

# **THE RAPTURE IN 2025** **DOES THE BIBLE TEACH IT?**

**By Rupert Raynar**

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## **Introduction**

My Dear Friend,

From the title of this article, you would be correct in thinking that I will be dealing with the subject of the “Rapture” from the standpoint of the Bible, for if we stray too far from Scripture, then whatever thoughts we might have on the matter, they can never amount to anything more than unhelpful speculation.

Now, many people – even those with a limited knowledge of “end-times” events – will be familiar with the verse in Matthew 24:36 where Jesus says, “of that day and hour knoweth no man, no not the angels of Heaven, but my Father only.” Thus, because of that one statement by the all-wise Son of God, most people, are therefore reluctant to consider that it might be possible to discern even a season when the Rapture may be more likely. Instead, the accepted wisdom – including from well-versed theologians – tells us that Christ’s Return for His “Bride” (i.e. the true Church of born-again Believers) can happen at any moment with no particular time more likely than any other. Hence, this whole doctrine of the “imminency” of the Rapture has been a mainstay of end-times prophecy for the past 2,000 years. For hasn’t every generation since Jesus ascended, thought that He might return in like manner in their lifetime?

Well, I am of course aware of Jesus's Matthew 24:36 statement, and the teaching that if God had wanted us to know the exact timing, then it would be clearly delineated in Scripture. And you have to admit, it would have been strange if a particular year, for instance, had been mentioned, for then Christians might then have used it as a reason for not being prepared to meet the Lord today. For one thing, keeping the time hidden has meant that every generation for the past 2,000 years has been able to enjoy the blessed hope that the Lord could come back at any moment, and thereby rescue them from the intense persecution that many have had to endure, and continue to endure, as followers of Christ down the ages. In short, believing Jesus could come back today inspires us both to be hopeful, yes, but also holy.

So, then, surely, based on what I've just said, that must bring closure to this whole subject of whether it is possible to know, in advance, the most likely season for the Rapture. For it must be apparent that the Bible consistently avoids any contradiction of Jesus's Matthew 24:36 statement. However, I would like to point out the often-mentioned truth that about  $\frac{1}{4}$  of the entire Bible is devoted to prophecy, and most of that concerns the events happening at the time of Christ's Second Coming. Thus, clearly, this whole subject is both of massive interest and importance to God, and so it should also be to us who read and study His Word. Because, if God had not wanted us to pick up on any of the many clues about Christ's Return, then why is there so much information about it in the Scriptures?

Thus, I hope you will join me in this article, as I discuss what is a vast treasure-trove of clues about this whole fascinating issue. Because, after all, what could be more exhilarating and hope-filled for believers than to discover that we might finally be on the brink of the very events which Christians have – for so many generations – read about, and anticipated would happen during their lifetimes.

## **A Brief look at The “Tribulation”**

So, before I start talking about the Rapture in some detail, what actually are the key subjects of end-times prophecy? Well, they are: the “Rapture;” the “Tribulation;” the “Second Coming;” and then Jesus setting up His “Millennial Kingdom.”

So, let’s begin by taking the Tribulation, which is referred to as “Jacob’s Trouble” in Jeremiah 30:7, when God will pour out His wrath on a Christrejecting World in a similar way to when God judged the World at the time of Noah, during the great world-wide flood. (Genesis 6:5,11-13.)

As for how long the Tribulation will last, Daniel 9 gives us the answer: it will be exactly 7 years. So, what will happen during those 7 years? Well, if we turn to Matthew 24, or Luke 21, or Mark 13, as well as the Book of Revelation, we will have our answer. For there will be war, famine, pestilence, economic collapse, crop failure, earthquakes, asteroids, hail stones, raging fires, the pollution of all the water, as well as massive demonic activity. Half the population of the planet will die: that’s 4 billion people during those 7 years. But that is not all: the Bible says that the time will coincide with there being one World Leader, the “Antichrist,” who will, after 3 ½ years, proclaim himself to be “God,” and will demand to be worshipped as such in a newly rebuilt Temple in Jerusalem. For many will be deceived by him and his “side-kick,” the “False Prophet.” It will also be the time when pretty much the whole World will turn against Israel, before finally, after 7 years, Christ will return at His “Second Coming” to judge the Nations. However, many will “call upon Jesus” to save them, including a third of all Israel. For they will finally realise that their true promised Messiah is not the Antichrist, but Jesus Christ, who died for them when He first came 2,000 years ago.

Events will then end with the final battle of “Armageddon,” when God’s enemies, as well as Israel’s, are finally destroyed, along with the Antichrist and the False Prophet. Jesus will then set up His Millennial Kingdom on a restored

Earth wherein dwelleth righteousness. Then, 1,000 years later, comes the “Great White Throne Judgment” of unbelievers (Revelation 20;11-15), and the new Heavens and the new Earth which will last for eternity. (Rev. 21 and 22.)

### **Why the Need for “The Rapture?”**

Now, there is of course a lot more I could say, but the primary topic I want to consider is the “Rapture of the Church” (the Church consisting solely of “born-again” Christians), which most theologians believe will take place right before the 7-year Tribulation begins. Now, there is a precedent for God judging the whole World for its wickedness, and that was in the great World-Wide Flood of Genesis 6-8 when, you will remember, everyone on the Earth perished except for Noah and his family. That’s right, God saved righteous Noah by providing an Ark of safety, and God will do the same again next time He devastates and judges the World. And that period, as I’ve just said, will be the 7-year Tribulation. The only thing is, directly before that starts, every person who “believes in Jesus,” will be taken from the Earth directly to Heaven. Thus, every “believer in Jesus” will be protected from the devastation that’s coming, by being directly removed from the danger in the “Rapture.” For, it is a unique, once-and-for-all-time event, when God – as I summarized earlier – “snatches away” supernaturally, the bodies of “believers” from the Earth into Heaven, without them dying first. I know that may sound like a fantasy to you, and not something any “right-minded person” would ever believe in, but I must answer that by saying that it is definitely taught in the Bible, so it will happen!

Now, the two main scriptures concerning the Rapture are to be found in 1 Thessalonians 4:16-18, and in 1 Corinthians 15:51, 52. The first scripture reads, “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.

Wherefore comfort one another with these words.” The second scripture reads, “Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the dead shall be raised incorruptible, and we shall be changed.”

So, all well and good. But how can we be sure that that will take place before any wrath from God is poured out in any kind of tribulation? Well, once again, Scripture holds the key, for the principle that God never directs His Divine Wrath against those He highly favours, (i.e. those He has already forgiven) is a repeated theme throughout the Bible. Thus, Paul in 1 Thessalonians 5:9 says that God has not appointed us (those who are saved) to wrath, but to obtain Salvation by our Lord Jesus Christ. How come? Because Jesus took God’s wrath in the place of believers when He died on the Cross, and God does not punish sin twice over. An example of this was just “Lot,” whom God made sure was out of the city of Sodom, before He destroyed it with fire and brimstone (Gen 19).

And as we saw earlier, the same thing applied to righteous Noah and his family, who were kept safe from divine punishment during the universal flood that destroyed the entire population of the Earth. Thus, if the “Church,” which is made up of forgiven believers, is not raptured before the Tribulation starts – but instead sometime later e.g. mid-way or at the end – then this would be a departure from the Biblical principle we’ve just been looking at. As for Jesus, He makes a point of referring both to Noah and to Lot in Luke 17:26-30, where He says that as it was in their day, when judgment came, so shall it also be “when the Son of Man is revealed.”

However, that is not the only reason to believe in a “Pre-Trib” Rapture, for there is also no mention of the “Church” being on the Earth when God’s judgment gets underway. Instead, in Chapters 4 and 5 of Revelation, the Church is already in Heaven. Thus, I think we can conclude that every true Christian will escape

(via the Rapture) from what is, after all, the pouring out of God’s righteous anger against a Christ-rejecting World, and not against true believers.

It is here that I would like to mention the teaching on this whole subject by “Dr. Andy Woods,” who strongly believes the Bible does indeed teach such a Pre-Trib Rapture. In particular, can I recommend his YouTube video below:

**“7 REASONS TO TRUST THE PRE-TRIB RAPTURE”**

[Watch Here](#)

**CHANNEL: DR. ANDY WOODS**

**44:56**

### **The Second Coming Exactly 2,000 Years After The Crucifixion**

Now, I want us to take some time to carefully consider on what year Jesus was crucified. The reason is that many theologians believe that His “Second Coming” will be exactly 2,000 years later. Thus, if we can pinpoint that year then it is a simple task to subtract the 7 years of “Tribulation” on the Earth prophesied by Daniel and described in Revelation. For it would then bring us to the very year the Tribulation begins and thereby, quite possibly, to the year of a “Pre-Trib” Rapture as well.

So, why is the case so strong for there being an exact 2,000-year interval? Well, it all has to do with parallels in the Scriptures, one of the main ones being the days of Creation which pictures the total time of mankind on the Earth. For you will remember, that God created everything in 6 days and rested on the 7<sup>th</sup>. (Gen 2:1-3). Thus, God’s 6 days of work foreshadows the 6,000 years of mankind’s struggle and toil against sin, but which will be followed by a millennial, 1,000 year-long Kingdom of peace and rest on the Earth when Jesus returns. For that particular time period corresponds to God’s original 7<sup>th</sup> Day Sabbath rest after Creation. For this chronological pattern is known as the “Millennial-Day Theory,” and it was clearly in mind when Peter (in 2 Peter 3:8) clearly says that “one day is with the Lord as a thousand years, and a thousand years as one day.” See also Psalm 90:4.

So, can we say more about the span of Man's 6,000 years of toil since Creation? Well, Genesis 6:3 also mentions that Man's days are 120 years. If we take "years" there as referring to "Jubilees" (that being a 50-year time span), then 120 Jubilee years is  $120 \times 50$  which equals 6,000. Also, the number 40 is significant in Scripture as a time for testing: e.g. Jesus was tempted in the wilderness for 40 days, and the Israelites were in the desert for 40 years before entering the Promised Land. Ninevah was also given 40 days in which to repent, and Jeremiah also warned the people for 40 years to repent. Thus, the time between the Crucifixion and Second Coming – if it's 2,000 years – would also be a highly significant fifty 40-year "Jubilees."

Now, we know that the "Church-Age," since Christ died, has lasted nearly 2,000 years, or almost 40 Jubilees. So, many now expect the approaching "third day" since Christ's First Coming to usher in Christ's Millennial Kingdom. For, this pattern of there being an especially significant "third day" is all over Scripture. Here are just some of the references, and where they occur: Hosea 6:2; Exodus 19:10-11, 16; Joshua 1:11; Mark 14:58; Luke 13:32; 10:35.

And so, inspired by Scripture, I believe we can be fairly confident that there will be exactly 2,000 years between Christ's death, burial and Resurrection and Ascension, and His Second Coming.

Now, we also know that before He comes there will be the 7 years of Tribulation which will be preceded by the Rapture. Thus, we can be sure that the Second Coming cannot happen in 2030 or 2031 because, if you subtract 7 from those particular years, you get a possible Rapture date of 2023 or 2024, and we know of course that it didn't happen then. Now, scholars also say that Christ's death cannot be after AD 33, and thus, if His Second Coming is exactly 2,000 years after the Cross event – and that He died no later than AD 33 – then we are left with two remaining possible years for that Second Coming i.e. 2032 or 2033. Thus, that would then give us the two possible Rapture dates of either 2025 or 2026.

Now, you may object by saying that God might want to surprise us all with alternative dates for the Second Coming and the Rapture, which may be an additional 3, 4 or even many more years into the future. In which case the “parallels” we looked at earlier in the Scriptures would – I suggest – be impossible to apply with the same degree of confidence. Why? Because then we really would be in uncharted waters, with a time interval between Christ’s death and the Second Coming being way more than 2,000 years.

### **The Crucifixion and the Correct Day of the Week**

So, let us stick once again to a time interval of exactly 2,000 years, as we just discussed, plus the two possible years for Christ’s death as being in either AD 32 or AD 33. Then, let us go right back to the Gospels to re-examine what we think we know about the exact day of the Crucifixion of Jesus. For if we do that, I believe there is an additional way we can deduce on what year Jesus really did die; that is whether it was AD 32 or AD 33, our two favoured years.

And so, let us establish from the Bible what we can know for certain happened during the fateful last week of Christ’s life, namely: His Last Supper; His Trial; His Crucifixion; His time in the tomb, and His bodily Resurrection. First, Jesus was definitely crucified as the “Lamb of God” on Nisan 14, His death being at exactly the same time as the High Priest slaughtered the Passover Lamb on the Feast of Passover. We also know that Jesus was a full three days and three nights in the tomb before His bodily Resurrection, which was first discovered early on Sunday (the first day of the week), by the women coming to the tomb. So how can we be certain that the time in the tomb was a full three 24-hour days? Well, it is made clear by Jesus in Matthew 12:40 where He says, “For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.”

Now, traditionally, pretty much the entire “Christian” Church has celebrated Christ’s Death as if it happened on a Friday (hence “Good Friday”), and His burial

that same evening. So, does that allow for a full three days and three nights in the tomb before His Resurrection some time after sunset on the Saturday? (Note: Sunday for the Jews begins – like every day – at sundown the day before i.e. sunset on Saturday. Thus, Sunday would have lasted from sunset Saturday until sunset on Sunday evening. This tradition is a throw-back to the Creation Story in Genesis where God talks about each day of Creation as beginning in the evening.)

Thus, sticking with that particular time span, Jesus could have been in the tomb – that is from Friday sunset till say Saturday sunset, or even slightly past midnight that night, and hence into Sunday morning – with a maximum number of hours of probably 30 to 36. But wait! Doesn't Jesus expressly say that the time He will be in the "heart of the Earth" is a full three days and three nights, which is 72 hours. Thus, if you believe Jesus was telling the truth, then He can not have been crucified on a Friday.

So, why has the Church for so long held to the view that the Crucifixion did – as they see it – happen on a Friday? How could they have made such a mistake? Well, I believe the answer lies in the fact that the Gospel accounts in the Bible all state that the Crucifixion happened on the day before what the Gospel writers say was a "Sabbath."

Now, the "weekly Sabbath" always occurs on a Saturday, the last day of the week, and which is a rest-day, when no work is done. Thus, it "appears" to make sense when the Gospel writers say that the Jews were keen to have Jesus taken down from the Cross and buried, before celebrating the Sabbath on the next day. Thus, the Church has taken that Sabbath rest-day to be on the Saturday, as I've just said, and which begins – again as I've just said – the evening before. Thus, if Jesus died on Friday during the day, then if the Sabbath mentioned in the Gospels falls on a Saturday (starting at sunset Friday), then Jesus has to be in the tomb by sunset that very day i.e. on Friday, which is after the Crucifixion ends at 3 pm and He is taken down from the Cross.

So, right there we have a problem: how can Jesus be a full three days and a full three nights in the tomb and still be crucified on the day before a Sabbath day, and then rise Saturday night into Sunday? Well, the answer is, of course, to be found by again looking carefully at God's Word. So, let us do that by first of all considering on what day have the Jews – right back to Moses – always celebrated the one-day feast of Passover. For it is always on the 14<sup>th</sup> day of the Jewish month of "Nisan" in the Spring, with that particular day always being a "Full Moon."

Now, for the Jews, the very next day after Passover is also a Feast day: and it is the "Festival of Unleavened Bread," beginning that day (i.e. the 15<sup>th</sup> day of Nisan) and lasting 7 days. And yes, the Gospel writers also speak of the Festival of Unleavened Bread. So, let us go right back to the time of Moses, that is to the only source of all the information we need regarding the Feasts of Passover and Unleavened Bread, for it is to be found in Exodus Chapters 12 and 13, and Leviticus Chapter 23.

Now, I could do a lengthy Bible study on just those three chapters but I won't. Instead, I will distil it down to this: the Jewish Passover is always celebrated on the 14<sup>th</sup> Day of the first month of "Nisan," which is the first month on the Jewish "Religious" Calendar, starting in the Spring. Now, every Jewish month begins with a New Moon, so the 14<sup>th</sup> Day of Nisan is always a Full Moon, and traditionally it has also occurred close to the Spring Equinox. Now, the beginning of each Jewish "Religious" New Year in the Spring is decided, as I say, by the phase of the Moon at that particular time of year. Thus, the first day of the month of Nisan, even though it always falls on that particular New Moon, always occurs at different "time-lengths" every year from the Spring Equinox, which is fixed. Thus, the 14<sup>th</sup> Day of Nisan – which is always a Full Moon, as well as being the day on which Passover is always celebrated – will fall on different days of the week when each year comes around. Hence, the

Full Moon at Passover does not continue to fall on a set particular day of the week every year, unlike, for example, the weekly Sabbath which is always on a Saturday.

Thus, the Passover celebration every year by the Jews doesn't have to be on a fixed day; when the Church, on the other hand, celebrates Christ's Death on the same day – i.e. a Friday – every year. Thus, our "Easter" celebrations of "Good Friday" remain on a fixed day of the week, though the Jews, as they always have, celebrate the actual Feast of Passover on the Full Moon in the moveable month of Nisan. Thus, for the Jews, that day can be any day of the week; it is not fixed like the Church has fixed the Crucifixion Day to a Friday.

So, let us look again at the chapters in Exodus (12 and 13) and Leviticus Chapter 23, and consider what the Bible also says about our other feast, the "Feast of Unleavened Bread," which again goes right back to the time when God delivered the Jews from the hand of Pharaoh in the "Exodus." And if we do that, we discover that the Festival of Unleavened Bread lasts for 7 days, beginning on the 15<sup>th</sup> Day of the first Jewish month of Nisan, and which is the day following Passover on the 14<sup>th</sup> day of that same Jewish month. But that is not all, for the Scripture also tells us that the 1<sup>st</sup> and 7<sup>th</sup> Days of the Festival of Unleavened Bread are to be treated also as "Sabbaths" and thus as days of rest. Thus, these extra holy days of rest make up some of the extra "Sabbaths" that the Jews celebrate throughout the entire year, and which are additional to the better-known weekly Sabbaths that occur every week, and which always fall on a Saturday, the last day of the week.

Thus, when the Gospel writers say that Jesus had to be taken down from the Cross and buried before the beginning of "the Sabbath," starting at sunset (John 19:3), the Sabbath they are referring to is not the weekly Saturday Sabbath, but a "High Sabbath." For that is the one that occurs on the first day of the Festival of Unleavened Bread, which is also the 15<sup>th</sup> Day of Nisan and the day after Passover

on the 14<sup>th</sup>. Thus, we are not tied to the idea that Jesus died and was placed in the tomb on the day before the weekly Sabbath of Saturday.

So, let us reconsider the week of Christ's death to see if we can make all the pieces of the puzzle fit together, namely: Jesus dying on Passover, that is Nisan 14, and the day before the High Sabbath on Nisan 15, which, in turn, is the first day of the Festival of Unleavened Bread. At the same time, Jesus has to be in the tomb for at least a full 3 days and 3 nights before His Resurrection, sometime after sunset on Saturday evening.

So, how do we make it all cohere together? This is how: Jesus was crucified between 9 o'clock in the morning and 3 in the afternoon on the Wednesday, and was in the tomb by sunset that same day, when Wednesday "turned into" Thursday (as is the tradition of the Jews). Then, at least 72 hours later, (i.e. three 24-hour days later), Jesus rose from the dead sometime between sunset on Saturday, and later that night, but before the women came to the empty tomb early on the Sunday.

So, can I suggest that having Jesus die on the Wednesday is the only way to reconcile all the various aspects of that week, which are described in detail by the Gospel writers. Now, I know you may not have heard such teaching before, so you may be reluctant to abandon the idea of a Friday Crucifixion. But, can I nevertheless ask you to "go with me" on this, at least for the time being. For, if we do that, I believe it will eventually lead us to the correct year of Christ's death; that being one of our two remaining options of either AD 32 or AD 33. And thus, from there, if Christ's death really did happen exactly 2,000 years before His Second Coming, as I suggest, then the correct year for Christ's "Return" is either 2032 or 2033. In addition, the year of the "Rapture," 7 years earlier, can also be ascertained. However, we are still left with two years to choose from, so how can we narrow it down to one? Well, I believe there is a way, so please continue to bear with me.

Now, before I move on to consider the week of Christ's death from yet another entirely fresh angle, let me point you to two sources of information you might like to investigate. They are a message by "Chuck Missler" regarding a Wednesday Crucifixion, which can be found on the YouTube Channel below. Plus, there is also a detailed breakdown of the entire week of Christ's death and Resurrection, with all of the relevant scriptures, and which can be found, again below, but this time as a website document and not as a YouTube video:

**"CHUCK MISSLER: FEASTS OF ISRAEL"**

[Watch Here](#)

**CHANNEL: gospelangelofthelord**

**(Originally on "Ex-Liberal Channel")**

**The single message lasting a total of 1 ½ hours is however split up into 9 separate sections, each lasting about 10 minutes.**

**RECOMMENDED WEBSITE:**

[www.biblestudymanuals.net](http://www.biblestudymanuals.net)

[View Here](#)

**INDEX: "Crucifixion & Resurrection of Christ: Chronology of Events"**

### **An AD 32 Crucifixion & Blood Moon Eclipse on The Same Day**

So, where do we go from here? For it might seem that even though we might have deduced the right day of the week Jesus was Crucified – i.e. a Wednesday – it still doesn't get us any nearer to discovering on what year He died. Well, I too, also hit a brick wall regarding this whole issue and couldn't see a way forward; that was until: several "Recommended" YouTube videos "mysteriously" appeared on my TV one day with the titles:

**"THE LAMB OF GOD – PROPHECY IN THE MOON"**

[Watch Here](#)

**CHANNEL: "Supernatural by Design"**

**26:30**

**“2<sup>ND</sup> PASSEOVER PROPHECY 2032**[Watch Here](#)**32AD WEDNESDAY”****39:43****CHANNEL: “Supernatural by Design”**

Well, I watched them both with a keen interest only to discover that there was a total lunar “Blood Moon” eclipse on 14<sup>th</sup> April AD 32. That date also coincided with the Jewish month of Nisan, and it so happened that that year, the 14<sup>th</sup> of April coincided with the 14<sup>th</sup> Day of Nisan. Now, each Jewish month begins on a New Moon, so that the 14<sup>th</sup> Day of every month is a Full Moon. Now, the Jews celebrate the Feast of Passover on “14<sup>th</sup> Nisan,” every year, and so on that day it is both the Passover as well as always a Full Moon.

And so, the person doing the YouTube videos I mentioned earlier – his name is “Jarrett” – made a point to say that the day of that Blood Moon total lunar eclipse, “happened” to fall on the Feast of Passover that year i.e. on 14<sup>th</sup> April AD 32. However, further research then pointed out that that day was a “Monday” and not “Wednesday” on the “Gregorian” Calendar. But wait! I thought we had decided that Wednesday was the more likely day of the week for the Crucifixion of Jesus. But alas, the research seems to say that the Passover in AD 32 fell on a Monday. And so, Jesus couldn’t have died in AD 32 if he died on a Wednesday. But again, wait! There is a way past this, because we don’t yet have all of the necessary information. Instead, if we continue to listen to the YouTube video, “Jarrett” points out that the 14<sup>th</sup> April AD 32 (i.e. the 14<sup>th</sup> Nisan) was only a Monday if you use our current “Gregorian” Calendar. However, at the time of Jesus, another calendar was being used, the “Julian” Calendar, which was introduced by Julius Caesar in 46 BC. That Julian Calendar was then replaced in 1582 AD by the Gregorian Calendar which was designed to counteract the “leap-year-drift,” and which we have today. But here’s the thing: if you compare the two different calendars, they differ by 2 days of the week. The date still remains the same but what was “Monday” on the Gregorian Calendar was then a

“Wednesday” on the Julian Calendar, the Julian Calendar being, as I said, the actual one used at the time of Jesus.

So, now let’s do the same research for our other possible year for Christ’s Crucifixion, which is AD 33. And so, we can also look up which date Passover was (i.e. on the Full Moon on 14<sup>th</sup> Nisan) on that AD 33 year, and it was 3<sup>rd</sup> May. In addition, Jarrett points out that that particular date fell on a Tuesday on the Julian Calendar (the one in use 2,000 years ago). Thus, because that particular Passover didn’t fall on a Wednesday in AD 33, it couldn’t have been the year Jesus died. Jarrett also checks the days for the Passover (on Nisan 14) for all of the years between AD 30 and AD 34 and only one, AD 32, falls on a Wednesday.

And thus, to recap, we deduced earlier from the Bible that, on which ever year Jesus was crucified, the Passover had to fall on a Wednesday. (And thus, Jesus can then be in the tomb for 72 hours from Wednesday sunset, to sunset on Saturday.) And now we have also discovered that, on the Julian Calendar, the Passover in AD 33, according to Jarrett, fell on a Tuesday and not Wednesday. Hence, Jesus could not have been crucified in the Spring of AD 33.

However, while doing a search on “Google” to check what day of the week it was on Passover AD 33, there were, in addition, many references to there also being a lunar eclipse on that same day. So, hang on, you may say, are you telling us that while we’ve established there was a lunar eclipse on Passover in AD 32, there was also one on Passover in AD 33? Well, I’ve been to “NASA’s” Eclipse Website to check out the details and yes, there was a lunar eclipse on 3<sup>rd</sup> April AD 33, as well as on 14 April AD 32, both days also being 14<sup>th</sup> Nisan.

So, you may say, does that then spoil the “uniqueness” – or so we thought – of the Passover eclipse in AD 32? Well, I will answer that in some detail but not right now. Instead, I am going to put off talking about it until after I’ve looked closely at our AD 32 Passover eclipse, which I will also do a little later. However, what I can say with a fair degree of certainty is that, because the AD 33 eclipse was of “poor quality” (i.e. it was only “partial” and not “total”) – plus also, it did

not occur on a Wednesday – then we are still right on track when we say that it is vastly more likely that Jesus died in AD 32 and not AD 33. But, as I said, I will say more about the AD 33 eclipse later.

So, that now leaves us with a favoured possible Crucifixion date of Wednesday 14<sup>th</sup> April AD 32. Hence, if Jesus is coming back in the Second Coming (at the end of the 7-year Tribulation) precisely 2,000 years after He died and rose, then that year will be 2032. Thus, if we wind the clock back 7 years from AD 2032, we get a start date for the Tribulation of 2025, and therefore, by implication, a Pre-Trib Rapture date on the same year, 2025.

If, on the other hand, we were to take the view that Jesus might delay His Return, way past 2,000 years, from His Crucifixion and Resurrection, then really: all bets are off, as I said earlier, and we can never ever know when the Tribulation might start and the Rapture take place. It then might be decades from now; and we wouldn't ever have a clue as to when.

Now, let us return to “Jarrett’s” videos (on the “Supernatural by Design” YouTube Channel). You will remember I pointed out, when describing what happened on the Feast of Passover in AD 32, that Jarrett also mentioned a Blood Moon total lunar eclipse occurring on the same day. Now that wasn't the primary reason to think Jesus was crucified on that day; instead, it was the discovery that the day of the week was a Wednesday – and which agreed with the Gospel accounts – that led us to the conclusion that the year AD 32 was quite likely the correct one, especially as our alternative candidate of AD 33 had the Passover fall on a Tuesday on the “Julian” Calendar.

Thus, because we only had two contending years, AD 32 and AD 33, and the research showed that the Passover occurred on a Wednesday in AD 32, and on a Tuesday in AD 33, we then had to rule out that AD 33 year and go instead for AD 32.

So, what about that total lunar Blood Moon eclipse on Passover in AD 32? Now, that has to be highly significant, surely? And yes, it does – massively – as we shall see.

But first, let us clear up, once-and-for-all, any confusion we might have about the cause of the darkness which Luke, (in verses 44 and 45 of Chapter 23) says happened between noon and 3 pm, when Jesus was on the Cross. You might be tempted to rush to the notion that it can be explained if there were a total solar eclipse, because, after all, when that happens yes, there is darkness; but wait! That cannot be an explanation for two main reasons: The first is that the Crucifixion happened on the Feast of Passover, and that day is always on the 14<sup>th</sup> day of the Jewish month of Nisan. Now, that day is also always a Full Moon, while solar eclipses are only physically possible on a New Moon, and that in turn can only ever take place on the very first day of a Jewish month.

The second reason is that even if the Crucifixion had taken place on day One and not on day 14 of the month – and there had been a solar eclipse because the Moon was New – then take note of this: the maximum length of time for the ensuing darkness caused by the event can only ever be 3 minutes and not 3 hours!

So, what exactly is a “lunar eclipse” and especially a “Blood Moon?” The answer is below:

A lunar eclipse happens when the Moon moves into the Earth’s shadow, causing the Moon to be darkened. It can only occur on the night of a Full Moon, when the Sun, Earth and Moon are exactly, or very closely, aligned. And as for the Earth’s shadow, it can be divided into 2 distinctive parts: the “Umbra,” or central region, and the “Penumbra,” or the outer portion of the shadow. Within the first, the Earth totally blocks solar radiation. However, the sun’s diameter appears to be about one-quarter of Earth’s in the lunar sky, so the planet only partially blocks direct sunlight within the outer portion of the shadow (the Penumbra).

However, in a total lunar eclipse, even though the Moon passes entirely into the Earth's Umbral shadow, it does not completely darken due to the refraction of the sunlight by the Earth's atmosphere.

As for the reddish coloration during a total lunar eclipse, it arises because the sunlight reaching the Moon must pass through a long and dense layer of the Earth's atmosphere where it is scattered. Shorter blue wavelengths are scattered most, leaving predominantly longer wavelengths passing through the atmosphere. Human vision then perceives the light as being red, just like it does in sunsets and sunrises. Hence, another name that describes a total lunar eclipse is "Blood Moon." It is also interesting to note that if the Earth had no atmosphere, the Moon would be completely dark during the eclipse with no reddish coloration.

Thus, with our fresh understanding of how a lunar eclipse happens, and what sometimes makes it a Blood Moon, let us examine in detail the one that NASA says happened on 14<sup>th</sup> April AD 32, the day of Passover, and the likely time of Christ's death. Now, fortunately, it's very easy to discover the numbers surrounding this, for they are laid out in tables on the NASA "Eclipse" website with the address of:

<https://eclipse.gsfc.nasa.gov/eclipse.html>

[View Here](#)

And so, we can look up the NASA tables for the 14<sup>th</sup> April AD 32, and discover that the "maximum" of the total lunar Blood Moon eclipse was at 11:56:36 GMT ("Greenwich Mean Time"). What we now need to do is work out what the local time in Jerusalem would have been when that "maximum" moment took place. The calculation is a little tricky so please bear with me.

So, let us first look up the time for sunset in Jerusalem today using the "timeanddate.com" website. There, it is listed as being the local time of 19:15 (that is in Jerusalem). Similarly, the Sun sets in London today at London's local time (which is "GMT") of 20:15. (And yes, it is a coincidence that the difference is exactly 1 hour.)

Now, because Israel is also in a different time zone to London, with a difference of exactly two hours, we must subtract a further 2 hours from Jerusalem's local time of 19:15 to discover at what time on the GMT clock does the Sun set in Jerusalem today. Thus, if we take off two hours from 19:15 we arrive at 17:15 GMT.

So, to recap, we know sunset in London today in GMT is 20:15. We also now know that sunset in Jerusalem happens at 17:15 GMT today. Thus, the Sun today will set in Jerusalem 3 hours before the Sun sets in London. And so, as a general rule, the local clocks in Jerusalem and in London, set by the Sun, differ by 3 hours. Thus, when the NASA tables show that the "maximum" of the total lunar Blood Moon eclipse on 14<sup>th</sup> April AD 32 happened at 11:56:36 GMT – GMT also being the local time in London – we can deduce that the local Jerusalem clocks would have been showing 14:56:36. In other words, the Blood Moon "maximum" would have occurred at approx. 3½ minutes before 3 o'clock in the afternoon (i.e. 15:00) Jerusalem Time.

Now, I also need to add that the time difference for the sunsets in London and Jerusalem today may be 3 hours exactly, but that doesn't necessarily mean that other events, like, for instance, the sun reaching its peak at noon, is also always exactly 3 hours apart. Instead, there are slight variations each day but that shouldn't concern us too much, as the time difference never strays too far from 3 hours around March/April.

But wait! We have a massive problem, which is that the times for the AD 32 Passover eclipse, whether measured in London or Jerusalem, occur during the day and not at night. Remember, a lunar eclipse happens when the Earth comes between the Moon and the Sun. Thus, a lunar eclipse can only take place at night when the Moon faces the dark side of the Earth, and when the Earth then casts its dark shadow onto the bright Moon. The Moon is then dimmed because the Sun's light shining on it past the Earth is obscured by the Earth, thus causing the eclipse.

However, it also happens that even though, during a total eclipse, the Earth blocks out the Sun's light from shining on the Moon, a small part of that light nevertheless is refracted around the edges of the Earth causing the light to go red, which then shines on the Moon, hence making the Moon red also. But here's what we need to appreciate: the eclipse is only seen on the side of the Earth that's dark and which faces the Full Moon. In other words, while "solar eclipses" happen during the day, "lunar eclipses" happen at night.

So, what's our massive problem? It is this: the NASA tables show that the "maximum" of the total Blood Moon lunar eclipse on 14<sup>th</sup> April AD 32 was at 11:56:36 GMT, which is 14:56:36 local time in Jerusalem. Thus, if Jesus's Crucifixion happened on that day, then yes, the "maximum" of the Blood Moon eclipse would have occurred at about the time Jesus breathed His last. That, as the figures show, was 3 ½ minutes before 3pm local time, which sounds good, doesn't it? But the massive problem is of course that it's not only daylight in Jerusalem at that time, but it's also close to noon when the Sun is at its height. In other words, it's daytime in Jerusalem and eclipses can only be seen at night. Thus, the problem is Jerusalem cannot see the eclipse or even the the Full Moon because its on the wrong side of the Earth.

So, you may say that the Bible has the answer because it reports that the Sun was darkened, and that darkness fell over the whole land between noon and 3 pm. (Luke 23:44,45). So, it may seem that we have the answer: God simply blotted out the Sun.

But wait! That still wouldn't have solved the problem, because if there's no sunlight, there's no Full Moon, and therefore no eclipse. Not only that, but Jerusalem is still on the wrong side of the Earth to face the Moon.

Well, you know something, I continued to believe that if there were a Blood Moon eclipse when Jesus died, then surely God would have made certain it was visible in Jerusalem. But how could that have been possible during the day? Well, can I suggest an answer: and, yes, it is still a miracle: only now the 3 hours of

darkness recorded in the Bible, was not just caused by God simply blocking out the Sun, but instead (at exactly noon), by there being an instantaneous rotation of the Earth through half a revolution, or 180 degrees. And so, yes, the Sun would have remained as bright as ever, only now it would have been experienced on the opposite side of the Earth to Jerusalem, with Jerusalem now experiencing midnight instead of midday. For Jerusalem would now have been facing the Full Moon on the dark side of the Earth, and therefore the Eclipse from 1:05 pm onwards would have been visible as well. At the same time, the positions of the Sun, Earth and Moon, relative to each other, would all have remained exactly the same. The difference was that even though the people witnessing the Crucifixion would still have had “clocks” showing a time of 12 noon, (if they had had any), Jerusalem would have actually been experiencing midnight, as if it were a normal night-time; and thus, a full Moon would have been clearly visible, and hence also the lunar eclipse from 1:05 pm, as well, would have been possible and visible.

Thus, God only needed to make one “small” adjustment, and that was to rotate the Earth by half a revolution at noon, Jerusalem time, and then let the Sun, Earth and Moon behave normally; and so, the lunar eclipse would then have behaved normally too. Thus, midday in Jerusalem that day became midnight. Then, after Jesus finally died coming up to 3 pm, all God then had to do was rotate the Earth back again, again by 180 degrees, and thus immediately daylight in Jerusalem would have been completely and instantaneously restored; and the darkness gone.

Now, so far, the exact timing and duration – plus the fact it was a total Blood Moon lunar eclipse – must surely add to the overwhelming evidence that the AD 32 Passover eclipse did indeed take place at the time of Christ’s death. Not only that, but the details of the eclipse and how it happened, and the miracle of the noon-till-three darkness, lend themselves, as we will examine a bit later, to many profound theological implications. And so, we now have what I see as being overwhelming reasons for concluding that the Crucifixion of Jesus happened on

Wednesday 14<sup>th</sup> April, which was the day of Passover on 14<sup>th</sup> Day of “Nisan” in AD 32.

But wait! You will recall that earlier I mentioned that there was also a lunar eclipse on the Feast of Passover in AD 33. Thus, we have some mopping up to do by way of checking to see if that eclipse was of the same “quality” as the one in AD 32.

So, let’s go to the NASA website and see what it says. First, it happened on 3 April AD 33 but it was not a total lunar eclipse and therefore not a “Blood Moon.” Secondly, it happened at 17:37:53 GMT which was approx. 20:37 local time i.e. 8:37 pm, which is many hours after a possible noon-till-three-pmsupernatural-darkness event if 3 April AD 33 had been the day of Christ’s death.

So, lets imagine Jesus did die that day: thus, when Jesus breathed His last breath at 3 pm, the eclipse would still have been 5 ½ hours away. Not only that, but Jesus would probably have been in the tomb by then, and certainly by that time, most of those who had witnessed the Crucifixion earlier that day would probably have dispersed, so any eclipse later on – especially a non-Blood Moon partial eclipse – would have had little impact.

But yet, just try putting the following into “Google” and see what you get: “astronomical evidence for the time of Christ’s death.” For, yes, that’s right, you are overwhelmed by an abundance of references to the lunar eclipse of 3 April AD 33, and which they all say is important evidence that the Crucifixion really happened on that day.

Not only that, we are also told everywhere that the particular astronomical data surrounding the event is strongly believed by NASA to point to the death of Jesus, also on that said day. Not only that, but nowhere, on Google, is the total Blood Moon Passover eclipse of AD 32 mentioned as an alternative possible time for the Crucifixion. And I think I know why: and it’s because that AD 32 eclipse would have happened on the far night-time side of the Earth, and well away from

being seen by those in Jerusalem between noon and 3 pm. For it seems that no one else has entertained the possibility that God might have rotated the Earth by 180 degrees so that midday becomes midnight and the Moon and its eclipse become visible.

So, you may say, well, I know the AD 32 eclipse is a much stronger candidate, compared to that in AD 33, for being the eclipse at Christ's Crucifixion, but wait! We are only comparing it with one other eclipse (that of April AD 33) when a much better way of seeing how unique and special the AD 32 eclipse was, is to compare it with a whole array of other eclipses that have happened since then. Fortunately, there is available all of the relevant astronomical data. For it is to be found (as we've seen) on the easily accessible NASA website.

Okay, so let's look up the numbers and compare AD 32 with a whole lot more eclipses. So, how many? Well, how about every eclipse of whatever type that has occurred during the last 2,000 years. Then we really will have the answer of how unique the Passover AD 32 Blood Moon eclipse really was. Now, it takes some time, but the info. is easily found on our NASA website. Thus, let's look up the data from AD 01 until AD 2,100 (i.e. over 2,000 years). So, what do we come up with? I will tell you. But first, we need to specify what we are looking for, and it is: a total Blood Moon lunar eclipse that lasts a total length of time of approx. 100 minutes; that it occurs during March and April; that it takes place on the far side of the Earth from Jerusalem; and that it reaches its "maximum," say, shortly before 3 pm local Jerusalem time. Remember, our Passover AD 32 eclipse reached its "maximum" at the perfect time of 11:56:36 GMT, which is, as we saw earlier, 3 ½ minutes before 3 pm, local Jerusalem time. That is when Jesus cried out, "It is Finished" and then breathed His last. So, let's give ourselves an extra 10 minutes so that the eclipse we are looking for reaches its "maximum" somewhere between 2:47 and 3 pm.

And so, how common is such an eclipse? I will tell you: in AD 825, on 8 March, there was a total lunar eclipse at 11:55:53, which was therefore a strong

contender for being very similar to our Passover AD 32 eclipse. However, the AD 825 eclipse only lasted 48 minutes and not 101 minutes like ours, so we have to then rule that out.

No, instead, if we look at the past 2,000 years (actually from AD 01 until AD 2,100) there is only one March/April-total-lunar-eclipse-event which has the right timing, and that is the one on 22<sup>nd</sup> March 1913. Its “maximum” was at 11:57:49 GMT and in total, the whole event lasted 93 minutes: which is perfect! But wait! It’s the only one (apart from ours) in over 2,000 years! So, can we not now see that, because the Passover AD 32 eclipse was so special, perfect and unique, it has to have coincided with the Crucifixion of Jesus, surely?

And so, let us say again that, because our Passover AD 32 eclipse occurred at 11:56:36 GMT, it means that it was possible for it to be seen between noon and 3 pm when Jerusalem was plunged into darkness, day turned to night, and the Earth was rotated on its axis instantaneously by 180 degrees. Thus, I would again like to stress that it is only by having the eclipse take place at that time of 11:56:36 GMT, alongside the Earth being rotated, that the references to there being darkness in Israel for 3 hours from noon, can be totally realised.

### **Crucifixion Blood Moon Eclipse: Some Theological Lessons**

So, now let’s examine the last three hours of Christ’s life from noon till 3 pm in more detail, and see what were the theological lessons God was wanting to get across; that is both to us now, as well as to those who actually witnessed the Crucifixion, and thus also those 3 hours of darkness at that very time.

But first, let’s sum up all of the events that happened that week of Passover, concerning Jesus, and which centred on our favoured date for the Crucifixion of Wednesday 14<sup>th</sup> April AD 32 (which was also the 14<sup>th</sup> of the Jewish month of “Nisan”). Now, remember, every Jewish day starts the evening before, at sunset, and lasts until sunset 24 hours later. Thus, the “Last Supper” took place after sunset on Tuesday, (the beginning of Passover). That was followed by Jesus

being arrested in the Garden later that night, which in turn, was followed by His various trials. He was then nailed to the Cross at 9 am on that Wednesday morning, and remained there until 3 pm that same day, when He breathed His last, and was then taken down.

Now, remember, that day was also the Feast of Passover, so that while Jesus was dying, Israel's Passover Lamb was being slaughtered by the High Priest. Now, this day is also referred to as the "Preparation Day before the Sabbath," but remember the Sabbath being referred to is the extra High Sabbath, which begins the 7-day Festival of Unleavened Bread starting on the 15<sup>th</sup> of Nisan, the day after Passover. Thus, that first day is a day of rest like the last day of the Festival of Unleavened Bread. Hence, the Jews were keen to take Jesus off the Cross and place Him in the tomb before Wednesday sunset, and the start of the High Sabbath. Thus, Jesus then remained in the tomb from that Wednesday sunset, until sunset on Saturday, exactly 3 nights and 3 days later. Then, either at, or after, sunset on Saturday (before the time early on Sunday morning when the women discovered the empty tomb), Jesus did indeed rise from the dead and the tomb was empty.

So, that is the rough outline of what happened that week back in the Spring of AD 32. A detailed look at all the Scriptures that are relevant to that last week can be found on the website below, and which I mentioned earlier:

[www.biblestudymanuals.net](http://www.biblestudymanuals.net)

[View Here](#)

Then, click on this in the subject Index:

### **"Crucifixion & Resurrection of Christ: Chronology of Events"**

What I now want to do is look at what actually happened on the Cross when Jesus was crucified, the day being the 14<sup>th</sup> of Nisan on the Jewish calendar, which was on Wednesday 14<sup>th</sup> April in AD 32, our year under discussion. I especially want to examine in some detail the last 3 hours of Christ's life between the hours of noon and 3 pm. Now, we are familiar with the idea that the darkness which

occurred from noon till 3 pm represented God's wrath being poured out on Jesus, on whom all of our sin was then being placed.

But wait! Far more was going on during those 3 hours than just the darkness, because now that we've introduced the idea of the Earth being rotated by 180 degrees, the scene we now have before us is a much richer and compelling one. Thus, at midday, yes, Jerusalem was plunged into darkness, but at the same time (because it was then effectually midnight) a bright white Full Moon would then have been instantly visible. So, let's now follow what then happened to the Full Moon over the next 3 hours, because the Moon can be viewed as representing Jesus, so that what happened to Jesus was then echoed by the Moon.

Now, we know Jesus is pictured all over Scripture as being the "Lamb of God" who was sacrificed for the sins of the World. For thus spoke John the Baptist in John 1:29. We also know from Scripture that that Lamb, in order to pay for our sin, had to be "without blemish and without spot." (1 Peter 1:19). Thus, the Full Moon at 12 o'clock would have appeared brilliant white representing Christ as that spotless Passover Lamb. Remember, it's the Feast of Passover, so Israel's perfect, spotless sacrificial lamb would then have been in the process of being sacrificed by the High Priest. For it was the time to commemorate when the people were delivered from death by the Lord that passed over them; that was on seeing the blood on their doorposts, before their flight out of Egypt.

Now, we also know that at some point between 12 and 3 pm, Jesus, God's spotless Lamb, "was made sin for us, who knew no sin," (2 Cor. 5:21) and thus the spotless brilliant pure white Moon also became darkened at the same time. But wait! We can be much more precise than that, because we can actually know the exact time the white Full Moon started to darken, because it is contained in the information provided by NASA on their Eclipse website. For, if you look up our total lunar eclipse occurring on the 14<sup>th</sup> April AD 32, you will discover that the "penumbral" shadow (which takes place before the full "umbral" shadow) has

the Moon passing through that shadow for a total of 223 minutes; that is therefore 111 ½ minutes either side of the central, “maximum” mid-point of the eclipse.

Now, the NASA website says that the eclipse reaches that “maximum”midpoint at 11:56:36 GMT, which is 3 ½ minutes before 3 pm Jerusalem time, so that if we then subtract those 111 ½ minutes we get a start time of when the Moon began to become dim. And thus, we can say that from 10:05 GMT or 1:05 pm local Jerusalem time, all of our sin was transferred to Jesus who then cried out, “My God, My God, why hast Thou forsaken Me.” For then, God turned His back on His own Son, because God cannot look upon sin. But the eclipse was only just beginning, as later, the Moon would turn blood red as the Moon passed through the Earth’s central “umbral” shadow. At that point, the Earth would have totally blocked the sun from shining on the Moon except for its refracted rays around the edges of the Earth. For it is those rays that are refracted or bent around the Earth, that then become red, and which then fall on the Moon making the Moon red, and thus a “Blood Moon.”

So, do we have a time for that part of the Blood Moon eclipse, where the Moon starts to go red? Why, yes, we do, and again it comes from the information provided by NASA. For, the moment of that transition is 11:06 am GMT or 2:06 pm Jerusalem time. The Moon then continues to redden until its “maximum redness” occurs at 14:56:30, or 3 ½ minutes before 3 pm local Jerusalem time.

Then, right there, the Blood Moon would have appeared at its most red. Thus, also, right there, we can surmise that that was then the time Jesus cried out, “It is Finished,” before His heart literally ruptured and He breathed His last as the time approached 3 pm (i.e. the ninth hour).

But, that’s not all. We know that right at that moment there was a great earthquake, the rocks rent and many saints arose from their graves. In addition, as Jesus’s heart “breaks,” God’s heart breaks too, for He rends the massive Temple curtain, from top to bottom, just like a Jewish father would rend his garments on the death of his son. But at the same time, it was the moment of

Jesus's greatest victory, for the rent curtain also represented there now being full access to God directly, without the need for any more animal sacrifices and the whole Judaic Temple system. For Jesus was now the once-and-for-all-time sufficient sacrifice for sin. Is it any wonder then, that after witnessing all of that, the centurion said that surely Jesus was the Son of God. (Matt 27:54).

But wait! There's more we can say about the 3 hours of darkness that occurred between noon and 3 pm, and that is to ask the question: is there anywhere else in the Bible where God interferes with the rotation of the Earth? And the answer is yes, there is, and it is to be found in Joshua 10:13, where it says, "And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies.....So the sun stood still in the midst of Heaven, and hasted not to go down about a whole day." And the reason God did that? It was so that the period of daylight could be extended, and thus also the duration of the battle Joshua was fighting against his enemies at the time. Thus, God stopped the Earth from rotating, so that, in effect, what would have been "night" remained day. So, we could sum up that event by saying that

Jesus (whose Hebrew name is "Joshua") triumphed over His enemies – namely Satan and all of the demonic realm – when God turned the day into night. While Joshua, had the victory over his enemies, when God turned the night into day, also by adjusting the rotation of the Earth.

Also, from the Book of Joshua, we see that again Joshua is a type of Christ, in that he gives notice that he is going to lead God's chosen people (the Israelites) over Jordan and into the promised land within 3 days. Thus, Joshua saved God's people from the Canaanites, while Jesus saves us, His redeemed people, from our sins.

However, what may be one of the most powerfully fulfilled prophecies regarding the Crucifixion, I've saved until now. For it concerns a very significant portion of Scripture that appears in the Book of "Joel." It's Joel's prophecy in Chapter 2 verse 31, where it says, "The sun shall be turned into darkness, and the

moon into blood, before the great and the terrible day of the Lord come.” Then, in verse 32: “And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered:”

Thus, I would like to suggest that we can apply it to the 3 hours of darkness we have been looking at. That is between noon and 3 pm on that “terrible day,” when Christ secured eternal Salvation for all those who would simply look to His Cross and call upon His name.

So, let’s begin by asking what is the common assumption about all of this, and what exactly is Joel actually referring to? Well, many theologians say that, put simply, when Scripture talks in general about the Sun turning to darkness, it’s referring to a solar eclipse; similarly, when the “Moon becomes blood,” it is referring to a total lunar eclipse or “Blood Moon.” Now, the closest two such eclipses can take place together is 14 days (approx.). That is because lunar eclipses only occur when the Moon is Full, and solar eclipses only happen when the Moon is “New.” Thus, as is shown by tables on the NASA Eclipse website, every year there are numerable times when there are such eclipses happening close together. However, what is much rarer are pairs of them occurring when one of the pair is a total eclipse and the other a partial one. (Please note: they can’t both be “Total” 2 weeks apart.)

But wait! If we regard what happened between 12 and 3 pm while Jesus was on the Cross, we see how those who witnessed the event saw both the Sun turn to darkness, for the whole of the 3 hours, while at the same time they witnessed a total lunar Blood Moon eclipse. That’s right! Both at the same time! And thus, it also stands to be the only time in all of History – because it required God to miraculously and instantaneously turn the Earth on its axis by 180 degrees – when both of the phenomena described by Joel can happen at the same time. Remember, normally, the minimum time between a Blood Moon and solar eclipse is 14 days apart; and then the solar eclipse lasts only 3 minutes; plus, both eclipses cannot both be total; plus, both eclipses cannot both be visible in Israel.

But what did God do that day? First, the Sun was turned to darkness for the entire 3 hours, not just 3 minutes. Second, there was a total lunar eclipse where the Moon turned blood red at the very time the Sun was dark; and then the event, far from just being visible in Jerusalem, would have been seen by the vast numbers of people on the dark side of the Earth at that time.

And so, let us go back to Joel 2, for right there, when all of the above was happening, God's thunderous message was very clear: yes, "the great and terrible day of the Lord had come." And yes, God, in all His violent anger, was pouring out His wrath on His own Son, as if He had committed every sin that had or ever would be committed, by every person who had ever lived, and would ever live.

And yes, that passage in Joel, describing all of this, would have been familiar to many of the Jews witnessing the events as they happened at the time. For those same witnesses, would have known that Joel also says in verse 32 of Chapter 2: "and it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Thus, right there, while God was executing judgment against sin, God was also saying that Salvation and deliverance was still possible for anyone, and everyone, who "calls upon the name of the Lord." Amazing!

### **Solar & Blood Moon Eclipses before poss. Rapture in Fall of 2025**

Thus, I believe all that happened on 14<sup>th</sup> April AD 32, but wait! I thought the whole point of this article was to try and determine when might the Rapture occur, as well as the beginning of the Tribulation, when God, for 7 years, will again pour out His violent anger against sin. And yes, that is the primary task we are engaged in, but what I'm about to show, is that Joel's prophecy will be fulfilled once more, before the Rapture and Tribulation ever gets underway.

And we can know that the Tribulation will come suddenly and devastatingly, for

Scripture says so. For in 1 Thessalonians 5:3 we read: “For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.” Then we read in Luke 17:26, 27, “And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the Ark, and the flood came, and destroyed them all.”

So, does the Bible give specific details about the terrors that will come upon the Earth? Yes, it does, for Jesus talks about it in Matthew 24, Luke 21 and Mark 13. And then we have Chapters 6 through to 19 in the Book of Revelation, when the Apostle John has vision after vision of those 7 years of destruction that will befall the World. Even from the beginning John mentions the “Four Horsemen of the Apocalypse,” who will have power “to kill with sword, and with hunger, and with death and with the beasts of the earth.” (Rev 6:8). For in total, as I pointed out earlier, half the population (i.e. 4 billion people) of the World will die during those 7 years. So, once more, can we glean anything else from God’s Word that might tell us when that might happen. And the answer is again, yes, there is plenty more; and it all has to do with the Joel Chapter 2 prophecy.

So, what am I saying? It is this: there will be another “terrible Day of The Lord” (as we read in Joel), when the Tribulation begins at some point after the Rapture. And again, just like it says in Joel, “the sun shall be turned into darkness and the moon into blood...” And yes, I believe Joel is again saying that before the Tribulation (and thereby also the Rapture), there will be two back-to-back eclipses including a Blood Moon that’s visible in Israel. So, let us examine the relevant data from our NASA website. Now, remember, we inferred earlier, that the year of the Tribulation and Rapture was likely to be exactly 2,000 years after the Crucifixion and Resurrection, and which we also argued was in AD 32. Thus, we can now narrow the date of a possible Rapture down to sometime in 2025. And thus, if 2025 is the correct year for the Rapture – and if Joel’s prophecy also

applies sometime before the Tribulation begins – then we should expect a total lunar Blood Moon eclipse that will be visible in Jerusalem before both events. Also, there should be in addition a solar eclipse around and before that time; that is, if Joel’s prophecy is going to be fulfilled in 2025. Thus, a Blood Moon was seen in Israel, as well as a partial solar eclipse in “Antarctica” as well as in some cities in New Zealand, including “Christ Church.” And so, the eclipses prophesied by Joel did take place in September of this year (2025).

Now, you may think that because the solar eclipse was only visible at the furthest away place on the Earth, and seen by hardly anyone, that it was therefore of little significance. But wait a moment! On the contrary I believe God, who ordains every event including every eclipse, was trying to get a very important message across, namely: that the start of the Tribulation – when it comes – will be so devastating for the Planet, that its effects will be experienced even at the bottom of the World. Thus, the eclipse in Antarctica, though seen by almost no one, is far from being one of reassurance, but is instead a terrifying portent.

So, again, you might argue that there’s a sizeable number of eclipses every year, so there’s nothing special to worry about if two turn up in a two-week period in the Autumn of 2025. I take your point, so let’s look up the data and see when there are another two similar eclipses happening right at the same time of year, with the lunar eclipse being a Blood Moon and visible in Israel. So, what do we find amongst the data supplied by NASA? It is this: there won’t be any more back-to-back eclipses like we’ve just been looking at (occurring in the Autumn) until 2043! So, do we really think that counting from 2025 we will have to wait another 18 years before the Tribulation and possible Rapture takes place, and thus the Second Coming 7 years later in 2050! I leave that with you, but I know what I think!

But before I leave the subject of eclipses and Joel 2:28-32, and Acts 2:1621, I want to stress the importance of both of those two Scriptures, for they contain a

very strong and clear affirmation of the way of being “saved” from God’s wrath. For both passages tell us that deliverance from God’s anger – whether it is in the 7 years of Tribulation, when God’s wrath is poured out on the Earth, or it happens after death in Hell – is to be found by “calling upon the name of the Lord.” This, is also quoted in Romans 10:13, where it is clearly talking about spiritual salvation from the eternal consequences of God’s wrath in Hell. However, it is interesting to ponder what I believe is the additional deliverance from physical danger here on Earth during the Tribulation. For, if we heed the warnings provided by the Scriptures, as well as the eclipses, then we can – because of their timing – not only escape in a temporal way the Tribulation, and thus God’s wrath before it begins – but we can also escape God’s eternal wrath as well, by again “calling upon the name of the Lord.”

And thus, the reason we can escape both types of wrath – both physical now, and spiritual in eternity later – is that if you “make that call,” Jesus will become your Saviour; His death will pay for all of your sin; and you will become a “born-again” member of God’s family. And thus, because your sin debt has now been paid, you can then be rescued from God’s wrath on the World if you’re alive at the Rapture, in addition to being saved from God’s wrath in Hell if you die first. For both types of deliverance happen by simply obeying what the Scripture tells us to do, namely: “to call upon the name of the Lord,” and doing it now, that is way before the gavel ever falls.

### **Temple Phenomena Start in AD 28 & Not in Year of Crucifixion**

So let us return to our AD 32 date for Christ’s Crucifixion. Now, it has never been one of the favoured dates by theologians who have, until recently, much preferred AD 30. One of the reasons for liking AD 30 is that it produced the Biblically significant number of 40 years from Christ’s supposed death in AD 30, to when the Temple was destroyed in AD 70. But also, there’s “supposedly” a reference to an AD 30 date in the Jewish “Mishnah.” For there, it also describes

some additional supernatural phenomena taking place in the Temple “around” the same time. However, if you look into what is specifically written in the Mishnah, the start date of AD 30 for the phenomena, as well as Christ’s death, is not actually stated.

So, what were the “miraculous occurrences?” Well, two of them concerned the Temple directly, namely: the doors of the Temple, which were locked every night, were miraculously opened by the morning. Also, the lamp that was lit every evening in the Temple – and which was designed to stay lit throughout the night – was always out by the morning. Not only that, but both those occurrences continued every night until the destruction of the Temple in AD 70. And so, because we are not tied to AD 30, or even AD 32, can I suggest that the phenomena began in AD 28, at the same time Jesus began His public Ministry. For I believe God was wanting to show that Jesus – “Emmanuel, God with us” – had now come, so everyone could have access to God directly, for God no longer just resided in the Temple. Not only that, but there was now no need any more for Judaism’s sacrificial system, or the priests or any animal sacrifice. And as for the Temple light going out every night, it showed that the Temple no longer needed such a lamp to lighten the darkness because Jesus had come, and who was now the perpetual light of the World for everyone. Now, we put forward earlier, the idea that there are 2,000 years between the Cross and His Second Coming. And so His death in the earlier suggested year of AD 30 cannot have happened. Why? Because the Second Coming would now be in 2030 and therefore a pre-tribulation Rapture would be 7 years earlier in 2023. Thus, that whole scenario has to be permanently discounted, because we are currently past 2023 and into 2025, like I say.

So, can we make our new date of AD 32 work as the year of Christ’s death? Well, it would mean that the number of years between that event and the destruction of the Temple in AD 70 would now be 38 years which is not a Biblically significant number. But wait! I think we are overlooking something,

and that is to ask on what year did Jesus present Himself as the Messiah in the synagogue in His home town. Well, it was also when Jesus began His ministry 3 ½ years before His death. In which case, you may say “so what?” But wait! If Jesus died in the Spring of AD 32, then we can definitely say that He began His Ministry 3 ½ years earlier in the Fall of AD 28, as mentioned earlier.

And so, what are the details surrounding that event? Well, God’s Word of course contains the answer, as we shall see. For it refers to the moment (on Yom Kippur) when Jesus, as I say, stood up in the synagogue in Nazareth, and read from the prophet Isaiah (61:1-3). Luke gives us the details in Chapter 4: 16-21 where it says: “And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.”

Now, if we continue reading from Luke 4 to the end of the Chapter, we see that it was apparent to those who encountered Him that He was the Christ, the Son of God (verses 34, 41 and 43) and therefore the promised Messiah. Thus, if we now count 3 ½ years from this Fall event in AD 28 – when Christ’s Ministry began – we will then come to the Feast of Passover in the Spring of AD 32, the date when we are suggesting Christ’s Ministry ended and He was Crucified. Thus, I believe God specially marked the AD 28 event, by having the Temple phenomena begin on that date, and last 42 years until the Temple was destroyed in AD 70. For 42, is a significant number, and equals the number of years in six

completed 7-year “Shemitah” cycles – and I will explain the meaning of “Shemitah” in just a moment – as well the number of months that Christ’s ministry lasted; plus, it is also the same number of months that the 3 ½ year Great Tribulation will last, before the destruction of the to-be-built third Temple along with the death of the Antichrist.

But wait! There is more! There is also the “abomination of desolation” by the Antichrist which takes place exactly 42 months (3 ½ years) before Christ’s Second Coming and exactly 3 ½ years after the start of the Tribulation. Thus, if that Second Coming is 2,000 years after His death – which we maintain was in the Spring of AD 32 – then we can say two things: first, the Second Coming will be in 2032 and second: because we know that the abomination of desolation – half way through the Tribulation (or the 7 years of Jacob’s trouble) – will happen 3 ½ years earlier in the Spring of 2029, then we can expect the 7-year Tribulation to start in the Fall of 2025. Thus, we can therefore expect a pre-Trib Rapture to occur before that gets underway.

### **AD 28 Suggested as a “Shemitah” Year & AD 32 as a “Jubilee”**

Now, it is here that I want to return once more to the Luke 4:16-21 passage. For many theologians have stated that, because this whole event – right at the beginning of Christ’s Ministry – is so significant, the year it occurred has to be of deep importance. Indeed, many have suggested that this particular year – which earlier I argued was AD 28 – might even be a “Jubilee Year.”

So, what is a “Jubilee Year,” according to Scripture? Well, it is to be found in Leviticus Chapter 25. However, before looking at it in some detail, I want to also consider what the Scripture has to say about the related subject of “Sabbath Rests” for land in Israel that’s under cultivation. For it is the last year in a seven-year cycle, when the land is rested and no crops are planted. This cycle is sometimes referred to as a “Shemitah Cycle” with the last seventh sabbath year being a “Shemitah Year.” As for the people of Israel, they are instructed to repeat

that 7-year cycle 7 times for a total of 49 years. Then, in verses 9-13 of Leviticus 25, the concept of a “Jubilee Year” is introduced, it occurring on the fiftieth year; that is the year after the 7 Shemitah cycles have been completed. What then follows in Leviticus 25, is a description of what needs to be carried out on that Jubilee Year.

So, all well and good, you may say, but wait! How do you continue to count the 50 years of a Jubilee cycle in relation to the ever-continuing count of seven 7-year Shemitah cycles which totals 49 years? While the Scripture seems to make clear what to do in the first 50 years, it is somewhat unclear how one should proceed with the count long into the future. The result has been that there is no consensus amongst theologians about what is the Biblically correct approach to all of this; instead, you could sum up the state of play as consisting of basically 4 different options. Now, I could go into a long discussion on the subject, but I don’t think it is necessary. Instead, if you want to find out more, I would like to recommend the website below:

[www.hermeneutics.stackexchange.com](http://www.hermeneutics.stackexchange.com)

[View Here](#)

**Then ask the question: “Was the Jubilee Cycle 49 Years or 50 Years?”**

Suffice to say, because there’s no general agreement about this, if you go on the internet or YouTube, there are videos and articles by some who say that Jubilee cycles are repeated every 50 years, while others say, “No! You count to 49!” So, where am I going with all this? It is to say that I am of the view – and this is the least popular – that you should break all the links between Shemitah 7-year cycles and Jubilee 50-year cycles. The result is that you then essentially have 2 different counting systems, which are independent of each other: in one you count to 7, with a rest on the 7<sup>th</sup> year; then you repeat that until you reach a total of 49 years. Then, rather than adding an extra year for the Jubilee before starting the next 49 year count you just continue counting 7 year-Shemitah cycles again. As for the other count of 50, that being the length of a Jubilee cycle, when you get to

fifty then yes, you celebrate the Jubilee, before then starting the next count of 50 years. And all the while your counting is not linked with the totally independent count of seven 7-year Shemitah cycles.

And so, the result of all this is that the Shemitah and Jubilee cycles – because they are independent of each other – soon diverge and go their separate ways. Now, you may say, that that approach is not implied in the Scripture, especially in verses 8-10 of Leviticus 25. However, because it doesn't actually go against what the text is saying, it is the particular approach I will nevertheless be taking, for reasons that will become clear.

So, let us return to the moment Jesus declared Himself to be the Messiah in Luke 4, at the very start of His 3 ½ year Ministry before His Crucifixion. Thus, the dates, you will remember, we have argued for, are respectively AD 28 (in the Fall) for the former, and AD 32 (in the Spring) for the latter.

Now, you may be expecting that, because I've spoken so much about a possible "Jubilee" year for the AD 28 event, then that is what I am about to promote. However, whether it is a Jubilee Year or not, it will have major implications when you continue with your counting way into the future, especially around the years 2025, and 2032, and even at the end of the "Millennium." That said, I have wrestled with every combination I can think of when looking at all the possibilities for all the various different main events that have occurred over the past 2,000 years, and will occur in the next 1,000 years. We all know the topics: the Luke 4 passage; the supernatural temple phenomena; the death of Jesus; the destruction of the 2<sup>nd</sup> Temple; Israel becoming a Nation; the Rapture; the Tribulation; the Antichrist and his desecration of the newly-rebuilt third Temple; the Second Coming; the setting up of the Millennium, and the creation of the New Heavens and the New Earth at its close. And, the result of my wrestling with the many different combinations has been to come up with the one, and only one, set of variables which I think can accommodate all of the features I consider to be the most important.

Thus, returning to our AD-28-Christ-as-the-Messiah-moment, I am going to argue that yes, it was of major significance, but it took place on a Shemittah Year (that is year 7 of a 7-year cycle) and not on a Jubilee Year. That then frees us up to nominate Christ's death – on our proposed Spring AD 32 date – as happening on a Jubilee Year. Remember, a Jewish year runs from “Rosh Hashanah,” (the New Year) on Tishrei 1 (around September) until Tishrei 1 the next Fall. Thus, our Spring-AD-32-Crucifixion-date is then said to fall on the Jubilee year running between the Fall of AD 31, and the Fall of AD 32. Now, we can also advance the count of 2,000 years (or 40 Jubilee cycles) to the time we have argued is the year of Christ's Second Coming: AD 2032. (Remember a full Jubilee cycle is 50 years). However, the Second Coming is favoured by most theologians as happening on “Yom Kippur” which is on Tishrei 10, the 10<sup>th</sup> day after Tishrei 1, Tishrei 1 being “Rosh Hashanah” and the Jewish Civil New Year. So, let's see if the Second Coming can actually happen on the proposed Jubilee Year which runs from September in the Fall of 2031 to September in the Fall of 2032. Remember, we earlier chose the Crucifixion in the Spring of AD 32 as happening on a Jubilee Year, which runs between Sep AD 31 and Sep AD 32. Thus, 2,000 years later, the year from Sep 2031 to Sep 2032 will also be a Jubilee Year. However, if we say the actual day of the Second Coming happens on Yom Kippur in the Fall of 2032, then does that mean that it falls just past the end of the 2031 to 2032 Jubilee Year. Well, actually it doesn't, and the reason it doesn't can be found in Leviticus 25:9 where it says, “Then shalt thou cause the trumpet of the Jubilee to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land.” In other words, the Scripture is saying that on a Jubilee year, the Feast of Trumpets – which is normally celebrated on Rosh Hashanah on Tishrei 1 – is to be advanced to Tishrei 10 when the New Year is to be celebrated as beginning on Yom Kippur. Thus, because of that special provision we have just unearthed in Leviticus 25, we can say that the proposed

Second Coming (in the Fall of 2032) can still happen in a Jubilee Year because the day it takes place, Yom Kippur, is now part of our 2031 to 2032 Jubilee Year.

Now, can I suggest that you look at my “Timeline Chart.” [View Here](#). That is the one which includes coverage of the 3,000 years between Christ’s First Coming and the Creation of the New Heavens and the New Earth in Revelation Chapters 21 and 22. For, if you do, you will see that there are exactly 3,000 years between the Spring of AD 32 – the year we maintain Christ died – and the Spring of 3032, when there will be the New Heavens and Earth as I just said. Thus, September 3031 to September 3032 would then also be a Jubilee. But wait! There is more! Do you remember that the events in the Fall of AD 28 (the year being September AD 28 to September AD 29) are said to have happened on a Shemitah year? Well, if we start counting more 7-year Shemitah cycles from that start date, then a seventh year Shemitah-cycle rest-year will fall right on September 3031 to September 3032 i.e. the year the “Eternal State” of Revelation 21 and 22 is said to begin!

Now, continuing with our AD 28 date, and the Fall of that year, let us see if there is anything more we can discover. You will remember that it marked the moment when Jesus stood up in His local synagogue and read from the prophet Isaiah, Chapter 61 and verses 1 and 2. For it was clear to all those that were gathered there on that day, that Jesus was declaring that He was the promised Messiah.

So, let’s just see what happens if we then advance the clock on 2,000 and a half years from our Fall AD 28 date to the Spring of AD 2029. So, what can we anticipate happening at that particular time? It is, of course, the mid-point of a proposed 7-year-long Tribulation which we maintain could start in 2025, along with a possible 2025 Rapture event. And so, what does the Scripture tell us will actually occur at this half-way point in the Tribulation? (That is 3 ½ years after the start, and 3 ½ years before the end.) Well, it is this: the Antichrist, (that remember comes to power immediately after the Rapture) will stand in the

newly-rebuilt Temple in Jerusalem declaring that he is, in effect, “God,” and that he therefore desires to be worshipped as such by the whole world. Can you see the parallels: for, (as we looked at a moment ago) 2,000 years earlier, Jesus, the true Christ, proclaimed that He was the true and promised Messiah in the synagogue in Nazareth. For, that is in very stark contrast to what will happen when the Antichrist tries to mimic our AD 28 event, in the newly-rebuilt Temple. Not only that, but 3 ½ years after each event – that is 3 ½ years after the Fall in AD 28, and 3 ½ years after the Spring event of AD 2029 – there is both the death of Jesus Christ and that of the Antichrist.

But there’s one more thing I want to point out, when comparing what Jesus actually quoted from Isaiah in the Luke 4:16-21 passage, and what exactly is written in the original Old Testament text. For Jesus (in Luke) deliberately ends with “to preach the acceptable year of the Lord...” while, in the original Isaiah passage the Scripture adds... “and the day of vengeance of our God;” For it is surely the case that Christ’s ministry was the total opposite of anything the Antichrist would do exactly 2,000 years later. Thus, there was nothing but the blessing of God that came at Christ’s first coming, while our Spring 2029 declaration by the Antichrist will be met by nothing but the “vengeance of our God.”

### **Matt. 24 “Fig-Tree Gen.” Prophecy: Begins May 1949, Not 1948**

I now want to take a look at the “Fig-Tree Prophecy” found in Matthew 24:32-35 (and also Luke 21:29-33, and Mark 13:28-31). For Jesus talks about the devastation that will happen during the 7-year Tribulation, until His Second Coming at its end. For, He also adds that the Generation of Jews that are born when Israel (the “Fig Tree”) is also birthed as a Nation – and when there is the return of many Jews from around the World to their ancestral homeland – will be the same Generation that actually sees the “Tribulation” events Jesus is talking about.

So, how long is a Generation according to the Bible? Well, we have our answer in Psalm 90, where the number of years is clearly stated in verse 10: “The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath. So, teach us to number our days, that we may apply our hearts unto wisdom. Return, O Lord, how long?” So, there, we are told the maximum length of a generation, especially at the time of the Tribulation when “it is soon cut off, and we fly away.” And so we now have our answer: a Biblical Generation is 80 years.

Thus, the Scripture seems to imply that the length of time from when Israel “puts forth leaves” and the Jewish people start coming back to their land, to when the end-time prophecies surrounding Christ’s return come to pass, will be exactly 80 years. Now, many have said that the actual year of immigration back into Israel – and which therefore fulfils prophecy – was most likely 1948, when, on the 14<sup>th</sup> May of that year, David Ben-Gurion declared Israel’s statehood. But wait! Immediately afterwards, the first Arab-Israeli War began, which then lasted until 24<sup>th</sup> February 1949, when an armistice agreement was signed between Israel and Egypt, thus ending hostilities. It was only then that, on 11 May 1949, Israel was finally admitted as a member of the United Nations following a vote of the General assembly. Then on the 5 December 1949 David Ben-Gurion finally declared the Capital of Israel to be Jerusalem. But note also, it was also in 1949, from June of that year, that the massive immigration wave to Israel began from the Arab States, and N. Africa, and of displaced Jews from Europe. And thus, the population of Israel soon doubled that year from 650,000 to 1,300,000. And so, can you see that it actually makes more sense to consider the year 1949 as being the start year for the “Fig-Tree Generation” prophecy rather than 1948.

So, where am I going with all this? It is to say that if you add 80 years to the Spring of 1949 you get to the Spring of 2029, which, as we saw earlier, is our

preferred date for the abomination of desolation in the Temple by the Antichrist. For it was that event, amongst others, which Jesus said the 80-yearold Fig-Tree Generation would one day be witness to.

## **Summary**

So, let us look back at the mass of evidence we've assembled that seems to point to 2025 as being a possible year for the start of the Tribulation and also the Rapture. For, it has largely been founded on our search for the most likely year of Christ's Death and Resurrection. Thus, we saw that, just looking at Scripture, there is a strong case that Jesus died on a Wednesday and not on a Friday. In which case, the only year between AD 30 and AD 34 when Nisan 14 occurred on a Wednesday was in AD 32. For that day (Nisan 14) is the date of Passover and the only day on which Jesus could have died.

So, let us remind ourselves of the theologically sound principle that "with the Lord one day is as a thousand years, and a thousand years as one day" (2 Peter 3:8). And thus, as we saw earlier, the 7,000 years of Mankind can be compared to the 7 days of Creation in Genesis. Hence, we can consider that Christ's death at His First Coming was exactly 2,000 years (2 "Days") before His Second Coming; and that His Second Coming occurs right at the beginning of the final 1,000-year-long-7<sup>th</sup>-day "Millennium" which then ends with the "New Heavens and the New Earth" of Revelation 21 and 22. Thus, if we can be sure of a date for the Cross event, then we just add on 2,000 years for the year of His Second Coming. Then, by subtracting 7 years for the Tribulation, we arrive at the year for a Pre-Tribulation Rapture.

And so, we saw that only AD 32 allowed for a Nisan 14 Passover occurring on a Wednesday between AD 30 and AD 34.

But then there was more, remember, when we showed that there was a Blood Moon eclipse on Nisan 14 in AD 32 occurring during the last 3 hours of Jesus's life from 12 noon till 3 pm. (That is if He died that year.) We also saw that

because a lunar eclipse can only be seen at night, and because its timing was between noon and 3 pm, it was suggested that the only way God could have achieved that (i.e. the viewing of the eclipse by Israel), was to rotate the Earth by 180 degrees, and thus turn day into night for 3 whole hours.

Then we saw that if we looked up the readily available statistics on NASA's eclipse website, then the timing of our Nisan-14-AD-32-Blood-Moon eclipse was absolutely perfect: for then the Moon was "Full" and bright at "midday;" that it started to dim at 1:05 pm; that it reddened at 2:06 pm; then finally, at exactly 3 ½ minutes before 3 pm, (around the time Jesus died), the Blood Moon lunar eclipse was at its "maximum," and the Moon at its deepest blood-red colour. We then saw that leaving aside God's hand in all this – when He brought supernatural darkness to all Israel (and beyond) – that the timing of the eclipse, plus its location, was so rare, that those conditions have only been repeated one other time (in 1913) in the past 2,000 years. Amazing! We then looked at the theology behind those 3 hours of darkness, and saw that Joel's Chapter 2:30-32 prophecy would have been fulfilled in a very special way during the alleged eclipse, and the last 3 hours of Christ's life.

Thus, we then had reason to believe that Jesus really did die on Passover on Nisan 14 in AD 32, and thus His Second Coming is likely to be in AD 2032. That is because the time interval would then be close to 2,000 years. Then, if we subtract 7 years from AD 2032 for the Tribulation, we have a "Pre-Trib" Rapture year of 2025.

Thus, we now have a good candidate for the year of the Rapture, 2025. If our AD 32 Blood Moon lunar eclipse wasn't enough evidence on which to rest our case for a 2025 Rapture, we also have a repeat of Joel's Chapter 2 prophecy which occurred on Sunday 7<sup>th</sup> September of this year (2025), when there was a Blood Moon eclipse visible in Israel. Plus, there was also a solar eclipse 2 weeks after that on Sunday 21<sup>st</sup> September 2025 and which was visible in Antarctica. For, it's

also worth pointing out that the same combination of Autumn eclipses (with a Blood Moon in Israel) doesn't happen again until 2043!

But then there were a whole lot more occurrences we looked at and which perfectly fit into our prophetic timeline. Thus, we saw what Jesus said regarding the "Fig-Tree" Prophecy of Matthew 24 (when the Jews returning to a newly rebirthed Israel, would be the same generation that would witness the end-times events described by Jesus in Matthew's recorded discourse). For until now, the favoured year for Israel's rebirth has been AD 1948 but wait! Israel wasn't accepted by the United Nations until the Spring of 1949, and only then, in 1949, did the mass immigration of the Jews into Israel begin on a large scale. Thus, if we now take 1949 as our start date then the 80-year Generation (described in Psalm 90) brings us to the Spring of 2029, which is the exact time when the Antichrist desecrates the Temple, and then turns on the Jews, who will then have to flee to Jordan. And thus, the Fig-Tree Generation prophecy can then be fulfilled as Jesus said.

And then there was the occasion when Jesus declared He was the Messiah in the Synagogue on the proposed Fall date in AD 28, at the start of His ministry (which was 3 ½ years before His death). For it was then that the prophecy of Isaiah 61 was fulfilled.

But wait! There is more! For we also saw that our proposed dates allow for the Antichrist – that is 2,000 years later on our Spring 2029 date – to declare he is "God" in the newly-rebuilt Temple. For that will be before his final 3-and-a-half-year mission to bring the opposite of the true Messiah's blessings, namely: the curse of the Great Tribulation on the Jews as well as the whole Earth. And thus, on the one hand, the true Christ during His 3 ½ year Ministry brought nothing but unimaginable blessings, while on the other hand, the Antichrist is going to usher in the worst 3 ½ years in human history. And again, like I say, the two events are exactly 2,000 years apart! Amazing!

In addition, we also took a look at the supernatural phenomena occurring in the Temple at the time of Christ's First Coming. We then showed that rather than a date of AD 30 for their beginning, (which has long been favoured by Theologians), we could still have the phenomena occurring from a meaningful start date in the Fall of AD 28: only this time it can be when Jesus begins His 3 ½ -year Ministry, like He announced in Luke 4:16-21.

I then suggested that while His proposed death in the Spring of AD 32 was on a Jubilee Year, we might consider that the Messiah-declaration event in the Spring of AD 28 also happened on a key year, namely: a "Shemitah" year. (With the year starting in September AD 28 and lasting until September AD 29.) If we do that, interestingly, there are then 42 years (or six 7-year Shemitah cycles) before the destruction of the Jewish Temple in AD 70.

But wait! There's a fascinating detail in all of this: the Temple was actually destroyed on the ninth of the Jewish month of "Av" in AD 70, which was in July/August and two months before we allege the Shemitah year of rest was due to start in September of that same year. Thus, God saw to it that the date of Israel's potential time of blessing, and which was just days away from the start of the new Shemitah year, was never reached.

Now, while on the same subject of Shemitah years, I want to make a fresh observation, which is this: Do you remember I said that we could only make the pieces of our end-times prophecy puzzle fit together if the alleged date of the death of Jesus was both in the Spring of AD 32 and that it also happened on a "Jubilee" Year; plus, also, that the declaration made by Jesus in the synagogue, allegedly in the Fall of AD 28, 3 ½ years earlier (at the start of His Ministry), happened on a "Shemitah" Year? Well, get this, if we then wind the clock on exactly 3,000 years from our year of Christ's death – and thus we wind on the continuing 50-Year Jubilee cycles as well – we get to our favoured date of 3032 AD for the Creation of the "New Heavens and Earth" of Revelation 21 and 22, which is right at the end of the 1,000-year Millennium. So, that's all well and

good. But wait! If we also advance our 7-year-long Shemitah cycles, starting from our year of AD 28, we again arrive – and get this – at the year 3032 AD, with an actual 7<sup>th</sup> year Shemitah year that is bang on the very same year as the 7<sup>th</sup> 1,000-year long time-span since the Creation comes to an end. For that, remember, is when God brings the ultimate period of rest and blessings in the final eternal state of Revelation: 21 and 22. [View Timeline Chart Here](#)

Thus, the 50-year-long Jubilee cycles (totalling 60), and the 7-year-long Shemitah cycles (totalling 429), not only end on the same day, but that day is also the day God concludes history and His perfect Eternal State begins. Now, you may not think that is such a big deal, but wait! Let us do the maths: First, “50” is not divisible by “7,” so that a Jubilee year can only coincide with a Shemitah year once every 350 years, (50 x 7). But that’s not all. The chances of that “coinciding-date” being on a particular year are also 1 in 350. Thus, the chances of the year 3032 – when God creates the New Heavens and Earth – being the same year on which both a Jubilee and Shemitah year falls is 1:350 times 1:350, which are odds of it happening by chance alone of 1 in 122,500. I will therefore let you consider the conclusions of those amazing figures, for do you really think that all of that happened by a lucky accident? For here’s the thing: I believe it’s part of God’s perfect plan to have both a “Shemitah Year,” plus “Jubilee,” fall exactly on 3032, the year when we allege God concludes everything, and He creates a New Heavens and New Earth for all eternity.

Now, let us not also forget what is the historical significance of both a Shemitah, as well as a Jubilee, Year. For, on the former, in addition to there being a year of rest, the produce of the land was declared free for the taking of all, together with the suspension of both private debts along with the terms of servitude of all servants. While on a Jubilee Year, every servant, including those who had been sold into a lifetime of labour, were completely set free. And then finally, on that Year of Jubilee, all ancestral land that had previously been sold, now reverted back to the original owner. And so, how appropriate that 3032 AD,

the very year when we say God will remake His Creation, is also the year of all of those additional blessings.

But wait! There's more I can say: much more! For, let us go back and consider the events that we say took place in the Fall in AD 28 (that is in year Sep. of AD 28 to Sep. of AD 29), and in the Spring of AD 32 (in year Sep. of AD 31 to Sep. of AD 32), when those particular years were said to be, respectively, a Shemitah Year and a Jubilee Year. Then, let us ponder this: what came before those two dates in regard to any preceding Shemitah-cycle-7-yearcount, or 50-year-Jubilee-cycle-count? For, if we keep on counting backwards, then the year will come when one of the Shemitah years will coincide exactly with one of the Jubilee years. Remember, the whole combined coinciding cycle then repeats every  $(7 \times 50)$  350 years.

Thus, as we count backwards, the first "coinciding year" is Sep. 120 BC – Sep. 119 BC. But, why stop counting on that particular year? Why not continue our 350-year count and see if any of the coinciding years (when both cycles coincide) stand out as being in any way special. So, please bear with me, as you will see where I am going with this in just a moment.

And so, the two cycles coincide on the year Sep. 120 – Sep. 119 BC, as we've just seen; then likewise on year Sep. 470 – Sep. 469 BC; Sep. 820 – Sep. 819 BC; Sep. 1170 – Sep. 1169 BC; Sep. 1520 – Sep. 1519 BC; and year Sep. 1870 – Sep. 1869 BC. Now, I guess most of us wouldn't be able to say what special events happened on those particular years, and so I've done the research, and the year from Sep. 1870 to Sep. 1869 BC fits the bill nicely; I will explain:

For that year, is round about the time when "Abraham" offered up his son, Isaac, as a sacrifice. So, can we say that that event definitely fell on that year?

Well, we can work out from Bible chronology, when Isaac lived, and the answer is from 1896 BC to 1716 BC. We know too that Isaac was definitely between the ages of 20 and 40 at the time of the sacrifice. Thus, if the event

happened on our “target” year of Sep. 1870 BC to Sep. 1869 BC, then Isaac would have been 26. Hence, the numbers work out perfectly.

Now, I know that not everyone will be convinced regarding this, because Scripture doesn’t actually give us the date of Isaac’s offering with 100% precision. However, Scripture doesn’t give us the year for the Crucifixion of Jesus with exact precision either – dates range from AD 28 to AD 33 – but yet that hasn’t kept us from making bold inferences regarding Christ’s death.

So, let us be fully aware of the massive significance of Abraham offering Isaac on both a Jubilee and Shemitah year, for surely, that event deserves to be highlighted in that way. For, it has to be the stand-out illustration of what happened at the Cross, in the entire Old Testament.

So, let’s look at some of the parallels: like the location of each sacrifice, namely: “Calvary” and “Mount Moriah,” which were part of the same mountain. Jesus and Isaac were also both willing, and Isaac is also referred to as being the “only Son,” despite “Ishmael.” There’s also Abraham’s remark that God will provide Himself a “lamb.” And then, in the end, a ram is caught and sacrificed, which pictures Jesus, as the substitute sacrifice. Plus, this whole event is some of the clearest teaching in the entire Old Testament about the future Resurrection. For, Abraham says to the 2 men with him, that after going yonder to worship, he and the lad will come back again.

Now, I know I’ve only touched on a few of the many parallels regarding Isaac and Jesus, but wait! Let’s also look at the life of Abraham, for, as the Scripture teaches us, he was both the “Father” of the Nation of Israel, as well as the “Father” of all who would ever “believe.” So, let’s look at Genesis 12:1-2 where it says: “Now the Lord has said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:”

But there's more, a lot more, for let us return to the year of Isaac's sacrifice (Sep. 1870 BC to Sep. 1869 BC) and calculate the number of years from that event to the year Sep. 3031 AD to Sep. 3032 AD, which earlier we proposed is when God creates a "New Heavens and a New Earth." Now, remember, to calculate the number of years from 1870 BC to 3031 AD we add the two numbers together (i.e. 4,901), and then we subtract 1 because there is no year zero between "BC" and "AD." Hence the answer is exactly 4,900 years. Now, we know that the start year of Sep. 1870 BC to Sep. 1869 BC is both a Jubilee Year and a Shemitah Year, and thus, between 1870 BC and 3031 AD, there are exactly 700 complete 7 year-long Shemitah cycles, and 98 complete 50 year-long Jubilee cycles, But, wait! Can we also divide the number of years (4,900) by 49, 49 being the number of years in a "Week" of 7-Year Long Shemitah cycles. Well, the answer is Yes, we can, for the number of 49-Year Long-Cycles is exactly 100! [Please View Timeline Chart Here](#)

But wait! There's still more! For we can also say that that particular 49-year-long-cycle will coincide with our 50-year-long Jubilee Cycle every 49 times 50 years, which equals 2,450 years. That is, if both cycles are allowed to run independently of each other, with one cycle advancing by one year at a time until 49 is reached, and then counting the next 49-Year Cycle starting immediately after that, again in the same way. Likewise, a similar thing happens with the 50 year-long Jubilee Cycle. So, let's just see what happens if we start counting both 49, and 50-year cycles from our start year of Sep. 1870 BC to Sep. 1869 BC which is, remember, the year Abraham offered up Isaac. Well, after 2,450 years both cycles would coincide again in the year Sep. 581 AD to Sep. 582 AD. So, let's keep on counting until we've added another 2,450 years. In which case the two cycles will coincide again in the year of Sep. 3031 AD to Sep. 3032 AD, which is what year? The answer is, of course, that it is a very special year, namely, when the 1,000 year-long Millennium is said to end, and

God creates the New Heavens and New Earth, that is according to our previous calculations.

So, let us just work out the odds of that happening by chance. First, the chance of the 49-year-long-cycle coinciding with a 50-year Jubilee cycle on any year is 1 in 2,450 (49 x 50). So, what are the odds for it happening on a chosen specific year? Well, you then multiply 1 in 2,450 by another 1 in 2,450 and the answer is 1 in 6,002,500. Thus, the chance of all of that happening by accident in the Year, Sep. 3031 to Sep. 3032 AD, is 1 in over 6 million!

So, let's get back to the Scriptures, and read what it says in Genesis 22:3,4. ".....and Abraham rose up and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off." Now, the key is "the third day," for remember our 49 and 50-Year Cycles finally "coincide" (in year Sep. 3031 to Sep. 3032 AD) on the "third day," after "coinciding" on "the second day" in year Sep. 581 to Sep. 582 AD, and on the "first day" in the year Sep. 1870 BC to Sep. 1869 BC, which was of course the year Abraham offered up Isaac.

So, now let's turn to Hebrews 11:8-10, 13-16, where it says: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city which hath foundations, whose builder and maker is God." Then verses 13-16: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an

heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

And so, we see how the prophecy concerning the city which God was preparing for Abraham in Hebrews 11:16, will finally be realised in Revelation 21. For John writes in verses 1,2,10,11,18,21,25-27: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.”..... “And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;” ..... “And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.”..... “And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.” ..... “And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.”

And so, we see how the story ends, not just for Abraham, but for every believer. For we perceive too how prophecy is fulfilled to the very day throughout our 4900-year timeline; and how every one of the major events – the Crucifixion, the Second Coming, the Millennium, the Tribulation, and the Rapture – is also locked into God’s prophetic Calendar. For, if the case is strong for a Crucifixion date of AD 32 – which I believe we were able to convincingly argue for using Scripture – then I believe it also follows from Scripture that the Second Coming will be in 2032; and the start of the Tribulation, along with the Rapture, 7 years earlier in 2025.

## **Still A 2025 Rapture? Then When Might It Happen? An Update**

And so, before I bring this long article to an end, is there anymore we can say about the timing of a potential 2025 Rapture? For, put another way, is there a High Watch date on the Jewish calendar which might be as significant as the Jewish “Feast of Trumpets” when it comes to a possible day for the Rapture? And if so, when is it on our Gregorian calendars, and has that date already come and gone?

Now, when I first created this website, I favoured the Feast of Trumpets as being the most likely time in the entire year for the Rapture to happen. Well, as we now know, that Feast is past and we are still here. But wait, I believe there is another stand-out High Watch Time for the Rapture and that is on the anniversary of the start of “Noah’s Flood.”

Now, I will deal with the whole issue of timing in just a minute, for you may be thinking that the date given in Genesis 7:11 for that event (i.e. the 17<sup>th</sup> day of the Second Month) is now in the past; for I am currently writing this at the end of November.

However, before I consider that whole date issue, I want to look at the significance of the entire event, for the parallels between Noah’s Flood and the coming Tribulation, plus Pre-Trib Rapture, are overwhelming.

First, we read all about it, and the state of the Earth at the time, in Genesis Chapters 6, 7, 8, and 9. For it’s there that we discover, like today, that the Earth was filled with violence. And thus, it was ripe for God’s judgment. For both the Flood and coming Tribulation are specific times when God directly pours out His wrath on the Earth.

We also discover that God – because He never directs His wrath directly towards the righteous – makes a way of escape in both instances: that is an “Ark” for righteous, believing and trusting Noah, and the Rapture for every “righteous, trusting believer in Jesus.” For, as we now know, both of those ways are symbolic of the Ark of safety that’s found in Jesus.

We then have yet more references about Noah and the ark and the flood in Matthew 24:37-39. Then, in verses 40-41 there is a clear description of what will happen to those caught up in the Rapture. Similar passages are also to be found in Luke 17:26, 27, and 34-36. Thus, Jesus clearly teaches that God's wrath poured out on the whole Earth in the Flood has its parallel in the coming Tribulation. Likewise, the promise of deliverance in the Rapture is pictured in the "Ark of rescue" which "floats above the waters of judgment in complete safety."

So, we now have, in the anniversary of the Flood, what has to be a very "High Watch Time" for both the Tribulation starting; as well as the Rapture. So, let us return to the whole issue of the timing of the Rapture and on what date on our "Gregorian" calendar does the anniversary of the start of Noah's Flood take place. Thus, let us check out Genesis 7:7-16 where it says that both the rains came and Noah entered the Ark on the "17<sup>th</sup>" Day of the "Second Month." Now that "Second Month" on the Hebrew calendar is the second month from the start of the Jewish "Civil Year," beginning on "Tishrei 1, in the Fall, and which is Rosh Hashanah. Thus, the second month is the Jewish month of "Cheshvan." So, what day is that on our "Gregorian" calendars this year. The answer is that it falls on the 17<sup>th</sup> day after the new moon back in October; and that is because every month, including "Cheshvan" begins on a "New Moon."

But wait! We have a problem! For, as I write this in late November, we are well past that October New Moon, and therefore also our "Flood Day" anniversary on the 17<sup>th</sup> day after that New Moon. So, is there a way for us still to have our Rapture High Watch Day before 2025 ends and we start approaching the Jewish Feasts in the Spring of 2026. For, if the Rapture were to happen in 2026, and not 2025, then it has to be said that the amount of time since Christ's death in AD 32 until 2026 would then be 1,994 years. Thus, His Second Coming – after a possible Spring 2026 Rapture plus 7 years of Tribulation – would then be in 2033, which would now be 2,001 years since our favoured AD 32 Crucifixion date. Thus, we would then have to concede

something: either the interval would no longer be 2,000 years, or else Jesus was crucified in AD 33 instead of AD 32. In which case we have a problem with the “inferior” partial lunar eclipse on Nisan 14 in AD 33; that is when compared to the total Blood Moon eclipse on Nisan 14 in AD 32. Also, on Nisan 14 (the day of the Passover) it was a “Wednesday” in AD 32 unlike in AD 33.

Thus, with a non-Wednesday Crucifixion in AD 33 there wouldn't now have been the exact requisite 3 days and 3 nights between Christ's burial (in the same day He was crucified) and His Resurrection on the Sunday.

And so, I hope we can appreciate that we are left with an insurmountable problem if the Rapture and start of the Tribulation is delayed well into next year (2026).

So, let us see if we can find a way for the “Flood Anniversary” to still be in the future but not well into 2026. And that way, I believe, can be found if we do a check on the current Jewish calendar. For it may just be that an extra “leap month” should have been added to the calendar back in the Spring of this year (2025).

So, how can we justify such an addition to the calendar; on what grounds? Well, I believe it all has to do with the state of the “barley harvest” in Israel back in the Spring, most notably around the 30<sup>th</sup> March, when an assessment of the standing barley was made to determine whether it was in a state of “Aviv.” For that particular state (“Aviv”) is one where a certain specified degree of “ripeness” in the grain has been reached. So, why is that important? It's because the Jewish priests have to make a “Wave Offering” – that is during the Spring Feasts – of a sheaf of barley that's in the right state of ripeness; that is, it must be “Aviv.”

Now you may be unfamiliar with this whole concept, so let me explain: First, it needs to be said that the Jewish calendar is “lunisolar” unlike our “Gregorian” calendar. Thus, a Jewish year is shorter than our solar year of 365 and  $\frac{1}{4}$  days. That means that each Jewish year will start early by several days, and that is every year. Thus, after several years the Jewish calendar, with its Spring

and Autumn Feasts, will no longer be in step with Nature's particular seasons. And so, to get the calendar back in line with Nature and the solar calendar, the Jews add a "leap month" to their Hebrew calendar after so many years. Thus, the Jewish Spring Feasts, when the priests are required to offer an "Aviv" barley sheaf as a "Wave Offering," can then be brought back into synch with Nature's Seasons and the solar calendar. Thus, if the unaltered Jewish calendar runs for several years and the barley harvest is not "Aviv" when the calendar is saying it's time for the Spring Feasts to begin, then an extra leap month is inserted directly before the month of Nisan begins.

Okay, so that's all well and good, but is the concept of "aviv barley" in the Bible? So, to answer that, let us put that whole exact question into "Google's" Search Box. For if we do that then Google's "AI Overview" reply reads as follows:

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## **AI OVERVIEW**

Yes, the concept of aviv barley is in the Bible, where it describes the specific stage of barley ripening that signals the beginning of the first month (Nisan or Abib) and thus the timing for Passover. The term "aviv" means "in the ear" or "green ears," referring to grain that is full of starch but not fully dried and is susceptible to damage by hail. This agricultural marker was crucial for the ancient Israelites to determine the correct start of the year and celebrate the appointed festivals.

## **Biblical References to Aviv Barley**

**Exodus 9:31-32:** The plague of hail ruined the barley because it was in the “aviv” stage, meaning it was mature enough to be destroyed by hail.

**Deuteronomy 16:1:** The Israelites are instructed to observe the month of Abib, when they came out of Egypt.

**Leviticus 23:10-11:** The Israelites were to bring a sheaf of the firstfruits of their harvest to the priest once the barley reached the “aviv” stage.

## **The Significance of Aviv Barley**

**Calendar Marker:** Aviv barley served as a vital agricultural signifier to determine the start of the first month of the biblical year.

**Agricultural Prerequisite:** It was a necessary condition for the offering of the firstfruits and the celebration of the Passover and Feast of Unleavened Bread.

**Intercalation:** If the barley was not yet in the aviv stage by the end of the twelfth month, a 13<sup>th</sup> month was added to the year to ensure the festivals were celebrated at the appropriate time.

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So, what evidence do we now have that the barley was not “aviv” back on 30<sup>th</sup> March 2025? First, it was reported in Israel that it was very dry there last winter. Hence, because of the lack of rain, much of the barley could not develop properly. Thus, the ears of much of the grain by 30<sup>th</sup> March were not green and ripe and therefore not “aviv.” Admittedly, there were some plants that may have looked as if they were ripening – and even ready for harvest – but the individual

ears were small and underdeveloped rather than full. Thus, many observers noticed that in addition to this underdevelopment, the ears also showed what was a large degree of “shattering” as well; and that was around the 30<sup>th</sup> March. So, let’s go on the internet in order to verify what I’ve been saying. Thus, let us again ask Google for an answer to this question: “Did anyone say the barley was not aviv in Israel around 30<sup>th</sup> March 2025?” And as to the answer, this is what Google’s “AI Overview” comes up with by way of a reply:

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## **AI OVERVIEW**

Yes, individuals and groups reported that the barley was not yet Aviv in Israel around March 30, 2025. For example, the Abib Search team concluded the barley was not Aviv, while a barley inspection on March 28<sup>th</sup> showed barley in the boot stage or shattered due to dry conditions, rather than being ripe.

### **Here's a breakdown of the information:**

**Abib Search team:** This group concluded that the barley in Israel was not yet Aviv, indicating a 13<sup>th</sup> Hebrew month would be added to their calendar.

**Devorah’s Date Tree:** A second inspection was conducted on March 28, 2025, in the Plains of Jericho, which showed the barley was not yet Aviv.

**YouTube video report:** On March 30, 2025, a report from the Jordan Valley showed barley that was low, thin, and had shattered due to lack of rain, indicating it was not in the Aviv stage.

These statements are from groups or individuals who use the biblical calendar and look for the state of the barley as a sign to determine the beginning of the new Biblical year.

### **What does this mean?**

**Aviv:** This refers to the early barley in a state where the ears are green and the grain is in the dough stage, not yet hard but suitable for the “Wave Sheaf Offering” on the Feast of First Fruits.

**Intercalary Month (13<sup>th</sup> month):** When the barley is not yet Aviv by the end of the 12<sup>th</sup> month, a 13<sup>th</sup> month is added to the calendar to delay the start of the new Biblical year until the barley reaches maturity.

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Thus, if we conclude that it looks as if much of the barley was not actually “Aviv” around the 30<sup>th</sup> March, then we have a good case for saying that an extra month should have been inserted into the Jewish calendar back in the spring. That would have then resulted in all the remaining months in the Jewish year being advanced by a month. Thus, “Tishrei” should move to the spot normally occupied by “Cheshvan;” and “Cheshvan” should move to the place normally taken by “Kislev;” thus, as I write this, the “new,” repositioned month of Cheshvan has just begun so we still have some more days to go before we reach the 17<sup>th</sup> Day and the Anniversary of Noah’s Flood.

So, when is the 17<sup>th</sup> Day of “Kislev” in 2025? For remember, we actually want to know when that 17<sup>th</sup> day falls on what would be “Cheshvan;” that is if we are looking at a revised Jewish calendar which has been advanced by one month so that Cheshvan now occupies the new spot where the old “Kislev” once was. So, let us first establish when the “First Day of Kislev” was, for this begins when the thin sliver of “new moon” is first sighted in Israel. And that was (see “Devorah’s Date Tree” on “Facebook”) at 4:36 pm on the 22<sup>nd</sup> November. Thus, the First Day of the new advanced month of “Cheshvan” runs from sunset on the 22<sup>nd</sup> till sunset on the 23<sup>rd</sup> November. Hence, going forward, the 17<sup>th</sup> Day of the month is from sunset Monday 8<sup>th</sup> December till sunset on Tuesday 9<sup>th</sup>. (Remember, in Judaism, every day of every month runs from sunset to sunset, not from midnight to midnight. Thus, Tuesday starts at sunset on Monday and runs until sunset on Tuesday; at which particular time, Wednesday then begins.)

And thus, if we treat the spot Kislev would normally occupy on an unchanged calendar as being instead the correct place for Cheshvan this year, then we can say that the correct day for the Anniversary of the start of Noah’s Flood lasts from sunset on Monday 8<sup>th</sup> December to sunset on Tuesday 9<sup>th</sup> December. And thus, we now have a particular day I would like to suggest is a MASSIVE HIGH WATCH TIME for both a possible start time for the Tribulation as well as for our much-anticipated Pre-Trib Rapture. We could even argue for a Rapture time around midnight, based on Matthew 25:1-13 and the parable of the 10 virgins. Look, I don’t know. However, what I do believe, is that we should treat Noah’s Anniversary, and therefore the time after sunset on Monday 8<sup>th</sup> December, with special attention.

But then, the point surely is this: the year 2025 looks like our year, and the Anniversary of Noah’s Flood looks like a very High Watch Time for both the Rapture and the beginning of the Tribulation. But then I think I know what you are now thinking: “It’s Date-Setting! So, you can guarantee it will definitely be

wrong!” I take your point; but then I would rather be ready for it and disappointed, than not ready and be taken unawares. I wonder what you think?

### **One Last Question: Are You Rapture Ready?**

So, are you ready for the big day? I pray so, for I pray that you are already truly “saved,” and thus will never be an object for God’s wrath, either during the Tribulation or in Hell when you die. And if you are not yet converted? Then consider once more the only Gospel that can save, for if you respond in repentance and faith, believing and trusting that Jesus died for your sins and rose again, He will save you. Then, He will take you to Glory when He comes back for His “Bride,” and you meet “the Lord in the air” at the great “snatchingaway” of “Believers.”

So, when will the Tribulation begin after the Rapture? Will it be straight away or a while later? Again, I don’t know, but the main thing is to make sure you are a true “born-again Christian,” and thus have nothing to fear.

And so, finally, to quote Joel 2:32; and Acts 2:21; and Romans 10:13: “Whosoever shall call upon the name of the Lord shall be saved.” So, did you ever do that? For if you haven’t, then why not settle it here right now? For God says this to us in Isaiah 1:18, “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Jesus too invites us to “come” to Him in Matthew 11:28-30 where He says: “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls. For my yoke is easy, and my burden is light.” Then again, Jesus says “and him that cometh to me I will in no wise cast out.” (John 6:37). And then finally, when the Book of Revelation ends in Chapter 22, along with the Bible, God makes one last plea (verse 17): “And the Spirit and the Bride say, Come. And let him that heareth say,

Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.” Amazing! Question is: will you?