

What If....

“And as it was in the days of Noe, so shall it be also in the days of the Son of man.”

What if.....

“Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:” -(Isaiah 46:10)

What if.....?

I am going out on a limb here but what if Jesus gave us the very prophecy for the last generation. What if Jesus gave more than just a picture of the Rapture? Suppose for a moment He gave us everything we needed to know, all the details regarding the date of the Rapture! Seriously! In years of studying the Scriptures, particularly the nuances of the Biblical languages, that are not always evident in their English translation, you discover a side of God that reflects an almost subtle sense of humor. There is no doubt that God loves puzzles and solicits our inquisitive minds, (cf. Proverbs 25:2). Could Jesus Christ have given us a series of clues pointing to the very day of the Pre-Tribulation Rapture? Luke 17:22-30 takes on an interesting twist from what it has been previously understood to mean. Follow me closely now.

“And as it was in the days of Noe, so shall it be also in the days of the Son of man. ²⁷They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” -(Luke 17:26-27).

It's possible that Luke may not have fully understood the full meaning of those words when he recorded them. Notice the very next verses that follows: *“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; ²⁹But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.”* -(Luke 17:28-29). These are the very first two passages quoted from Genesis that address or communicate the theme of “Deliverance before Judgment”; the Bible records some 300 story narratives or word pictures that allude to “Deliverance before Judgment”. The point is that the Noah narrative is the “Prototype” for the theme of “Deliverance before Judgment.”

When students of the Bible read a passage of Scripture, few, if any, pick-up on the nuances and subtle inferences that often lie between the lines of what is said versus what really is being said. After all, few of us are gifted “wordsmiths” or skilled in the use of “double entendre”. A double entendre is a literary device that can be defined as a phrase or a figure of

speech that might have multiple senses, interpretations, or two different meanings, or which might be understood in two different ways. If you were required to take English Literature in college, or high school, you may have had to read *'The Canterbury Tales'* or you might already understand what 'homonyms' are. They are words that spell the same and are pronounced the same, but convey different meanings.

There are benefits to being able to read the Bible in its original languages, especially in the use of inflections used for their precision related to a specific word choice. The Hebrew sages and rabbis use the term "**Pardes**", which refers to (types of) approaches to **Biblical** exegesis in rabbinic Judaism or to interpretation of text in Torah study. The term, is also sometimes spelled **PaRDeS**. The four levels of interpretation are called: Parshat, Remez, D'rash & Sod. The first letter of each word P-R-D-S is taken, and vowels are added for pronunciation, giving the acronym PARDES (meaning "garden" or "orchard", "paradise"). Each layer is deeper and more intense than the last, like the layers of an onion. Jesus' use of the literary device of the 'parable' makes my point. All of Jesus' recorded parables allude to more than a single message. Every parable has a subtle reference to one of three themes: the Kingdom, Judgment, or Grace. In fact, Jesus' use of parables should prepare us to be looking for subtle or hidden meanings to all of His recorded words in the Bible.



What I find extremely interesting is that the paragraph of Luke 17: 22-30 ends with this passage: ***"Even thus shall it be in the day when the Son of man is revealed."*** -(Luke 17:30). This passage can be interpreted a number of ways, and it could be a veiled inference. I have studied the Greek and all the English translations, and a number of possibilities may exist. It may be a dual fulfillment passage being alluded to here. To answer more precisely, the question: Was Luke referring to the second coming of Christ or to the destruction of Jerusalem that occurred in 70 A.D. To be honest, it is hard to tell. There is a degree of merging time periods together because of the

similarity of each period's related events. Similar passages in Matthew and Mark were speaking about the destruction of Jerusalem. The Matthew and Mark reference is to Matthew 24:15-18 and Mark 13:14-16. Both periods are being alluded to, without any inappropriate prior information being given beforehand. Or could there be a third possibility? For now let's put

this aside before drawing any conclusion. Hermeneutics can be challenging when it comes to translating to determine a specific timeframe.

Only recently did I consider this chapter of Luke as a possible prophetic passage picturing the Pre-Trib. Rapture of the believing church. Previously, I treated it as a descriptive commentary narrative. While I was writing my "Update 5" to "The Pre-Tribulation Rapture before the Ezekiel 38/39 War", I began to sense there was something more to this passage of Luke 17:26-30 than initially considered. A few days later, I awoke one morning at 3:45 A.M. to the theme of Luke 17:26 - ***"And as it was in the days of Noe, so shall it be also in the days of the Son of man....."*** When I am awakened at an early hour with a Biblical passage rolling around in my head, I generally grab my pad and pen to save the mental impressions. My mind kept returning to the day of **"Heshvan 10"** and its connection to Noah and his family boarding the Ark. It was astonishing to me when I received the chart prepared by Dan Matson's calculations suggesting that the beginning of the Tribulation period and the Rapture might begin on **"Heshvan 10"**. For about three or four days I was focused on an in-depth analysis of Luke 17, turning off the radio and muting the sound on my computer speakers.

The text of the first part of chapter 17:1-29 addresses issues related to faith, good works, all clearly separate matters of attitude and actions. The balance of this chapter is where my focus is in this article.

"What If....." This is where I want you to focus. I have recorded my notes on the context of Luke 17:26-30, and its relationship to the context of the rest of the chapter.

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:"

17:20 This section (17:20-37) deals with End-time events. -(Compare Luke 21:5-36; Matthew 24:1-35). Jesus began His discussion when *"He was demanded of the Pharisees, "when the kingdom of God should come"*. The word translated **"demanded"** is a strengthened form of the word which simply means **"to ask"** (Greek, *erōtaō*). This verb was used of demanding an answer when examining a prisoner -(23:3, 9), but it was also used to speak of persistent, earnest questioning -(Luke 2:46; 6:9; Mark 9:32). The Pharisees' question may have been motivated by a desire to get Jesus into trouble -(compare 6:1, 2, 7; 11:53, 54; 15:1, 2), or it could reflect their curiosity since Jesus often spoke of the Kingdom -(11:20).

Jesus answered their question by stating that the kingdom of God would not come "with observation." The word **"observation"** (Greek, *paratērēsos*) means **"to watch carefully"** and was used similarly as one might do with a medical diagnosis. Jesus meant that the future earthly kingdom would not come slowly as a political movement which could be seen to evolve -(compare John 18:36).

"Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

17:21 There is some question as to the meaning of Jesus' words, "**the kingdom of God is within you.**" The word "**within**" (Greek, *entos*) is used here and in Matthew 23:26 where Jesus spoke of that which was "**within the cup.**" The Greek word conveys the idea of that which is inside, within one's reach, or in one's midst. Although there is a present spiritual aspect of the Kingdom -(Colossians 1:13; 4:11), such a kingdom certainly was not within these Pharisees! Jesus said at another time that they refused to enter the Kingdom and hindered others from entering -(Matthew 21:13), and that the tax collectors and harlots would enter before them -(Matthew 21:31). Jesus was saying His kingdom had already begun in the hearts of His followers; it was in their midst -(Mark 1:15; Luke 10:9; 11:20).

"And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it."

17:22 The disciples' desire to see "*one of the days of the Son of man,*" has been interpreted by some to refer to their longing for "the good old days" with Christ. However, a better interpretation which fits the context is that Jesus was speaking of their longing for the beginning of the Kingdom Age. "One" (Greek, *mia* from *heis*) can mean "the first of the days." Believers should be longing for that day -(2nd Peter 3:13; 2nd Thessalonians 1:4-10; Revelation 6:9, 10). The term "the Son of man" is a messianic term -(Daniel 7:13-14; Luke 6:5; 9:58; 12:40; 24:7; Matthew 26:64). When Jesus said "**Ye shall not see it,**" He meant that the Kingdom would come only at the appointed time rather than whenever they desired it. Verse 22 begins a new paragraph.

"And they shall say to you, See here; or, see there: go not after them, nor follow them."

17:23 Believers should not follow those who claim the Messiah is here or there. Jesus likewise predicted in the Olivet discourse that false Christs will come -(Matthew 24:24, 26; Luke 21:8). Paul warned believers that the Antichrist will deceive many -(2nd Thessalonians 2:8-12). As recent as this year, several have claimed that they are the Messiah.

"For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day."

17:24 The coming of the Son of Man (the revelation of Christ, which will follow the Tribulation) will be an open event as lightning which flashes from one part of the heaven to the other, or from the east to the west -(Matthew 24:27). His coming will not be in obscurity or limited to one locally, but all the "tribes of the earth" will see Him coming with power -(Matthew 24:30). The apostle John recorded that every eye shall see Him -(Revelation 1:7).

The expression "**His day**" refers back to the "first of the days of the Son of man" -(verse 22). This term is not identical to the "day of Christ" -(1st Corinthians 1:8; 5:5; 2nd Corinthians 1:14) which speaks of the rapture of the Church before the Tribulation period. This day will be part of the "**Day of the Lord**" which is that extended period of time which begins with God's dealing

with Israel after the Rapture and extends through the Second Coming (when Christ returns to earth with His saints who have been raptured), the Millennium, and until the creation of the new heaven and the new earth after the Millennium. The second coming of Christ is referred to as the **"Day of the Lord"** in Zechariah 14; 1-4.

"But first must he suffer many things, and be rejected of this generation."

17:25 The suffering and rejection of the Messiah was not understood by the disciples although Jesus had predicted these events many times. At one time when He predicted His death, they did not understand and were afraid to question Him about it -(9:44, 45). When Jesus appeared to them after His resurrection, they doubted that He had physically risen from the dead -(24:36-43). He reminded them: ***"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the psalms, concerning me"*** -(24:44). This reference is to the three sections of the Hebrew Bible which was composed of the Pentateuch, the Prophetic Books, and the Writings (historical books). This statement of Jesus demonstrates the truth that His death and Resurrection were predicted through the Old Testament. Peter later explained that even the Old Testament prophets had difficulty harmonizing the predictions of Messiah's suffering and reigning -(1st Peter 1:10, 11; compare Isaiah 9:6, 7; 52:13; 53:12; Psalm 22).

Jesus said that He would be rejected by ***"this generation."*** The word "generation" (Greek, *genea*) refers to a race, clan, or to one's contemporaries -(Acts 13:36). In this context the word refers to the generation of Jews then living who would reject Him -(John 1:11). Jesus referred to His generation as an ***"evil generation"*** -(Matthew 12:39), a ***"wicked generation"*** -(Matthew 12:45), an ***"adulterous generation"*** -(Matthew 16:4), and a ***"faithless and perverse generation"*** -(Matthew 17:17).

"And as it was in the days of Noe, so shall it be also in the days of the Son of man."

17:26 The next section -(verses 26-33) records our Lord's comparison of the period immediately before His second coming with the days of Noah and Lot. Each of these events was preceded by a warning from God, a rejection of God by the wicked, the long-suffering of God, and the judgment of God.

"They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all."

17:27 The indifferent attitude of the people of Noah's day is emphatically expressed by the use of four Greek imperfect verbs without any connectives. A literal translation would read: "They were eating, they were drinking, they were marrying, they were being given in marriage." This combination of verbs stresses the fact that they were living life as usual, without any concern for the threatened judgment of God.

The indifference of the unsaved in Noah's day continued right up until the very day Noah entered the ark. The Genesis account reveals that God's longsuffering lasted for 120 years - (Genesis 6:3). Peter also wrote of this period of time -(1st Peter 3:20). God commanded Noah and his family to enter the ark and He himself shut them in -(Genesis 7:1, 16). The complete destruction of the human race and the world of Noah's day is attested to by the Word of God. Only Noah and his family of eight escaped -(1st Peter 3:20; 2nd Peter 3:4-9).

“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;”

17:28 The attitude of the world in Lot's day was the same as in Noah's day. The imperfect verbs again emphatically stress the indifference of the people. A literal rendering would be: *“They were eating, they were drinking, they were buying, they were selling, they were planting, they were building.”* The addition of activities from the previous illustration simply stresses the indifference of the people.

Jesus' allusion to eating, drinking, buying, etc., in the days of Noah and Lot was a further means of discouraging people from trying to date the Second Coming. The significance of eating, drinking, and selling was that they were everyday activities; it was life as normal. This is why Jesus' second coming is described as that of a thief in the night. Jesus' coming will be unexpected because humanity will be carrying on life as normal without considering God.

“But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.”

17:29 The indifference of Sodom continued until the very day Lot went out of Sodom and was shared by Lot's married daughters and their husbands -(Genesis 19:14). God destroyed them all with fire and brimstone -(compare Revelation 9:17, 18; 14:10; 19:20; 20:10; 21:8). The historicity of this event is emphasized throughout Scripture -(Deuteronomy 29:23; Isaiah 13:19; 49:18; Amos 4:11; 2nd Peter 2:6; Jude 7).

The next verse has been touched on above and I will come back to it later in this question of **“What If.....”**

“Even thus shall it be in the day when the Son of man is revealed.”

17:30 Similar conditions will prevail when ***“the Son of man is revealed.”*** The verb "revealed" (Greek, *apokaluptō* means "to uncover" or "unveil." The New Testament writers used this word to refer to the rapture of the Church -(1st Corinthians 1:7; 1st Peter 1:7, 13; 4:13) and to the Second Coming as in this context -(2nd Thessalonians 1:7).

“In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.”

17:31 Matthew 24:15 reveals that the flight of Luke 17:31 **follows** the abomination of desolation spoken of by Daniel the prophet -(Daniel 9:27). A study of Daniel 9 reveals that the Jewish temple will be rebuilt during the Tribulation and that this "**abomination of desolation**" refers to the defilement of that temple in the middle of the 7-year Tribulation period. Therefore, Luke 21:31-33 and Matthew 24:15-22 describe conditions during the last half of the Tribulation period known as the "Great Tribulation" -(Matthew 24:21). This will be a time of great persecution for the Jews because the Antichrist will break his covenant with Israel and will then seek to destroy the Jewish people -(Daniel 9:27). This verse begins a new paragraph.

In that day of Great Tribulation, Jesus says one should flee from his housetop and not seek to enter the house for his valuables. The Oriental house had a flat roof which was accessible from the outside as well as from within the house. The housetop was used for fellowship and for sleeping during the hot season. Because of the dangerous nature of this period of time, the people are warned to flee from the housetop and from the fields without returning to their houses for their valuables. The attempt to retain one's possessions would encumber and slow down one's flight."

"Remember Lot's wife."

17:32 The exhortation to "**remember Lot's wife**" reminds one to recognize the danger of looking back. Those who seek to carry their possessions will lose their lives even as Lot's wife lost her life because she longed for the things of Sodom.

"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it."

17:33 The reference to Lot's wife leads to the principle that "**whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.**" -(Compare Matthew 10:39; Luke 9:24.) When one lives for the things of the world, he loses the life God intended him to live. When one dies to the things of the world, he lives the life God intends him to live. In John 12:24, 25 Jesus illustrated this principle by saying that a grain of wheat must be planted and die before it can reproduce. If the seed does not die, it produces no life.

Paul often taught the truth that life comes from death to this world and to self -(2nd Corinthians 1:8-11; 4:10-18; 6:9; Galatians 2:20; 5:24, 25). The Scriptures record the stories of those who died physically because they sought to live for the things of this world. Included in this group are Lot's wife, Achan -(Joshua 7), Ananias and Sapphira -(Act 5). Demas is an example of a believer who sought to save his life but lost it in the sense of missing the life God intended him to live -(2nd Timothy 4:10). The rich young ruler -(18:18-27) is an example of an unbeliever who lost eternal life because he sought to hang on to the things of this world.

"I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left."

17:34 The suddenness of Christ's coming (in the Rapture of the Church) is now illustrated by the separation of people occupied with everyday activities -(compare Matthew 24:40, 41). The Rapture will result in the separation of believers and unbelievers. Jesus illustrated this by referring to **"two in one bed."** One will be taken ("caught away") to be with Christ while the other will be left to face the coming judgment on the earth. The masculine numeral two (Greek, **duo**) does not indicate two "men" but simply two people (the context indicates a husband and wife). The same masculine number is used in verses 35 and 36.

"Two women shall be grinding together; the one shall be taken, and the other left."

17:35 The two grinding together are understood to be women in the cultural context of the time. Two women would work together so one could turn the upper stone to grind the grain while the other would pour in the grain. Male prisoners were often given this task as a sign of humiliation as in the case of Samson and exiled Jews -(Judges 16:21; Lamentations 5:13). The separation will again take place between these two close friends when one will be taken to be with Christ and the other left behind.

"Two men shall be in the field; the one shall be taken, and the other left."

17:36 This is a passage that has very little manuscript support. There are only a few Greek manuscripts which include it. The Greek text printed by Elzevir in 1624, referred to as the "Textus Receptus," contained the verse. However, the Stevens or "Stephanus" text (also called "Textus Receptus"), served as the base text for the Elzevir edition, but it does *not* contain the verse!

"And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together."

17:37 The word translated **"answered"** (Greek, **apokrinomai**) does not always refer to an answer to a question but, as is true in this context, often refers to a response to what has been said. The disciples desired to know where this separation would take place. Jesus responded with a common proverb: ***"Wheresoever the body is, thither will the eagles be gathered together."*** Verse 37 is a one sentence paragraph by itself.

Matthew's parallel connects this proverb with Christ's coming -(Matthew 24:27, 28). Matthew uses the word **"carcass"** (Greek, **ptōma**) while Luke uses the word **"body"** (Greek, **sōma**). The "eagles" are the vultures which eat the flesh of those destroyed in the judgment that God will send. The context makes it clear that the Lord is speaking of a judgment which takes place at His second coming revelation). This proverb is best understood to simply mean that where men are ripe for judgment, judgment will be executed.

The very times in which we live suggests a coalescing or convergence of events on virtually all fronts, externally to the Biblical narrative, and yet still intrinsically communicate almost musically in a crescendo fashion of global proportion. The reader may be oblivious to

the global economic collapse, riots and revolution in more than a eighteen countries, environmental collapse of agriculture, worldwide, in which China lost huge amounts of its source of meat, with a virus that has decimated its pork supply. Now, China has turned to dogs as a source of meat protein, and four banks went bankrupt, only to be nationalized by China in the past few months. A few weeks ago, one of India's major banks ("PMC") went bankrupt and left 900,000 depositors out in the cold with no bank insurance to cover those losses. The Federal Reserve has lost control of the Repo window at the Fed because banks are unwilling to loan to each other overnight to balance their ledgers because they do not trust each other because bank assets have been fraudulently re-hypothecated. The Fed has poured \$300-billion into the Repo window, and before the year is over it will required a trillion dollars. This will bring the Fed knocking on the doors of congress like the \$750-billion bailout known as TARP in 2008. This time they will be seeking upwards of \$20-trillion in bailouts, and with the polarization in the congress, passage is likely to be turned down.

Re-hypothecation occurs **when a lender uses an asset, supplied as collateral on a debt by a borrower, and applies its value to cover its own obligations.** In order to do so, the lender may have access to a variety of assets promised as collateral including tangible assets and various securities. In simple terms, banks know the money and credit markets are so corrupt and the banks cannot be trusted. As a consequence, banks are afraid to lend to their fellow banks. The fact that banks do not trust each other has not filtered down to the local community, but 1929 is about to hit again instead with an intensity level never before experienced.

When dealing with a collapsing Ponzi scheme, only those who pull their money first stand to recover anything. It's those who foolishly believed the government's propaganda that all is well, who will be far, far angrier when they realize that it's gone... it's all gone. The FDIC insurance on deposits was not designed to withstand a total bank collapse! Its ratio of insurance to deposits is **only 1.3-percent!** That FDIC sticker on your bank's entrance says "each depositor's account is insured up to \$250,000." No problem if a single bank or a few go bankrupt, but not thousands of banks at the same time. It is meaningless when the entire Ponzi system collapses. The House of Rothschild planned it to be that way and to collapse!

The Top Three Banks: JP Morgan-Chase, Bank of America, and Wells Fargo; All Told, During the First Quarter of This Year, the Moneylenders Racked up \$2.5 Billion in Overdraft Fees from Consumers.

The money changers in the temple courts were similar to tax collectors in that they extorted money from their own people. They were more than ordinary businessmen. They were seeking to profit financially from the worship of God. Wherever passion and zeal are found, there will also be those who seek to profit from that zeal. Paul wrote to Timothy about such people, false teachers who found a way to make a fortune off the gospel -(1st Timothy 6:5). Modern versions of the money changers flood the airways, promising to exchange your hard-earned dollars for blessings, healing, and God's favor. For a suggested donation, they will supposedly pray for you or promise virtually anything you want. For another twenty bucks, they

will sell you a book about how to wrangle prosperity, health, or spiritual insights from God. And, like the simony of the first-century money changers, the practices of modern religious price gougers only aid those worshipers who have enough cash to purchase their wares.

J.P. Morgan Chase, Bank of America, Citigroup, and other mega-banks were found manipulating currencies in order to pad their coffers with ill-gotten gains. Four pleaded guilty to conspiring to manipulate the price of the dollar and the euro. Most outrageously, bankers and traders were caught in online chat rooms joking about it all. One trader summed it up best: *“If you ain’t cheating, you ain’t trying.”* Jaimie Diamond, CEO of JPMorgan-Chase (below) should be behind bars for manipulation of the silver market.

Regulators slapped them with \$5.6 billion in fines... These big banks have paid out over \$184 billion in fines for crimes like manipulating markets, rigging interest rates, and sticking homeowners with predatory mortgages — and that’s just since 2009!

But the banks are having no trouble paying out these fines, and seem to treat it as the cost of doing business. According to the FDIC, U.S. banks have raked in about \$700 billion in profits between 2007 and 2014. So while \$5.4 billion sure sounds like a boatload of money, the banks can cover that easily with one simple trick. - ***Overdraft fees top \$1 billion at the big 3 banks.***

That’s only the top three banks: JP Morgan, Bank of America, and Wells Fargo. All told, during the first quarter of this year, the moneylenders racked up \$2.5 billion in overdraft fees from consumers. In typical Orwellian fashion, banks often refer to these fees as “bounce protection” or “courtesy overdraft.” But a courtesy it is not. Most of these overdraft fees are essentially tiny, short-term loans at astronomical interest rates. According to ‘Bankrate’, the markup on these fees would make a payday lender blush... **Someone who overdraws their account at the ATM by \$20, and is charged the median overdraft fee of \$27, would incur an annual percentage rate of 3,520 percent if they repaid the loan in two weeks.** Banks who don’t trust each other, currently earn about 2-percent from each other in over-night lending between banks. So the banks have even less trust for the everyday depositor/customer!



Remember, the only time that Jesus Christ expressed righteous anger was to the bankers of his day, the money-changers in the Temple. But I have digressed from the global

crescendo; well not quite really because the war between God and Lucifer is being played out by the world's bankers, chief of which is NM Rothschild. Their Ponzi scheme lies at the foot of all the world's evil! The House of Rothschild that sits atop this pinnacle plans to replace fiat paper currency with the electronic "Mark" of the Beast "cashless society".

All of this financial corruption brings me back to "**Heshvan 10**".

"Heshvan 10" is the day Noah was told to enter the Ark and the Flood came "**seven**" days later. Of course, 2,520 days (**seven** years) will be the span of time that will comprise the still future 70th Week of Daniel and this period of time is referred to as the duration of Tribulation.

Noah and his family along with all the animals entered the Ark **seven** days before it started raining. This is the first date recorded in Scripture and it is the first time the exact month and day of the month can be calculated from the Biblical text. It started raining **seven** days after Noah and his family entered the Ark. The rain began: "***in the second month, the seventeenth day of the month***".

"Heshvan 10" will occur on **November 8th, 2019**. This is the anniversary date Noah and his family entered the Ark. The Ark is a "Type" of salvation, deliverance, and removal from the world. Note this date on your calendar as a reminder of what could be in store for us in a few days. Remember, Jesus held the Jews accountable for not recognizing His first coming on Palm Sunday, 32 A.D. "***And when he was come near, he beheld the city, and wept over it, ⁴²Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.***" –(Luke 19:41-42). "***For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, ⁴⁴And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.***" –(Luke 19:43-44).

As I said in "Update #5", what makes this date even more interesting, if not profound, is the fact that one of Israel's most respected and revered Rabbis made a prophecy, which was only to be revealed on the first anniversary of his death. Rabbi Kaduri died in 2008. Because he had no birth certificate on record, his age at death can only be estimated to be somewhere between 108 years and 116 years. He left a hand-written note behind revealing that Jesus was the Messiah. The Rabbi's son was instructed not to reveal the contents of this note until the first anniversary of his death. His funeral was attended by an estimated 300,000 mourners, a reflection of his following. Forty years ago, Rabbi Kaduri predicted that the elections would be held in Israel but there would be no government, and both candidates would have the same first name. This had been a mystery until Israel's latest elections. He said the Messiah would come following a Jubilee cycle, and followed by a Feast of Trumpets. Thus, four aspects of his prophecy have occurred as predicted:

- Two elections were held this year without a clear victory by either of the two major candidates and without a government being formed, resulting in a stalemate.
- Both candidates are named Benjamin.
- A Jubilee Cycle [50 years] ended one or two years ago (depending on whether it ended in 2017 or 2018).
- A Feast of Trumpets came and went on September 29/30th, 2019.

When these facts that were prophesied by Rabbi Kaduri were revealed, the Jews would not accept them, even going so far as to say Rabbi Kaduri was a liar. The religious leaders scoffed and ridiculed the dead rabbi. Yet we cannot refute his prophecy, especially the stalemate between Benjamin Netanyahu and Benjamin Gantz. A few days ago Benjamin Netanyahu handed the mandate back to Benjamin Gantz to try to form a new government. He has 28 days to form a new government to break this stalemate. His deadline is November 20th, 2019.

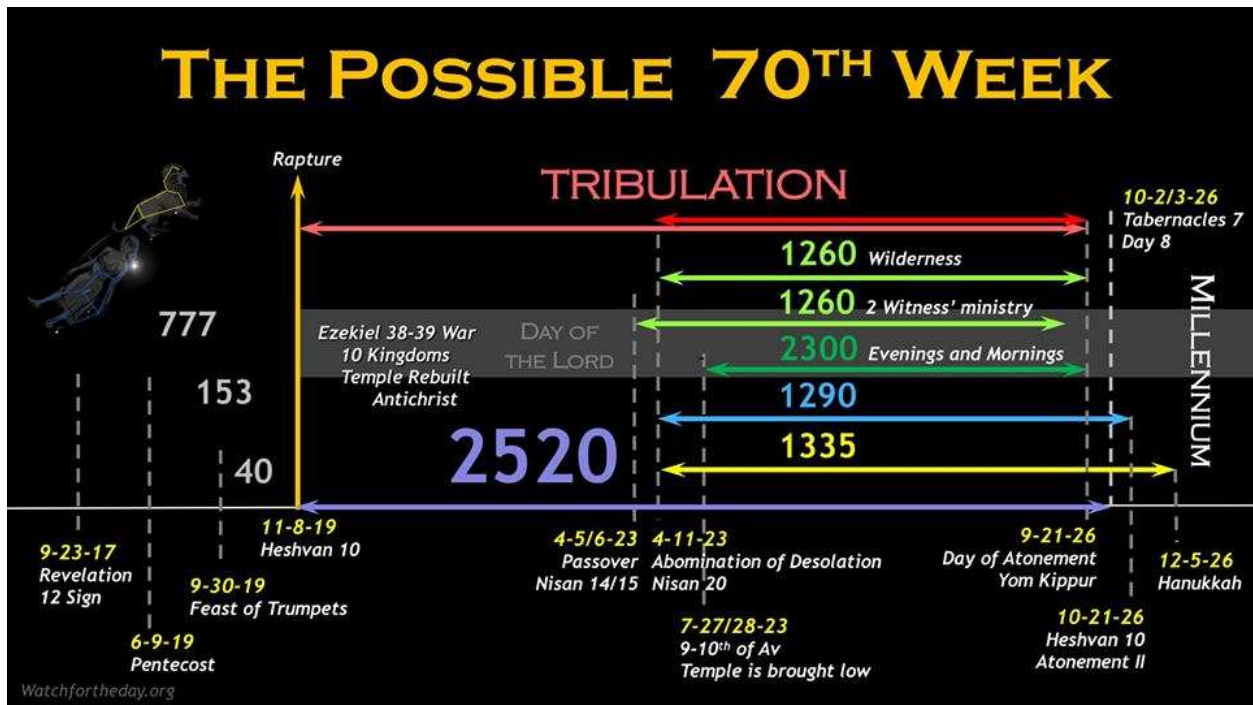
It has been my thought that Rabbi Kaduri may have been a predecessor “type” or on the order of a John the Baptist, who came to announce the arrival of the Christ in the New Testament. We may not have to wait very much longer to find out if the prophecy occurs on **November 8th, 2019!**

The month of “**Heshvan**” is the only month with no mitzvot or special religious days. This is because this month has been reserved for the time of the Mashiach or Messiah. Rabbis often refer to **Heshvan** as “the month of Mashiach.” It is also the end of the fall harvest in the land of Israel. Is it possible that the month of “**Heshvan**” will be the month for the “harvest of the Church” and the start of the “time of judgment” coming upon the whole earth? We are told that the Rapture of the Church and the “Day of the Lord” both occur on the very same day, “**Heshvan 10**” begins at sunset **November 7, and ends at sunset November 8th**. The late Hilton Sutton, often said, “*When the bombs are descending, the saints would be ascending*” as confirmation of the Rapture and Day of the Lord. Cheshvan or “**Heshvan**” is the Hebrew name and does not occur in the Bible. The Hebrew for Cheshvan is ‘*chash*’, and in Hebrew this means to be still or quiet.

My wife was taking our youngest grandchildren to their dad’s on October 30th, when they were stopped at a traffic light, and our grandson, whose name is also Noah, pointed out to my wife and the rest of the kids, the moon looked odd. It had a veiled appearance, exactly as 2nd Corinthians 3:18 says, “***But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.***” When my wife got back home, she shared the conversation, and I told her this was a sign and that we should be ready for the coming week and what “**Heshvan 10**” portends for our destiny! The new moon of Rosh Kodesh [Hebrew term for the new moon of the month] that just occurred, interestingly happens to be the third day of the Cana wedding day narrative in John 2:1-27. It is also known as the “Veiled Moon” exactly how our grandson described it.

“What if.....

“Heshvan 10” – November 8th is the equivalent of the event of Palm Sunday, 32 A.D. when the religious leaders of the Day missed out on their visitation of their Messiah and King. Jesus called them out on it! Shouldn’t that be fair warning for our watchfulness! Go back and re-read “Update 5” to “The Pre-Tribulation Rapture before the Ezekiel 38/39 War”, as we have many converging clues, such as the number “8” and all the relationships it contains with our Lord Jesus Christ. Study Dan Matson’s visual below to see the neatest fit of dates and events that allude to **November 8, 2019**.



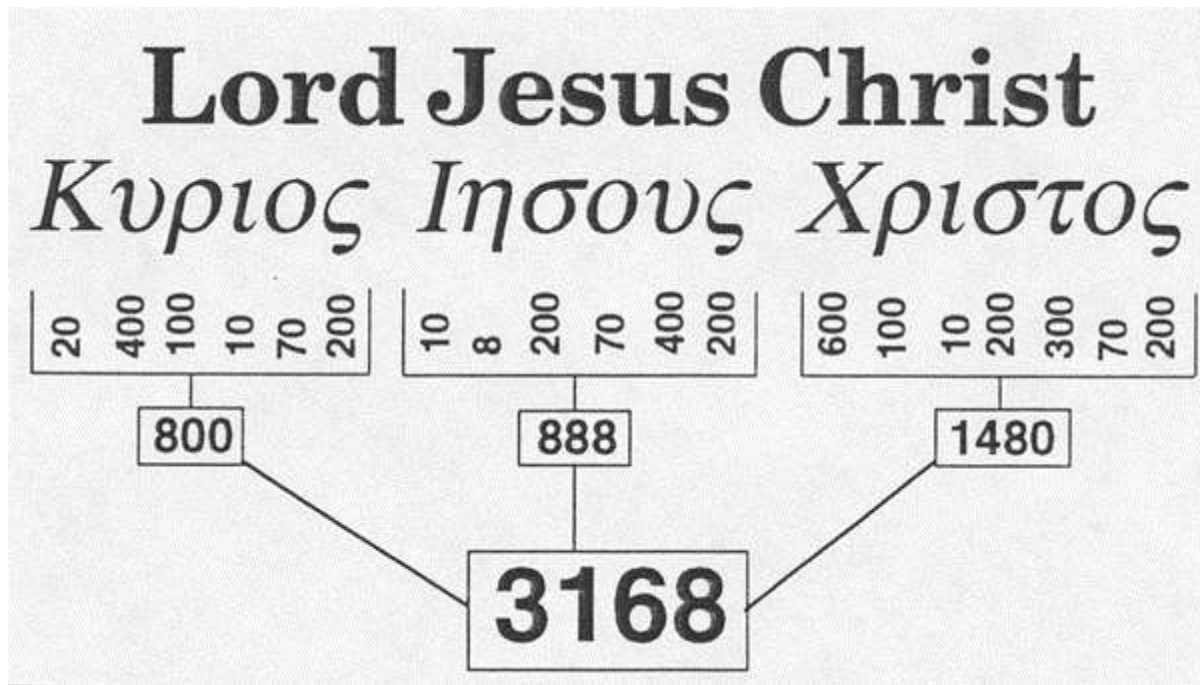
What If....

There are too many coincidences to my way of thinking. I would remind you that the number “8” is an important factor in this prophecy. In those two articles, [noted in “Update 5”] I mentioned that the number “Seven” is the “Key” - and 2,520 [7 x 360 = 2,520] is found in eight different Biblical events, in the KJV Bible. Eight is the number of “New Beginning” in Biblical Numerics. Noah, his wife, his 3 sons, and his sons 3 wives, totaled “8” people, and they left the Ark in Genesis chapter 8 to begin new life in a new world! Do not think this occurrence of the number 8 in the sense of new beginnings is a mere coincidence? There are many more examples of 8 and its theme throughout Scripture. We should note that “Heshvan 10” this year is **November 8th, 2019**.

The number eight in the Bible also signifies Resurrection and Regeneration. It is the number of a “new” beginning. Eight is the personal number of Jesus. God’s signature marking pattern applies as well to the number “8”. By that I am saying that multiples of “eight” reveal a Divine Authorship. When we add together the letter values of the name of Jesus in Greek we get “888.” (see illustration on the

next page). Jesus was called "The Christ", (or Messiah) the numeric values of this title is 1,480 (**185x8**). He was Savior which has the value of 1408 (**2x88x88**). Jesus is also Lord which again, is a **multiple of eight** being 800 (**100x8**). Messiah has the numeric value of 656 (**82x8**). Jesus also called Himself the Son of Man. The term "Son of Man" occurs **88X** times and is valued at 2,960 (**370x8**). Jesus said "***I am the truth***": the numeric value of "***the truth***" is 64 (**8x8**). The last book in the Bible is the Revelation of Jesus Christ which has exactly "**888**" Greek words.

The number "**8**" has been traditionally associated with the entrance into the Covenant of God by the historic Christian church. This kind of understanding can come only from God Himself who had commanded Circumcision - the Sign of the Covenant - to be performed on the **Eighth Day** for the nation of Israel.**



****When God covenanted with Moses and the Israelites, circumcision was the act or sign, and God instructed Moses that this act of covenant was to be performed on all male babies on the **eighth** day of birth. Why so you ask? It is on the **eighth** day of birth that the male brain releases the protein prothrombin known today as vitamin K, enabling the clotting of blood. There is no way Moses would have known this unless it had been revealed to him by God!**

It was a necessary condition of Jewish nationality. Every male child was to be circumcised when **eight** days old, -(Leviticus 12:3) on pain of death. The biblical notice of the rite describes it as distinctively Jewish. It was established as a national ordinance -(Genesis 17:10, 11).

Blessings, and keep looking up!

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