

### ***The Hallel Psalms and the Great Tribulation***

As the last section clearly shows, J. R. Church has proven that applying certain historical events to various passages in the Psalms can be uncannily revealing. The following section, however, reveals new information about the prophetic nature of the Psalms that was shown to me while in deep study of the Hallel Psalms.

During my study, I noted that Mr. Church took a special interest in six Hallel Psalms *in the Deuteronomy (Kingdom establishment) section* of the Psalms, and pointed out that ***Psalms 113 through 118 are extremely important in Jewish Liturgy***. However, Mr. Church then went on to suggest that the seven-year Tribulation period and Second Coming of Christ might occur sometime between 1996 and 2006. Avi Ben Mordecai, in his book "Signs in the Heavens" made a similar error in dating the Tribulation period - since he believed that the Tribulation period would rapidly follow the close of the six thousand years given for men's works, which likely came to a close on Nissan 1 in 2000.

Despite the fact that the real prophetic importance of the Hallel Psalms has been consistently overlooked, I believe that the Jews have been led by the Holy Spirit to focus on these psalms for a hidden prophetic reason. In my prayers, I have asked Yahweh for guidance in order to understand why J. R. Church and Avi Ben Mordecai failed in their attempts to predict the onset of the Tribulation. I have also asked to understand all of God's prophetic words concerning this terrible future time in history. In God's infinite love and mercy, those prayers appear to have been answered through my understanding of the Hallel Psalms.

After reading the remarkable prophetic correlations that Mr. Church made concerning the Psalms in his book, it occurred to me that there might be a prophetic connection between the Hallel Psalms, and the End Times. Following that hunch, I soon discovered that the Hallel Psalms may show that 2010 AD marks a significant year in history - the year before the Tribulation began. Furthermore, Psalms 111 through 118 may reveal what we have and can expect during the years 2011 through 2018 AD. In addition, as will be explained a bit later, the Hallel Psalm 110 appears to verify the date given by the measurements of the Great Pyramid for the prelude to the Tribulation period. Surprisingly, there is much correlative evidence to prove the hypothesis that the Hallel Psalms mark the time of the Tribulation. Let's explore these connections.

In previous books in the "Language of God" Book Series, I discussed the prophetic importance of several Jewish religious feasts like Passover, and Yom Kippur (a.k.a. the Day of Atonement). For at least

three millenniums, the Jewish people have read six special Psalms in connection with these feasts. These are called the Hallel Psalms or Songs of Praise, since "Hallel" is the Hebrew word meaning "praise." The six Praise Psalms are Psalms 113, 114, 115, 116, 117, and 118. In addition, ***Psalm 136 was occasionally added to these six - thereby making seven Hallel Psalms - the same number as years in the Tribulation period.*** Psalm 136 is called the Great Hallel, and is similar in structure to Psalm 118. Incidentally, Hallel Psalms 118 and 136 are the hymns that Yahshua and his apostles likely sang after celebrating the Passover -on the eve of Yahshua's arrest and crucifixion (Matthew 26:30; Mark 14:26).

In his book about the Psalms, J. R. Church made the observation that Psalms 111 and 112 appear to belong grouped together with the other Psalms in the Praise, or Hallel section. The Jews, however, see only Psalms 113 through 118 as true Praise Psalms. Nonetheless, like Psalm 113 and 117, Psalm 111 and 112 begin with the phrase: "Praise be to Yahweh" or "Hallelu-Yah!" Adding Psalms 111 and 112 to Psalms 113 through 117 makes a group of seven psalms - just as Psalm 113 through 118, and Psalm 136 do. Based on the prophetic visions of the prophet Daniel, *seven years* appear to be prophetically allotted for the Tribulation. It therefore is not likely to be a mere coincidence that there are also *seven Hallel Psalms*, or nine if Psalms 111 and 112 are counted. As already shown through the Chanukiah patterns running through the New Testament, and as will be shown in regard to the Great Pyramid in Chapter Five, nine is also related to the Church Age, and is a significant End Times number.

Adding fuel to my belief that the Hallel Psalms have an End Time prophetic application, it is interesting to note that ***Hallel Psalm 117 is the center chapter of the Bible.*** In the King James Version of the Bible, exactly 594 chapters precede Psalm 117, and 594 chapters follow it. Incidentally, ***Psalm 117 is also the shortest chapter in the Bible,*** containing only two verses. When I discovered this, I remembered Yahshua's prophecy in Matthew 24:22 about the terrible outpouring of Yah's Wrath during the Great Tribulation.

Since Psalm 117 relates to the year 2017, I asked myself: Is it possible that, when Yahshua said, "*unless those days were shortened, no flesh would be saved,*" His words were purposely chosen to indicate that those days to be cut short are connected to the shortest Psalm in the Bible? If so, could "*those days*" occur during or before the year 2017? If so, then could the first Hallel Psalm - Psalm 113 - herald the beginning of certain events in the Great Tribulation in the year 2013? Though this possibility intrigued me, more proof was needed before it could be

entertained as correct. The biggest problem with my proposed theory was the numbers. If equated to years, Psalm 113 through 117 added up to only five years. So, though I'd discovered something important, I was missing a significant part of the puzzle. I therefore continued to study the Psalms, and read whatever explained their importance, and usage in Jewish Liturgy.

Over time, I made some remarkable discoveries about the Hallel Psalms and several of the Psalms before and after them that helped me to make the following deductions. First of all, since Psalm 117 suggests a correlation with Yahshua's prophecy that the Great Tribulation will be mercifully shortened, it likely pertains to the *end* of the Great Tribulation. If so, Psalm 113 can't be the Psalm relating to the beginning of the Tribulation. Rather, Psalm 111 is the seventh Psalm before Psalm 117. Therefore, there should be some internal evidence that Psalm 111 prophetically marks the beginning of the Tribulation period.

As the first of the traditional Hallel Psalms, Psalm 113 begins with the joyful phrase "Hallelu-Yah," as do Psalms 111 and 112. Yet this shout for joy does not appear again in the Hallel Psalms until the opening of Psalm 117, the shortest of the Psalms. Psalm 111 and 112 therefore appear to be overlooked Hallel Psalms that the Jews should have included with Psalms 113 through 117. In support of this idea, though only one verse in Psalms 111 and 112 directly identifies them with the End Times, they both contain other clues to their true importance - *but only if you know where to look!* However, even before I discovered the hidden truths in Psalms 111 and 112, I discovered another hidden truth surrounding Psalms 110 and 118. Let me explain what I found.

Though there seemed to be little to identify Psalm 111 with the Tribulation period at first, significant imagery pertaining to the Tribulation can be found in the Psalm immediately preceding it: Psalm 110! In fact, ***all seven verses of Psalm 110 give a clear indication that it relates to Yahshua, the outpouring of His wrath in the Tribulation, and the establishment of His Millennial Kingdom.*** In fact, its seven verses may apply to each of the seven years of the Tribulation! Since studies revealed in other parts of this book point to the year 2010 as the possible year *before* the Tribulation period begins, it seems significant that several important passages of the New Testament quote from Psalm 110, as when Yahshua indicated that He was greater than any son of David. In this regard, note that in the opening line of Psalm 110, King David identifies the Father as "Yahweh," and His Son Yahshua as "Adonai:"

*"The LORD (Yahweh) says to my Lord (Adonai): 'Sit at my right hand until I make your enemies a footstool for your feet.' "* - Psalm 110:1 (NIV)

This Old Testament passage corresponds to the following passages in the New Testament, where Christ is teaching His disciples:

*"What do you think about the Christ? Whose son is he?' 'The son of David,' they replied. He said to them, 'How is it then that David, speaking by the Spirit, calls him 'Lord' (Adonai)? For he says, "**The Lord (Yahweh) said to my Lord (Adonai): 'Sit at my right hand until I put your enemies under your feet.'**" If then David calls him 'Lord,' (Adonai) how can he be his son?" - Matthew 22:42-45 (NIV)*

In Psalm 110, it is therefore God the Father in verse 4 who calls His Son (i.e. Adonai) *"a priest forever, in the order of Melchizedek"* in verse 5. Furthermore, Yahweh proclaims that it is Yahshua as *"Adonai"* who sits at the Father's *"right hand:"*

*"The LORD (Yahweh) has sworn and will not change his mind: 'You are a priest forever, in the order of Melchizedek.' The Lord (Adonai) is at your right hand; he will crush kings on the day of his wrath." - Psalm 110:4-5 (NIV)*

This Old Testament passage corresponds to the following line in the New Testament:

*"And he says in another place, "You are a priest forever, in the order of Melchizedek." - Hebrews 5:6 (NIV)*

Throughout the New Testament, Yahshua is referred to as *"the Lord,"* which is most-likely a reference to His role as *"Adonai."* King David's use of the word *"Adonai"* to identify Christ suggests that the apostles and disciples were not calling Yahshua *"Lord,"* but *"Adonai,"* which means *"Master"* in Hebrew. After all, as vigorous students of the Bible, these great men of faith were all likely familiar with David's use of the term to identify God's Son. The above correlations with the New Testament are therefore remarkable proof that Psalm 110 was important prophetically as it relates to Yahshua's deity and purpose. In addition, the passages quoted respectively refer to the Tribulation period and the Millennial Rule of Yahshua! In fact, all of Psalm 110 alludes to events spoken of in the Book of Revelation that will occur during the Tribulation. This is especially true of the following verses:

*"The LORD (Yahweh) will extend your (i.e. Yahshua's) mighty scepter from Zion; you will rule in the midst of your*

*enemies. Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth. The Lord (Adonai - a.k.a. Yahshua) is at your (i.e. Yahweh's) right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth." - Psalm 110: 2-3, 5-6 (NIV)*

I have added interpretations into the above Scripture (and in others throughout this book series) in parentheses. These parenthesized additions give clues to the correct reading of various Scriptures. This was done because, when translated from Hebrew into English, many Scriptures lose their power to teach accurately - as is the case with the portion of Psalm 110 just quoted, which is even harder to understand in older Bible translations. Psalm 110 has become difficult to interpret because *the translators sadly fail to distinguish between the many different words in Hebrew and Aramaic for "Lord."*

Now that the true meaning of this passage has been restored, Psalm 110 clearly appears to be telling us that Yahweh has given Yahshua the scepter with which Yahshua will rule the Earth after He conquers His enemies. When Yahshua, our "Adonai" comes to conquer the world, and destroy the wicked upon the Earth, His eager army of saints will be with Him. Together with Yahshua, they will help annihilate all those who oppose Yahshua's Rule. Although not a verbatim quote like in the previous cases, a section in Revelation corresponds with these verses in Psalm 110 that describe Yahshua as a conquering King. These are:

*"Now I saw heaven opened, and behold, a white horse. And He who sat on him was called Faithful and True, and in righteousness He judges and makes war..." - Rev. 19:11*

*"And the armies in heaven, clothed in fine linen... followed Him on white horses. 15 Now out of His mouth goes a sharp sword, that with it He should strike the nations. And He Himself will rule them with a rod of iron. (quoted from Psalm 2:9, and also stated in Rev. 2:27 and Rev. 12:5). He Himself treads the winepress of the fierceness and wrath of Almighty God. 16 And He has on His robe... a name written: KING OF KINGS AND LORD OF LORDS." - Rev. 19:14-16*

*"...The beast and the kings of the earth and their armies gathered together to make war against the rider on the horse and his army. But the beast was captured, and... the false prophet who had performed the miraculous signs on his behalf. With these signs he had deluded those who had received the mark of the*

*beast.... The two... were thrown alive into the fiery lake of burning sulfur. **The rest... were killed with the sword that came out of the mouth of the rider on the horse...**" - Rev. 19:19-21 (NIV)*

The preceding portions of the Book of Revelation correlate remarkably well with Psalm 110's references to Yahshua's Second Coming in Wrath. In these passages, Yahshua wields a sword that comes out of His mouth. This has obvious allegorical significance. First, it tells us that Yahshua is the Word of God, whose uttered words will be miraculously carried out. Yahshua therefore wields the only true magic – the magic that comes from being in love with, and joyfully doing the good and perfect Will of Yahshua's Father.

As I studied the Hallel Psalms, more clues helped me draw various conclusions concerning one of them. This key Psalm is the last of the Hallel Psalms. It is Psalm 118, which immediately follows Psalm 117 - the Psalm that may mark the End of the Great Tribulation. In Psalm 118, we find a passage that identifies Christ as *"the stone the builders (i.e. Israel) rejected:"*

***"The stone the builders rejected has become the capstone; the LORD (Yahweh) has done this, and it is marvelous in our eyes."** - Psalm 118:22-23 (NIV)*

Yahshua quoted this very passage from Psalm 118 in defense of Himself against the Jewish leaders of His day. These leaders in the Jewish community were convinced that Yahshua's claims to be the Messiah were false. In retaliation, Yahshua stated that, though they rejected Him, Yahshua would one day become the "capstone" (i.e. King) of the world. Then Yahshua told them this parable:

*"He (Father Yahweh, the owner of the vineyard) had one left to send, a son (Yahshua), whom he loved. He sent him last..., saying, 'They will respect my son.' But the tenants said to one another, 'This is the heir. Come, let's kill him, and the inheritance will be ours.' So they (the Jews)... killed him, and threw him out of the vineyard (Jerusalem)."*

*"What then will the owner of the vineyard do? He will come and kill those tenants (the Jews) and give the vineyard to others (the Gentiles). **Haven't you read...: 'The stone the builders rejected has become the capstone; the Lord (Yahweh) has done this, and it is marvelous in our eyes'?** Then they (the Jewish leaders) looked for a way to arrest him because... he had spoken the parable against them. But they were afraid of the crowd; so they... went away." - Mark 12:6-12 (NIV)*

The quotation in Verse 10 of the preceding Scripture is taken verbatim from Psalm 118. God's Holy Name "Yahweh" occurs twenty-seven times in Psalm 118's twenty-nine verses. This Psalm therefore loudly proclaims that it is the *holy Name of Yahweh* that delivers us from evil. In effect, it implies that the people Yahweh delivers from evil know His holy Name, and *freely call upon that Name* in prayer and praise. Psalm 118 refers to Yahshua's Millennial Rule. Hence, Yahshua will become the symbolic capstone of the Great Pyramid, or Pillar of Enoch, which is a temple/altar that represents Him, and His Blood Covenant cut with mankind on Calvary. The Pillar of Enoch will therefore likely be restored to its former glory during Yahshua's Millennial Kingdom.

Incidentally, Psalm 118 falls *after* Psalm 117. Psalm 117 corresponds to 2017 AD - the year that may signal the *end* of the Great Tribulation. The King of Israel was meant to lead in the recitation of Psalm 118 with a gathering of Israelites who responded by reciting portions of the same Psalm. Psalm 118 was written and first recited by King David, whose life foreshadowed Christ's Second Coming. I therefore believe that Yahshua Himself led in reciting this Psalm with His apostles on the night of the Last Supper on the eve of Passover (Matthew 26:30). I also believe that Yahshua will be the final and everlasting King of Israel who will lead His saints in reciting this Psalm of praise, and that this event will occur immediately *after* the Great Tribulation - in 2018 AD - the first year of Christ's Millennial Rule.

As the Psalm representing the first year of the Millennial Kingdom, Psalm 118 is singled out by being specially placed in the Book of Psalms. It falls between the shortest Psalm: Psalm 117, and the longest Psalm of Praise in the Bible: Psalm 119. Psalm 119 is the longest Psalm, and hence the longest of the eight *acrostic* Psalms. Along with Psalms 9, 10, 25, 34, 37, 111, 112, and 114, Psalm 119 has verses ordered into groups beginning with consecutive letters of the Hebrew alphabet. This method of arranging some Psalms marks them as alphabetic acrostics. However, ***Psalm 119 holds the unique distinction of having stanzas representing all twenty-two letters of the Hebrew alphabet***, whereas the other acrostic Psalms are missing verses for one or more letters.

If you count the Psalms numbered as acrostics above, you may find that there are nine instead of eight. This is because, though our modern Bibles show Psalms 9 and 10 as separate, they are related in the Hebrew Scriptures - like two stanzas of the same acrostic poem. Prophetically, they represent the years 1909 and 1910. However, these years shared events in Jewish history that overlapped, making them *one in theme*. In fact, though all of the Psalms relate to specific years, they

may seem to be speaking of some years in hindsight. That is because the Jewish year is reckoned differently than our own. As shown in the Appendix, the Jews have two calendars, with their civil year generally beginning in September and their sacred year generally beginning in April.

According to J. R. Church in his fascinating book "Hidden Prophecies in the Psalms," the fact that seven of the eight acrostic Psalms do not represent the complete Hebrew alphabet is highly significant. As mentioned earlier, these incomplete acrostics imply that humanity needs more spiritual understanding, and more of a hunger for righteousness. This is partly because letters are what we use to record human knowledge, and missing letters imply that our knowledge is incomplete. Is it possible, however, that these incomplete acrostics also imply that Yahshua's work is not yet done, and more prophecies have yet to be fulfilled? If this is so, then ***the fact that Psalm 119 is the only complete acrostic Psalm suggests that it marks the point where the prophecies in the Psalms about Yahshua - and the events leading up to the establishment of His Kingdom on Earth - will be completed by the year 2019!***

J. R. Church pointed out that Psalm 119 is not only the longest Psalm, but also the longest chapter in the Bible! It has 176 verses divided into groups of eight - making twenty-two stanzas representing each letter of the Hebrew alphabet. This dividing of the twenty-two verses into eight groups indicates that eternity and perfection, which are signified by the number eight, are being alluded to. In addition, Mr. Church noted that Psalm 119 emphasizes the Hebrew word "Debarim," or "Word," which refers to the Word of God. To the Jews, this Word is contained in the Scriptures, and in the decrees God uttered by His prophets and teachers. But, due to the opening verses of the Gospel of John, Christians call *the Messiah* the Word of God:

***"In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God."  
- John 1:1-2***

The word "Debarim" appears in Psalm 119 no less than forty-two times, and 42 is a number divisible by 6, which is the number of man, and 7, the number of God's Rest. Since Yahshua was fully man and fully God - as well as the Word of God - this is highly significant! It means that Psalm 119 is the signature Psalm of psalms - the Psalm that fully glorifies, and totally focuses on the spiritual importance of our Messiah. ***Therefore, in Psalm 119, Yahshua's eternal nature, and perfect purpose are fully***



**revealed.** Here are just a few of the more significant verses in this Psalm that mention God's Word as found in, and through Yahshua:

*"How can a young man cleanse his way? By taking heed according to **Your word**. With my whole heart I have sought You; Oh, let me not wander from Your commandments! **Your word** I have hidden in my heart, that I might not sin against You!" ... "I will delight myself in Your statutes; I will not forget **Your word**. Deal bountifully with Your servant, that I may live and keep **Your word**." ... "You have dealt well with Your servant, O LORD (Yahweh), according to **Your word**. Teach me good judgment and knowledge, for I believe Your commandments. Before I was afflicted I went astray, but now I keep **Your word**." - Psalm 119:9-11, 16-17, 65-67*

The fact that Psalm 111, the Psalm that may mark the beginning of the Tribulation period, and Psalm 112 are acrostics like Psalm 119 also has great prophetic significance. What significance they have, however, cannot really be seen until they are examined in Hebrew. In my case, an interlinear Bible made the difference! Features of these Psalms that were lost to me in English translations suddenly became obvious. So, though the meaning of the words in Psalm 111's stanzas do not tell us much about its importance in End Time events, it became apparent to me that Psalm 111 is an acrostic that is missing stanzas for certain Hebrew letters. In fact, Psalm 111 and 112 are both missing the same number of letters, and both contain exactly the same number of verses: 10. Therefore, out of the twenty-two letters in the Hebrew alphabet, they are both missing twelve letters. The ten Hebrew letters that Psalms 111 and 112 begin their verses with are Aleph (A), Gimel (G), Hey (H), Zayin (Z), Tet (T), Kaf (Ch), Mem (M), Samech (S), Pey (P), and Reysh (R).

Applying the Language of God, the ten letters represented in Psalms 111 and 112 may signify that these psalms are being addressed to the Ten Lost Tribes of Israel. Representatives of these Ten Tribes are scattered among the nations today, and many still will be when the Antichrist takes control of the world. The twelve missing letters also tell us something profound. They indicate that the people who are like the first twelve righteous patriarchs from Adam and the twelve righteous Apostles of Christ (including Paul) *will be missing* from the world scene. The fact that twelve of the twenty-two letters are missing implies that the people who represent these letters will have been taken to Heaven to enjoy the Wedding Supper of the Lamb!

Since each letter in the Hebrew alphabet has an allegorical meaning - as well as a numerical and sound value - the actual letters that

are present and missing might be able to tell us something even more significant. However, my knowledge of Hebrew is too limited to explore this direction of thought at the present time. I therefore hope that someone with a greater knowledge of Hebrew will explore the possible prophetic ramifications of the missing and included letters in these acrostics, and will share their findings with others such as myself. To that end, I welcome all insights and comments from my readers, and have provided my email address at the beginning of this book - so that those interested in sharing their ideas may contact me.

Now that we've discussed a bit more about the importance of Psalm 111 as the first Psalm marking the Tribulation period, let's take a closer look at Psalm 118, the final Tribulation Psalm. As already noted, ***Psalm 118 falls between the shortest and longest chapters of the Bible. It therefore appears that Psalm 118 was made to intentionally stand out from the rest of the Hallel Psalms.*** Could it be because Psalm 118 is announcing a formal ceremony that will be held here on Earth after the Great Tribulation? Could it stand for the time when Yahshua will be crowned as King of kings? Yahshua is, after all, *"the stone that the builders rejected."* In Psalm 118, this rejected stone now becomes the glorified capstone, or cornerstone (Psalm 118:21-22).

Yahshua quoted from Psalm 118 in the Gospels of Matthew and Mark, referring to Himself as the Capstone. However, before He did so, Yahshua first told His Jewish audience that they would be killed, and the vineyard (Jerusalem) would be given to others (Mark 12:6-9). Approximately forty years later, this part of Yahshua's prophecy came true. In 70 AD, the Romans sacked, and utterly destroyed Jerusalem - as well as Herod's Temple. This also fulfilled Daniel's prophecy:

*"After the sixty-two 'sevens,' the Anointed One (Messiah or Christ) will be cut off and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed. He will confirm a Covenant with many for one 'seven.' In the middle of the 'seven' he will put an end to sacrifice and offering. And on a wing [of the temple] he will set up an abomination that causes desolation, until the end that is decreed is poured out on him." - Daniel 9:26-27 (NIV)*

In the preceding Scripture, the prophet Daniel told of the first destruction of Jerusalem. Yahshua is *"the Anointed One"* that Daniel speaks of, and He was cut off, or killed on Calvary. Later, the Roman Emperor Vespasian broke a treaty with the Jews, and set up an image of himself in the Temple built to Yahweh. This led the Jews to revolt, and

consequently led the Romans to surround and destroy both Jerusalem, and the Temple in 70 AD.

As alluded to earlier, however, this prophecy is expected to find its second fulfillment in history. Many believe that this Scripture refers to events during the Great Tribulation, when the Antichrist will break a treaty with Israel, and the city of Jerusalem will again be invaded. Indeed, though Israel and Jerusalem are now in the possession of a thriving community of Jews, they are literally surrounded by their enemies on every side. Therefore, the possibility that Jerusalem will be occupied by her enemies, and will face imminent destruction is an ever-present reality.

In Matthew's Gospel, Yahshua quoted from Psalm 118 in between delivering *two* End Time parables. As in other places in the Bible, this suggests that an interval of time will pass between the End Time events that each parable prophetically refers to. After delivering the Parable of the Vineyard, Yahshua quoted from Psalm 118's passage about "*the stone the builders rejected*" (Matthew 21:33-44). Yahshua *is* that rejected stone. Nonetheless, as will be shown in Chapters Three, Four, and Five, Yahshua is the rejected stone that will one day become the symbolic capstone of the Pillar of Enoch, which represents a temple to Yah symbolically made up of all believers.

After quoting from Psalm 118, Yahshua prophesied about what it meant:

*"And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder." – Matthew 21:44*

Here, Yahshua was stating that He is the Stone that makes men stumble, and the Stone that will crush the wicked on the Day of Yah's Wrath. Yahshua was therefore referring to events during the Great Tribulation, when Yahshua will destroy those who reject Him and who murder His followers.

Yahshua prophesied about these same events at the end of the Parable of the Vineyard, both in regard to the Jews in 70 AD, and in regard to the Tribulation period. After prophesying about the meaning of the rejected stone, Yahshua delivered the Parable of the Wedding Banquet. Since it comes after the Parable of the Vineyard, it speaks of events that would unfold *after* the first destruction of Jerusalem.

As was shown in Book Two, the Parable of the Wedding Banquet speaks of Yahshua's Wedding to His Bride, the True Church. It prophetically indicates that the original banquet guests were the Jewish

people. But since they rejected Yahshua as the Messiah (Anointed One), the banquet became open to the non-Jewish foreigners called "Gentiles" in the Bible. So, while the Parable of the Vineyard points to the rejection of the Jews, the Parable of the Wedding Banquet foretells the acceptance of a new group of chosen people who are members of God's Kingdom by faith. Therefore, since everyone who enters the New Covenant with Christ by faith is invited to the Wedding Banquet as His symbolic Bride, Yahshua's reference to Psalm 118 - with its rejected stone becoming the capstone - seems to be well placed *between* these two parables.

### ***Psalms 110 to 118: Nine Branches of a Prophetic Chanukiah***

This examination of the Hallel Psalms thus far appears to show that ***Psalm 110 and 118 are like a frame around the seven Psalms relating to the Tribulation period.*** Altogether this makes *nine Psalms* that figure in our reckoning of the timing of the Tribulation. As mentioned previously, the menorahs most favored by Jews today are "Chanukiahs" or Chanukah menorahs, which have nine branches to hold candles instead of seven. The seven branches of the original menorah signified many events in the Old Testament, including the seven days of Creation, the seventh day Sabbath, the seven biblically ordained feasts of Israel, and the seven-day Feasts of Unleavened Bread and Tabernacles. Likewise, as previously shown, the Chanukiah has prophetic connotations that pertain to the New Testament, and the Church Age. ***Psalm 110 and 118 therefore seem to serve as beacons that set the seven Psalms between them apart as holy.*** Because of this, Psalms 111 through 117 may relate directly to the seven years of the Tribulation period, which may occur from 2011 through 2017 AD.

Uncannily, more clues in all of these Psalms suggest that this assumption is correct. For example, **Psalm 111**, which is tied to 2011, is the Yom Kippur Year according to a Word of Knowledge given to me by God and described in Chapter 8 of this book. This means that it marks the final year when God's Grace will be fully available to everyone, and their names can still be written in the Book of Life. Perhaps that is why it describes the redeemed people who will eventually be taken in the Rapture as those who fear the LORD Yahweh:

*"He provided redemption for his people; he ordained his Covenant forever- holy and awesome is his name. The fear of the LORD (Yahweh) is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise." - Psalm 111:9-10 (NIV)*