

Season of the Bridegroom

The season of the bridegroom begins during *Purim Katan*.

Purim Katan (February 22-23, 2024 at nightfall)

Shushan Purim Katan (February 23-24, 2024 at nightfall)

The catching away of the beloved church could take place during any of the dates below. This is a continuation of the season of the bridegroom where Jesus will come for His bride. He will carry her away to protect her from harm.

Spring Equinox (March 19, 2024)

Purim (March 23-24, 2024 at nightfall) *30 days from *Purim Katan*

Shushan Purim (March 24-25, 2024 at nightfall)

Easter (March 29-31, 2024)

2nd Full Solar Eclipse (April 8, 2024; 29 Adar II 5784)

(It is interesting to note that the first full solar eclipse happened on August 21, 2017, which was the first day of *Elul*. Then, the second eclipse happened on the last day of *Adar*. These two months are six months apart.)

Barley Harvest (approximately 60-90 days)

*See the diagrams on pages 36-37 for the barley harvest.

**The northern hill country of Israel may harvest a little later (end of May to June).

Passover (April 22-30, 2024 at nightfall) *60 days from *Purim Katan*

Rosh Chodesh Iyar: 1 Iyar 5784 (May 7-9, 2024 at nightfall)

*75 days from *Purim Katan*

Christian Pentecost (May 19, 2024) *87 days from *Purim Katan*

Pesach Sheni/Pesach Katan (May 21-22, 2024 at nightfall)

14-15 Iyar 5784 (May 22-23, 2024) *90 days from *Purim Katan*

Lag Ba'Omer (18 Iyar 5784/May 25-26, 2024 at nightfall) *94 days from *Purim Katan*; 33rd day of counting the Omer

19 Iyar 5784 (May 27, 2024) *95 days from *Purim Katan* (See Ps. 95)

**23.5 degree tilt

(Hebrew) 95: '*agowrah*: the same as 94; prop. something *gathered*, i.e. perh. a *grain* or *berry*.

(Hebrew) 94: *‘Agmwr*: pass. part. of 103; gathered (i.e. received among the sages).

(Hebrew 103: *‘agar*: a prim. root; to harvest:—gather.

22 Iyar 5784 (May 30, 2024) *Last quarter moon (See page 228)

29 Iyar 5784 (June 6, 2024) *105 days from *Purim Katan*

Rosh Chodesh Sivan: 1 Sivan 5784 (June 6-7, 2024 at nightfall)

Shavuot (June 11-13, 2024) *110 days from *Purim Katan*

Summer Solstice (June 20, 2024)

15 Sivan 5784 (June 21, 2024); Full moon *120 days from *Purim Katan*

(The number 120 points to a divinely appointed time of waiting.)

16 Sivan 5784 (June 22, 2024) *121 days from *Purim Katan*; 120 days from *Shushan Purim Katan*

17 Sivan 5784 (June 23, 2024) *122 days from *Purim Katan*

*22 Sivan 5784 (June 28, 2024); last quarter moon

23 Sivan 5784 (June 29, 2024); See Esther 8:9-11

Return to God (September 4, 2024; 1 Elul 5784)

Autumn Equinox (September 22, 2024; 19 Elul 5784)

Noah's dove with the olive leaf (23 Elul; September 26, 2024; 23 Elul 5748)

(Hebrew) 5784: *‘mwr*: chaff (as the naked husk)

Lag Ba'Omer

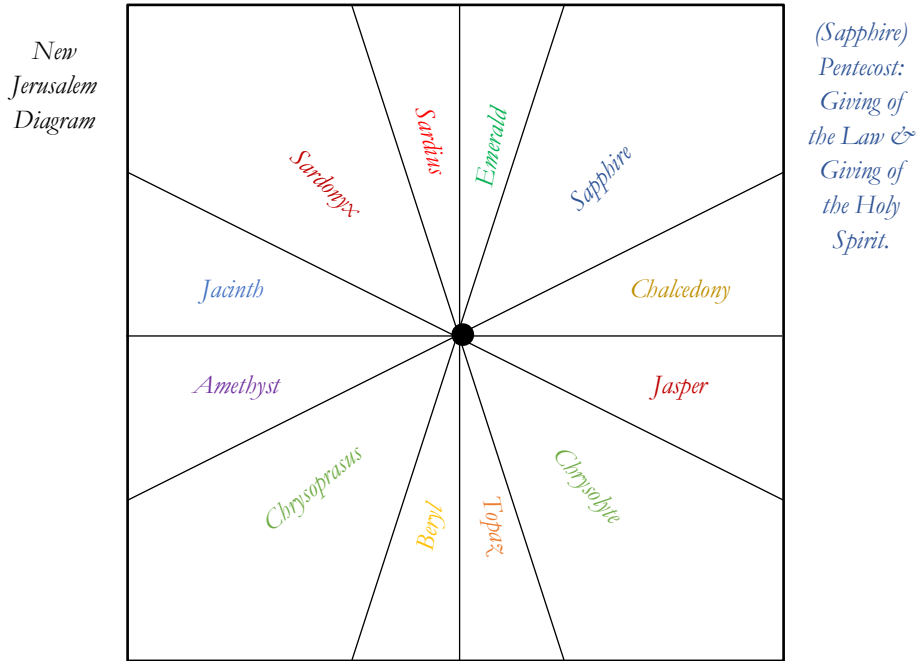
Counting the Omer are the days in between *Passover* and *Shavuot*. It is considered a period of mourning, aside from one day: the 33rd day is known as *Lag Ba'Omer*. It is a happy day when many weddings take place. Since the church is the bride of Christ, I began to wonder if the catching away could take place on this day.

The next *Lag Ba'Omer* will take place on 18 Iyar 5784 (May 25-26, 2024 at nightfall).

It is interesting to note that Jesus was 33 years old when He died for our sins. Also, please see Psalm 33.

Passover & Pentecost

It is possible that the catching away of the church could take place during *Pentecost*. In the New Jerusalem diagram, the sapphire stone represents the giving of the Law, as well as the giving of the Holy Spirit, on the Day of Pentecost.



Please see page 253 for a diagram of the seasons and feasts. The northeast section represents *Pentecost*.

It is important to note that there is a Jewish *Pentecost* called *Shavuot* that celebrates the giving of the Law. This will take place on June 11-13, 2024. (It begins on nightfall on the 11th.)

Shavuot (in Israel): June 11-12, 2024

Shavuot (outside Israel): June 11-13, 2024

It is also interesting to note that *Shavuot* is called the *Feast of Weeks*. In fact, the Hebrew word *Shavuot* means “weeks.” During Bible times, this particular feast marked the end of the barley harvest and the beginning of the wheat harvest. It is the conclusion of the counting of the Omer, which is fifty days from the *Passover*.

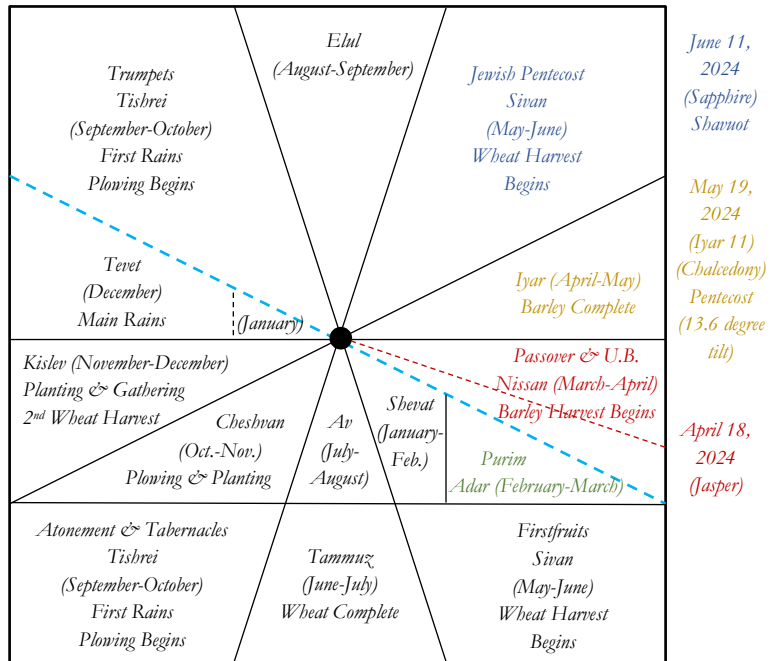
There are 110 days from *Purim Katan* (February 22, 2024) to *Shavuot* (June 11, 2024).

(Hebrew) 110: *Adbeel*: “disciplined of God,” the third son of Ishmael.

(Greek) 110: *athanasia*: immortality, imperishability, freedom from death.

The Greek word *athanasia* is used in 1 Corinthians 15:52-57, which says the following:

“In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.”



The Christian *Pentecost* celebrates the giving of the Holy Spirit. In Acts 2:1-4, the Holy Spirit is sent to the church. This takes place fifty days after Easter. Our next Christian *Pentecost* will take place on Sunday, May 19, 2024.

I've always placed the giving of the Law, as well as the giving of the Holy Spirit, with the sapphire stone. In this example, however, the Holy Spirit is taken away. It is in the *Iyar* section of the diagram. This is the chalcedony stone in the New Jerusalem diagram. It overlaps with the sapphire stone in the breastplate diagram (see the next page).

Since the Holy Spirit was given during *Pentecost*, it is possible that the Holy Spirit could be taken away during *Pentecost*.

Breastplate
Diagram

<i>Carbuncle</i> <i>Father</i>	<i>Sardius</i> <i>Son</i>	<i>Topaz</i> <i>Holy Spirit</i>
<i>Diamond</i> <i>Stars</i>	<i>Emerald</i> <i>Sun</i> <i>Greater Light</i>	<i>Sapphire</i> <i>Moon</i> <i>Lesser Light</i>
<i>Amethyst</i> <i>Fowls</i>	<i>Ligure</i> <i>Water & Sky</i>	<i>Agate</i> <i>Moving Creatures</i> <i>Whales</i>
<i>Jasper</i> <i>Grass, Seed & Fruit Tree</i> <i>Dry Land & Earth</i> <i>Cattle, Creeping Things,</i> <i>Beasts of the Earth & Man</i>	<i>Beryl</i> <i>Light</i>	<i>Onyx</i> <i>Seas</i>



There are 87 days in between *Purim Katan* (February 22, 2024) and the Christian *Pentecost* (May 19, 2024). Barley can take up to 90 days to grow.

(Hebrew) 87: *Abram*: “exalted father,” the original name of Abraham.

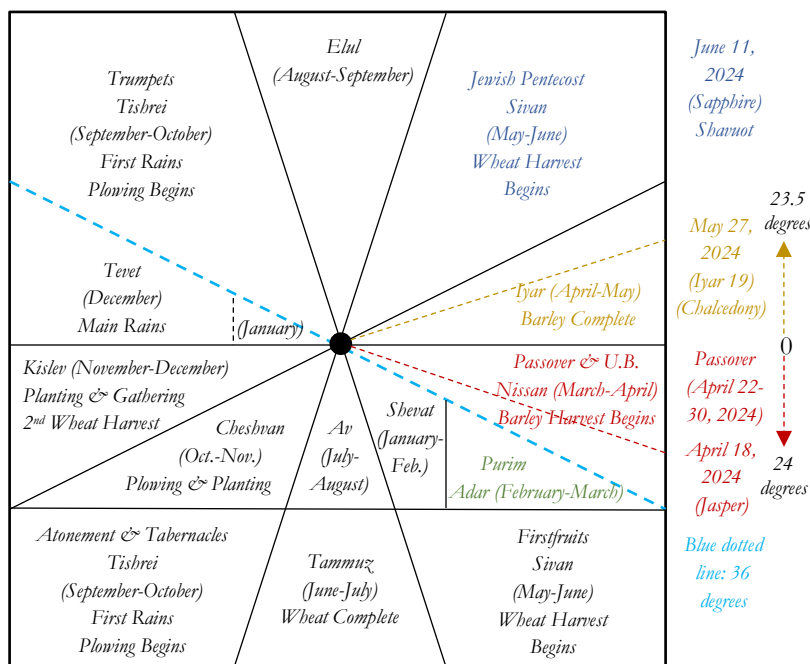
(Greek) 87: *adiakritos*: without uncertainty, unambiguous, undivided, whole-hearted.

*See Psalms 23, 24, and 87.

There are 29 days in *Iyar*, and there are 36 degrees in the *Iyar* section on the previous page. *Pentecost* takes place on May 19 (Iyar 11).

$$\frac{13.6}{36} = \frac{11}{29}$$

May 27, 2024 (Iyar 19) is at 23.5 degrees in the diagram.
 This is the same as the tilt of the earth, although the earth
 tilts to the east (judgment/clockwise). May 27, 2024 tilts to
 the west (blessing/counterclockwise).



There are 30 days in *Nisan*, and there are 36 degrees in the *Nisan* section. *Passover* will take place on **April 22-30, 2024**.

In the month of *Nisan*, the blue dotted line to the red dotted line is the first third of the month. A third of 30 days is 10 days. The tenth day of *Nisan* is April 18, 2024.

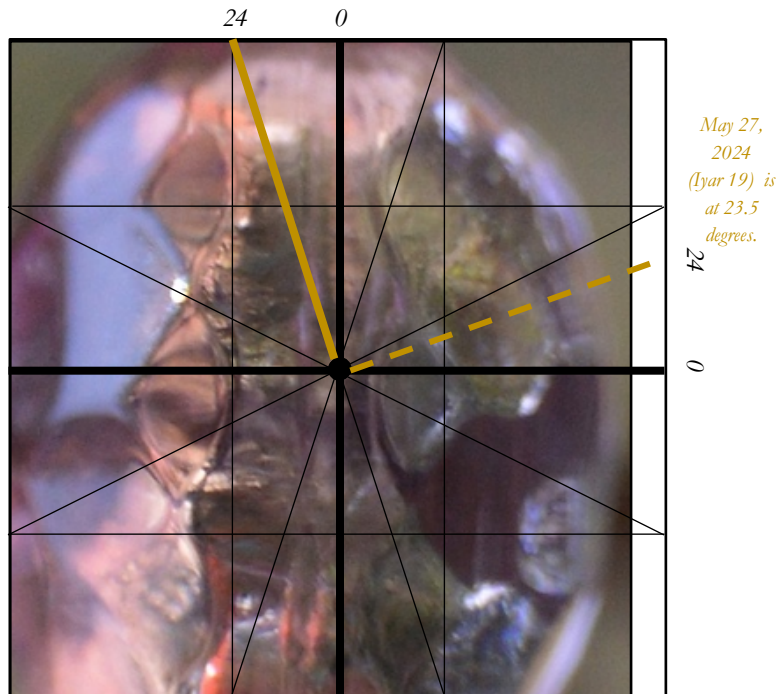
A third of 36 degrees is 12 degrees.
$$\frac{30}{36} = \frac{10}{12}$$

From the center line that runs east to west in the diagram, **April 18** is at **24 degrees** (follow the red-dotted arrow south from 0).

It is possible that the rapture could take place at some point during April 18-30, 2024. There will be a full moon on **April 23, 2024**. This would be a good guess for the catching away. It is also 60 days from *Purim Katan*. Therefore, the barley could be ripe for harvest. (It takes 60-90 days for barley to grow.)

As previously noted, a 24-degree tilt to the west corresponds with the barley harvest. The **dotted brass line** represents the sickle. It falls in the completed **barley section** (see the diagram on the previous page).

The axis and equator are always perpendicular to one another. This forms a 90-degree angle. Since the diagram below highlights a spiritual example, I did not include the earth.



April 18, 2024 is the **tenth day of *Nisan*** (see the diagram on the next page). In Exodus 12:3, it says that “in the tenth day of this month they shall take to them every man a lamb....” The church’s Passover Lamb is Jesus! Then, in Joshua 4:19, it says that “the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho.” (See page 261.)

Eclipse Degrees

On April 8, 2024 (during the second full solar eclipse), I decided to take look at the latitude and longitude of the cities.

Mazatlán, Mexico: 23.2494 degrees North

23: The earth is currently at a 23.5 degree tilt.

24: It is the year 2024. When the rapture takes place, the tribulation could begin. The earth’s tilt may increase to 24 degrees.

9: This could be our ninth month (September).

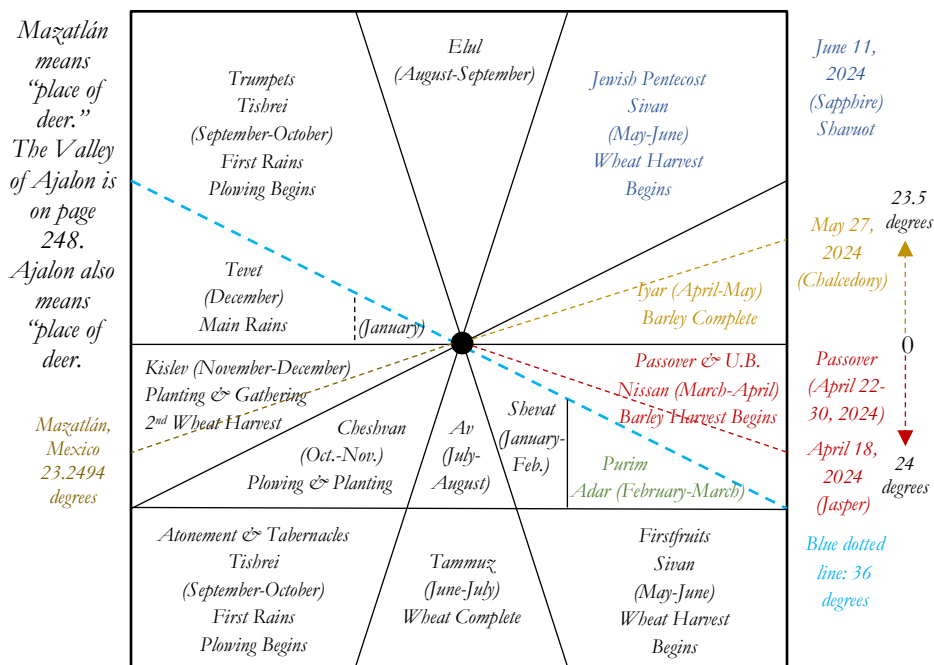
4: This could be the fourth day of the ninth month.

September 4, 2024 is the first day of *Elul*. This could represent one of the following:

*The rapture (when the church will be face to face with the Lord).

*It could also be a “jolt to repentance” for Israel, as well as the world. They have rejected Jesus, but *Elul* will provide a time for them to accept Him, come to Him, and receive His forgiveness.

It is interesting to note that 23.2494 degrees (Mazatlán) is close to 23.4-23.5 degrees (the earth's current tilt).



April 8, 2024 is a significant date, since I believe it is a prelude to the beginning of the final seven years. April 9, 2024 is the first day of *Nisan*. The blue dotted line in the diagram above separates *Adar* and *Nisan*.

In Daniel 9:4, it says the following:

“And I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments.”

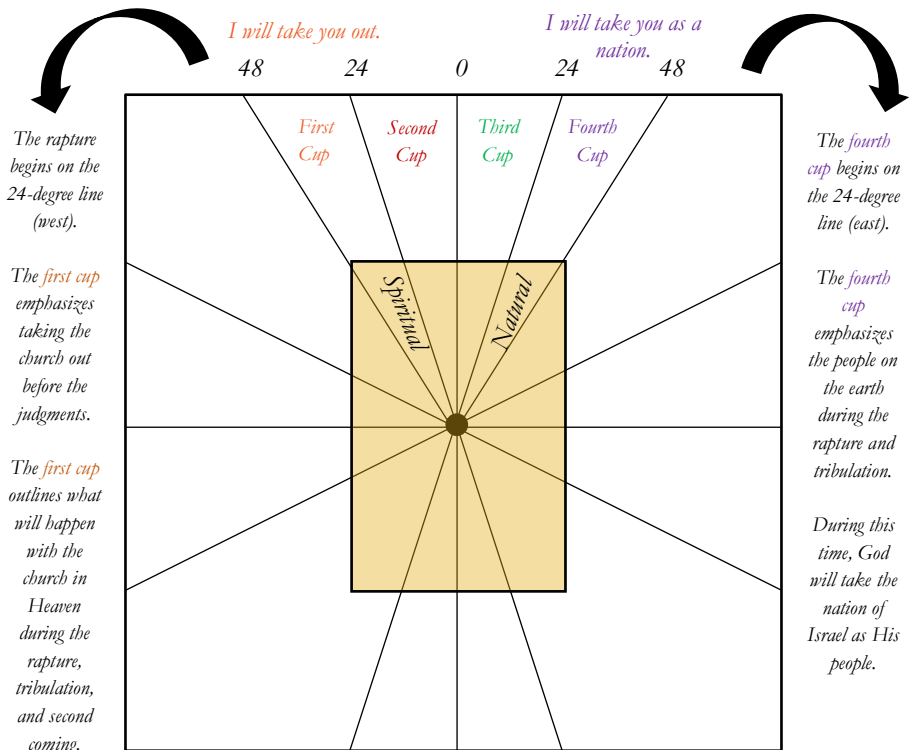
Remember, the last two numbers are 9 and 4 in Mazatlán's degrees (23.2494). This could point to Daniel 9:4.

Also, there are nine days in between April 9, 2024 (the first day of *Nisan*) and April 18, 2024 (the tenth day of *Nisan*). Then, there are four more days to the beginning of the *Passover* (nightfall on April 22, 2024).

As previously noted, the beginning of the solar eclipse at Mazatlán could be a prelude to the beginning of the last seven years. (The 4 & 9 on page 257 could point to April 9, 2024.)

Next, let's take a look at [Newfoundland: 48.6065 degrees N](#)

The fourth cup during the Passover meal in the diagram is at a 48-degree tilt. This cup represents God taking Israel as a nation. It is the end of the seven year period.



48: Fourth cup; God takes Israel as a nation.

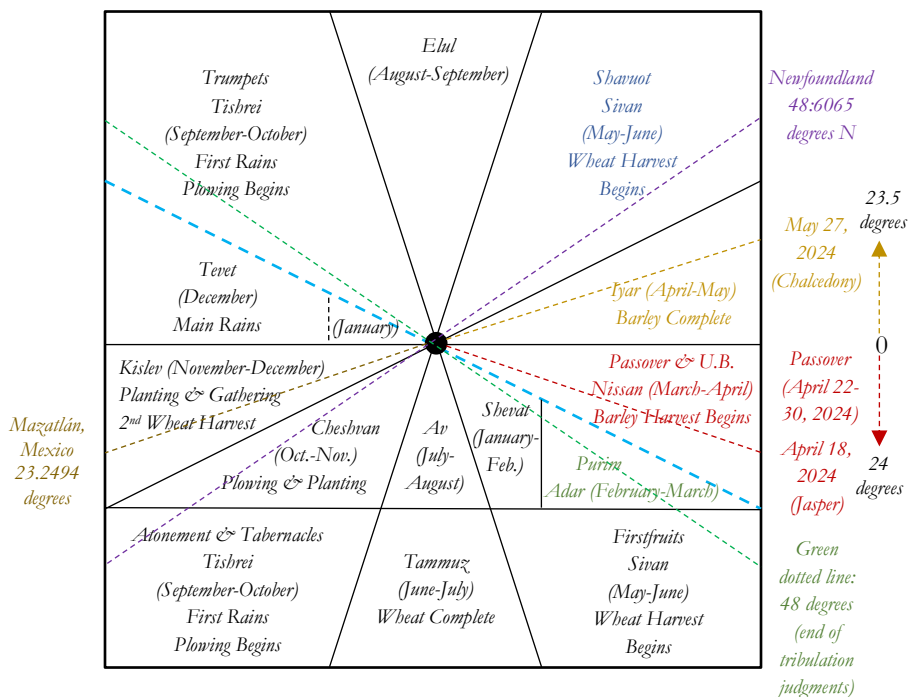
60: Isaiah 60; Jesus returns to set up His kingdom on the earth.

In Isaiah 60:1, it says, “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.”

65: Isaiah 65 and Psalm 65; This number points to worshipping God at the ends of the earth.

In Psalm 65:1, it says, “Praise waiteth for thee, O God, in Sion: and unto thee shall the vow be performed.”

Blessings tilt to the west (counterclockwise).



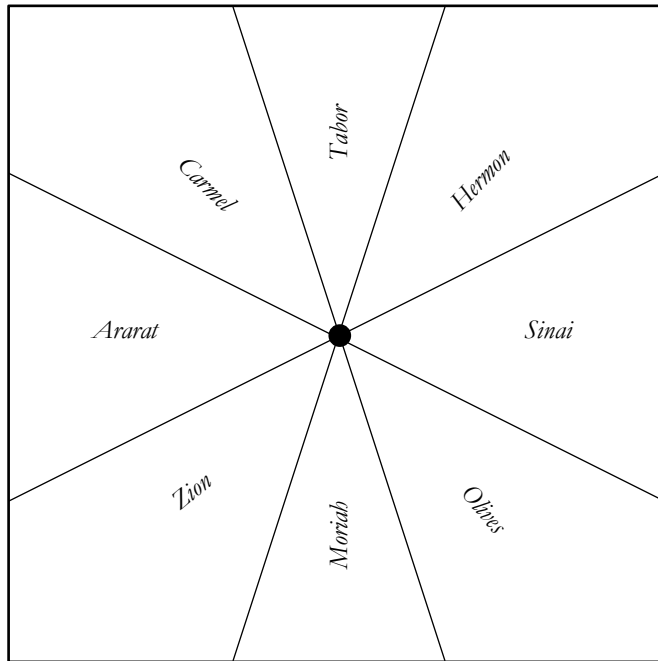
Judgments tilt to the east (clockwise). See pages 217-219 for information on the “tribulation tilt theory.”

The Hebrew word Karmel means a "fruitful (plentiful) field." In this section of the diagram, we learn about circumcision of the heart and the flesh. God's Word should be in our hearts. We should produce fruit by the Holy Spirit.

The Hebrew word Tabour means "broken region." The root word tebar means "to be fragile" and "broken." This section goes along with communion and a restored relationship.

Mount Hermon could be the heavenly Sion (see Deut. 4:48). In Hebrews 12:22, it says, "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem..." Mount Hermon is diagonal from Mount Zion in the diagram. The dew from Mount Hermon descends upon the mountains of Zion (Psalm 133:3).

Mount Ararat has two peaks: Greater Ararat and Little Ararat. In Genesis 8:4, it says that "the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."



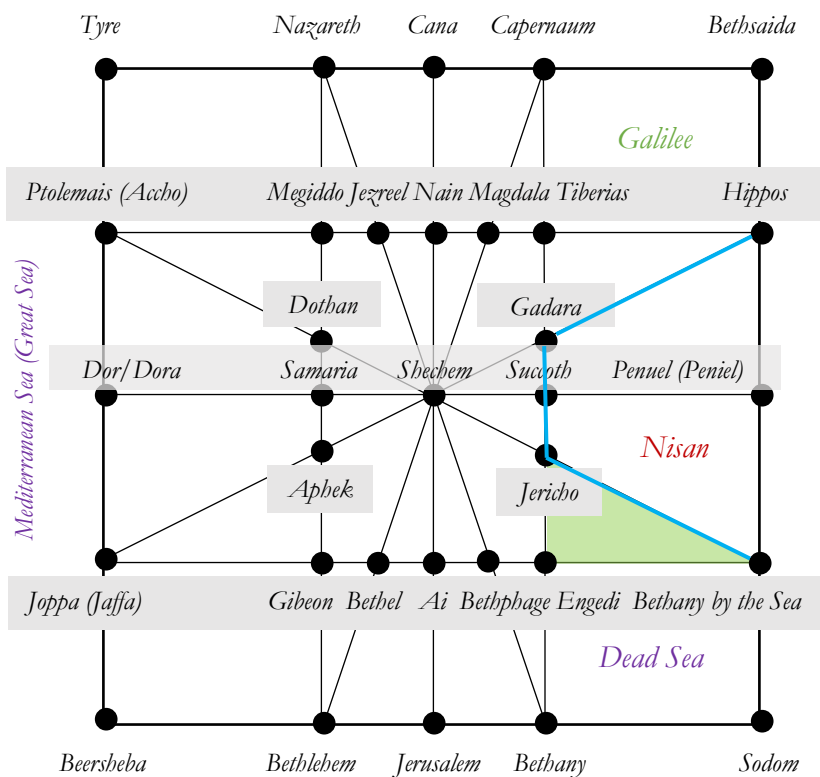
It is possible that the name Sinai comes from the word for "moon" or "to shine." In the breastplate diagram, the sapphire stone (moon) overlaps with this section.

Mount Zion is a mountain in Jerusalem. When Jesus returns, the landscape will change. Mount Zion will be high and lifted up. In Isaiah 24:23, it says, "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." Zion can be used to refer to the entire city of Jerusalem.

Mount Moriah comes from the words Yabb (the Lord, most vehement) and ra'ah (to see). On Mount Moriah, God provides a ram for a sacrifice (Genesis 22:1-14).

Jesus ascended from the Mount of Olives, and He will return to the same place at His second coming. In Zechariah 14:4, it says that his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east...."

It is interesting to note that the section of Galilee in the diagram of Israel (below) overlaps with Mount Hermon (on the previous page).



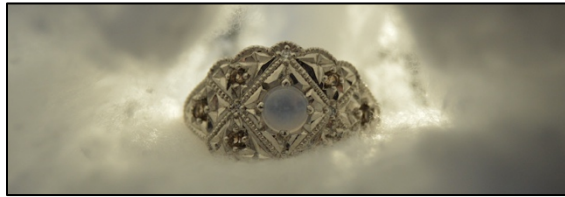
I highlighted the Jordan River in blue. (It curves in the diagram.) In the southeast section, it meets Bethany by the Sea (also known as Bethabara and Bethany beyond the Jordan). This is where Jesus was baptized by John the Baptist (John 1:28-34).

The blue line could represent the path of the Holy Spirit (both descending and ascending). Remember, the northeast section represents the Holy Spirit in the diagrams.

In the Clouds

This book has become like a journal to me. It has provided a place to write down my thoughts as the Day of the Lord approaches.

About five years ago, I had a ring made to represent a cloud. Interestingly enough, the chalcedony stone oftentimes has a cloudy appearance. Some describe it as milky-white. The ring I had made has a chalcedony stone in the center. There are also tiny sand-colored stones to represent the Jewish people (the sand by the sea). Plus, there are tiny diamonds to represent the church (the stars in the sky). It is my favorite ring since it reminds me that the day will come when we will be with the Lord Jesus.



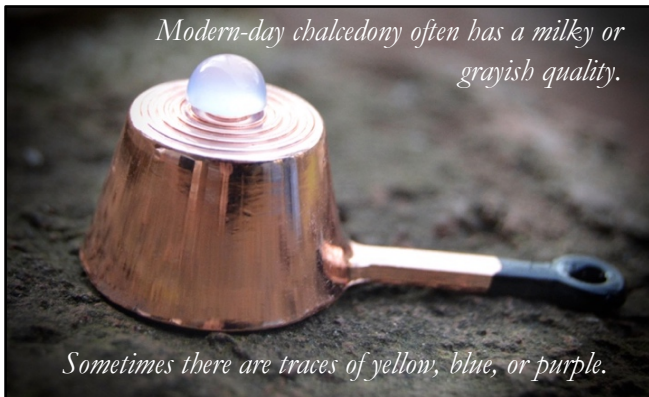
It is possible that the chalcedony stone represents the catching away of the church (the rapture).

In 1 Thessalonians 4:15-17, it says the following:

“For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

Chalcedony (New Jerusalem Foundation)

Description: copper-like



*Here are the two brass mountains
with a white spot in between. Both the
brass and the white likely represent
chalcedony. The spirits leave God's
heavenly presence in between the two
brass mountains (Zechariah 6:1, 5).
When we rotate the picture, there are
two brass bowls.*

Vine's: One variety resembles a cornelian (carnelian). The chalcedony is “supposed to denote a green silicate of copper found in the mines near Chalcedon” (95).

In the Temple: brass sprinkling bowl and brass laver

Representation: judgment and cleansing (priests washing at the laver; buried with Christ during water baptism)

Greek Definitions:

chalkedon (5472): from 5475 and perh. 1491; copper-like, i.e. “chalcedony”:—chalcedony.

eidōs (1491): a view, i.e. *form* (lit. or fig.):—appearance, fashion, shape, sight.

chalkos (5475): perh. From 5465 through the idea of hollowing out as a vessel (this metal being chiefly used for that purpose): copper (the substance, or some implement or coin made of it):—brass, money.

chalao (5465): from the base of 5490; to lower (as into a void):—let down, strike.

chasma (5490): from *chao* (to “gape” or “yawn”); a “chasm” or vacancy (impassable interval):—gulf.

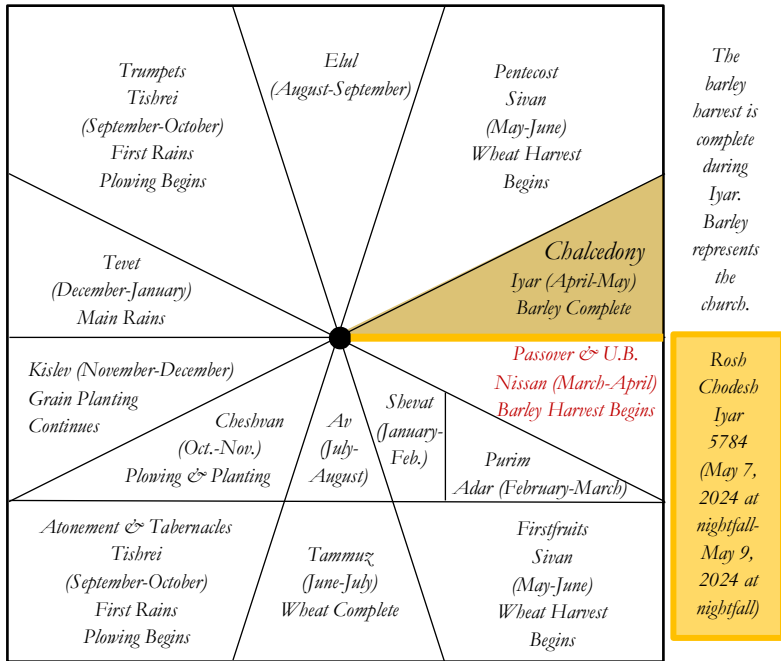
Reference: New Jerusalem foundation

Feast: Unleavened Bread



Iyar

The chalcedony stone overlaps with the month of *Iyar*.



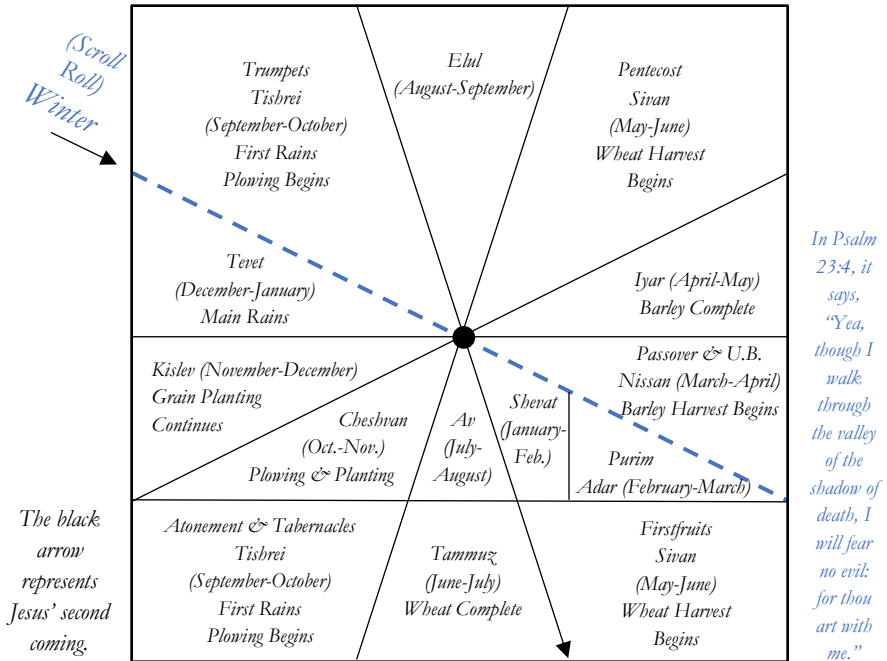
The yellow line separates *Nisan* from *Iyar*. Therefore, we could think of the yellow line as Rosh Chodesh Iyar (May 7-9, 2024 at nightfall). There are 75 days in between *Purim Katan* (February 22, 2024 at nightfall) and *Rosh Chodesh Iyar* (May 7, 2024 at nightfall).

The yellow line also separates the earth from Heaven. This could represent a transition from the earth to Heaven.

The original Hebrew name for *Iyar* is *Zif* or *Ziv*. According to the *Strong's Concordance*, it means “to be prominent; prop. brightness, i.e. (fig.) the month of flowers.” It is interesting to note that the book in Revelation 5:1 could unfold like a flower.

Book

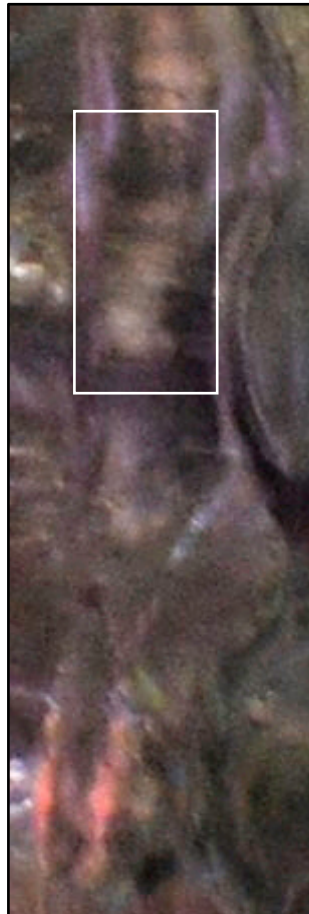
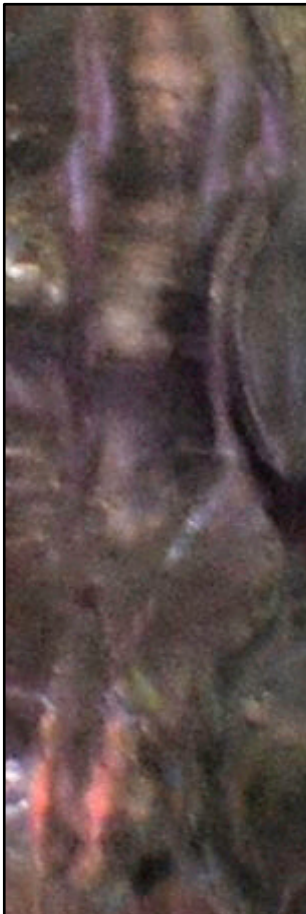
It is possible that the book/scroll rolls up along the path where the river will flow when Jesus returns (Mediterranean Sea and Dead Sea). The blue dotted line also represents winter in the diagram.



*Jesus is the Lily of the Valleys.
(Lily on a Vale)*

During the winter season, leaves and buds are hidden away. It is similar to a burial. It is important to emphasize that the book/scroll is rolled up along the winter season. I believe this is because it represents Jesus' burial. He was hidden away like the leaves and buds on a tree.

A few weeks ago, my husband pointed out a picture of the Lord wrapped in burial cloths. This image is within the main picture of Jesus. I placed a white box around the burial picture. His *burial face* is within His beard.



It is important to remember that the example of the book/scroll that we are studying isn't the actual book/scroll. It is just paper. Similarly, the miracle photos aren't the Lord Himself. They are glorious pictures, but they are only pictures. They aren't God.

Also, please remember that we are talking about a heavenly book. Therefore, the paper could be transparent, which would allow the names of the tribes to be seen from both sides. When we analyze the two diagrams, we basically see the breastplate diagram on one side and the New Jerusalem diagram on the other side. Due to a possible transparent book, what is written on the back would be seen on the front as well.

The inside of the book is the Temple (New Jerusalem diagram). As the scroll unfolds, the Temple (Jesus) is revealed.

So, now we are finally going to open the book (or unroll the scroll). Remember, this isn't the actual book. The real book/scroll is in Heaven and only Jesus can open it.

This is the scroll after it has been unrolled.

We still need to open the "flaps."

*I think there is enough room for seven seals
along the center edge (Revelation 5:5).*

*The act of unrolling/unfolding goes along
with the first seal. Therefore, we have just
opened the first seal.*



As we open each seal, I believe we see the unfolding of a saffron flower. Jesus is the “Saffron of Sharon.”

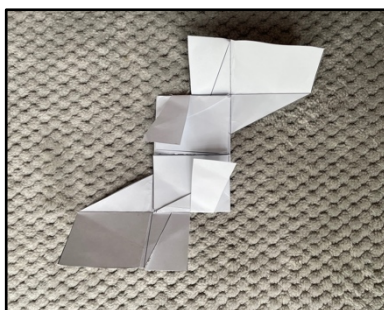


Second Seal



When the second seal is opened, the northeast and southwest corners unfold. We need two pictures to illustrate this concept.

Please note the corner “flaps” are supposed to resemble the petals of a flower.

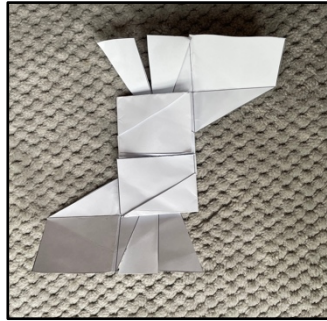


Third Seal

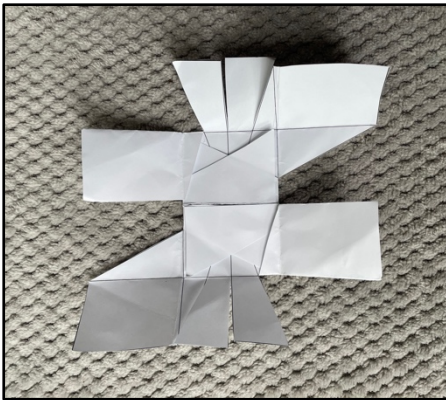
The third seal is a stamen on the north side and a stigma on the south.

The fourth seal is another stamen on the north side and another stigma on the south.

Fourth Seal



The fifth seal is similar to the second seal, although the petals are in the opposite corners.

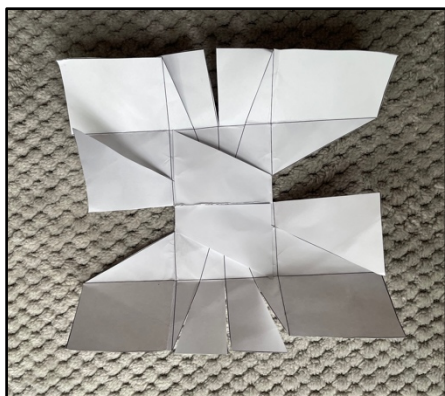
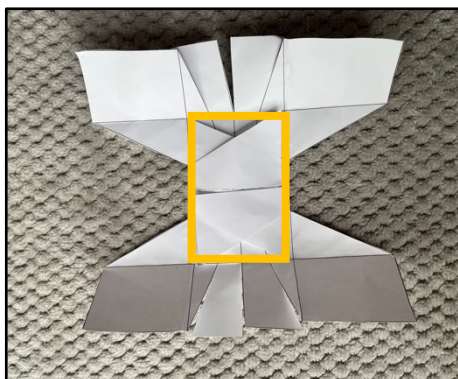


Fifth Seal



The sixth and seventh seals resemble burial cloths.

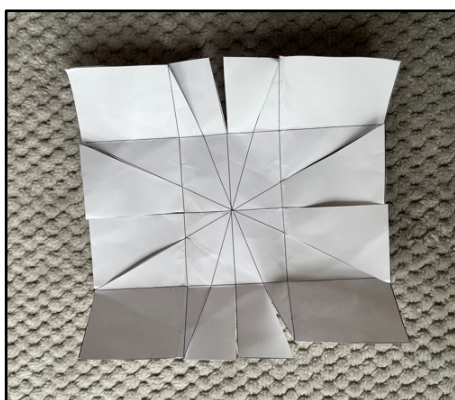
*I placed a
yellow rectangle
around the last
two seals.*



Sixth Seal

Seventh Seal

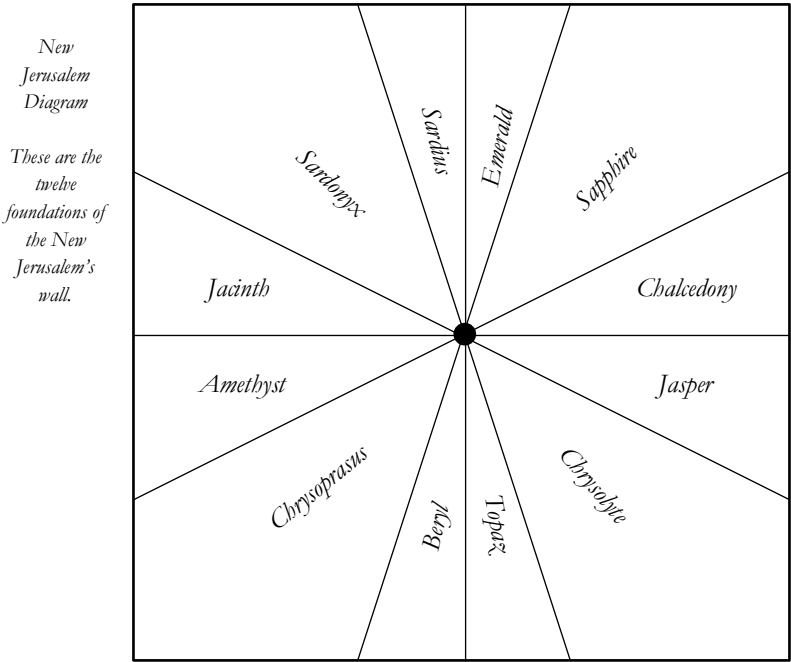
*The inside
should be
rounded like
the cup of a
flower.*



The pattern of the seals is similar to the pattern of the churches in Revelation, as well as the stars. (See pages 128-132.)

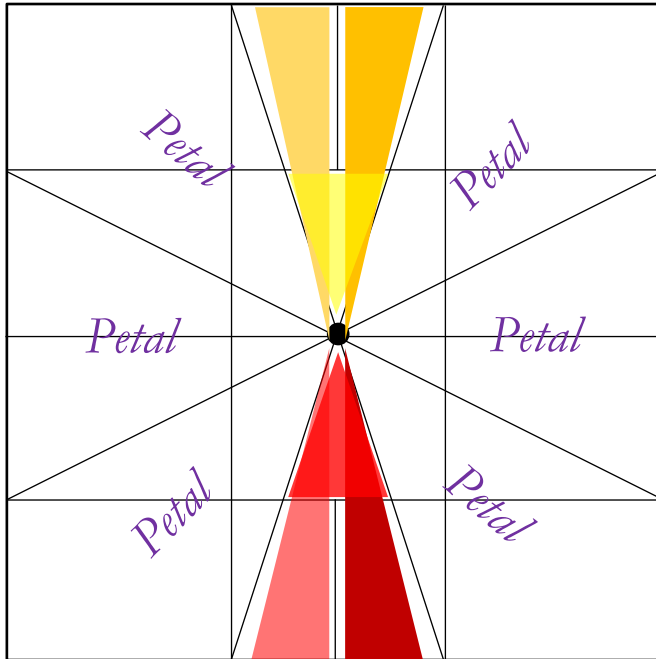
The order of the seals is also similar to the New Jerusalem foundations (see the diagram below). In Revelation 21:19-20, it says the following:

“And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.”



The parts of a saffron flower are in the diagram below.

*Three yellow stamens represent the glory of the
Father, Son, and Holy Spirit.*



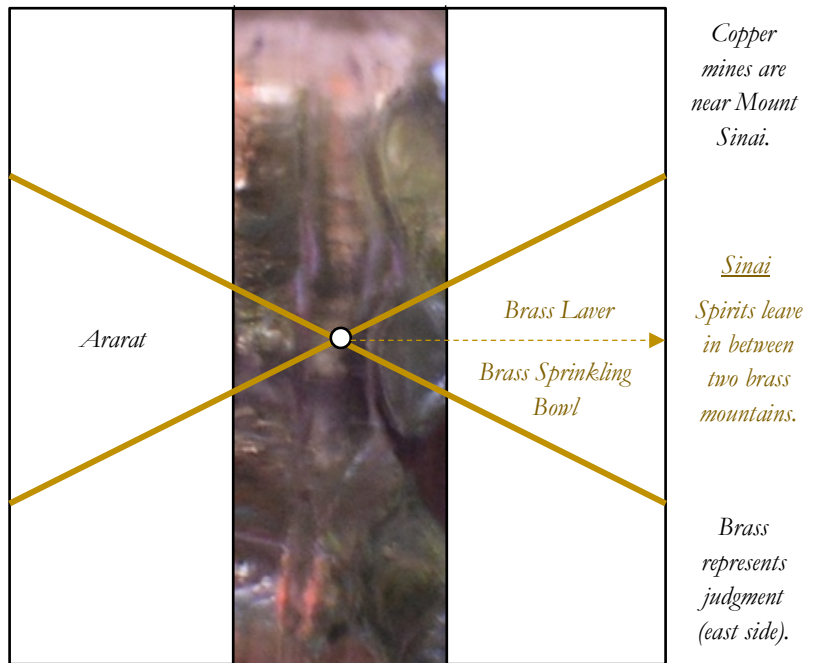
*Three red stigmas represent the two side posts of the
Passover door and the upper door post.*

The Lord's red legs in the main miracle picture represent the two side posts of the Passover door. In Exodus 12:7, it says, "And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it."

(See pages 237-240 for more information on flowers.)

White Spot

In the diagram, the two brass mountains, I believe, are either Ararat and Sinai, or simply Sinai. It is important to point out that the spirits leave the Lord's presence in between the two brass mountains (Zechariah 6:1, 5). In the diagram, the Lord Jesus is in between Ararat and Sinai.

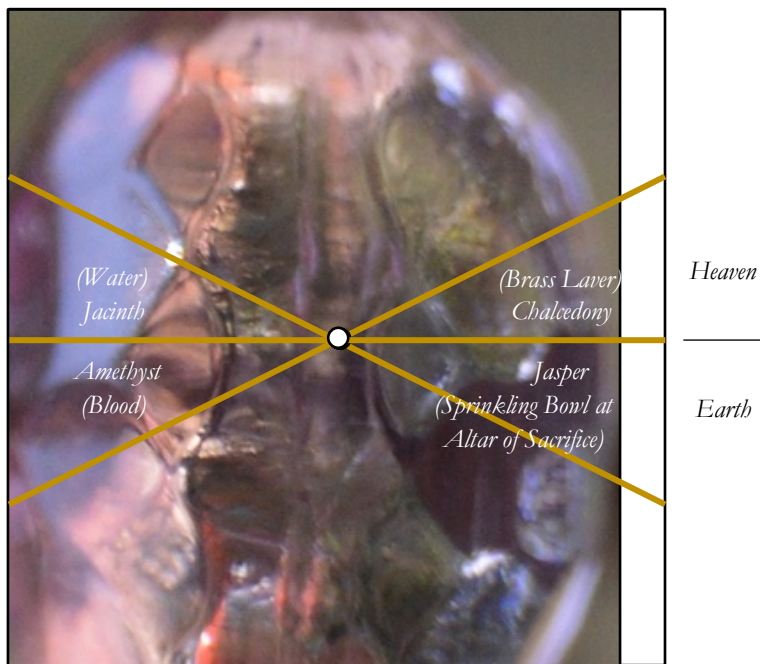


In Zechariah 6:1, the prophet says, “I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass.”

The chalcedony stone represents the two brass mountains, as well as the two brass bowls in the New Jerusalem foundations. It is important to remember that *chalcedony* means “copper-like.”

The chalcedony stone is a little challenging to understand at times. Generally speaking, it represents the two brass mountains and two brass bowls. Then, other times, it simply represents the brass laver.

In the diagram below, we can see the division between the brass laver and the sprinkling bowl. The laver, which contains water, is on Heaven's side of the diagram, while the sprinkling bowl is on Earth's side of the diagram.

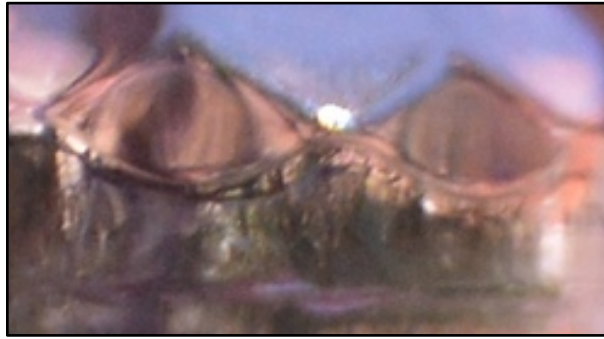


In Zechariah 6:4, the prophet asks the angel about the chariots and horses. He says, “What are these, my lord?” The angel explains that “these are the four spirits of the heavens, which go forth from standing before the Lord of all the earth” (v. 5).

One important point about the chalcedony stone is that it

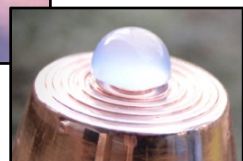
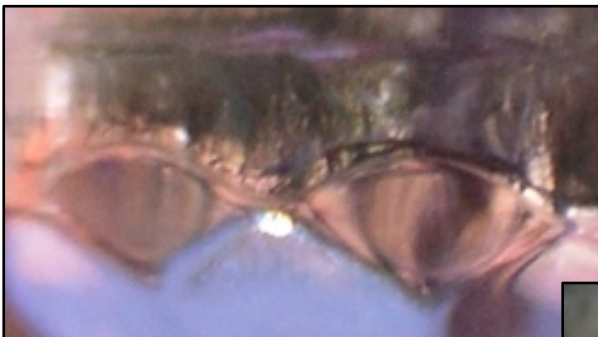
represents the place where the spirits leave God's presence. This place (or spot) is in between the two brass mountains.

*The white spot
is in between
the two brass
mountains.*



It is possible that the spirits enter in between the two brass mountains as well. For example, we enter into God's heavenly kingdom through the death, burial, and resurrection of Jesus. First, we believe that Jesus died for our sins (brass sprinkling bowl at the altar of sacrifice). Then, we are water baptized (brass laver).

When the two brass mountains are turned upside-down, they resemble two brass bowls.

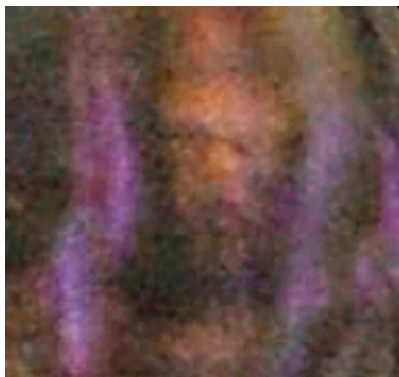


The white spot resembles a modern-day chalcedony stone.

Once again, I would like to point out that the Lord's presence is in between the two brass mountains.



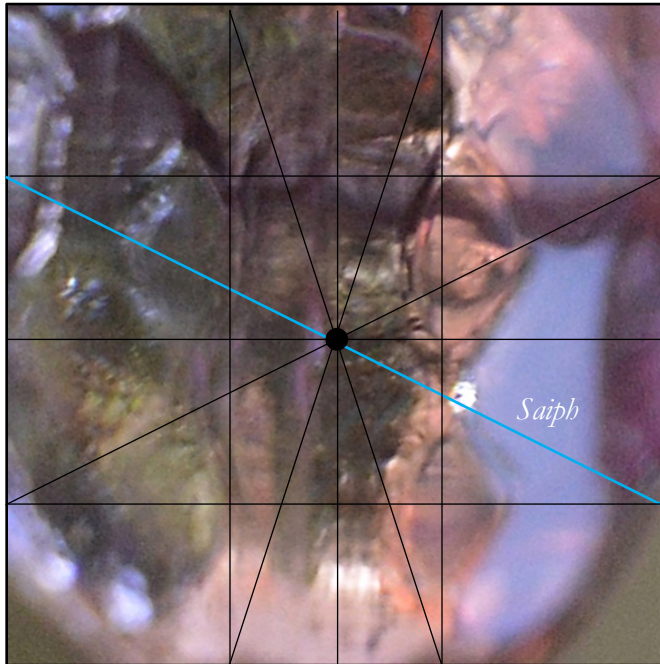
You may have noticed that the Lord's face is in line with the white spot. I believe the position of the white spot over Jesus' face is highlighting the fact that it is the place of His presence.



Jesus' Birth

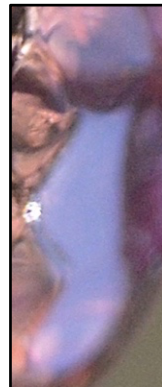
Let's go ahead and review the journey of the wise men/three kings. Please note the placement of the white spot in the lower right-hand corner. This could be the Star of Bethlehem, which I believe could be *Saiph* in the *Orion* constellation. (See pages 109-110; 118.)

*The
diagram
has been
rotated.*



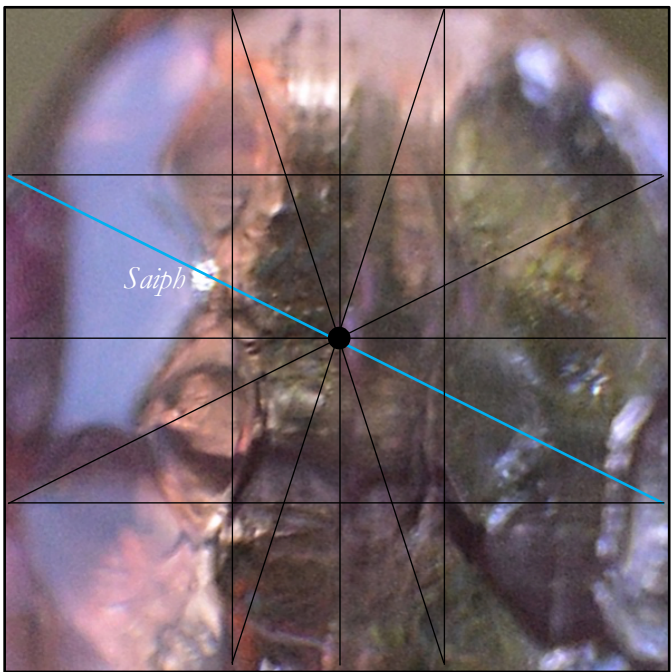
In Luke 2:12, the angel of the Lord tells the shepherds that “this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.”

This particular picture resembles a baby wrapped in a blue blanket (swaddling clothes).

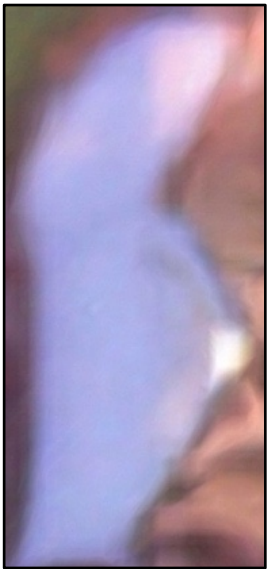


The wise men follow the star to Bethlehem where they find Baby Jesus and His parents.

The diagram has been rotated once again.



One night I realized that the blue covering is Mary with her pregnant belly. The white spot always points to the Lord's presence. In this example, the Star of Bethlehem guides the wise men to the Baby.

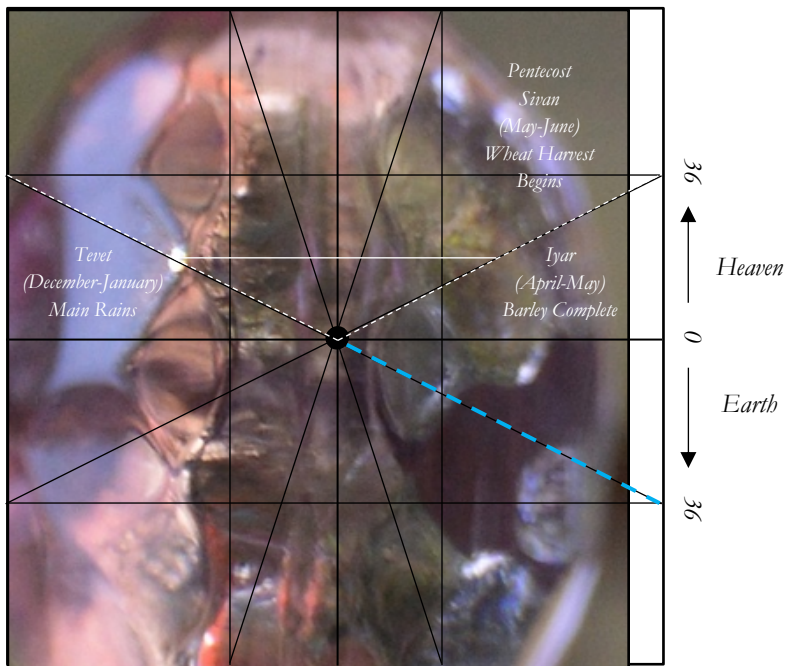


The white spot is on Mary's pregnant belly, representing the birth (and the presence) of the Lord.

Halfway

The white-dotted lines are at 36 degrees. This is the heavenly side of the diagram.

The blue-dotted line is also at 36 degrees. This is on the earth's side of the diagram. The blue-dotted line represents the beginning of the tribulation. It tilts clockwise to the east, so this represents judgment. (See pages 217-219.)



The white dot (or spot) is halfway in between the 36 degree white-dotted *Tevet* line. We could interpret this as being halfway through the month.

The white solid line connects the white spot to the opposite side of the diagram. Please note that the white line intersects with Jesus' face in the middle.

Let's go ahead and figure out the halfway point for the month of *Iyar*. There are 29 days, so the 14th and 15th are halfway through the month.

14 Iyar 5784 (May 22, 2024)

15 Iyar 5784 (May 23, 2024)

*Pesach Sheni/Pesach Katan
is the Second Passover. It will
take place on May 21-22,
2024 at nightfall.*

These dates are exactly 90 days from *Purim Katan* (February 22-23, 2024). It takes 90 days for barley to ripen for harvest.

I think May 21-23, 2024 is one possibility for the rapture.

Psalm 90 is the oldest psalm, and it was written by Moses. Let's take a look at the first two verses:

“Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God”
(Psalm 90:1-2).

The last date that I would like to consider is the last day of *Iyar*.

Since the 36 degree white-dotted line separates *Iyar* from *Sivan*, the last day of *Iyar* could also be a good guess for the rapture.

June 6, 2024 (29 Iyar 5784)

There are 105 days from *Purim Katan* to June 6, 2024.

(Hebrew) 105. *agartal*: a basin, basket.

(Greek) 105. *aetos*: an eagle, bird of prey.

Building the Temple

It is interesting to note that King Solomon began to build the temple during the second month, which is *Iyar* (or *Zif*).

In 1 Kings 6:1, it says the following:

“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord.”

Then, in verse 37, it says the following:

“In the fourth year was the foundation of the house of the Lord laid, in the month Zif.”

Currently, the Jewish people in Israel are hoping to build their temple soon. Perhaps the foundations will be laid during the month of *Iyar* (*Zif*)?

Prayers

Ten years ago today, I prayed at the Western Wall in Jerusalem (May 5, 2014). It changed my life forever. I began to see things differently. I believe that the Lord anointed me for this project while I prayed at His glorious Wall. Now, today (May 5, 2024), I’m writing my last words for this project.

This is what I wrote shortly after returning from our pilgrimage to the Holy Land:

Our trip to Israel took place about a year and a half after my mom's passing. Some things had been resolved in my life, but others seemed to make my mind swirl. I almost didn't go on the trip since I felt so overwhelmed by life's storms, but I went. I knew God wanted me to go.

We visited many amazing places in Jerusalem: the Garden of Gethsemane, the soldiers' grave site on Memorial Day, the Temple Mount, and so many more. There was one place in particular, however, that stood out to me. It wasn't just the highlight of the trip for me, but it was one of the highlights of my life. The experience was so far beyond anything I have ever experienced. I am still processing it and trying to understand. Perhaps there are some things about that day that I'll have to accept by faith without ever understanding them completely.

I didn't realize we were on our way to the Western Wall. When I'm with a tour group, I just kind of follow along. So, we arrived at the top of some steps. People were taking pictures, but I still didn't realize where we were. My husband, Kirk, couldn't find his identification, so we were searching through his things. Thankfully, he found it buried in his bag. I looked up and that's when I could see the Western Wall in the distance. I had waited for this part of the trip. I was looking forward to writing a prayer and placing it in between the stones.

The men went to the left side of the Wall and the women went to the right. Our tour guide said we should take a moment to write a prayer. I had a pen in my purse, but I

didn't have any paper. Oh my, I wasn't prepared the way I should have been. I found a receipt and tore off a blank piece from the bottom. I had an idea of what I wanted to write. To this day, I have only told Kirk what I wrote, but I didn't even share everything with him.



Before Praying

The Western Wall is the only remaining part of the second temple built by Herod. I thought the main reason to go there was to mourn the loss of the temple as well as pray for its restoration. My prayer in the note had to do with the Lord's return. As I finished writing the prayer, I noticed a group of girls seated in a circle. They looked like they were studying. Then, as I approached the Wall, two girls were walking backwards away from it. They did not turn their backs to the Lord out of respect. There were also many chairs by the Wall. Some of the women even pulled a chair

up to it to pray. I stood a foot or so away and said a couple of general prayers for family and friends. I then noticed a crevice where I could place my note. It was in between two very large stones. Since I was standing right there, I decided to touch the Wall and pray. At that moment, the presence of God went through my hand and I immediately began to pray. It was the first time (and only time) I ever touched something and felt the presence of God. I was certainly surprised since I didn't know something like that could happen. But I was also humbled and blessed that the Lord would acknowledge me in such a personal way.

Tears

Tears from most prayers, I believe, come from a combination of spirit and soul. Oftentimes, we'll pray for someone's need and be moved in our emotions, which may cause us to cry. The kind of intercession I experienced that day, I believe, doesn't involve the soul. It is difficult to put into words, but to me it seemed as if my spirit was weeping. It was as if I felt the heart of God for His people and for a lost and dying world. I have never had tears pour out before. Usually they well up, but these suddenly burst forth. It was like a water faucet got turned on and the tears immediately released like rain. Shortly after our return from Israel, I found a verse that describes the tears very well. "This is what the Lord Almighty says: 'Consider now! Call for the wailing women to come; send for the most skillful of them. Let them come quickly and wail over us till our eyes overflow with tears and water streams from our

eyelids. 'The sound of wailing is heard from Zion'" (Jeremiah 9:17-19). Although the women in this passage were professional mourners, I can certainly relate to the description of their tears. I have yet to find another verse like it, although I am open to discovering another.

I must emphasize that the Holy Spirit is a gentlemen. What I've learned from the intercession I just described is that the most powerful praying (at least that I have ever done) is the most quiet. During the day at the Wall, the volume of my prayers didn't disturb the women around me. If anything stood out to them, it was possibly my tears. A Jewish woman sat in a chair to my left. She rocked back and forth as she prayed. The flood of tears likely fell by her side and then gathered on the ground below. She glanced up at me one time. I didn't have a tissue to dry my eyes or my nose. I think I used my sleeve a couple of times.

Another woman tried to squeeze in to where we were praying. I switched hands to make room for her as I continued to pray. I was so close to the Wall. I rested my forehead on it, closed my eyes, and prayed. The only way I can describe it is that it felt like I was receiving orders from a commanding officer, the kindest, most warmhearted officer you could ever imagine. The presence of God was gentle and pure. It was also authoritative since some business needed to get taken care of that day. There was only a little time at the Wall, so the work needed to get done quickly. When I think about it, I could have stayed at the remains of the temple forever. It is my home, my Heavenly Father's house on this earth. Going there was

going home for me. It was difficult to leave, but I knew the group would be waiting. I took a few steps back and continued to pray. One of the women from my group found me and said we were gathering together for our next destination. As I exited the prayer area, I noticed a fountain. I didn't see it on the way in, but I thought I could certainly use a little refreshing. I joined some of the Jewish women. They were washing their hands, while I was washing the tears from my face. I have since learned that they wash their hands as a cleansing ritual before praying at the Wall. Thankfully, the Lord could see my heart. I had it all backwards. I should have washed my hands before praying, but I washed my face after. I have to chuckle at myself. I'm sure the Jewish women found me a little funny at the fountain too. So, it was time to go. I knew I had to go, but my heart is there forever. And I'll be back again one day. I do know this.

I felt energized and encouraged after praying at the Western Wall. Many of those around me were hot and tired, but I was ready to go! Something was different about me. Something had changed.

“Because of the Lord’s great love
we are not consumed,
for his compassions never fail.
They are new every morning;
great is your faithfulness.”

Lamentations 3:22-23

Personal Place

Prayer, to me, is the most personal place in life. It is also the most humble of places. Jesus is the Great Intercessor (Romans 8:34). I am simply a vessel for His use. If you heard my prayers, you would probably think they are simple. I'm not usually the one called on to pray when we gather in groups. I rarely even talk about my prayer life openly, but the Lord has placed this particular story on my heart to share with whoever happens to read it. There are different gifts in the body of Christ. The Lord has positioned me to pray for end times, for the peace of Israel, and for His return. This is perhaps the most important calling I have next to knowing the Lord and taking care of my family. Whatever the Lord has for you, do it with all your heart. The first part of the Shema begins with a well-known expression in the Jewish faith. It says, "Hear, O Israel: The Lord our God, the Lord is one. Love the Lord your God with all your heart and with all your soul and with all your strength" (Deuteronomy 6:5). And remember that we love Him because He first loved us (1 John 4:19).

Prayer & Peace

There is most certainly a correlation between prayer and peace. Perhaps no other Scripture sums it up better than Philippians 4:6-7. It says, "Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God. And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus." When we

returned from Israel I began to notice changes, the first being what the Bible calls “the peace which surpasses all understanding” (NKJV). I had never felt this depth of peace before, and I didn’t know what to do with it. I actually had to learn how to live with this peace. One significant thing I noticed was that circumstances may or may not change, but I was able to look at them calmly. They didn’t bother me like they used to. In some ways it seemed like I didn’t care, although I did in a different way. I was beginning to see things through God’s eyes, through His peace. It was clear that His peace was at work in my heart and mind. He was protecting me, guarding me. Previous problems didn’t seem like a big deal anymore. I felt quiet and at rest, which is how the *Strong’s Concordance* defines the fruit of peace. And I still feel this depth of peace today (John 15:16). Whenever an opportunity arises to pray with someone, I almost always pray for God’s peace. It has made such a difference in my life, so my prayer is that God will touch others in a similar way. Out of all the fruit of the Spirit, I would have to say that I’ve learned the most about peace.

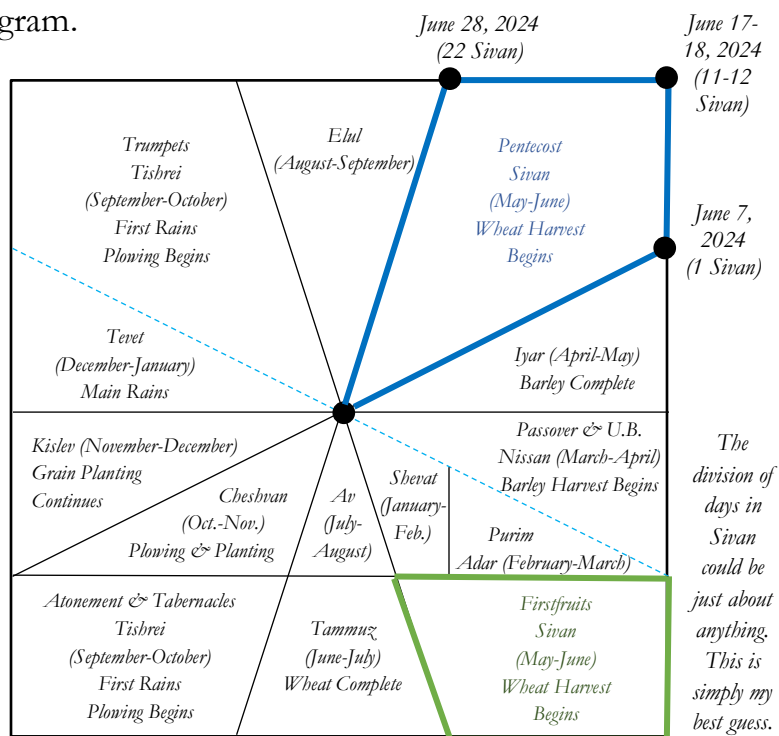
As much as I would love to stay right here and reflect on God’s peace forever, we must move on.



Sivan

It seems as if my work is never quite finished! I keep reworking the month of *Sivan*. It is mentioned one time in Scripture. In Esther 8:9, it says, “Then were the king’s scribes called at that time in the third month, that is, the month Sivan, on the three and twentieth day thereof.” In verse 11, it explains that the Jewish people could defend themselves. This could be likened to the tribulation.

The month of *Sivan* is in the **northeast section** (outlined in **blue**), as well as the **southeast section** (outlined in **green**), of the diagram.



Sivan has 30 days. Therefore, it is possible that 22 days belong in the northeast section and 8 days belong in the southeast section. (The division of days is a work in progress!)

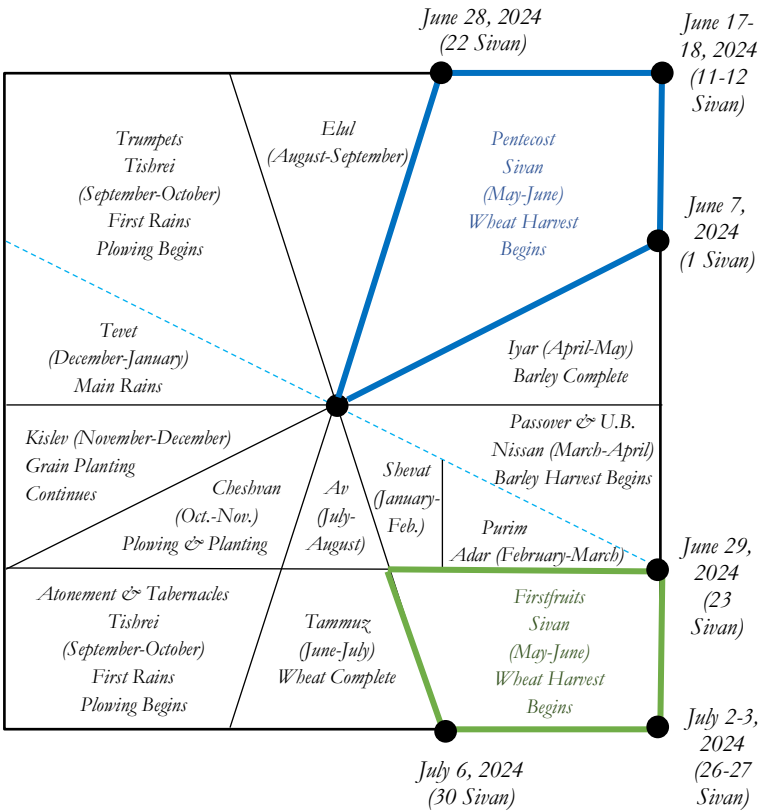
Northeast (first 22 days of *Sivan*):

The first day of *Sivan* is June 7, 2024.

The halfway point is June 17-18, 2024.

Shavuot celebrates the giving of the Law (June 11-13, 2024).

The twenty-second day is June 28, 2024.



Southeast (last 8 days of *Sivan*):

The twenty-third day of *Sivan* is June 29, 2024. (See Esther 8:9)

The halfway point is July 2-3, 2024.

The thirtieth day is July 6, 2024.

The months in the diagram rotate in a similar way as the earth rotates around the sun. Jesus is in the center of the

diagram, so everything radiates out from Him. Also, everything surrounds Him, or rotates around Him.

Therefore, when we arrive at June 28, the month of *Sivan* rotates around and ends in the southeast section. Basically, the first twenty-two days are in the northeast section (1-22 *Sivan*), while the last eight days are in the southeast section (23-30 *Sivan*). (The month of *Tishrei* has a similar pattern, but it is in the northwest and southwest sections of the diagram.)

I've often wondered how a shift from 24 degrees (the rapture) could arrive at 36 degrees (the beginning of the tribulation). The following would be a good explanation: June 28, 2024 is at a 24-degree tilt (northeast section). Then, June 29, 2024 is at a 36-degree tilt (southeast section).

Seasonally, we are traveling counterclockwise in the diagram. When we hit the 24 degree line in the northeast section (June 28, 2024), then the rapture could take place. This would be the beginning of the 4th cup, when God will take Israel as a nation. Also, the seasonal direction in the diagram would begin to move clockwise. When the scales tip to the east (clockwise), judgments take place.

*Please see pages 217-219 in *Purim Katan, The Catching Away* to review the "Tribulation Tilt Theory."

Month of Weddings

The month of *Sivan* is also known for weddings. How appropriate that the Bridegroom (Jesus) could catch away His bride (the church) during this month!

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