun having already set in Bethlehem, the eclipse would only be visible at points farther west, pointing as if to the region where Mary and Joseph would eventually flee with the Child (to Egypt), avoiding the sword of Herod.

By this speculation, the image of the woman, just like the eclipse that followed, was blocking the sun as it was setting, so that she was clothed with an aura of light about her, but the moon was under her feet. The proximity of these different elements in the sign of Revelation 12 provided a perfect crossing of more than a half dozen distinct events, all occurring on the same day of history.

Observe how this all-important world event fulfills each and every detail of Genesis 1:14. Nothing could be more dramatically timed. The vision is a Sign, an Appointed Time, in the Year of Jesus’ birth, on the Day of Trumpets, on the horizon, where night and day are divided, when both a weekly and annual Sabbath are approaching.

Quoting Genesis 1:14, “And God said, Let there be lights in the firmament of the heavens to divide between the day and the night, and let them be for SIGNS, and for seasons (Appointed Times), and for days and years.” But verse 16 adds, “He made the stars also,” and the stars represent the tribes of Israel, both physical and spiritual. They form the garland, wrapped around the woman’s head.

The vision that John saw touches every detail of these verses:

- 1) The visual, about sunset, divides the day and night;
- 2) A great wonder (sign) appeared in heaven;
- 3) The sign occurred at the day/night transition, when stars are about to shimmer in the heavens;
- 4) It occurred on a season (Appointed Time of Trumpets);
- 5) It occurred on the first day of the month (Tishri);
- 6) It occurred at the turn of the civil year;
- 7) The sign marked the day of Jesus’ birth;
- 8) The sign occurred on the weekly Sabbath day;

- 9) The event fell at the approximate time, on a day when the sun and moon were entering into eclipse (Sign in the heavens);
- 10) The event and sign occurred on a day which was calculated, based on the position of the lights in the heavens.

This is a spectacular precision of clockwork, coincident with a world-shaking event, the birth of Jesus Christ! With the sun at her back, the woman is blocking the sun, the light wrapping around (clothing) her. Her presence in front of the setting sun is, in a sense, foretelling the oncoming eclipse, which comes later in the evening, during the time of her intense labor of giving birth.

In the general sense of the details, it was as if God had recreated the exact time chronology of Jesus' birth, showing the events to John in the progression of sunset, twilight and darkness, on the first day of the *seventh* month, in the very year of the birth of the male Child, Jesus Christ. In vision, John witnessed the woman going into the pains of birth, but also he saw the conclusion of the event, after the Child was born. So, between the onset of birth and the actual event would have spanned several hours. According to Luke 2:8-11, the actual birth occurred during the hours of darkness.

These facts completely agree with the research of scholars and the gospel accounts. According to the tables of astronomical calculations, the birth of Jesus on the very day of Trumpets was a very literal event of probability, with a precision of timing which would have occurred on that very day. All this was depicted by the astronomical alignment of the elements in John's vision of Revelation, chapter 12.

Thus, these timelines in Revelation add to the likelihood that the male Child was born on the *seventh* day of the week, on the first day of the *seventh* month. It was the day of transition, when the 23rd course of David would have begun to serve at the temple. This transitional number 23 agrees with the placement of the first book of the New Testament, which describes the events of Jesus' birth. The New Testament opens with the book of Matthew, the 23rd book of the Bible.

It seems highly probable that after his baptism, Jesus, at 30 years of age, began His ministry on Atonement, the lunar 7/10 (= 17). Immediately after His baptism He was driven by the Spirit into the wilderness. There, after a fast of 40 days, Jesus confronted the dragon of Revelation 12 - the dragon with *seven* heads and 10 horns. At the completion of His earthly ministry, just as Revelation 12 states, He was "caught up to God and His throne," on the 27th of Iyar, 30 AD.

The visual of Revelation, chapter 12, was looking back at these events, but also forward to the end of the age, when the woman (the church) would be protected from the dragon's wrath.

An interesting similarity to these symbols of Revelation 12 is this: pertaining to Jesus, the Child born to rule all nations, with His birth occurring on the day of Trumpets, please recall the dreams of Joseph, specifically the dream of Genesis 37:9.

In Joseph's dream, he saw the elements of Revelation 12, with the sun, moon and stars all bowing before him. These same symbols all form the elements of calendar calculations, which determine the Appointed Times of God - elements which are first listed in the creation week of the Genesis account, Genesis 1:14. And from one man (Jacob) would eventually come the 14 sons, who grew into the nation of Israel. That is, 12 sons plus the two adopted grandsons, Ephraim and Manasseh.

It becomes a bit more than coincidental when we consider that according to Jewish tradition, Joseph's dream began to be fulfilled 13 years after he came to Egypt, on the day of Trumpets of the *seventh* month, the very same day of Jesus' birth, as seen by John in the vision of Revelation 12.

Just as many events of Revelation were overlaid upon the previous symbolism of the book of Daniel, in the same way the sign that John saw in Revelation 12 was expanded and shaped from Joseph's dream of Genesis 37:9.

But in the previous vision (dream) of Joseph in the Genesis account, nothing was portrayed in such a way as to imply a specific time, as is the case in the sign shown to John in Revelation 12. In the general sense, the dreams of Joseph did apparently occur during the late summer wheat harvest, which could have been near the day of Trumpets and the turn of the year. However, there was no specific order for the symbols which could indicate an exact time, as in Revelation 12.

Based on the symbols of Joseph's dream in Genesis 37:9, there is a direct connection to the sign that John saw in Revelation 12. Joseph's dream began to be fulfilled on the day of Trumpets, 1734 BC, exactly 1,729 years before the birth of Jesus, as depicted in Revelation 12. Joseph began to rule Egypt on the day of Trumpets, a weekly Sabbath. Jesus was born on a weekly Sabbath day, at the *seventh* multiple of the 247-year cycle, which fell on the year of 5 BC. That is, 1,734 – 1,729 years is 5 BC, the year of Jesus' birth, which came on the first day of *seventh* lunar month. By numbered date His birth occurred on 1/7, the age of Joseph (17) when the symbols of the sun, moon and stars appeared to him in the visual of Genesis 37:9. Joseph's rise to power in Egypt and the birth of Jesus both occurred on the first day of the 14th year of the Metonic cycle. Both events occurred on the day of a solar eclipse. The span of 1,729 years (1734 to 5 BC) is 91 cycles of the Metonic, the same as the number of months (91) in the *seven* leap years of the 19-year time cycles. Please see Carl Franklin's work on the "Chronology of Historic and Prophetic Events."

The year of 1734 BC began the 14th year of Joseph's time in Egypt, when he was 30 years of age. He became Prime Minister of Egypt on the day of a solar eclipse, in the country to which Mary and Joseph fled with the male Child of Revelation 12, born during the hours of a solar eclipse of 5 BC. The eclipse of 5 BC occurred west of Jerusalem, and may have been visible about sunset over western Egypt, the country which Joseph ruled some 17 centuries before.

Within weeks or a few months after Jesus' birth, His parents took Him, departing westward, in the direction of the solar eclipse that occurred coincident with the day of His birth, Tishri 1, 5 BC. Jesus Christ was 30 when He reached the age of priesthood, the year in which His ministry began. This was in the month of Tishri, the first month of the lunar civil year, but the *seventh* month of the sacred year. Thus, the profile 1-7, the age of Joseph's dreaming.

Remember, the timepiece of the Hebrew calendar was built upon a mathematical code. Based upon this code of 29.53 days, year one of the Hebrew Calendar began on the weekday of Monday in 3761 BC. Monday is the equivalent of the B note, 247-hertz spiral of the 247-year cycles. At the 14th year of the Metonic (1487 BC), in the 247th year from Joseph's rise to power in Egypt, Israel left Goshen and departed from slavery. This appears to be the case, though some scholars believe it could have been one year later in 1486 BC.

Trumpets fell on the weekly Sabbath in the year 1487 BC, which, again, was the 14th year of that Metonic cycle, a 385-day leap year, an exact multiple of *sevens*. The birth of Jesus then occurred at the *seventh* multiple of 247 years from the time that Joseph first ruled Egypt, roughly 404 years into the timeline of the 62 weeks of Daniel's prophecy. This places, by inclusive count, the year and month of Jesus' birth at the point of about 714 weeks of months, counting from Tishri, 409 BC, the year when the 62 weeks of Messiah began. This timing of the 714 weeks of months came at the prophetic fulfillment of Isaiah 7:14, which was the birth of Jesus Christ, 5 BC. 30 years later, in the fall of 26 AD, Daniel's week 70 immediately began on the heels of week 7 + 62 weeks. This was at the end of week 69 and was coincident with the year of Jubilee, 26/27 AD. Jesus Christ began His ministry in that very year of the New Testament age.

In the year of Joseph's rise to power in Egypt, 1734 BC, a solar eclipse occurred over Egypt at the beginning of the *seventh* month, Tishri, and a solar eclipse also occurred over Egypt within about six to eight hours of the same day, in the year 5 BC, on the night of Jesus' birth. This is a time span of 1,729 years, which is a period of 90,216 weeks of days, an exact multiple of *seven* 247-year cycles, to the very day of the week, Saturday, the day of Trumpets. A single 247-year span of time is 90,216 days or 12,888 weeks, which sums to 27.

Both Joseph and Jesus Christ were firstborns. Indeed, the New Testament describes the church of the Firstborn, whose founder is Jesus Christ. The woman (Rachel), in type, died at the birth of Joseph, and the woman in Revelation 12 (Mary and church) was under attack and her Child threatened. Joseph, at age 17, was betrayed and taken captive. Jesus and the woman of Revelation were attacked by the dragon, described as a visual of 17. That is, 7 heads + 10 horns = 17. On the dragon's head were also 7 crowns. The product of the 7 heads, 7 crowns and 10 horns is then, $7 \times 7 \times 10 = 490$ years = the 70 weeks of Daniel's prophecy, which comes to a close at the half week of week 70. That is, the 1,260 days of the Revelation 12 vision (Rev. 12:6).

A further analysis of the chronology of Revelation 12 and the year of Jesus' birth is this: according to Hebrew calendar calculations and the high probability that Jesus was born on the day of Trumpets, 5 BC, this places the Passover in the year of His birth on Wednesday and the Passover of the year following His birth also on Wednesday, 4 BC, a pattern with bookends, by day of the week, Wednesday/Wednesday or 44. The year 5 BC began a five-year Passover cluster pattern of 4-4-7-4-4, by numbered days of the weekly cycle.

It appears likely that Jesus' ministry began on the Wednesday Atonement of 26 AD and we know that His physical ministry was concluded on Wednesday, Passover, 30 AD, thus another set of bookends, 44. And from His Wednesday crucifixion to the day the male Child was "caught up to God and His throne" on Iyar 27, 30 AD was precisely 44 days. Thus Jesus was born on 1/7, then caught up to God on 2/27. These are prophetic numbers from the Genesis account of the Old Testament and the book of the 27th New Testament book, Revelation.

According to the gospel record, Jesus was 30 years old at the *seventh* lunar month of 26 AD, when His ministry began - a number product which yields $30 \times 7 = 210$, the number of days added by the *seven* lunar months of the *seven* leap years of the calculated calendar.

In the fall of 26 AD, Jesus was 30 years old in the *seventh* month, a sum of $30 + 7 = 37$, another alignment with the age of Joseph (37) when the *seven* years famine began, in a month (Tishri) coincident with Jesus' 40 days of fasting at the onset of His ministry of 44 months and 4 days.

But to conclude this section on the analysis of the chronology of Revelation, chapter 12, some might suggest that the time placement of the sun and moon in the sign of John's vision was one of mere coincidence, having nothing to do with the intent of indicating the time of the event. That conclusion is in the realm of possibility and admittedly the words of Revelation 12 do not verbally set a specific date for John's vision. However, all of the events of Revelation 12 did occur within the framework of a visual that could describe the first day of the *seventh* month, in the very year of Jesus' birth.

Moreover, we can further refine the analysis of chronology in this way. Since there are roughly 365 transitions of sunset and twilight per solar year and since the research of scholarship overwhelmingly agrees with a chronology that places Jesus' birth in late summer or early fall of the year, one logical scenario is to define the possibility in mathematical terms.

There are different ways this could be done, but a simple approach is this: at random, the sign that John saw had roughly one chance in 365 of being ordered so that the woman appeared in a visual at precisely the moment in time when the moon was at her feet, with the sun behind, clothing her in a spectacular array, just as the first day of the *seventh* month was about to begin, and on the night of a solar eclipse.

Thus, the percentage of probability that the timing of this visual was merely accidental becomes $1/365 = .00274$ percent. Then, based on all the known indicators, the probability that the timing of the sign was precisely ordered as to the chronology of a specific lunar date is $100 - .00274 = 99.99\%$. True, one might argue that the vision could indicate the first day of any lunar month, however only the month Tishri agrees with all known research of secular and Biblical chronology, beginning with the eighth course of Abia, 6 BC. This was when Gabriel appeared to Zacharias, the father of John the Baptist.

According to the gospel account, John was six months older than Jesus, which sets the standard for the count to the month of Jesus' birth.

These relationships of the sun, moon and stars and the physics of their parallels with the Appointed Times and great historic events are undeniable. The earth/moon ratio of gravitational force is $100/17$. That is, the moon's force is only 17% of earth's. *Seventeen* is a number that we often find in prophetic patterns.

The earth/moon mass ratio is 81 to 1, and the Psalm of lunar standards is Psalm 81, named in honor of Joseph, in memory of his age (17) when taken captive. The numbers 8/1 are symbolic of the octave circle. The half-octave (sub-harmonic) of a 12-month lunar year falls at the new moon of Nisan 1, and the half cycle of a 13-month lunar year falls at the full moon of Nisan 15. Thus, Psalm 81 speaks of both the new and full moon festivals, of which Tishri 1 is premiere.

There are five books (divisions) in the book of Psalms. Psalm 81 is found in the third book (division). That third book contains 17 Psalms (Psalm 73 through 89). Psalm 81 sums to 9 and is the 9th Psalm of the 17 Psalms of book three. If we multiply the number of the third book (division) of the Psalms (3) by the sum of the numbers of the ninth Psalm (8+1), we have $3 \times 9 = 27$. Psalms 73 through 89 sum to $7 + 3 + 8 + 9 = 27$, and $3 \times 27 = 81$. The number 27 is, of course, the book of Revelation.

Again, Psalm 81, God states, was named for Joseph. A prophecy of similar patterns is Isaiah 8:18, the circuit of completion (8), and the parts-per-minute of lunar time (18 ppm). The product of these two numbers is $8 \times 18 = 144$. The sum of Isaiah 8:18 is $8 + 1 + 8 = 17$. Here in Isaiah, prophetic of the church of the Firstborn, it was said, "Here I am and the children whom the Lord has given me! (Heb. 2:13). "We are for Signs and Wonders in Israel" (Rev. 12 + Isa. 8:18).

Referring again to the lunar festivals of Psalm 81, the moon's radius is said to be about 1,080 miles, which is the same as the number of parts in one hour of the calculated Hebrew calendar. The moon's diameter is about 2,160 miles ($= 2 \times 1080$), while that of earth is taken to be 7,920 miles. Therefore, the diameter of the moon's orb is 27.27% of earth's. We find the whole numbers of earth's diameter in the diatonic scale of music, which is 792 hertz. This frequency is the octave double of the seventh G note, 396 hertz of the middle C octave. So in that sense, it is a double *seven* or 14 (the Passover is an Appointed Time of the lights of Genesis 1:14).

Jesus' physical ministry, which ended on the 14th Passover, spanned some 44 months. In the midst of the first year, His ministry had a sudden burst of energy at Nazareth of Galilee, when on the day of Pentecost He read from Isaiah 61, a number of parallel found in the 61% adjustments of the Appointed Times of the Hebrew calendar. It was here in Galilee of the gentiles that Jesus proclaimed the "acceptable year," an Appointed Time.

Jesus ended His reading of Isaiah 61 in the synagogue by splitting the verse in the middle of the thought, at the "acceptable year." The world yet waits for the second part of the verse, "the day of vengeance of our God." The last time God's worldwide vengeance took place was about the year 2369 BC, with the great flood of Noah's day.

We end this section with a list of events depicted by Revelation, chapter 12, followed by lunar data from the years surrounding the birth of Jesus and John the Baptist.

First we have a partial list of the events of Revelation 12.

- 1) A sign (Mary w/12 stars, moon at her feet);
- 2) A sign (the dragon w/7 heads, 10 horns = 17);
- 3) A sign in the heavens (solar eclipse);
- 4) An Appointed Time (day of Trumpets);
- 5) War in heaven (the alarm of Trumpets to battle);
- 6) The first day of the civil year;
- 7) The first day of the *seventh* month (1/7 or 17);
- 8) Birth of the King to rule all nations;
- 9) Occurring on the weekly Sabbath, the 9th Appointed Time.

Astronomical data from 6/5 BC, spanning the period of the births of John the Baptist and Jesus Christ (data from Rundetaarn Moon Observatory):

Tishri 1/Passover/Trumpets/FOT 5/6 BC
The Passover pattern, beginning 5 BC
4-4-7-4-4...one 5 point cloud
5 BC to 1 BC

4-4-7-4-4 (4 = Wed., 7 = Sat.)

6BC Friday March 19th 21:34 (UT) New Moon
6BC Sunday April 4th 4:50 (UT) Full Moon, Lunar eclipse*
6BC Sunday April 18th 12:56 (UT) New Moon, Sun eclipse*
6BC Monday May 3rd 12:35 (UT) Full Moon
6BC Tuesday May 18th 4:28 (UT) New Moon
6BC Monday September 13th 10:43 (UT) New Moon
6BC Mon. Sept. 27th 11:03 (UT) Full Moon, Lunar eclipse*
6BC Tuesday Oct. 12th 22:29 (UT) New Moon, Sun eclipse*
6BC Wednesday October 27th 4:08 (UT) Full Moon
6BC Thursday November 11th 9:46 (UT) New Moon
6BC Thursday November 25th 23:16 (UT) Full Moon
6BC Friday December 10th 20:32 (UT) New Moon
****(Gabriel appears to Mary, Kislev--late Nov. to early Dec.)****
5BC Wednesday March 8th 4:54 (UT) New Moon, Sun eclipse
5BC Thursday March 23rd 18:22 (UT) Full Moon, Lunar eclipse
5BC Thursday April 6th 17:00 (UT) New Moon, Sun eclipse
5BC Saturday April 22nd 4:37 (UT) Full Moon
5BC Friday September 1st 18:14 (UT) New Moon,
****Sun eclipse (about 8:00 pm, Jerusalem time)****
5BC Friday Sept. 15th 20:14 (UT) Full Moon, Lunar eclipse
5BC Sunday October 1st 9:20 (UT) New Moon, Sun eclipse

Chapter 27

THE 70 WEEKS OF DANIEL 9

Jesus Christ, in the first person, Revelation 3:7, quotes from the prophet Isaiah, chapter 22:22 (22 + 22 = 44). “These things says He who is holy, He who is true, He who has the key of David (the harper), He who opens and no man shuts, and shuts and no man opens.” Here is the grasp and understanding of prophetic events. If any one book can be said to be the focal point of week 70, coupled with the book of Daniel, the 27th New Testament book, Revelation, would have to be it.

Jesus has the “key.” He is a direct descendant of the harper, prophet and king, David. David was the slayer of the Beast, Goliath, the fore-type of the final beast-minded, political ruler of the second Babylon, the Great. When this second “Beast” Goliath comes, Jesus, the second David, will take him on in the finale of all prophetic events.

“70 weeks are determined for your people, and for your holy city,” Gabriel had said to the prophet Daniel (Dan. 9:24). That 70-week line of prophetic time was divided into at least three, but perhaps even four segments. These are 7, 62 and 1, or 7, 62, then 1/2 + 1/2. Regardless of the division of the segments, the count sums to 70 weeks, with the counting of the weeks being “opened,” and the counting of the weeks being “shut,” by the will and discretion of God.

The first segment of the 70 weeks was a period of 49 years, or *seven* weeks, and involved the restoration of Jerusalem and the building of the second temple. That period came to an end in 490 BC. The second segment of the 70 weeks ran for 62 prophetic weeks (i.e. 7 x 62 = 434 years) and “opened” with the words of the prophet Malachi, 409 BC. “And the Lord, whom you seek will suddenly come to His temple, even the Messenger of the covenant” (Mal. 3:1). So, in a manner similar to the 8-1 transitions of the octave, there was a pause of 81 years, at which point the eighth week began in 409 BC and continued until the days of the ministry of Jesus Christ, 26 AD. Therefore, in a figure of speech, the 62 weeks was framed, from messenger to messenger. That is, from Malachi (messenger) to John the Baptist, the messenger who paved the way for Jesus Christ, Who then began His ministry in Galilee, a place which means to complete the octave circle (i.e. 8-1).

Mark, in his gospel account, connects Malachi 3:1 to the coming of John the Baptist, ushering in the New Testament age. This was a confirmation that the 62 weeks, the second segment of the 70-weeks prophecy, was coming to an end, as stated in Mark 1:1, “The beginning of the gospel of Jesus Christ, the Son of God” (fall 26 AD).

Since the days of Jesus Christ and His ministry, the door of counting has again been “shut,” or stopped, either at 69 or 69.5 weeks. The 70-week timeline of counting stopped either at the opening of Jesus’ ministry (end of week 69), or later, at His crucifixion, ending the first half of week 70 (i.e. 3.5 years). Whether this 70-week timeline has been

paused since 69 or 69.5 weeks (i.e. 26 or 30 AD) is open to speculation, though the Passover and Jesus' crucifixion of 30 AD seems the more likely point of last counting. Nonetheless, Daniel's long-running prophecy has been dormant for almost 2,000 years, and we await the time when it once again is active, bringing to completion the finale of the last or *70th* week.

So, it could be that week 70 actually began at the close of week 69 (the 62 segment, fall of 26 AD). This would mean that Jesus' ministry began immediately at the completion of week 69 (i.e. 7 + 62). In that case, His ministry began week 70, but stopped at the half-cycle of the week, about 3.5 years later, in the year of His crucifixion. In that case, by the span of Daniel's 70 weeks, prophetic time stopped at mid-verse, Isaiah 61:2. Now we await the commencement of the second and last segment of the 70 weeks.

This last segment is approximately 3.5 years, beginning again the count which was stopped at Jesus' crucifixion, Passover 30 AD. By that view, the mid-verse, second half of Isaiah 61:2 opens the last half of week 70 of the prophecy. This half verse of Isaiah 61:2 is precisely where Jesus stopped reading and handed the scroll of Isaiah back to the attendant in the synagogue of Nazareth, Pentecost 27 AD.

If this time chronology of the 70 weeks is accepted as fact, then there are actually four distinct segments of Daniel's prophecy. First came *seven* weeks, then 62 weeks, then one-half week, plus one-half week, with the last "half-week" yet to come. Some may point out that Daniel 9:27 speaks of the one week covenant of the world prince, thus indicating that no part of week 70 has been fulfilled, and will not "open" until the *seven-year* covenant begins.

However, the prophecy concerning the world prince does not specifically state that the *seven-year* covenant period includes all of week 70, though the two prophetic lines would obviously converge at the final 3.5 years, mid-point of the *seven* years, when the Abomination of Desolation takes place.

To say that the *seven-year* period of the world prince includes all of the final *seven* years of Daniel's 70-weeks prophecy would then exclude the 44 months of Jesus' ministry from having any part in the prophecy of Daniel 9:24. According to that prophecy, "to make reconciliation for iniquity" (sin) was to take place within the 70 weeks. By any logic, this would have to place the event of the Passover of 30 AD within the 70 weeks. That being the case, Jesus' ministry fulfilled the first half of the last week of the 70, and we still await the completion of the prophecy. One of the two scenarios is true, which means that in either case there is a total span of 490 + 4 years of significant prophetic time. Any conclusion is open to speculation.

The Daniel 9 prophecy spans 27 verses, with a product of $9 \times 27 = 243$. If we add, by whole number count, the remaining half of the *seven* years of verse 27, then the total product becomes $243 + 4 = 247$. The signature of God comes when things are doubled (Gen. 41:32). Therefore, the double of 247 is Psalm 49:4 and the *sevens* of the harp, by which riddles are disclosed. By this view the total of prophetic time is then 70 weeks plus

four years = $490 + 4 = 494$ years of significant and connected prophetic times. In the New Testament Paul ties Daniel 9:26 to Hebrews 9:26 in a beautiful and flowing way. Both chapters and verse, by the very same numbers of each, describe the cutting off, or sacrifice of Jesus Christ, fulfilling the words of Daniel 9:24, "To make reconciliation for iniquity (sin)."

Peter asked Jesus about sin and how many times a brother should be forgiven for sins or transgressions. "How often should I forgive him?" Peter asked. "Up to *seven* times?" (Mt. 18:21). Jesus gives the answer in Matthew 18:22, which number product is $18 \times 22 = 396$, the frequency of the *seventh* or G note of the open string harp (i.e. 396 hertz). Jesus' answer was that a brother should be forgiven $7 \times 70 = 490$ times, the number of Daniel's 70-weeks prophecy, of which one major point of purpose was "To make reconciliation for iniquity" (i.e. sin).

Two of the *seven* purposes of the Daniel's prophecy were to seal up "vision and prophecy" (Dan. 9:24). Vision and prophecy are therefore *two-sevens* of the whole, and the premiere book of "vision and prophecy" is book *two-seven* of the New Testament, Revelation. Here, in book 27, "visions" and "prophecies" are given to the prophet, John, by which comes the statement, "but in the days of the sounding of the *seventh* angel, when he is about to sound, the mystery (vision) of God would be finished, as He declared to His servants the prophets" (Rev. 10:7). Notice the number product of the Scripture, which is $10 \times 7 = 70 =$ the weeks of Daniel's vision and prophecy. So we see how it is that "here a little, there a little," visions and prophecies are both sealed and revealed by the operation of the *sevens*. The word of God is consistent, "line upon line, precept upon precept."

The last three verses of Daniel 9 contain all of the number segments of the 70 weeks. First, there are the 69 weeks of verse 25. Verses 26 and 27 each contain a reference to events that occur at the half-week. Since verses 26 and 27 each infer an event of a half-week, the sum of verses 25 through 27 is additive. That is, 69 plus a half-week plus a half-week equals 70 weeks. This is one verification of the 70 weeks, by summation of the time periods of verses 25, 26 and 27, but there is an amazing sequel, which works this way:

The sum is one thing, but there's also a product or multiplication of these same verses. The numbers in verses 25, 26 and 27, multiplied together, become $2 \times 5 = 10$. $10 \times 2 = 20$, and $20 \times 6 = 120$. Then $120 \times 2 = 240$, and $240 \times 7 = 1680$. There are 168 hours in one week (*seven* days), but in 10 weeks of *seven* days we have $168 \times 10 = 1,680$ hours = 70 days of weeks.

This is symmetrical reasoning, but again, if one week of *seven* days equals 168 hours, then 10 weeks times the *seven* days (168 hours) = $168 \times 10 = 1,680 = 7 \times 10 = 70$. God does a similar operation with the days, weeks and years of this prophecy, which becomes 70 weeks of years, or 490 years.

The basis of this prophecy is the 24-hour day. Therefore, the sum of the three verses of the 70 weeks of numbers is $2 + 5 + 2 + 6 + 2 + 7 = 24$, which is where the prophecy begins.....that is, verse 24, which reads, "24 *sevens* are determined for your people" (Dan.9:24). God really tries to make things simple. He puts things right under our nose, and we complicate them.

This is a number relationship of geometrical form, based on the circles of the hour, days, weeks and years, but what are the odds of this happening by accident? The words of Daniel 9 were recorded in the year of 539 BC. At that time there were no chapter and verse assignments to the Bible. In fact that did not occur until the publication of the Geneva Bible in 1560 AD, some 2,098 years later ($1560 \text{ AD} - 2,098 = 539 \text{ BC}$). Yet, as we can see, even the verse number patterns, though not assigned until thousands of years later, precisely overlay with the very subject contained therein, which is that of the 70 weeks of Daniel's prophecy.

The subjects of prophecy and God's Appointed Times are inseparable. They travel together, from Genesis to Revelation, in like patterns. Chuck Missler wrote an article (available online) which demonstrates and amplifies this conclusion in a profound way. Quoted here are some of his comments:

"And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years" (Gen. 1:14).

"The word HaMoyadim, here translated "seasons," means "the appointed times." When searched for as an equidistant letter sequence, the word appears only once in the Book of Genesis, at the interval of 70, clustering exactly where the word is spelled explicitly in the text, and where the calendar is established."

In his article, Mr. Missler states there are 52 weekly Sabbaths in a lunar year. We must assume that he speaks in average terms, seeing there is considerable variance between a 12-month common and a 13-month leap year. But based on an average Metonic cycle of 6,939 days, this amounts to about $6,939/7 = 991$ weeks in 19 years. 991 weeks divided by 19 years yields an average of about 52 weekly Sabbaths per lunar year. Therefore, his conclusion of 52 Sabbaths per year is correct. Note that this number (52) sums to $5 + 2 = 7$. Mr. Missler continues:

"The longer the word, the smaller its chances to be found in the text at any given interval. Statistically, the word HaMoyadim would be expected to occur only five times in the 78,064 letters of Genesis.

In fact, it appears in this hidden form only once in Genesis; and on that one occasion its equidistant letter interval is exactly 70, and centered within the span of that hidden appearance is precisely its only open appearance in the text. The odds against this have been estimated at more than 70,000,000 to one!"

Therefore, we must conclude that when the angel said to Daniel, “*Sevens (70 weeks)* are determined for your people” (Dan. 9:24), this prophetic interval of weeks was not something the angel just pulled out of thin air. Rather, the 70 x 7 weeks of years was part of a pattern construct which goes all the way back to the Genesis account. Such things are preplanned of God, including even the 70 interval placement of the word for Appointed Times in Genesis 1:14.

About one third of the Bible deals specifically with prophetic events, with close to 90% of all those events having been reserved for the final events of week 70, still in the future. This is where we stand. Either 69 or 69.5 weeks having lapsed, with the prophetic door of time, in that sense, being closed or “shut.” That is, dormant since the time of the ministry of Jesus Christ. We can see, then, how a line extends from Daniel 9:27 to the end and collection of the 90% of prophecy yet to be fulfilled; this, by the words of the 27th book, Revelation.

A nervous and anxious world unknowingly waits for the “opening” and conclusion of week 70 of Daniel’s prophecy. When that occurs, no man will be able to “shut” its conclusion. This time man will have no political fix, no bargaining table, and no ability to stop the flood of events. At that point, everything ever written will come down upon the entire world, in the finale of all historical events. When it comes, it will be the most eventful period of years in the history of mankind.

The apostle John records some astounding prophetic words, falling at or during the context of the final week of the 70. John, in a vision, saw an angel descend (Rev. 10:1-3.). The angel “set his right foot on the sea and his left foot on the land, and cried with a loud voice, as when a lion roars. And when he cried out, *seven* thunders uttered their voices” (Rev. 10:4). But, as with Daniel’s account, John, whom Jesus named the “son of thunder,” was told to “seal up the things that he had heard.”

But John continues. “And the angel whom I saw standing on the sea and on the land lifted up his hand to heaven and swore by Him who lives forever and ever, who created heaven and the things that are in it, and the sea and the things that are in it, **THAT THERE SHOULD BE DELAY NO LONGER!**” (Rev. 10:5-6). This point in time appears to occur near the end of week 70, as the *seventh* trumpet angel is about to sound.

Daniel, over 600 years before John’s vision of Revelation, is given a similar account of that approximate point in time (i.e. week 70.). Quoting from Daniel 12:5: “Then I, Daniel, looked; and there stood two others (angels), one on this riverbank and the other on that river bank. And one said to the man clothed in linen, who was above the waters of the river, ‘How long shall the fulfillment of these wonders be?’ Then I heard the man clothed in linen, who was above the waters of the river, when he held up his right hand and his left hand to heaven, and swore by Him who lives forever, that it shall be for a time, times, and a half time.” In other words, 3.5 years or 42 months, the second half of the 70th week.

Daniel may have known more than he recorded and John for certain heard more than he was allowed to write, but both were told to shut and seal the words, as it was not yet time for all things to be revealed. But in our day, knowledge continues to be increased.

The completion and fulfillment of week 70 edges ever closer, although none will be able to guess the exact day or hour. Once “opened,” the end segment of the 490 prophetic years (i.e. 70 weeks) of Daniel heads toward the crescendo of Daniel 9, verse 27. This point is the political deal (covenant) and mid-week double cross of the “Beast” power of the second Great Babylon (Dan. 9:27).

This political agreement, a *seven*-year covenant, precedes the “Abomination of Desolation” by about 3.5 years and may not be visible to most of the world, or else Jesus could have noted this political covenant (*seven*) as the one sign of His coming, in lieu of the “abomination that makes desolate,” which occurs about the half or mid-week point of *week 70*. The latter event of the abomination is that one pivotal event expressed by Jesus Christ (Mt. 24:15).

So one part of this political covenant marks the beginning of a *seven*-week period and one part marks the mid-point (i.e. 3.5 years = 42 months) of the same week. At this half-week, the two witnesses of Revelation 11 suddenly appear on the scene, and the remaining half-week of these unbelievable end time events will begin to unfold, culminating at the *seventh* trumpet, at the first of two resurrections (Rev. 20:4-6).

At mid-week of *week 70* the sign that Jesus’ disciples asked of Him will take place. As we’ve already discussed, Jesus’ answer (Matt. 24:15) refers to the “Abomination of Desolation,” as spoken of by the prophet, Daniel (Dan. 12:11). His statement is further amplified by Daniel 12:1: “At that time Michael shall stand up, and there shall be a time of trouble, such as never was since there was a nation!”

This loaded gun of prophetic time the world now stares in the face, waiting for some dramatic event to touch off the hair trigger of the shot heard round the world. Planet earth waits for this “Beast” of Great Babylon to emerge from the world’s forest of wars and political confusion.

At the pinnacle of power of the first Babylon, King Nebuchadnezzar, because of his pomp and vanity, was given the mind of a beast for *seven* years (Dan. 4:16). With this depraved mind, Nebuchadnezzar was the fore-type of the final, *seven* years (a week), when the Beast king of the second, Great Babylon shall arise.

This latter king literally goes mad (i.e. demonically possessed) for 42 months (beginning mid-week of *week 70*). This time there will be no Daniel, second in command, to take over the reins of the empire while the madness of the beast lashes out, tromping the forest of mankind with his cunning, and unchallenged power. So this is where we are, watching and waiting for Daniel 9:27 and the subsequent Abomination of Desolation, which begins the second half of *week 70* (i.e. 3.5 years).

The count of the New Testament *seven* weeks harvest period of the church age actually began with the ministry of Jesus Christ, in the fall of 26 AD. In this context the *seven* days (years) of week 70 then become a snapshot and story of the *seven* church weeks of harvest. While it is commonly said that Jesus began His church with the coming of the Holy Spirit on the very day of Pentecost of 30 AD, this concept, though true in the broad sense, contains a technical error when taken as an all-inclusive statement. A necessary point of clarification is this: The process of conversion, leading to salvation and resurrection, is the same for every human being. All of mankind, beginning with Adam and Eve, carry within themselves the law of sin and death. There can be no exception to this rule, not even for Jesus Christ, who was born of the flesh by His physical mother, Mary.

Jesus had never sinned. Nonetheless, through Mary He incurred the law of sin and death. Therefore the process of the four parts of covenant was applied to Him, the same as may occur for any other human being. That is, Jesus accepted the terms of covenant, which required that He perform and overcome, even unto death. This He had to do in order to attain salvation. He was tempted in all points, just as we are. Thus, He knew the terms of covenant and agreed to them. He became the sacrifice and meal (the Passover) for all of humanity, but symbolically also for Himself, covering that part of His makeup which was human flesh and included the law of sin and death (Romans 8:2).

Jesus' cousin, John the Baptist, questioned Jesus about the necessity of following the steps of conversion, leading to salvation. We find this in Matthew 3:14. "And John tried to prevent Him (Jesus), saying, 'I have need to be baptized by You, and are You coming to me?' But Jesus answered and said to him, 'permit it to be so now, for thus it is fitting for us to fulfill all righteousness'" (Mt. 3:14-15).

"All righteousness" required that the law of sin and death be purged, even though Jesus had never sinned in the flesh. Jesus' was God, but He existed in flesh, by which He had inherited the law of sin and death through His mother Mary. His baptism then became part of the covenant process, as described in the book of Acts, where Peter said, "Repent and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the holy Spirit" (Acts 2:38). Therefore, Jesus' baptism was symbolic, needed to "fulfill all righteousness."

This pattern of the covenant process, immediately following Jesus' baptism, continued. On coming up out of the water of baptism, the gift of the Holy Spirit descended upon Jesus in the form of a dove. This occurred on the very day of the beginning of the last week of Daniel's 70-week prophecy, on the Day of Atonement. This very event of Jesus' baptism, at the beginning of week 70, was foretold by the prophecy of Isaiah 61, which said, "The Spirit of the Lord God is upon Me" (Isa. 61:1). Thus, the Spirit (dove) descended "upon" Jesus, and the first 3.5 years of the *seventieth* week of Daniel's prophecy began.

Even the number patterns form a screaming witness to this fact and event. That is, Atonement, by lunar date, is 7/10, and $7 \times 10 =$ week 70. At that very time, Jesus fled into the wilderness to begin the remaining process of the covenant agreement. He fasted for 40 days, then was confronted and overcame even Satan himself. Later, at the end of His ministry, he publically triumphed over all powers and principalities, standing before Pilate, Herod and the politics and corrupt court of the Jews. He was then put to death on the cross, but resurrected on the late afternoon of the *seventh* day Sabbath, Nisan 17. At this point He became the premiere Wave Sheaf of the *seven*-church harvest weeks, being called of Paul, "Christ the firstfruit" (I Cor. 15:23). That is, Jesus was the first of the *seven* weeks church harvest period to attain salvation, and His receipt of the Holy Spirit did not take place on Pentecost, but on the Day of Atonement, at the outset of the *seven*-week church harvest cycle (7/10, 26 AD).

All who may be resurrected from death in the flesh to spirit life must first be impregnated by the Holy Spirit during physical life. Jesus received the Holy Spirit without measure from God the Father. Thus, He was resurrected after dying in the flesh. Jesus was not the first to receive the Holy Spirit, since many of the prophets and some kings of ancient Israel and Judah had previously been given God's Spirit. However, Jesus was unique in that He was the first man of flesh in the new covenant age to be resurrected from death to Spirit life. He alone has attained to immortality.

In conclusion, the *seven* weeks of the church age are then symbolically enclosed within the last *seven* years of week 70 of Daniel's prophecy. One bookend of the *seven*-week harvest cycle began with the half-division of *seven*, which was the 3.5 years of Jesus' ministry, from the fall of 26 AD to the Nisan 14 Passover of 30 AD. The opposite bookend of the week (3.5 years) will take place at the finale of Revelation and the end of the age, when Jesus will be joined by all His brethren of the Pentecost harvest of the first resurrection. These step-by-step points of process all fit the pattern of a period that began with Jesus, the firstfruit of harvest (Wave Sheaf), during the days of Unleavened Bread, then continues through the weeks of the *seven* church eras to the day of Pentecost.

Week 70 of Daniel's 70-weeks prophecy is the type of the *seven*-day (weeks, years, etc.) church harvest period, beginning with Jesus Christ, the Captain, firstborn and firstfruit of the salvation process. Technically then, the New Testament church age did not begin on Pentecost, 30 AD, but was already in process, by the fact of the Forerunner and firstfruit of the harvest, Jesus Christ. He is the High Priest King of a kingdom, and is still in the process of bringing many brethren of the harvest to the priestly courses of salvation - to the order of Melchizedek.

The following is a list of some major events, timelines and related patterns to Daniel's *70-weeks prophecy*

The Prophetic Years of Daniel and Revelation
(490 + 4 = 494 years of prophetic time)

THE 70 WEEKS....539 BC TO THE RETURN OF CHRIST

In prophetic time, there are weeks of years, weeks of months,
weeks of weeks, weeks of days and half-weeks.

1st *seven* weeks....539 BC....1/2 week = 515/14 BC....490 BC
 409 BC until birth of Jesus Christ 5 BC = 404 years
 Isaiah 7:14 prophecy of Messiah = 62 weeks of the 70 weeks
 Isaiah 7:14 = 409 BC until birth 5 BC = 404 yrs. = 714 weeks of months
 Isa. 7:14 = mo. of Jesus' birth (7), day of death (14), yr. of Metonic (14)
 409 BC....62 weeks...begin 2nd segment....434 years to 26 AD
 26 AD.....begin half of week 70.....ends 30 AD
 Fall 26 AD to Passover of 30 AD Ministry of Jesus Christ
 26 AD, 1st half of week 70, Dan. 9 to crucifixion
 Half-week of Isaiah 61:2 + Half-week of Isaiah 61:2
 Abomination of Desolation...2nd half-week 70 begins
 2nd half of *seven* year covenant/Abomination of Desolation
 Four segments of Dan. 9 (7 weeks + 62 + 1/2 + 1/2 = 70 weeks)
 <-----total prophetic span 490 years + 4 years = 494 years----->
 <-----247 years + 247 years = 494 years----->
 <-----35 *sevens* + 2 years + 35 *sevens* + 2years----->
 <-----The *sevens* of Psalm 49:4----->
 <-----494 years x 12.3684 months = 6110 months = Isaiah 61:1----->
 <-----6110 months = 18432 days = 25776 weeks & sums to 27----->
 <-----the 61% of calendar adjustments + 61 different patterns----->
 Isaiah 7:14 = 7 x 14 = 98% = 247-yr. cycles, locked to *sevens* of prophecy

The world, as a whole, is in a fairly pathetic condition. The risks and possible demise of earth's social structure have never been greater. Every thinking person, from doubtful atheist to public preacher, knows down deep inside that something is amiss and the clock is ticking. These are indeed stressful days to be alive, as we witness the ever-growing storm clouds of world events.

In the fall of 2015, for most of a week, between the days of Atonement and the opening of the Appointed Times of Tabernacles, the nation and the media of the United States prostrated themselves in worship and adoration of the Jesuit, Francis I, High Maximus of the Vatican State. Immediately on the heels of his coming, at the twilight and transition from the lunar 7/14 and the solar 9/27, came the eclipse and fourth blood moon of the 4-4

pattern of the lunar-solar eclipse events of the Appointed Times of 2014 and 2015. These two number-dates, 7/14 and 9/27, come straight out of the prophetic patterns of the Scriptures, and may well be indicators of dark days and historic events to follow (Ref. Dan. 9:26-27).

Few will choose to remember that the stated and foundational purpose of the Jesuit order of the Roman church, founded by the Spaniard, Loyola, 1534 AD, was to destroy the Protestant movement. Historical documents left by Abraham Lincoln, John Adams and other world leaders describe the depraved mindset of the Jesuits. They take vows to become chameleons of stealth. According to the records of history there is no crime they will not commit in order to accomplish their objectives. Their demeanor is that of inquisition, and their goals justify any means. They blend into all walks of society, and chief among their methods is that of appearing to be harmless and humble messengers of light (II Cor. 11:13-15).

Though the doctrinal foundations of the Protestants are only partly based upon the Scriptures, nonetheless the United States has long been the flagship of the Protestant effort. If we are so deluded and naïve as to believe that the agenda parallels of politicians and religious leaders over these past decades has somehow been coincidental, then we become a living proof that the methods of the Jesuits are very much alive and working well.

The Protestant movement of Flanders (the Dutch Netherlands & Belgium) struggled against the Catholic Spaniards for 80 years, resulting in the Treaty of Antwerp, April 9, 1609 AD. Separatists from England and Europe, fleeing religious persecution, then found a safe haven at Leiden, Holland during the treaty years. In 1620, with the treaty coming to an end, they sailed across the Atlantic and founded an English colony at Plymouth Rock, in the month of Nisan, 1621 AD. Unfortunately, in the 21st century there will be no treaty of Flanders to provide an avenue of escape from the dark times coming upon the United States and the world.

In the age of our 44th president, almost 500 years after the birth of the order of the Spanish Jesuits, they are still on track to complete their goal of the subjugation of the masses through the dogma of Rome. The Spanish peoples, as a race, are by no means at fault, but historically they have been used by the Roman church as a tool to push their agendas.

The United States is in the crosshairs. Spain continues to flood our open borders from the south, inspired by the Jesuit Italian Latino, Jorge Bergoglio and other political operatives of stealth and corruption. Indeed, the prophetic words of Jesus Christ have echoed across the ages to the Sabbath of September 26, 2015 and the events in Pennsylvania. On that day, the Pontifex of Rome had the world's attention, as the words of Jesus rang across the centuries. For it was about 1917 years before that late September, 2015 event (lunar 7/13), that Jesus declared there would be those present in Philadelphia, of the synagogue of Satan, "who say they are Jews and are not, but lie" (Rev. 3:9). We are in the throes of a

dramatic transition in world history. The time is fulfilled, and the closing years of the *seventh* church age is at hand.

For now, in a dithyramb fashion of the music and the *sevens* spirals of circular physics, we have discussed some of the many prophetic and symmetrical patterns of the gospel of Jesus Christ. These patterns are framed within the circles of the lunar Hebrew calendar and the music of the Appointed Times. We stand at the threshold, with prophetic time paused and holding. A new Metonic cycle begins near the end of an historic presidential election, in the fall of 2016. That will begin the first year of the next 19-year cycle (2016/17).

The might, will and moral fiber of the most powerful nation in modern history is rapidly crumbling, right before our eyes. It is a time of serious and turbulent transition; a time when the promise, covenant, confirmation and blessings made to Abraham and his generations are fast fading away. Because of our national and personal sins God's covenant blessings have turned to times of curses and punishment.

The historical outline of these promised blessings occurred in Genesis, chapters 12, 15, 22, 27 and 49. Genesis 27:27 is a point of focus, when the birthright blessings were passed from Isaac to Jacob. In the first 27 verses of Genesis 49, Jacob gives the prophetic summation of these blessings to the tribes of Israel. Through and by these beginnings with Abraham, Isaac and Jacob (Israel), all peace-loving peoples of every race and tribe on planet earth ultimately shall grow to eternal peace and happiness. This was and is the gospel message which came out of Galilee.

We have described at length the symmetry of all these number patterns. The stability of planet earth has long hinged on Britain and the United States of America, the recipients of God's blessings of birthright and wealth, stemming from the days of Abraham, Isaac, Jacob and Joseph. When the modern day descendants of Joseph finally stumble and fall, global civilization will be shattered, and the world that we have known will never be the same again. This is already beginning to happen.

As time marches forward, we edge closer and closer to "the time of Jacob's trouble." The clock ticks on, very late in the 11th hour of planet earth, counting toward the stroke of midnight. But just how long until the big hand stands straight up, at the trigger pull strike of the dark of the high noon only God knows, having reserved such secrets exclusively to His realm and knowledge of times. For now, we see through a dark glass, with perceptions of the future, dim and uncertain. Yet by studying the words of God we are allowed these small glimpses of appreciation, waiting in awe to know the mysteries of all of His marvelous works. At last, everything that was shut will be fully opened and disclosed. Though for the present time, we see not everything clearly, nonetheless, the general outline of God's overall plan we can witness through His Music of the Appointed Times.

The Sabbatarian William Miller was certain that Jesus would return in 1844. Like many before and after, though he revised his dates several times, he was sadly mistaken and time moved on.

However, what did happen in that same year was fairly profound. It was the infant beginning of knowledge that would pave the way for communication to greatly expand, providing the first crack in the door of the dawn of the electronic age - an age which would jettison the transmission and publication of the gospel and the word of God in ways never remotely dreamed of by the original apostles. The event was the first ever communication transmitted via long distance telegraph. It happened on Friday, May 24, 1844, just two days before Pentecost of that year. Annie Ellsworth chose the Scripture and verse, and then the message was sent by the marvelous inventor, Samuel Morse, over a distance of about 40 miles, from Baltimore to Washington, D.C.

From the Book of Numbers, Annie selected an astounding Scripture, which number pattern also signifies the lunar date transition of the Appointed Times. "What hath God wrought," Morse telegraphed. The phrase was taken from Numbers 23:23, a number which parallels the introduction to the declaration of the first day of the *seventh* lunar month, Tishri 1, of Leviticus 23:23. This chapter (23) and subsequent verses are the premiere time markers of the lunar year, and describes the day of Trumpets, the transition and date of the civil years of the annual lunar calendar.

Jesus Christ did not return in the year 1844, as William Miller had hoped, but that year will ever be remembered as the birth of the electronic age of communication. That was a profound year of transition, as typed by God's number of time keeping, Leviticus 23:23. In pattern, this overlays with the transition from the Old to New Testament age, found at the 23rd book of the Bible, the gospel of Matthew.

In the modern age, in the lunar year of 2000/01 AD, 2,717 years after the fall of ancient Israel, came the day of 9/11, on the 23rd of the month, Elul. The event fell upon the Monday-Tuesday (2-3) transition of the year. Trumpets was declared *seven* days after 9/11, also on the weekday of Tuesday. The stock market, in that year of epic transition, took a serious plunge at the end of the lunar year, on the day of Elul 29, just one week after 9/11.

Tishri 1 in the fall of 2015 began the 19th and final year of the Metonic cycle, 1997-2015. At that time the world was some 14 years past the modern age of the falling bricks of Isaiah 9:10 and the infamous day of 9/11. By prophetic analogy, Galilee and the north were attacked (Sept. 11, 2001). The 9/11 event happened near the end of 2,717 years after the demise of the northern 10 tribes of Israel, 718 BC.

In our day, the turbulence of world's troubles continues unabated. We are at the very juncture of the 144th Metonic cycle (year 19) since ancient Assyria (Syria) began the attack against the northern 10 tribes of Israel, 722/21 BC. At this writing, the Syrians are coming again, in a very unexpected way, flooding into the modern Israelite tribes of Western Europe, but also into the Americas. They come without swords, as refugees, but

much as they surely need help and relief from suffering, in the long term this will not be good for the west.

So the storm clouds are gathering, in the times of the *seventh* church age, Laodicea.

The following is a graph of the *seven* churches of Revelation, as depicted by the *seven* leap years of the Metonic cycle. These *seven* church (leap years) appear in Revelation, chapters 2-3 - the 2-3 transitions of the C major scale. The scale of the *seven* New Testament church weeks begins at Ephesus, home of the Ionian mode.

3	6	8	11	14	17	19
Ephesus	Smyrna	Pergamos	Thyatira	Sardis	Philadelphia	Laodicea
C	D	E	F	G	A	B
3	3	2	3	3	3	2

By analogy, Laodice or Laodicea is the last and *seventh* leap year, the B note church of the 19-year cycle. Representing the sum of all *seven* 13-month leap years, the product of her numbers is $7 \times 13 = 91$ months, the mirror image of the 19-year cycle, in the modern day, prophetic setting of Isaiah 9:10. All Metonic cycles transition on this same 91st month of the *seventh* leap year.

Laodicea is the *seventh* church, and, in pattern, the 19th year of the cycle. The sum is $7 + 1 + 9 = 17$, the number of the dragon of Revelation, in the age of the final days of the *seventh* week of the church harvest. In the Metonic type, Laodicea comes at the sum of the 91 months of the *seven* leap years. These 91 months are about 384 weeks of days, the exact number of the 384-day leap year, a year declared always by the Tuesday-Monday (3-2) bookends of the Tishri 1 octave transitions.

In these pages we have inclined our ear to the parables of the *seven*-string notes of the harp, and through her tones we have opened a panorama of many mysteries of riddle (Psa. 49:4). Our story ends as it should, at the end of the road, in the time setting of the *seventh* church-note age of Laodicea.

Though years or even decades of time may yet remain, the prophetic clouds are gathering. Yet despite the seriousness of the days in which we live, with time poised at the brink, awaiting the events leading to the rise of Great Babylon and the finale of Daniel's week 70, the prophet Habakkuk, in his prophetic hymn of faith, leaves a sure hope.

Habakkuk 3:17-19: "Though the fig tree may not blossom, nor the fruit be on the vines; Though the labor of the olive may fail, and the fields yield no food; Though the flock be cut off from the fold, and there be no herd in the stalls - yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength; He will make my feet like deer's feet, and He will make me walk on my high hills."

"To the Chief Musician. With my stringed instruments."

Author's Family History

Born March 21, 1697 in Zittau, Saxony, Christian Amadeus Priber (pictured below) was contemporary with the time and regions of the family of Mozart. His father, Friedrich Priber, was a linen merchant and pub owner. Christian's mother was Anna Bergman, widow of Gottfried Mussingang, a member of Zittau's City Council and senior of the shoemaker's guild. As might be expected, the family being of the solid, upper middle class, Christian Amadeus was sent to study law at the University of Erfurt. This was the very citadel of higher learning where Martin Luther had been educated over a century before, and the place to which migrated the Masoretic texts of the Bible.

The young Priber completed his studies and thesis at Erfurt, with at least one of his legendary essays still extant and discussed to this day. On November 17, 1722, after returning to practice law in Zittau, Priber married Christiane Hoffman, a portrait painter, daughter of Gottfried Hoffman, rector of the Classical College, senator, merchant, and noted printer. By 1732, the couple had three sons and two daughters, Priber having advanced to the post of government counselor of the area Superior Court, Zittau.



It will never be fully understood why he abruptly left all, apparently intending later to send for his family, left behind in Zittau. Nonetheless, Priber suddenly burst on the scene of Oglethorpe's Georgia colony of the Americas, in the year 1735. By December of that same year, he had migrated to Charleston, South Carolina, where he listed his belongings for sale in the town Gazette.

By February 27, 1736 Priber petitioned to the South Carolina Council for a land grant, on which he intended to settle with his family and servant, still in Zittau. The Amelia township grant was approved, but then Priber again did the unexpected by taking his trunk of books, paper and ink, and making his way some 500 miles over the Appalachian mountain trail, reaching Great Tellico, chief town of the Over-Hill Cherokee.

Ludovick Grant, principal trader at Tellico, would later write that Priber, a well-educated scholar, speaking five to six different languages, soon made himself master of the Cherokee tongue, trimmed his hair in the Indian manner and painted as they did!

Priber completed the first ever dictionary of the Cherokee language, which he planned to have published in Paris, and having gained the respect of the Tellico tribe, married Clogoittah, daughter of the then Cherokee Chief, Amatoya Moytoy, from which marriage came a daughter, Creat Priber.

Living among the Cherokee, Priber sought to protect the Indians from exploitation by traders, teaching them the use of weights and measures. Rather than allowing their

peoples to be used and abused by the French and English, Priber encouraged the Cherokee to establish a totally separate and independent "Red Nation," naming his father-in-law, Chief Moytoy, Emperor.

For some years Priber sat at the decision-making council fires of Great Tellico, executing letters and official documents to colony governors, signed by his hand, as Prime Minister and representative of Moytoy, Emperor of the newly created Red nation.

As might be expected, all of this was a bit much and perceived as a serious threat to England's developing colonies of the south, so much so that on March 2, 1739 the South Carolina House of Commons placed a bounty on Priber's head, to the tune of 402 British pounds. Although the Cherokee continued to protect and defend him for a period of years, ultimately his traveling party was ambushed, with Priber taken captive on May 30, 1743.

For a period of time following his arrest, the colonies often made use of Priber's skills as a translator. Years later he died, at about age 47, while still detained and imprisoned at Frederica. The exact reason for his strange and dedicated activities remains a mystery to this day, though at one point, under interrogation, he admitted having planned his exploits for some 20 years before coming to America.

After the passing of many decades, a great granddaughter of Christian Priber and Princess Moytoy became connected to the Blevins family by marriage to Jacob Troxel.

The ancestors of Jacob Troxel are said to have been of lineage from Asia Minor, of Hebrew origin. Historians record that the Trachel (Troxel) family came to Berne, in the Swiss Alps region, about the era of the 13th century AD, eventually migrating to America about 1733. Jacob, son of Peter Troxel, was born in America, 1758. In his late teens, "Big Jake," during the time of Washington's military campaigns in the early years of the war of the American Revolution, enlisted in the colonial army.

Jacob was grandson to Martin Chartier, a rebel Lieutenant of the French Jesuit explorer LaSalle, of the 1600's. Chartier, having been adopted by the Shawnee, married a Shawnee woman, history recording that he was the first white man to explore and develop the regions and trading posts of what came to be known as the Allegheny Trail.

In any case, near the dawn of the 19th century, the young government of the 13 colonies still had concerns about the English influence over the Cherokee and other Indian nations. Desiring to keep an eye on the activities of the British with the Cherokee, Jacob Troxel, who understood much about the Indian culture and language, posing as a trader, was sent south to establish contact with the Cherokee nation.

Making short a long story, it is said that Troxel's trek into the regions of Kentucky and Tennessee eventually found him in marriage to Princess Cornblossom, daughter of Chief Doublehead of the Cherokee.

Cornblossom was of third generation lineage from the marriage of Christian Amadeus Priber and the daughter of Chief Amatoya Moytoy. The daughter of Jake and Cornblossom, Katie Troxel, eventually married a long hunter from Virginia, a Welshman named Jonathan Blevins (Bleddyn).

Jonathan was the author's distant grandfather. His lineage may have stemmed from the Blevins families of Westerly, Rhode Island, in the late 1600's AD. Records indicate they were early Sabbatarians of the Rhode Island churches. The Blevins name (Bleddyn) extends from the ancient kings of Powys, and Hywel Dda of the 10th century AD. From the lineage of Hywel, Meredith Blevins was Prince of Wales in the year 1132 AD. The Meredith line was parental to the house of Tudor and the histories of Tudor kings.

Closer to the author's generation, his maternal grandfather, James Kidd, was of distant lineage to the family of the infamous Captain Kidd of Scotland. His wife, Ellen Lytton (Litton) Kidd, descended from the lineage of the ancient priest kings of the Rock of Cashel, Ireland, the name dating from the 500s AD.

Lytton (Litton) was derived from the earlier form of the name, O'liadem (the Litany), of Cashel and Tipperary. In the current era the family founded Litton Industries of Canada. Some may recall that it was the novelist, diplomat and poet, Lord Bulwer Lytton of Knebworth, who wrote "The Last Days of Pompeii" and more than two dozen other literary works.

It was Lytton who persuaded his friend Charles Dickens to rework the unhappy ending of the original script of "Great Expectations." As assorted as they were, these people were the author's ancestors.

It was November 29, 1946, Friday, Kislev 6 on the lunar clock. The author's father, Arnold Blevins, lost the bed of his truck as he spun through the double curves at Garrett's store, racing to fetch Doc Cooper. The author's mother, Opal Kidd Blevins, years later recalling the event, said he might as well have saved himself the trouble of the race to town, as the birth came well before the doctor arrived.

The author was born at home, near Oneida, Tennessee, a village in the Cumberland Mountains, situated at the junction of highways 27 and 297. His father, Arnold Blevins, expired of heart failure about three and a half months after his birth, in the spring of 1947.

The decade of the 1940's was a pivotal period of world history. Scarcely two years after the close of WWII and coincident with the author's first birthday, on November 29, 1947, the United Nations voted to partition Palestine, paving the way for what is now the modern nation of Israel.

Just a few months before the UN vote, day one of the *seventh* lunar month, Tishri, was declared on Monday, September 15th, 1947. On that same lunar date, 247 years before, in 1700 AD, Tishri 1 was declared on the week day of Tuesday. Therefore, time, in a sense, rolled backwards on the 247 year spans, from Tuesday to Monday.

Such historical events in the time line of the lunar calendar are fairly unique in that for any given cycle of 247 years, the Tuesday-Monday adjustment that occurred in 1947 is a mathematical alignment or calibration that occurs only once in increments of 7,000 and/or 14,000 years. This was a dramatic point in world history, since it was in that year that the UN voted to create the now modern state of Israel.

In those days, following on the heels of WWII, and for decades to come, many youths of Appalachia were dropping out of high school, leaving home for jobs in the industrialized north regions of Fort Wayne, Indiana, Cincinnati, Ohio, and similar cities.

By the time of the author's teen years, he had developed a passion for physics and electronics, often studying until the wee hours of the morning. Little did he realize during those years, as he built shortwave radios and transmitters, and spliced and trimmed antenna wires to make the lengths resonate, that he was dealing with the same set of laws from which the melodies of music, declaration of lunar dates, and yes, even the laws of physics from which the prophecies of the Scriptures are derived. These sciences parallel the prophetic cycles of the *sevens* symmetry of the Bible, including the very rules of calendar calculations which determine the Appointed Times of God.

As the years progressed, with the changing of careers, from television and radio broadcasting to the art of harp making, little by little he was amazed to realize that these sciences of music, physics, the lunar calculations and the prophetic *sevens* of the Scriptures were all bound together, inseparable.

In the pages of this book he has tried to connect many of the dots of these surprising relationships. Hopefully, the picture sketched by joining the multitude of cross points of these mathematical patterns, taken from the Appointed Times of the Biblical text, will be as astounding to the reader as it has been for the author.

THE HARP

**Her strings, their tones of helix rings,
With stars she wrote the heaven's score,
That made the angels sing.**

**There, when battle raged upon the field,
With gliss upon the verted bands,
Her voice, by bow and shield.**

**Upon the seas of war,
When fired the ships that turned about,
Her muse that rode the waves of roar,
Rhythm'd with the ocean's lap.**

**By walls of halls with painted hues of rich decor,
When ball was set she strummed for dancing floor.**

**And, when some from life were bade to go,
As all have gone before,
She was sketched on tombs of Raamses' realm,
And draped at Windsor's door.**

**But as though it be not enough,
Her legends spann'd from Thebes to Wales,
And many lands have written of it,
God spoke with strands by David's hands,
And made the harp, a Prophet!**