

Chapter 2: Amazing Prophecies in the Psalms

Providentially, however, few of the troops who suffered symptoms died, or got severely ill.

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 the Feast of Trumpets, or Rosh Hashanah, September 11th, 1999.

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 period. 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 begins! Furthermore, Psalms 111 through 118 may reveal what we can

The Language of God in Prophecy

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 period. 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 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

Chapter 2: Amazing Prophecies in the Psalms

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 in 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

The Language of God in Prophecy

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 of Psalm 110 gives a clear indication that it relates to Yahshua, the outpouring of His wrath in the Tribulation, and the establishment of His Millennial Kingdom.*** 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 referred to Psalm 110 when He 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 Yahweh the Father in verse 4 who calls His Son Adonai (i.e. Yahshua) *“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:”*

Chapter 2: Amazing Prophecies in the Psalms

"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

The Language of God in Prophecy

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. Psalm 110 became difficult to interpret because *the translators sadly failed 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. Though not a verbatim quote as in the previous cases, an entire section in Revelation corresponds with these verses in Psalm 110 that show Yahshua as a conquering King. These are:

"I saw heaven standing open and there before me was a white horse, whose rider is called Faithful and True. With justice he judges and makes war..." - Rev. 19:11 (NIV)

*"The armies of heaven were following him, riding on white horses.... **Out of his mouth comes a sharp sword with which to strike down the nations. "He will rule them with an iron scepter"** (quoted from Psalm 2:9, and also stated in Rev. 2:27, and Rev. 12:5). *He treads the winepress... of the wrath of God Almighty. On his robe and... thigh he has this name written: KING OF KINGS...*" - Rev. 19:14-16 (NIV)*

*"...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)*

Chapter 2: Amazing Prophecies in the Psalms

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 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

The Language of God in Prophecy

*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.

Chapter 2: Amazing Prophecies in the Psalms

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. The Jewish New Year usually begins in September - nearly four months before our own!

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 (NKJ)

The Language of God in Prophecy

The word "Debarim" appears in Psalm 119 no less than forty-two times, and 42 is a number divisible by 6, the number of man, and 7, the number of God. Since Yahshua was both 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 (NKJ)*

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 both are 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).

Chapter 2: Amazing Prophecies in the Psalms

Applying the Language of God, Yah has shown me that the ten letters represented in Psalms 111 and 112 signify that these two psalms are 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 those twelve letters will have been Raptured 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

The Language of God in Prophecy

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

Chapter 2: Amazing Prophecies in the Psalms

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 (NKJ)

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:

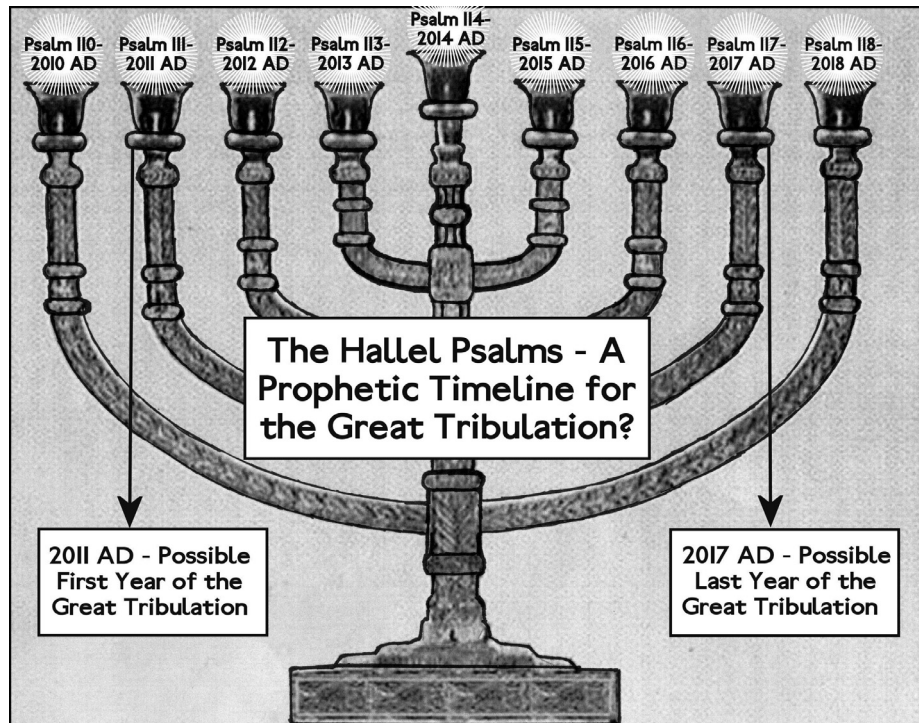
Uncannily, more clues in all of these Psalms suggest that this assumption is correct. For example, **Psalm 111** appears to share the thoughts of the backslidden members of the Church in 2011 AD who will be left behind after the Rapture:

“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)

The previous passages seem to tell us that the members of the Church that are left behind can see that the faithful disciples of Yah have been taken away to Heaven (i.e. *He provided redemption for his people*). The redemption they mention could apply to those who are taken in the Rapture. Left behind to suffer God’s wrath, the Tribulation Saints will know that they somehow missed the mark spiritually. They will have witnessed the Rapture, and will understand what it means. As a result, those who are left behind, and who will become saints will likely know fear as they anticipate God’s promised wrath. This is why this Psalm reads: *“The fear of the LORD (Yahweh) is the beginning of wisdom.”* Motivated by

Chapter 2: Amazing Prophecies in the Psalms

fear, these Tribulation Saints will be ready to repentant of their sins, and to ask Yah to change them from the inside out. Likewise, **Psalm 112** suggests that Yahweh will not leave the Tribulation Saints in 2012 without guidance:



"Unto the upright there arises light in the darkness; he is gracious, and full of compassion, and righteous." - Psalm 112:4 (NKJ)

Here, we see that Yahweh will send someone to be a spiritual light in the darkness of the apostasy gripping the world under the Antichrist. But where will their light come from now that all the true believers are already raptured? The Book of Revelation tells us that there will be Two Witnesses in Jerusalem, and 144,000 other spiritual representatives from the Twelve Tribes of Israel evangelizing the rest of the world during the Tribulation period. The Two Witnesses will preach to the world for the first three and a

The Language of God in Prophecy

half years of the Tribulation period. Then they will be killed, but will rise again, and will then ascend to Heaven (Revelation 11:3-12). At this time, a great earthquake will strike the whole Earth.

At the same time the Two Witnesses are preaching, the 144,000 Witnesses from the Twelve Tribes of Israel will also preach the Good News to the lost (Revelation 7:3-8). These evangelists who are marked with a seal on their foreheads (Revelation 7:4, 14:1) may be immortal, however, and therefore not subject to torture or death. This is because, *at the same time* that the Raptured Saints are taken up to heaven, the 144,000 Witnesses could be translated into imperishable physical bodies. This may be why the 144,000 are called the *firstfruits* (Revelation 14:4). They may become part of *the Firstfruits of the Resurrection* into everlasting life along with Christ! This is suggested in the following Scripture:

*“For as in Adam all die, so in Christ all will be made alive. But each in his own turn: Christ, **the firstfruits**; then, when he comes, those who belong to him.” - 1 Corinthians 15:22-23 (NIV)*

Here the Apostle Paul clearly teaches that Christ will rise first, *then the firstfruits*. ***These firstfruits rose just after Christ’s resurrection, and signify the first harvest of saints that ends with the Rapture:***

“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, and the graves were opened; and many bodies of the saints who had fallen asleep were raised; and coming out of the graves after His resurrection, they went into the holy city and appeared to many.” - Matt. 27:51-53 (NKJ)

This suggests that a few have already risen to everlasting life with Christ as *the firstfruits of the first stage* of the First Resurrection. Next, many believers will be taken in the Rapture, or *second stage of the firstfruits* of the First Resurrection (which may include the 144,000 Witnesses) . Then, *in the third stage*, at the end of the Great Tribulation, the Tribulation Saints who died as believers before then will rise, along with the living Tribulation Saints, and they will join the Raptured Saints in the air. After these immortal saints annihilate the wicked, they will celebrate the

Chapter 2: Amazing Prophecies in the Psalms

Marriage Supper of the Lamb on Earth, which occurs *after* the Wedding of the Lamb in Heaven (Rev. 19:6-9). ***There are therefore three separate stages in the First Resurrection, which collectively signify the firstfruits of God's Second Harvest.*** This final, or Second Harvest of Souls (see Book Two) will not be finished until the Final Judgment at the end of Christ's Millennial Rule.

Is it possible that some who take part in *the second wave of Firstfruits*, or the Rapture stage of the First Resurrection will be chosen by God, and given the choice to stay behind as immortal witnesses for Christ during the Great Tribulation? If so, could these special saints be the 144,000 chosen out of Israel - those who will be called *the firstfruits* that will represent Yahshua during the Tribulation? ***If so, these 144,000 Witnesses may be transformed into immortal life at the same time that their foreheads are marked.*** This could be why Scripture suggests that the 144,000 Witnesses will all still be alive at the end of the Tribulation, and will be awarded with a special place in Heaven (Revelation 14:1-5).

Indestructible and unstoppable, these special representatives of Christ may serve to be the *"light in the darkness"* mentioned in Psalm 112. These 144,000 Witnesses will preach to the people left behind to suffer through the Tribulation period. Their efforts will cause millions of people from every nation to become Tribulation Saints, though they will subsequently be martyred (Revelation 7:9-10). These saints will, however, die knowing that they shall rise from the dead in the third stage of the First Resurrection - at the end of the Great Tribulation (Revelation 20:4-6).

In the preceding examples through Scripture, I have suggested that the First Resurrection occurs in three stages (1 Cor. 15:22-23). Yahshua was the First among the Firstfruits to experience the Resurrection to everlasting life (Matthew 28:1-10; Luke 24:1-9; John 20:1-8). Then, right after Yahshua was raised from the dead, other righteous people also rose up to everlasting life - and were reckoned with Christ as the Firstfruits of the Resurrection.

The second stage of the First Resurrection could be before the Tribulation - at the time of the Rapture (Matthew 24:37-44; Luke 17:26-37; Revelation 3:8, 4:1, 19:6-9). This second stage, however, may not be a true resurrection, but a translation of flesh into spirit. If so, the Raptured Saints may not receive true physical bodies until they return to Earth with Christ at the end of the Great Tribulation. Finally, the third stage of the First Resurrection will occur when

The Language of God in Prophecy

Yahshua returns to conquer the wicked (1 Thessalonians 4:16-17; Revelation 19:11-14, 20:4-6). At that time, all the living and dead Tribulation Saints will rise, and be given immortal bodies. Then they will join those who have preceded them as they accompany Christ to conquer the wicked on Earth. What a glorious moment in history that will be!

In Psalm 113, we see a continuation of the message to the Tribulation Church. Here the Church is being told that great repentance and revival will sweep through their ranks. Hence, the *“barren woman”* that was the Apostate Church will become the *“happy mother of children”* filled with millions of Tribulation Saints:

“He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Praise the LORD (HalleluYAH!).” - Psalm 113:7-9 (NIV)

In ancient times, it was considered a curse to be barren. Women who were barren were often objects of scorn, and they were sometimes shunned, or treated as outcasts in their communities. Sarah, the mother of Isaac, was barren and ashamed until she gave birth to her miraculously conceived son Isaac. This was not just any son, but the son who ended Sarah’s shame, and honored her as the mother of the future father of Jacob, who was renamed Israel! This mention of a barren woman finally bearing children may therefore be a prophetic sign that the Apostate Church, which will be shunned and left behind for its inability to produce good disciples, will suddenly produce many living saints.

Psalm 113 also appears to reveal that Yahweh will provide shelter and protection for this new multitude of saints as they live through the Tribulation’s plagues. This shelter will likely be partly provided by the wealthy among the Tribulation Saints, who may open their doors, and provide their resources to help those believers who are less fortunate. Psalm 113 suggests this when it proclaims that Yahweh *“raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes.”*

In Psalm 114, we receive the first allegorical indication of the vast destruction that will be caused by the End Time plagues that

Chapter 2: Amazing Prophecies in the Psalms

will devastate the population of the Earth during the Great Tribulation:

*“What ails you, O sea, that you fled? O Jordan, that you turned back? O mountains, that you skipped like rams? O little hills, like lambs? **Tremble, O earth,** at the presence of the Lord (Adonai), at the presence of the God of Jacob...” - Psalm 114:5-7 (NKJ)*

The preceding passages in Psalm 114 relate to the year 2014, the fourth year after the onset of the Tribulation period. Its imagery is highly suggestive of the results of a great earthquake. In fact, a terribly destructive earthquake is mentioned in the Book of Revelation with the same poetic allegorical flare:

*“I watched as he opened the sixth seal. **There was a great earthquake.** The sun turned black like sackcloth made of goat hair, the whole moon turned blood red, and the stars in the sky fell to earth, as late figs drop from a fig tree when shaken by a strong wind. The sky receded like a scroll, rolling up, **and every mountain and island was removed from its place.**” - Rev. 6:12-14 (NIV)*

Daniel’s prophecy of the Seventy Weeks suggests that the Antichrist will defile the Temple in Jerusalem, and break his treaty with Israel half way through the fourth year of the Tribulation period. This earthquake will therefore probably take place right after the Antichrist sets up his own image in the Temple.

In Psalm 115, there are prophecies about the wicked people who will follow the Antichrist, and who will be swayed to make idolatrous images of their new leader. From that time on, they will worship the Antichrist as a god:

*“Why should the Gentiles say, ‘So where is their God (Elohim)?’ But our God (Elohim) is in heaven; he does whatever He pleases. **Their idols are silver and gold, the work of men’s hands.** They have mouths, but they do not speak; eyes they have, but they do not see; They have ears, but they do not hear.... **Those who make them are like them; so is everyone who trusts in them.** O Israel, trust in the*

The Language of God in Prophecy

*LORD (Yahweh); he is their help and their shield.” -
Psalm 115:2-9 (NKJ)*

This fall into gross idolatry is also predicted in the Book of Revelation. In fact, the poetic words used to describe this idolatry in Psalm 115 are alluded to in these correlating passages in Revelation:

*“The rest of mankind that were not killed by these plagues still did not repent... **they did not stop worshipping demons, and idols of gold, silver, bronze, stone and wood - idols that cannot see or hear or walk. Nor did they repent of their murders, their magic arts, their sexual immorality or their thefts.**” -
Rev. 9:20-21 (NIV)*

*“**All inhabitants of the earth will worship the beast- all whose names have not been written in the book of life belonging to the Lamb...**” - Rev. 13:8 (NIV)*

In **Psalm 116**, the horrible result of this worldwide surge of idolatry and wickedness is shown. It will bring great trouble to those who are faithful to Yahweh. For their refusal to worship the Antichrist, the Tribulation Saints will become persecuted, and will be hated fugitives everywhere:

“The pains of death surrounded me, and the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the LORD (Yahweh): ‘O LORD (Yahweh), I implore You, deliver my soul!’” - Psalm 116:3-4 (NKJ)

Again, the Book of Revelation agrees with the Psalms, and indicates that this slaughter of the saints will occur:

*“**He was given power to make war against the saints and to conquer them. And he was given authority over every tribe, people, language and nation.**” - Rev. 13:7 (NIV)*

“He was given power to give breath to the image of the first beast, so that it could speak and

Chapter 2: Amazing Prophecies in the Psalms

cause all who refused to worship the image to be killed. " - *Rev. 13:15 (NIV)*

These persecuted saints will have to rely on their faith in God, and their love and compassion for one another to carry them through these troubling times. Even so, Psalm 116 goes on to tell us that many of them will die as martyrs for the faith. They will be outcasts all over the world who are hunted down, and then murdered as traitors and heretics. As they are killed, these saints will render their lives to Yahweh to pay their vows of fealty to Him:

"What shall I render to the LORD (Yahweh) for all His benefits toward me? I will take up the cup of salvation, and call upon the name of the LORD (Yahweh). I will pay my vows to the LORD (Yahweh) now in the presence of all His people. Precious in the sight of the LORD (Yahweh) is the death of His saints. " - *Psalm 116:12-15 (NKJ)*

Yahweh mourns the loss of every martyred saint, and to atone for their suffering, He will one day give them a precious, special place in eternity. Sadly, the year 2016 will likely see millions of new saints martyred because they refuse to deny Christ, and worship the Beast.

Psalm 117, which correlates with the year 2017 AD, may be the Psalm announcing the final year of the Great Tribulation. Since Psalm 117 is so short, it suggests that the Antichrist's battle to annihilate all the saints will end early in that year. Because it may mark the end of the most horrible seven years in Earth's history, Psalm 117 begins with the joyful shout of Hallelu-Yah! This shout of praise will be heard everywhere from the remaining saints on Earth when Yahshua returns with His heavenly army to conquer the wicked!

At that the end of the Great Tribulation, the Apostle Paul tells us that the dead Tribulation Saints will rise first. Then the living saints will be translated into immortal bodies as they meet Yahshua in the air:

"According to the Lord's own word... we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep. For the Lord himself will come down from

The Language of God in Prophecy

heaven, with a loud command... and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive... will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever." - 1 Thessalonians 4:15-17 (NIV)

The preceding Scripture tells us that the Tribulation Saints who are alive when Yahshua comes in Wrath will not precede those saints who have died as martyrs. The dead Tribulation Saints will rise first. Then the remaining saints who are alive will rise up with these risen martyrs into the air to meet Yahshua. Once transformed in the air, these now immortal saints will join Yahshua's heavenly army of saints, and they will all return to Earth to destroy the wicked together!

As mentioned earlier, this final resurrection of the martyred saints is the third part of the three-stage First Resurrection (See 1 Cor. 15:22-23; Revelation 20:4-6), with the first stage having occurred when Yahshua died and many saints in Israel rose from the dead as the Firstfruits of the Resurrection (Matthew 27:51-52). Many more saints will likely rise again in the Rapture, which will be the second phase of the First Resurrection. Then, after Armageddon, the resurrected saints will be reunited with redeemed loved ones that were left behind at the time of the Rapture. How exciting this third stage of the First Resurrection will be!

If the final stage of the First Resurrection occurs in 2017, then the two short stanzas of Psalm 117 may be the victory hymn of those resurrected Tribulation Saints. As these saints are transformed in the resurrection and then resume their fight with immortal vigor, they will announce their joy in their deliverance from certain annihilation at the hands of the Antichrist's armies:

"Praise the LORD (Hallelu-Yah!), all you Gentiles! Laud Him, all you peoples! For His merciful kindness is great toward us, and the truth of the LORD (Yahweh) endures forever. Praise the LORD (Hallelu-Yah)!" - Psalm 117:1-2 (NKJ)

Psalms 118 and 119: The Victory Songs of the Saints

In Psalm 118, the victory cry of the Tribulation Saints continues. Yahshua and all the saints who will serve with Him as priests and kings will likely recite Psalm 118. As they recite this powerful Psalm of Praise, the people will recall all that Yahshua did for them when He returned in Glory:

*“In my anguish I cried to the LORD (Yahweh), and he answered **by setting me free.**” - Psalm 118:5 (NIV)*

The preceding passage pertains to all the Tribulation Saints, especially those who are prisoners awaiting death before Yahshua’s return. The next verses, however, pertain to two exclusive groups of Tribulation Saints:

*“All the nations surrounded me, but in the name of the LORD (Yahweh) I cut them off. They surrounded me on every side, but in the name of the LORD (Yahweh) I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns... I was pushed back and about to fall, but the LORD (Yahweh) helped me. The LORD (Yahweh) is my strength and my song; **he has become my salvation.** Shouts of joy and victory resound in the tents of the righteous: **The LORD's (Yahweh's) right hand has done mighty things!** The LORD's (Yahweh's) right hand is lifted high; the LORD's (Yahweh's) right hand has done mighty things!” - Psalm 118:10-16 (NIV)*

The preceding verses of Psalm 118 are truly remarkable in light of information revealed in this Book. For example, this part of Psalm 118 announces that ***Yahshua has become our salvation in the past tense, which suggests that His role as our Salvation will find its ultimate fulfillment in 2018!*** Psalm 118 also refers to “Yahweh’s right hand.” In ancient Israel, a father would confer his deathbed blessing on his eldest, or firstborn son *with his right hand*, while the other sons were blessed with their father’s *left hand*. Psalm 118 is obviously alluding to Christ as the firstborn among many brethren, and as His Father Yahweh’s Right Hand. However, this